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**Кафедра германської і фіно-угорської філології
імені професора Г.Г. Почепцова**

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міжкультурному спілкуванні"

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MINISTRY OF EDUCATION AND SCIENCE OF UKRAINE

KYIV NATIONAL LINGUISTIC UNIVERSITY

Professor G.G. Pocheptsov Chair of Germanic and Finno-Ugrian Philology

Master's Qualification Paper

ETIQUETTE SPEECH BEHAVIOUR OF THE BRITISH AND SPANISH IN CROSSCULTURAL COMMUNICATION

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CONTENTS

INTRODUCTION

The modern world is characterized by a tendency to expand and deepen international contacts in various fields of economic, socio-political, social and cultural life. This determines the need to address the problems of crosscultural communication. However, despite the mutual interest of representatives of different cultures to each other, communicants are often not sufficiently familiar with the peculiarities of the communicative behavior of representatives of a different linguocultural community.

The term "crosscultural" is a fairly new phenomenon in the terminological apparatus of linguists and it cannot be said that it is actively used. However, specialists in other humanities have been using it widely for a long time. The term crosscultural communication refers to cases where the communicative competence is so different that it is reflected in the outcome of the communicative event. The often used term "crosscultural" usually refers to the study of some particular phenomenon in two or more cultures and has the added meaning of comparison. It is understood as the interpenetration of languages and cultures, the combination of the general and the different, and is a promising approach to teaching languages. This term came to us in the XIX century and means, translated from English, "the intersection of cultures".

Crosscultural trends do not mean the selection of any particular culture, since in the methodological respect, the crosscultural approach excludes the predominant role of any system of concepts of crosscultural positions, and the modern situation in the world is considered hermeneutically as a way of conducting a dialogue of cultures, religions, and ideologies.

It is natural that crosscultural linguistics is becoming one of the most relevant areas in modern linguistics, creating the basis for crosscultural linguocultural studies – the practical development of the principles of crossculturalism in a multi-ethnic linguistic and cultural space. Cultural linguistics studies the national and cultural semantics of linguistic units in order to understand

them in the unity of content and shades, to the extent that is as close as possible to their perception by the speakers of a given language and a given culture.

The crosscultural approach is the most relevant in the description of linguistic facts at the present stage as a general methodological prerequisite for scientific knowledge. It presupposes tolerant relations between ethnic groups and the creation of favorable conditions for the development of their language systems.

So, the **aim of the work** is to define and analyze verbal and nonverbal aspects of etiquette speech behaviour of the British and Spanish in crosscultural communication.

Achieving this goal involves the fulfillment the following tasks:

- to elucidate the theoretical foundations of the study of the phenomenon of communication;
- to characterize the concept and place of culture and language in crosscultural communication;
- to describe features of speech etiquette acts in stereotyped communicative situations in the English and Spanish languages;
- to identify the linguo-pragmatic means of expressing speech etiquette in typical communicative situations in English and Spanish;
- to investigate lexico-grammatical and pragmatic features of speech etiquette formulas used in typical communicative situations in English and Spanish.

The object of the study is the means of linguistic politeness in crosscultural communication.

The subject of the study is formulas of English and Spanish speech etiquette, which are used in typical communicative situations.

To achieve the goal, the following methods were used: descriptive, ethnopsychological and sociolinguistic analyses of the synchronous state of speech etiquette, semantic and stylistic interpretation, comparative and pragmatic analyses of speech etiquette formulas in English and Spanish.

The scientific novelty of the research is that the work clarifies the concept of speech etiquette as a structural component of normative speech behaviour, the communicative purpose of which is the manifestation of courtesy in a specific communication situation. The main linguopragmatic means of expressing speech etiquette in typical communicative situations in English and Spanish are identified.

The theoretical significance of the research is the analysis of the dynamic development of speech etiquette and speech formulas in typical communicative situations.

The practical value of the study is the possibility to use its results in the courses on linguoculturology, ethnolinguistics, theory and practice of teaching English or Spanish as a foreign language and in crosscultural communication to make it more effective.

The structure of the **Master's Qualification Paper** is determined by the purpose and objectives of the study. **Master's Qualification Paper** consists of Introduction, two Chapters, Conclusions to each of them, General Conclusions and Résumé.

Introduction outlines the topicality, aim, main tasks, theoretical and practical value of this research.

Chapter I deals with the main theoretical approaches to the process of communication, highlights crosscultural communication features and functions.

Chapter II is devoted to the determination and distinguishing national peculiarities of etiquette speech behaviour of the British and Spanish, the analysis of etiquette speech acts in typical communicative situations and the main means implementing communicative strategies of positive and negative politeness by the Spanish and English people.

General Conclusions summarize and generalize the obtained results.

CHAPTER I. THEORETICAL BACKGROUND OF CROSSCULTURAL COMMUNICATION

1.1 Communication. Its aspects, types and functions

One of the integral components of human life is communication. In a broad sense, this concept encompasses much more than just the exchange of information between people. It includes channels of means of transmission and receipt of information, which involve machines, devices, artificial intelligence, computer networks and programs, cultural signs, space realities, etc.

Despite the constant changes in society and nature, the essence of human communication remains unchanged: it is the exchange of thoughts, information and achievements of mutual understanding; harmony of relations in all spheres and at all levels of human existence. However, the forms, means and methods of human communication are constantly changing.

With the growth of globalization, the spread of international contacts, the internationalization of society in general, the nature of communication has changed. Establishing business and friendly contacts with representatives of other countries involves knowledge of foreign languages and awareness of their ethnic and cultural characteristic features.

Due to its great significance, communication attracts the attention of specialists in various fields of science, and each science that studies certain aspects of communication identifies in this process the subject of the study.

The concept of "communication" has many meanings that reflect the richness of approaches to this phenomenon. Different scholars have defined communication in different terms, for instance, as composite information given and received out of a learning experience. Certain attitudes, knowledge, and skills change, carving with them alterations of behavior, of listening effort by all

involved, of a sympathetic fresh examination of issues by the communicator himself, of sensitive interacting points of view, leading to a higher level of shared understanding and common intention.

Communication is regarded as an exchange of facts, ideas, opinions or emotions by two or more persons, as intercourse through words, letters, symbols or messages and as a way through which the member of an organization shares meaning and understanding with another (Newman & Summer, 1973).

It may be understood as the exchange of information and the transmission of meaning and be the very essence of a social system of an organization (Katz & Kahn, 1978).
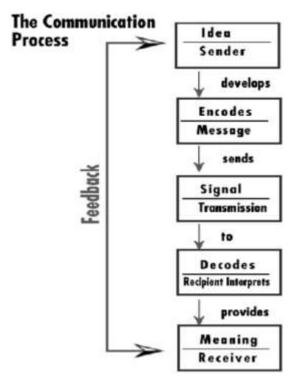
According to M. T. Myers and G.E. Myers (1980) communication refers to a special kind of patterning: a patterning which is expressed in a symbolic form. For communication to take place between or among people, two requirements must be met: (1) a symbolic system must be shared by the people involved (they need to speak the same language or jargon or dialects) and (2) the associations between the symbols and their referents must be shared.

Communication may be considered as the sum of all the things one person does, when he/she wants to create understanding in the mind of another one. It involves a systematic and continuous process of telling, listening and understanding (Louis, 1993).

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 (Cherri, 2008), exchanging information between complex dynamic systems and their parts, which are able to receive information, accumulate and transform it (Valitova, 2010). It is a specific exchange of information, since it is the process of transmitting emotional and intellectual content (Byram, 2012).

It should be noted that communication can be defined as the imparting or exchanging of information by speaking, writing, or using some other medium; the

successful conveying or sharing of ideas and feelings (Nelson & Pearson, 2000, p.6). As this definition makes clear, communication is more than simply the transmission of information. The term requires an element of success in transmitting or imparting a message, whether information, ideas, or emotions.

To better understand the communication process, its components should be considered. The communication process involves six basic elements: sender (encoder), message, channel, receiver (decoder), noise, and feedback. (Nelson & Pearson, 2000, p.6).

The sender initiates the communication process. When the sender has decided on a meaning, he or she encodes a message, and selects a channel for transmitting the message to a receiver. To encode means to put a message into words or images. The message is the information that the sender wants to transmit (Allyn & Bacon, 1987).

An external stimuli prompts the sender to send a message. This prompt may arrive in a number of ways: letter, email, fax etc. As the sender thinks of the ideas for the message, he/she also reacts to the various conditions in his external environment – physical surroundings, weather, noise, discomforts, cultural

customs and others. Next, the internal stimuli have a complex influence on how the sender translates ideas into a message. When the sender encodes the message, his/her own world of experience affects the choice of symbols – mental, physical, psychological, and semantic. Attitudes, opinions, emotions, past experience, likes and dislikes, education, job status and communication skills may also influence the way the sender communicates the ideas. Also, especially important are the perception of and consideration for the receiver's viewpoint, needs, skills, status, mental ability and experience (Lesiker & Pettit, 1996).

To communicate one should choose an appropriate channel, used to send the message to the recipient or receive a message from someone else (Allyn & Bacon, 2007: 10). Today there exist a wide selection of these channels, which include face-to-face conversations, telephone calls, text messages, email, the Internet (including social media such as Facebook and Twitter), radio and TV, written letters, brochures and reports.

Choosing an appropriate communication channel is vital for effective communication. Each communication channel has different strengths and weaknesses. For example, being a participant in interpersonal communication with a representative of another nation, one needs to know the gestures that are acceptable for a particular culture. If it is a written communication, such as text messages, emoticons can capture real-life gestures and facial expressions. All messages must be encoded into a form that can be conveyed by the communication channel chosen for the message.

Feedback is the ultimate aspect of the communication process. It refers to the response of the receiver to the message sent to him/her by the sender. Feedback is necessary to ensure that the message has been effectively encoded, sent, decoded and comprehended.

It is the final step of the communication process and confirms that the receiver has received the message in its letter and spirit. In other words, the

receiver has correctly interpreted the message as it was intended by the sender. It is instrumental to make communication effective and purposeful.

Kevin Eujeberry, the world famous leadership exponent named four types of feedback:

- negative feedback or corrective comments about past behavior;
- positive feedback or affirming comments about future behavior;
- negative feedforward or corrective comments about future behavior;
- positive feedforward or affirming comments about future behavior.

All the elements and characteristic features defined for the communication process are equally important for crosscultural communication.

Crosscultural communication is interaction between people with different cultural backgrounds who may have differences in any one of the following: styles of working, age, nationality, ethnicity, race, gender, sexual orientation, etc. Participants of crosscultural communication have to recognize both differences and similarities among cultural groups in order to effectively engage within a given context (Internet). They exchange, negotiate and mediate cultural differences by means of language, gestures and body language (Martin & Nakayama, 2010), realized via verbal and non-verbal forms of communication.

Verbal communication, or communication through words, provides the opportunity for personal contact and two-way flow of information. A large part of our communication, whether at work or outside, is verbal in nature. Verbal communication in turn, may be divided into two areas – oral and written communication (Zajczeva, 2012, p.48). Oral communication can be defined as a process whereby a speaker interacts verbally with one or more listeners, in order to influence the latter's behavior in some way or the other. Written communication is a process whereby a writer interacts verbally with a receiver, in order to influence the latter's behavior. Written crosscultural communication is the ability to write effectively in a range of contexts and for a variety of different audiences and

purposes, with a command of a foreign language (Siegman & Feldstein, 1985). This includes the ability to adjust and express one's thoughts to a certain audience while using different approaches, styles and techniques. It also may encompass electronic communication such as SMS, e-mail, discussion boards, social networks. Written crosscultural communication requires background skills such as academic writing, revision and editing, critical reading and presentation of data.

Oral communication or speaking requires the background skills of presenting, audience awareness, critical listening and body language. Successful oral communication requires more background than written communication. It all starts with personal moments, such as self-confidence, self-presentation and most important speech.

Speech is the vocalized form of human communication. Speech consists of the following:

- articulation (how speech sounds are made).
- Voice. Use of the vocal folds and breathing to produce sound (e.g., the voice can be abused from overuse or misuse and can lead to hoarseness or loss of voice).
- Fluency.
- The rhythm of speech (e.g., hesitations or stuttering can affect fluency).

For instance, the Spaniards speak loudly and quickly, while clearly pronouncing all solid consonants. The English usually swallow a lot of sounds that are in the initial position, especially when dealing with a cockney accent.

Nonverbal communication is the transfer of information through the use of body language including eye contact, facial expressions, gestures, etc. It includes the overall body language of the person who is speaking: the body posture, the hand gestures, and overall body movements (Brehove, 2011).

Nonverbal communication cannot be avoided. While one can avoid verbal communication by refusing to speak or write, it is not possible to do the same with

nonverbal communication. That is because nonverbal communication is not always intentional, unlike verbal messages.

Nonverbal communication is ambiguous – while precise words can be used in verbal communication to ensure that the message is clearly understood, nonverbal communication is not always clear and easy to understand.

There is a common misconception that nonverbal communication is synonymous with body language and includes only body language. The fact is that it is a vast area which has been widely researched and includes several aspects.

Kinesics. It refers to body movements of any kind. Different body movements can express inner states of emotion.

Gestures. They are woven into the fabric of our daily lives. One may wave, point, beckon, or use hands when arguing or speaking animatedly, often expressing oneself with gestures without thinking. However, the meaning of some gestures can be very different across cultures. While the "OK" sign made with the hand, for example, usually conveys a positive message in English-speaking countries, it is considered offensive in such countries as, for instance, Germany and Brazil. So, it is important to be careful using gestures to avoid misinterpretation (Andersen, 2008: 36).

Paralanguage. Para means "like" or "similar to", therefore paralanguage means "like language". Of all the forms of nonverbal communication, paralanguage is the closest to verbal communication. It refers to the tone of voice with which something is said. In other words, it is "how" something is said, and not "what" is said. The tone of voice includes the pitch (high or low), the pace (slow or fast), the emphasis on words and the volume (soft or loud) and can convey different moods and emotions (Evans, 2002, p.107).

Nonverbal communication is an important supplement to verbal communication and can enhance it, if used in a positive way. The sender should use the right nonverbal cues to convey a positive message, while the receiver

should learn to look for unintended messages conveyed by nonverbal communication.

All the forms of communication have their peculiar features in different cultures which awareness will contribute to effective crosscultural communication.

1.2 The concept and place of culture in crosscultural communication

Crosscultural communication is a combination of many scholarly fields. As a science, crosscultural communication tries to bring together such seemingly unrelated disciplines as communication, psychology, cultural linguistics, learning theories and cultural anthropology.

Cultural anthropology is a branch of anthropology focused on the study of cultural variation among humans, collecting data about the impact of global economic and political processes on local cultural realities (Zajczeva, 2012, p.48). As a rule, cultural anthropologists focus on norms and values. There are many definitions of the term culture. The first highly influential definition came from Edward Tylor (1871), who considers culture to be a complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society. A more simple definition says that it is the total shared, learned behavior of a society or a subgroup (Meade, 1953, p.22).

More recent definitions describe culture as a historically transmitted pattern of meanings embodied in symbols. "Culture, on such a view, is like a text – something that needs to be interpreted through the investigation of symbols" (Geertz, 1973, p.89). It consists in rules. They are implicit because ordinary people explain what they are (D'Andrade, 1995, p.143). But it is information capable of affecting individuals' behavior that they acquire from other members of their species through teaching, imitation, and other forms of social transmission (Richerson and Boyd, 2005, p.5).

Culture embraces the entire way of life of members of a community insofar as it is conditioned by that membership. It refers to all the learned and not given by nature characteristics common to a particular group of people.

So, culture is:

- way of life, especially general customs and beliefs of a particular group of people at a particular time (e.g. youth / working-class / English / Roman / mass culture);

- ideas, customs, and art that are produced or shared by a particular society (e.g., He was a fervent admirer of Spanisa and Greek culture...);

- a particular society or civilization, especially one considered in relation to its ideas, its art, or its way of life (e.g. the rich history of African civilizations and cultures);

- a system of communication, which consists of a set of sounds and written symbols used by the people of a particular country or region for talking or writing.

In summary, most definitions characterize culture as something that is widely shared by members of a social group and shared in virtue of belonging to that group.

Among primary cultural dimensions are the following:

1. Patterns of thought – common ways of thinking, where thinking includes factual beliefs, values, norms, and emotional attitudes.

2. Patterns of behavior – common ways of behaving, from ways of speaking to ways of conducting commerce and industry, where the behavior can be intentional/unintentional, aware/unaware or individual/interactive.

3. Patterns of artifacts – common ways of manufacturing and using material things, from pens to houses, where artifacts include dwellings, tools, machines or media. The artifactual dimension of culture is usually given special attention in museums.

4. Imprints in nature – the long lasting imprints left by a group in the natural surroundings, where such imprints include agriculture, trash, roads or intact/ruined human habitations (Markhasev & Zajczeva, 2006, p.50).

These primary cultural dimensions are important for crosscultural communication since it presupposes communication between people from different cultural backgrounds in which they create shared meanings. Culture influences the way people communicate, speak, perceive the world, and it plays an important role in shaping the style of their interaction. Among the important factors which affect crosscultural communication are language differences, values, beliefs, cultural norms, traditions and customs, peculiar features of high-context and low-context cultures, nonverbal behavior and others.

To make the process of crosscultural communication successful, its participants should recognize both differences and similarities among them and adjust to them in order to actualize the exchange of information and reach understanding regardless of cultural values, norms and behaviors that may vary. Since participants of crosscultural communication may belong to different types of cultures, as for instance, the English and the Spanish do, it is worth analyzing the peculiarities of individualistic and collectivistic types of cultures and their impact on the communication styles inherent to them. The term *individualistic culture* was founded by Geert Hofstede in 1980. According to Hofstede (2013), individualistic culture refers to a sociological and not a psychological dimension. In a detailed analysis of 40 national cultures, he stated that cultures can be identified as individualistic or collectivistic. The United States, Australia, United Kingdom, Canada, the Netherlands, New Zealand, Ireland, Germany, and South Africa have been identified as highly individualistic cultures.

Collectivism is a value that is characterized by emphasis on cohesiveness among individuals and prioritization of the group over the self (Oyserman, 1993).

Individualistic culture is a society which is characterized by individualism, which is the prioritization or emphasis of the individual over the entire group. Individualistic cultures are oriented around the self, being independent instead of identifying with a group mentality. They see each other as only loosely linked, and value personal goals over group interests (Hofstede, 2013).

Individualistic cultures tend to have a more diverse population and are characterized with emphasis on personal achievements, and a rational assessment of both the beneficial and detrimental aspects of relationships with others (Rothwell, 2016). Individualistic cultures have such unique aspects of communication as being a low power-distance culture and having a low-context communication style.

Power distance is defined to be the degree to which unequal distribution of power is accepted in a culture (Hofstede, 2013). Low power distance cultures challenge authority, encourage a reduction of power differences between management and employees, and encourage the use of power legitimately. Low power distance is more likely to occur in an individualistic culture. This is because in a collectivist culture, people protect the well-being of the group and established order (Hofstede, 2013), so they would be less likely to challenge authority or people in power.

Communication among people of different cultural groups can sometimes be challenging, as they might have practices and social cues that may be different, for instance, from one's own. This can often lead to miscommunication (Swann, 2004).

The concept of low context communication was first introduced by anthropologist Edward T Hall. Hall's (1987) concepts of low context and high context communication explains differences in communication and culture in which context is needed to achieve understanding and avoid miscommunication.

Individualistic cultures are also more likely to have a low-context communication style. This means that communication is precise, direct, and specific (Hall, 1987). Unlike in high-context communication, reading between the lines is not necessary in low-context communication. This explicit communication is used in order to prevent any form of misunderstanding between cultures (Hall, 1987). The ability to articulate the thoughts and opinions one holds as well as to express them eloquently are encouraged, as is persuasive speaking. Low-context communication is all content and no relationship dimension.

The values in any society are of paramount importance in forming communication styles. For instance, the representatives of the individualistic society value freedom and independence and those of the collectivistic – group harmony and consensus. In communication individualists prefer direct styles, saying what they mean explicitly and unambiguously, as most Europeans, especially from Western European countries do. The United Kingdom is among the most individualistic countries, it scores highly for individualism, which reflects the degree to which a person's self-image is defined in terms of "I" and "we".

Individualistic cultures place a greater emphasis on the informational function of communication, while the collectivistic – on the relational. Members of an individualistic culture need to manage their desires to dominate group discussions and to "win" in problem-solving situations. Members of a collectivistic culture need to consider speaking-up and speaking-out, even if it means disagreeing, when it is in the best interests of the group.

Spain, in comparison with the rest of the European countries (except for Portugal), is collectivistic, however, compared with other areas of the world it may be referred to individualistic. Much is written and known about the behavioral patterns of the British and much less about those of the Spanish, therefore it is worth considering them, for instance in business situations, which will facilitate achieving the set goal.

Spaniards prefer face-to-face communication to the written form except when the situation demands it, and they will try to reach an oral understanding before any formal contract can be drawn. During business meetings, they may speak at the same time and thus interruptions are expected, which is interpreted as showing attention to the speakers and not rudeness (Estudillo & Spadaccini, 2005). Since the Spanish meet for business purposes and discus only important ideas, it is common to have a meeting end without any decision made. It is rare to find Spaniards give opinions in a meeting as they are only supposed to exchange ideas. They avoid confrontations where possible, and admitting they have made a mistake in public is hard for them. Businesses can only take place between people who trust each other, and all the protocols must be observed. For example, in an organization, the top managers make decisions because the country is hierarchical. It is therefore common for one not to meet the person who makes the decision (Hinkelman, 2001).

Spaniards like maintaining their faces while interacting with other people and therefore they try not to show if they cannot understand the interlocutors, especially when they are non-Spaniards. So, it is important for people who do not understand Spanish to familiarize themselves with their nonverbal behavior, gestures including (Anita & Dawn, 2000). Conversation between Spaniards is accompanied by smiling and minimal eye contact, which makes English speakers think that the Spaniard is not serious and cannot be trusted with what he or she is saying. Spaniards interpret the difference in eye contact with English speakers by considering them as being cold and threatening. They prefer proximity to long distances when they talk to each other, which may extend to a maximum of 18 inches. Non-Spaniards may be distanced from each other even as wide as 32 inches when talking (Estudillo & Spadaccini, 2005).

So, we may conclude that individualism-collectivism has a great effect on communication styles, and therefore it is important to be aware of the cultural

values and traditions of the representatives of collectivistic and individualistic cultures to eliminate the barriers and reduce conflicts in their interaction.

1.3 The concept and place of language in crosscultural communication

The importance of language in enhancing effective crosscultural communication cannot be underestimated. Language is an essential part of human interaction, as it is the primary means through which people communicate. In crosscultural interactions, the use of language becomes even more complicated and important because language reflects culture.

Language is the expression of ideas by means of speech-sounds combined into words, which are then combined into sentences (Henry Sweet). It is the inherent capability of the native speakers to understand and form grammatical sentences, each of finite length and constructed out of a finite set of elements (Noam Chomsky, 2000). Languages are the principal systems of communication used by particular groups of human beings within the particular society of which they are members.

Since cultural diversity could easily cause misunderstanding in the endeavor to understand the concepts and culture of the foreign country, it is language that helps in addressing the cultural nuances and fosters in-depth perspectives of the foreign country (Solomon & Schell, 2009).

Language is an integral component of culture and has a unique cultural connotation. It promotes understanding of the ethnic identity of other people and in exploring how different cultures perceive each other (Chen, 2009). On the other hand, human beings experience and learn culture through language. As such, language acts as the key vessel in which culture is transmitted. Therefore, based on the various perspectives, language plays a critical role in fostering in-depth understanding of a country (Samovar & Porter, 2004).

Language cannot be used without carrying meaning and referring beyond itself. The meanings of a particular language point to the culture of a particular social group, and the analysis of those meanings – their comprehension by learners and other speakers – involves the analysis and comprehension of that culture. It disregards the nature of language to treat language independently of the culture which it constantly refers to.

The differences in language point to the existence of obstacles that prevent exploration of cultures of the other groups. The continuum of intercultural communication is most important when exploring the nonverbal behaviors, relations and the norms that drive a given country (Beamer & Varner, 2009).

Every physiologically and mentally typical person acquires in childhood the ability to make use, as both sender and receiver, of a system of communication that comprises a circumscribed set of symbols (e.g., sounds, gestures, or written or typed characters). In spoken language, this symbol set consists of noises resulting from movements of certain organs within the throat and mouth. In signed languages, these symbols may be hand or body movements, gestures, or facial expressions. By means of these symbols, people are able to impart information, to express feelings and emotions, to influence the activities of others, and to comport themselves with varying degrees of friendliness or hostility toward persons who make use of substantially the same set of symbols (Henry, 2021).

The ability to communicate and the ability to conceptualize are very closely linked, and the typical child learns both these skills together at the same time.

The capacity for conceptualization possessed and developed by languages is by no means the only purpose language serves. A person's speech, supplemented by facial expression and gestures when speaker and hearer are mutually in sight, indicates and is intended to indicate a great deal more than factual information, inquiries, and requests. Similarly, sign languages incorporate facial expressions and body language to add meaning and nuance. The fact that some of these other functions are performed by parts of a language usually mastered later by foreign

learners gives rise to misinterpretation and often makes foreign speakers appear rude or insensitive when they are, in actuality, simply deploying fewer resources in the language.

Within the range of the structural and lexical possibilities of a language, speakers (or senders) are able to convey their emotional attitudes and feelings toward the person or persons they are addressing (receivers) and toward the subject matter of what they are saying (sending). They are also able to conceal such feelings as one form of linguistic deception, though this is usually a harder task. These same resources are also exploited to arouse appropriate feelings and responses in others, again independently of any factual content. This is the chosen field of the propagandist, the preacher, the orator, the barrister (lawyer), and the advertiser. Spoken languages make use of intonation and voice qualities in these different ways; a person can produce and recognize the intonation and type of voice employed in coaxing, in pleading, in browbeating, in threatening, in pleasure, and in anger, as well as those appropriate for matter-of-fact statements and the exposition of details about which the speaker has little or no emotional involvement (Henry, 2021).

To describe exactly which phonetic features are brought into play is quite another matter, involving advanced competence in phonetic discrimination and analysis. Grammar and vocabulary are equally involved, though differently in each language. English speakers know the difference between "*Come and give me a hand!*" and "*Could you possibly come and help me?*"; "*He's got the gift of gab.*" and "*He is undoubtedly a fluent and persuasive speaker*" are each appropriate for different occasions. By greetings and leave-takings a great deal of intended interpretation of the social relations between individuals can be expressed. Much of this is the "good manners" taught to children and expected of adults; these aspects of language behaviour vary from culture to culture and group to group, but in none are they wholly absent. It is, of course, equally possible to be deliberately bad mannered or deliberately flout a linguistic convention or

expectation, but this can be done only by understanding what is expected in the situation. The refinements of rudeness, like the refinements of politeness, insofar as the use of language is involved, require a very good knowledge of a language. Equal levels of sophistication are behind the process known as code-switching, wherein individuals move between different linguistic codes depending on the social contexts in which they find themselves.

So, language is much more than the external expression and communication of internal thoughts formulated independently of their verbalization. In demonstrating the inadequacy and inappropriateness of such a view of language, attention has already been drawn to the ways in which one's native language is intimately and in all sorts of details related to the rest of one's life in a community and to smaller groups within that community. This is true of all peoples and all languages; it is a universal fact about language.

Anthropologists speak of the relations between language and culture. It is indeed more in accordance with reality to consider language as a part of culture. Culture refers to all aspects of human life insofar as they are determined or conditioned by membership in a society. The fact that people eat or drink is not in itself cultural; it is a biological necessity for the preservation of life. That they eat particular foods and refrain from eating other substances, though they may be perfectly edible and nourishing, and that they eat and drink at particular times of day and in certain places are matters of culture, something "acquired by man as a member of society," according to the classic definition of culture by the English anthropologist Sir Edward Burnett Tylor. As thus defined and envisaged, culture covers a very wide area of human life and behaviour, and language is manifestly a part, probably the most important part, of it (Crystal, 2011).

Although the faculty of language acquisition and language use is innate and inherited, and there is legitimate debate over the extent of this innateness, every individual's language is "acquired by man as a member of society," along with and at the same time as other aspects of that society's culture in which people are

brought up. Society and language are mutually indispensable. Language can develop only in a social setting, however this may have been structured, and human society in any form even remotely resembling what is known today or is recorded in history could be maintained only among people utilizing and understanding a language in common use.

Language is transmitted culturally; that is, it is learned. To a lesser extent it is taught, when parents, for example, deliberately encourage their children to talk and to respond to talk, correct their mistakes, and enlarge their vocabulary.

If language is transmitted as part of culture, it is no less true that culture as a whole is transmitted very largely through language, insofar as it is explicitly taught.

So, language is an integral component of culture and has a unique cultural connotation. It promotes understanding of the ethnic identity of other people and in exploring how different cultures perceive each other.

1.4 Politeness in Crosscultural Communication

There is no universally accepted definition of the concept politeness; therefore different cultures around the world can have quite different notions of politeness, and how they expect polite people to behave.

The core of politeness, in all cultures, is to take other people into consideration, be aware of and respect the feelings of other people. In some cultures, however, this kind of behaviour could be judged as impolite, or even rude, since politeness norms and behaviours are culturally and socially learned, therefore misunderstandings can occur.

Politeness can and will improve one's relationships with others, help build respect and rapport and boost one's self-esteem and confidence. In the civilized society, it defines the integral aspect of interactive communication to positively facilitate life effectiveness and promote social life interaction.

In most societies there are specific ways of behaving and speaking which are considered polite: having or showing good manners, sensitivity to other people's feelings and/or correct social behaviour. But these are not the same in all societies. Forms of behaviour and language, which are considered to be polite in one society, can sometimes seem strange, insincere or even rude in another. For instance, requests, which are an imposition on the listener, are mitigated by being made indirectly as questions (e.g. *Could you possibly pass me the salt?*), or as statements (e.g. *I think that is the salt beside your plate*.), or by adding *Please* and *If you would be so kind*. The most common types of politeness formulae are involved in greetings. In English, for instance, greetings range from an informal "*Hi!*" through neutral "*Good morning*" to a slowly disappearing formal "*How do you do?*". It is common to add a second part of greeting, a purely phatic "*How are you?*" to which no reply is expected.

Sometimes, the English express politeness in the ways, which are not commonly used in other languages. For example, speakers of British English often use indirectness or tentativeness in order to be polite in situations where speakers of other languages are more direct.

Another example is the way in which speakers of British English tend to say "*Thank you*" for small or important things in situations where speakers of other languages would not consider this to be necessary. For example, when a shop assistant is giving change to a customer, both people will often say "*Thank you*". An English person would always order a coffee and say *"please"*, but that is not strictly necessary in Spain. Generally the words *"please"* and *"thank you"* are reserved for when speaking to strangers and are not necessary among friends and relatives even though it, of course, depends on the person you're addressing.

In the English-speaking society, communication between educated people is conducted at three levels of politeness – official, neutral and familiar.

Each level of politeness possesses its own style of speech. At the formal level of politeness, polite communication is realized in a formal setting, where

neither age, sex or personal dignity are paramount, but the social status of the interlocutors and their current posts. The official level of courtesy is obligatory in institutions and organizations; in business, education, healthcare, etc. It differs from speech behavior at home, with friends or casual communication with a stranger. A deviation from the official level of politeness in a formal setting is perceived as a clear lack of respect for the interlocutor and can lead to conflict and even severance of their official relations.

At the neutral level of politeness, polite communication is carried out between strangers, as well as between those people who are not in an official or familiar relationship.

The familiar level of politeness is typical of communication in the family, with friends and buddies.

The shift of the speech register can be demonstrated based on the example of corporate communication. It should be noted that regardless of whether the communication takes place between the representatives of the British or Spanish cultures, communication between employees of one or more corporations will take place observing the principles of politeness. The basic concept which should be taken into account is that of "face", "the want to be unimpeded and the want to be approved of in certain respects". One's face is categorized into two forms: positive and negative. Positive face refers to one's self-esteem, while negative face refers to one's freedom to act.

Positive politeness strategies are intended to avoid giving offense by highlighting friendliness. These strategies include juxtaposing criticism with compliments, establishing common ground, and using jokes, nicknames, honorifics, tag questions, special discourse markers (*please*), and in-group jargon and slang.

Negative politeness strategies are oriented towards the hearer's negative face and emphasize avoidance of imposition on the hearer. By attempting to avoid imposition from the speaker, the risk of face-threat to the hearer is reduced.

Negative politeness (distancing) is a well-developed set of strategies, needed to demonstrate to the listener the recognition of his or her independence, personal autonomy, to assure of the absence of intentions to violate the existing borders between him or her and the addressee from the speaker's part, and, if necessary, to minimize the influence on him/her. These strategies are aimed at social distancing, creation of communicative barriers and borders. The main guideline for communicators is absence of bonding, which is typical of communication between employees of different companies who are engaged in talks, don't exchange experience, are not partners, but still obliged to show respect for each other.

There are a number of strategies of negative politeness in the English culture, for example, when communication should be expressed indirectly: "*Could you please pass me the report next to you?*". It is necessary to minimize the degree of intervention: "*I just want to ask you if I can borrow a tiny bit of paper*". It is necessary to apologize: "I'm sorry to trouble you, could you tell me the time?" etc. So, we can conclude that the dominant feature of the English communicative culture is remoteness.

Positive politeness (bonding). Unlike politeness of distancing, politeness of bonding is aimed at reciprocity, understanding and reducing the distance. Linguistic realization of positive politeness in many respects is the verbal behavior of close people who show interest in each other in everyday communication (Brown, 2015, p.327). The purpose of positive politeness is to mask the threat to the positive face of the interlocutor. The speaker uses special means to show that he or she respects the desire of the interlocutor to have his or her own opinion. Positive politeness is typical of business people and top managers in the American culture. They often use the following expressions to mask the threat to the positive face in conversation with partners: *"Definitely!", "Absolutely agree"*, *"Right you are"*, *"That's a good point"*, *"Okay, I'm happy with that for now"*, *"Yes, I'd go along with that"*, *"Yes, definitely"*.

When showing politeness in Spain, it is necessary, for instance, to be very careful, using pronouns. *Tú* (you) is the pronoun used when speaking with people one knows well or those who are younger than the speaker is. It's not the pronoun to be used when a person is the newcomer to social or business situations.

In those circumstances, **usted** (you) and **ustedes** (you, plural) are used. *Usted* shows respect while *tú* indicates familiarity. **Usted** is the proper choice for formal situations, or any situation in which the person is talking to someone much older than he or she is.

Ustedes is the correct pronoun to choose when addressing more than one person, either formally or casually.

When speaking with one person:
"Usted tiene un jardín muy bonito." ("You have a very nice garden.")

When speaking to a group:
"Ustedes son amables." ("You are kind.")

Spanish speakers will mostly give one a pass for not differentiating between *tú* and *usted* if they see that the speaker is not a native speaker. But if a speaker really wants to earn those extra brownie points, it's a good idea to brush up on the different conjugations for tú and usted.

In English, there is a single pronominal form of reference *you*. The fact that in English it is possible to address by name those occupying a higher social position or significantly older in age is due to their individualistic type of culture, affirming the principle of equality, which is the result of democratization of the society. These features indicate that the personality-oriented communication style is peculiar to the English communication, which is characterized by informal communication, symmetrical relations between the participants of communication, where emphasis is placed on their equality.

Politeness comprises both linguistic and non-linguistic behavior through which people indicate that they take others' feelings. Politeness comes into operation through evaluative moments – the "interactants" (or other "participants")

assessments of interactional behavior – and it is a key interpersonal interactional phenomenon, due to the fact that it helps people to build up and maintain interpersonal relationships. The operation of politeness involves valences: when people behave in what they perceive as polite in a given situation, they attempt to enact shared values with others, hence triggering positive emotions. The interactants use valenced categories as a benchmark for their production and evaluation of language and behavior, and valence reflects the participants perceived moral order of an interactional context/event, that is, their perceptions of "how things should be" in a given situation.

All speakers of any linguistic background are always in need to develop a set of verbal and nonverbal etiquette behaviour rules, adopt them in certain social circles and conditions, adhere to them in any practice of communication, and avoid violating them. Besides, certain norms of verbal behaviours are established and enshrined specifically for a particular society and these norms are instilled in the members of this society during their early childhood. Such norms represent the basic formulas of speech etiquette that are implemented in different communicative situations and at different language levels. As a pragmatic and a sociolinguistic phenomenon, speech etiquette falls under the concept of politeness.

CONCLUSIONS TO CHAPTER I

Chapter I of this research is devoted to communication and crosscultural communication, in particular. Such components of crosscultural communication as culture, language and politeness are analyzed.

Communication is one of the integral parts of human life. Despite the constant changes in society and nature, the essence of human communication remains unchanged: it is the exchange of thoughts, information and achievements of mutual understanding; harmony of relations in all spheres and at all levels of human existence. However, the forms, means and methods of human communication are constantly changing.

Crosscultural communication is interaction between people with different cultural backgrounds who may have differences in styles of working, age, nationality, ethnicity, race, gender, sexual orientation, etc. They exchange, negotiate and mediate cultural differences by means of language, gestures and body language, using both verbal and nonverbal forms of communication.

Culture is the learned and shared patterns of behavior and interactions, cognitive constructs and understanding, which identify the members of a culture group and at the same time distinguish those of another group. Culture influences the way people communicate, speak, perceive the world, and it plays an important role in shaping the style of their interaction.

Language is an integral component of culture and has a unique cultural connotation. It promotes understanding of the ethnic identity of other people and in exploring how different cultures perceive each other. The meanings of a particular language point to the culture of a particular social group. The importance of language in enhancing effective crosscultural communication cannot be underestimated. Being an essential part of human interaction, it is the primary means through which people communicate. In crosscultural interactions, the use of language becomes even more complicated and important because language reflects culture.

Among the important factors which affect crosscultural communication are language differences, values, beliefs, cultural norms, traditions and customs, means to express politeness, peculiar features of high-context and low-context cultures, nonverbal behavior and others.

CHAPTER 2. SPEECH ETIQUETTE OF THE BRITISH AND SPANISH IN COMMUNICATIVE SITUATIONS

2.1 Speech etiquette as a component of communication culture

Speech etiquette is included in the linguistic cultural picture of the world. Possession, understanding and choice of formulas of speech etiquette depends on the behavior of the people. The choice of formulas of speech etiquette plays a special role in communication. Without speech etiquette it is impossible to enter into communication, to maintain it or to complete it.

Speech etiquette is a set of requirements to the form, content, order, character and situational relevance of statements adopted in this culture. Speech etiquette, in particular, includes words and expressions used by people to say goodbye, to express requests, apologies, accepted in various situations, forms of treatment, intonation features that characterize polite speech, etc.

In a broad sense, speech etiquette characterizes almost any successful act of communication. Therefore, speech etiquette is associated with the so-called postulates of speech communication, which make possible successful interaction of communication participants. These are the postulates formulated by G. P. Grice, which are derived from the principle of cooperation underlying all communication. The postulates of speech communication include: the postulates of quality (the message should not be false or without proper grounds), quantity (the message should not be too short or too long), relationship (the message should be relevant to the addressee) and method (the message should be clear, not contain words and expressions incomprehensible to the addressee). Violation of one or more of these postulates in varying degrees entails a communicative failure. Other important requirements, for example, the postulates of politeness (any message should be polite, tactful, etc.) are not included in the fundamental ones by Grice, since the

task of the message is considered to be an effective transfer of information. It is significant that even with such a utilitarian formulation of the problem it is necessary to consider the requirements of speech etiquette as the necessary conditions for successful communication. Moreover, these requirements are important for messages that have other functions: establishing interpersonal contacts, attracting listeners to their side, etc. In these cases, the postulates of politeness inevitably come to the fore. Others, such as the postulates of the relationship, are pushed to the periphery.

Speech etiquette is a constituent part of etiquette, rules of speech behaviour depicted in the system of 'communicative formulae acknowledged by a society and used with the purpose to establish speech contact of interlocutors, to give a conversation an expressive tonality according to their social parts and role position in formal and informal circumstances'. These stable communicative formulae, or stereotypes of communication, are typical constructions used in different everyday situations. The totality of all etiquette formulae builds up a system of speech etiquette of every nation. These formulae are used in communicative situations familiar to all language users, peculiar to all spheres, namely: addresses, greetings, farewells, requests, apologies, gratitude, invitations, congratulations, refusals.

The etiquette formulas can be used:

• to establish the contact (formulae expressing greeting and address);

• to make the contact go on (formulae expressing apology, gratitude, invitation, request, etc.);

• to break the contact (formulae expressing farewell, apology, refusal).

Speech etiquette as a social-linguistic phenomenon is functionally determined by special functions:

1. Contact (fatic) function, which deals with establishing, keeping, or fixing individual or social (mass) relations.

2. Politeness (connotative) function, connected with polite behaviour between interlocutors.

3. Regulative function, which concerns all spheres of SE because the choice of the SEF regulates the relations between the speaker and the hearer.

4. Imperative (voluntary) function – foresees the interlocutor's reaction – verbal, gesture, activity reaction.

5. Appealing function, closely connected with the imperative one since to attract somebody's attention means to make an impact on the interlocutor.

6. Emotive-expressive function is facultative, for it is not characteristic of all SE units.

Among the obstacles for successful intercultural communication are not only and not so much language mistakes but mistakes in communicative behaviour. Native speakers are likely to take no notice of phonetic, grammar, or lexical mistakes of an interlocutor, but they painfully react to the speech and behaviour etiquette violence.

Speech etiquette formulas serve to represent in the first place politeness of the interlocutors, since it is a kind of universal device of establishing contact between interlocutors belonging to different cultures. In most societies there are specific ways of behaving and speaking which are considered polite: having or showing good manners, sensitivity to other people's feelings and/or correct social behaviour. But these are not the same in all societies. Forms of behaviour and language, which are considered to be polite in one society, can sometimes seem strange, insincere or even rude in another. For instance, requests, which are an imposition on the listener, are mitigated by being made indirectly as questions (e.g. *Could you possibly pass me the salt?*), or as statements (e.g. *I think that is the salt beside your plate.*), or by adding formulas like *Please* and *If you would be so kind*. The most common kinds of politeness formulae are involved in greetings. In English, for instance, greetings range from an informal "*Hi!*" through neutral "*Good morning*" to a slowly disappearing formal "*How do you do?*". It is

common to add a second part of greeting, a purely phatic *"How are you?"* to which no reply is expected.

Speech etiquette formulas, as a universal device, are used in most communicative situations to establish, keep on and close contact. They are based on the principle of politeness, as one of the most important features of successful crosscultural communication (Lakoff, 1993).

So, speech etiquette, being a universal device based on the principle of politeness, is the reflection of speech behaviour of a nation, on the norms established by every nation.

Peculiarities of etiquette speech behaviour of representatives of different cultures, namely the English and Spanish, will be discussed further on in communicative situations of compliments, gratitude, farewell and condolence.

2.2 Speech etiquette clichés in communicative situation of compliments

A communicative situation is a system of interacting factors (real and imaginary), which induce the participants to communication and determine their speech behaviour. It is a complex of outer conditions of communication and inner reactions of circumstances and conditions of the communication process, which usually involves interlocutors, a subject/referent situation, a message, communicative channel[s], [the potential] for feedback, the chance of noise, place and time.

Among the communicative situations are greetings, farewells, addresses, acquaintances, apologies, thanks, congratulations and wishes, sympathy, requests, invitations, advice, compliments, etc.

Speech etiquette units are used in communicative situations functioning in thematic groups, in stereotyped situations. They are reproduced as ready-made units with a stable syntactic structure and constant lexical representation.

The number of thematic groups of speech etiquette is not constant due to their pragmatic significance. Some etiquette statements of one thematic group are related to etiquette phrases of another thematic group, and therefore can pass into their sphere when used in indirect speech acts.

All complimentary statements can be conditionally divided into "clichéd" and "author's", where the former represent a limited number of ready-to-use constructions, and the latter directly depend on the linguistic creativity of the speaker (Tupikova, 2007).

Clichéd compliments are simple evaluative sentences, which vocabulary has a positive connotation, and they can be found in textbooks and manuals for teaching a spoken foreign language.

As a rule, these are models that contain an evaluative predicate. The subject can be either a pronoun *you* (if the speaker evaluates the interlocutor directly), or a noun (if the compliment relates to what is within the scope of the addressee).

You are very perceptive.

Your hair is so soft.

Sometimes in such structures the conjugate verb changes.

You look fantastic.

You look terrific.

Clichéd compliments include compliments in the form of exclamatory sentences which begin with *I like / love your...*

Gosh! What a car!

I like this dress.

As for the "author's" compliments, their description seems to be more complicated. Such constructions can be considered interrogative by the type of the sentence, for example, negative-interrogative structures, which do not serve as a means of requesting information, but carry information that is pleasant for the interlocutor (Tupikova, 2007).

Isn't it Smart of Mr. Odo, sweetheart? (ST:URL).

A variety of subjunctive verb structures are used in compliments:

I think that if I had ever lived in such a beautiful place, I should never have had the courage to live it.

I wish I were as elegant and simple as you are.

Sometimes a compliment goes beyond a single sentence, and then one can speak of a compliment represented by a superphrasal unity.

"Author's" compliments can contain various stylistic devices:

a) Metaphors.

Darling, you are rather an angel.

b) Epithets.

Charlie has the temper of an angel.

I can't help admiring your soft dewy eves.

c) Comparisons.

Your mouth is like a rosebud.

You are faster than a speeding bullet (DA: URL).

d) Impersonation.

You are a good man, Franz, because Fate selected you for your profession before you were born (**F. Scott Fitzgerald**).

e) Exaggeration.

It seemed almost a shame for anyone to be as pretty as you were tonight.

f) Intensifiers (in an unusual context).

You are sure to make too good a wife.

She is too wonderful to be real.

You've been frightfully kind to me.

g) Expressive syntax:

- repetitions (as a rule, a word with a positive assessment is repeated).

Your parties are like you, dear madam, perfectly beautiful and perfectly divine.

- Parallel constructions.

You are like your letters. You are clever. You are witty. You are inconsistent. Yet you are so shrewd.

- Enumeration (homogeneous members of the proposal).

Your hands, legs, eyes – everything is perfect in you.

You remind me of a girl I used to know. You remind me of it all. I mean the night drives. That's what you remind me of The stars, I mean, and the grade crossings, and the cattle lined up along the fences. And the girls in the lunch counters. They always looked so pretty (Cheever, 2009).

In general, the analysis shows that authors' compliments are usually longer than the clichéd etiquette phrases and contain more complex structures, expressive linguistic means and stylistic devices. They seem bright, produce a strong emotional effect on the interlocutor and are not accepted by the addressee (Bezmenova, 2001).

Since indirect speech acts are more polite, complimentary statements are often indirect in English communication.

Any speech tactic is implemented in several communicative moves. In the course of the study, the "typical" speech moves characteristic of a compliment was identified:

1. the data of the addressee (physical, mental, moral, etc.) are marked:

Madge, you are beautiful.

You look fine. Really fine.

2. Compliment comparison:

a) comparing oneself with the interlocutor in favor of the latter.

Think you are a much better man than she is, my sweet.

b) Comparison with other people in favor of the interlocutor.

In a few years she will look ten years older than you.

c) Comparison with famous people.

You look like Madonna yourself.

Another Siddons, perhaps. A greater Ellen Terry (the speaker compares the interlocutor with famous actresses).

3. Compliment through criticism:

a) compliment through criticism of the interlocutor;

Michael, your chin is like a toothbrush.

Your shoulders shouldn't be so smooth.

b) Compliment through self-criticism (belittling one's own merits).

I am not half as good to you as you deserve, Michael.

4. The uniqueness (exclusivity) of the interlocutor is emphasized.

Rosie, don't you know that your coloring is the greatest miracle of the age?

5. Reference is made to the opinion of other people (authority).

The Duchess de Vendome was speaking of you the other day. She told me that she thought you highly intelligent (Somerset Maugham, 1930).

6. The commonality of tastes of the speaker and the interlocutor is emphasized.

– Glad to hear you like beauty, that's rare nowadays.

– I dote on it, but you and I are the last of the old guard.

7. The group (the society) to which the interlocutor belongs is positively assessed.

Mathematicians fought the war, mathematicians broke the Japanese code, mathematicians like you.

8. Feelings are described (the speaker talks about those positive feelings that the interlocutor evokes in him).

I want you both to remember always how fond of you Nicole and I have grown (Fitzgerald, 1934).

9. It is noted that the speaker is ready for a lot for the sake of the interlocutor.

– You paid 300 dollars for me.

–1 think you are a bargain.

10. In communicating with the interlocutor, the person who is nearby (secondary addressee) is positively assessed.

A big fellow like you can always tuck away another piece of bread and butter and jam and Mrs Driffield will cut you a slice with her own fair hands (Maugham,1930) .

11. The thing that belongs to the interlocutor, and through it the interlocutor, is positively assessed.

The cars you are selling? Nothing, but the best.

12. The qualities that distinguish the interlocutor from bad people are noted.

You are so different from those people, especially, from Blant.

13. Positions are equated (this type of compliment is typical of communication between superior and inferior):

"*In a sense", he said at last, "I mean, we're all brothers here, aren't we, when you come right down to it?"*(Friedman, 1992).

14. Referring to a well-known plot.

– You remind those of the Bible. When God stopped the sun to give Joshua time to defeat the Amorites.

– 1 don't understand.

– If 1 could ask Good God one thing, it would be to stop the moon. Stop the moon and make this night and your beauty last forever.

15. The negative behavior of the interlocutor is positively assessed.

You are so bad.

You are an endearing little serpent.

The speaker uses adjectives and nouns with negative connotations, but it is obvious that the named qualities appeal to him.

16. Handling.

Miss Television.

Little puritan! You reprove us all.

17. The compliment is about the future:

a) a happy future is predicted for the interlocutor;

You wrote a wonderful book, Mr Jenrico. You keep it up and you '11 have a big future in front of you.

b) It is emphasized that the interlocutor will also evoke positive feelings in the speaker in the future;

Don't move. I am going to look at you a great deal from now on.

18. A compliment about the past:

a) it is noted that the speaker before meeting heard a lot of good things about the interlocutor.

It's good finally to meet you. Abbey told me so much.

b) It is noted that the interlocutor has always evoked positive emotions in the speaker.

I like you, I've always liked you.

c) It is noted that the interlocutor has not changed over the years or has become better.

I simply – just heard you'd changed. And I am happy to see with my own eyes it isn't true.

d) It is noted that the speaker lacked the presence of the interlocutor.

Darling Anna! However have I existed without you.

19. Compliment by complimenting another person.

Not (your son) is a real beauty. He takes after his mother (the speaker praises the interlocutor's son and at the same time compliments the latter).

Sometimes the very appeal or recognition of a person is a compliment, especially when it comes to famous people:

– That's Phil Conner.

– Yes, Thanks for watching (a famous announcer is recognized on the street, and the latter takes it as a compliment).

As a rule, a compliment is accepted favorably and sets up the interlocutors for further communication. However, in some situations it may not fulfill its main

function. The reasons for such a failure, as the analysis showed, may be the following factors:

1. The interlocutor suspects the speaker of insincerity:

I was thinking of a part. If I could have an under-study -I mean that would give me a chance of attending rehearsals and studying your technique. It's an education itself. Everyone agrees about that (an insincere compliment is not accepted by the interlocutor).

2. The comparison made by the speaker is not pleasant to the interlocutor:

Father told those you were very ladylike and not a bit like an actress (since the addressee of the compliment is an actress, the comparison used in the compliment is unfortunate).

3. The interlocutor is compared with another person in favor of the latter:

– You look very well, Lizzy. You'II never be as pretty as your sister Jane, but I will say you look very well indeed (Austen, 1813).

– Thank you, Mamma.

4. The statement has an implicit meaning that is unpleasant to the interlocutor (sometimes irony).

Yes she has a nice face. I admire nice women (the speaker speaks of the interlocutor's wife).

5. The speaker praises something that is not directly related to the interlocutor:

– That was a nice girl you had with you last time.

– We've quarreled with her.

6. The listener is not tuned in to cooperative communication:

– You look wonderful.

– No, I don't. I look hungry. I am hungry.

7. The speaker refers to a person who is unpleasant to the interlocutor:

– Everyone here believes in you. Why doctor Gregory is so proud of you that he will probably ...

– I hate doctor Gregory.

8. The speaker overestimates his position in communication:

– Splendid. It's good to meet a girl who's got wit.

– But it's even better to meet a young man who's got it in the plural.

In order for a compliment to fulfill its main function and be received favorably, the following conditions should be taken into account:

1) the speaker must evaluate the interlocutor or what is within his sphere;

2) the addressee must be tuned to the "cooperative" type of communication;

3) the compliment should sound "sincere" and should not contain an implicit meaning that is unpleasant for the addressee;

4) the speaker should not choose a position "from above" in relation to the addressee in communication;

5) the communicative moves chosen by the interlocutor must be adequate to the communication situation (Tupikova, 2007).

Of course, the age and gender characteristics of the interlocutors have a significant impact on the design of complimentary phrases. It was found that women use emotive adjectives to form complimentary phrases much more often than men, in addition, these lexical units differ in the speech of men and women. The latter often use superlative adjectives and intensifiers, which makes their compliments more emotional.

The gender characteristics of the interlocutors also influence the subject of the compliment. Both men and women give more compliments when communicating with members of the opposite sex (Thompson, 2000).

When a man turns to a woman, the object of a compliment is appearance, and to a man – his actions and professional qualities. The woman assesses the character traits and personality of the male interlocutor, the appearance or character of the female interlocutor.

As far as Spanish compliments are concerned, we will discuss a very popular type of praise.

Everyone knows that the basis of any compliment is a positive characteristic, but the addressee's reaction to it can be both supportive and negative. At least, such an attitude is expressed by the society towards the compliment called PIROPO, or a popular compliment. Let us consider its features, comparing it with the CUMPLIDO compliment (Bezmenova, 2000).

CUMPLIDO is a speech or written assessment that expresses a positive characteristic:

- external data of the interlocutor or interlocutor;
- his inner qualities;
- his professional competence;
- to his relatives or close people.

In addition, according to the well-established linguistic tradition, "cumplido" corresponds to the norms of the Spanish literary language, unlike "piropo".

PIROPO is a speech action addressed to a woman, very often a stranger, which is publicly pronounced by a man or a group of males and which positively evaluates the external features of this person.

Otherwise, "piropo" is called a folk compliment. Thus, both CUMPLIDO and PIROPO are praise, only the first compliment declares a set of positive characteristics of a person, and the second is addressed only to the external features of a woman, and the assessment is given precisely by men and in public.

To gain a deeper understanding of the features of PIROPO, let us turn to the origin of this complimentary expression. The very word PIROPO originally existed in the Greek language and it meant "red fire".

Later, the Romans transferred this name to red gemstones such as garnet or ruby. The ruby symbolized the heart and was a gift that the gentlemen presented to the ladies who were worshiped. But since not everyone could present their beloved with jewelry, this expression turned into a verbal praise of female beauty (Bezmenova, 2000).

The feminist movement organized in the Spanish-speaking countries made a special contribution to the "fight" against PIROPO. Feminists see this compliment as a patriarchal heritage, a ritual of macho identity, a manifestation of insult, rudeness, aggression, gender discrimination, and disrespect for women. "Fuel to the fire" is added by the struggle that Hispanic feminists have unleashed to eliminate "sexism" in the vocabulary of the Spanish language, which requires the formation of a feminine category for lexemes of the traditionally masculine gender. Such compliments have, in our opinion, an important social function – they establish a short-term and optional connection between strangers, creating an atmosphere of benevolence, admiration, and fleeting love. The role of PIROPO is great in reducing social tension, in softening public mores.

A special complimentary vocabulary has been formed among the youth. It is based on jargon, colloquial expressions and a large number of Anglicisms. For example, the English word *cool* and the English word *guay* are widely used as a complimentary expression of admiration. But the phrase *"Es un mojón hacer ina operación gamba con esa chirri"* will not be understood even by some young people, not to mention the older generation. This compliment can be translated into Ukrainian something like "It is foolish to mess with this girl, although she is kind, but a fool".

The analysis of the ways of expressing etiquette speech acts was carried out on the material of the Spanish and British TV series "Gran Hotel" and "Downton Abbey", respectively, and made it possible to conclude that in English and Spanish cultures the speech act of a compliment has pragmalinguistic features that were formed under the influence of both linguistic and extralinguistic properties.

The English explanatory dictionaries define compliment as *a remark that expresses approval, admiration, or respect; a remark that shows you admire someone or something* (remark expressing approval, admiration, or respect). This interpretation of a compliment is quite general in nature and indicates the formality and etiquette of the speech situation.

The Spanish term "compliment" has a broader interpretation, which corresponds to the term cumplido or synonymous cumplimiento. Spanish dictionaries interpret the concept of cumplido as *"acción obsequiosa o muestro de cortesia (urbanidad)"* (courtesy and / or expression of politeness), which indicates a wider application of this speech act in comparison with English.

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-speaking linguistic cultures, based on the research material.

Firstly, 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 it is especially important for them how others evaluate them. Positively colored emotional vocabulary is used to express positive emotions and represent a positive assessment of the speaker. The most common emotive adjectives in English are *"nice", "beautiful", "charming"* and *"hermoso/a", "guapo/a", "bonito/a"* in Spanish, as the examples below show:

*"You look **beautiful**. – Thank you, Sybil, darling".*

*"Cada día estás más **bonita**, Alicia. Has heredado toda la belleza de tu padre y sus mismos ojos".*

Compliments paid 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.

Secondly, compliments characterize the actions, personal belongings, internal qualities of the addressee, along with a compliment to his close relatives and friends. The object of this type of compliment is a specific character trait, for example, boldness.

*(1) "Es Usted muy **valiente**, señorita Alicia, y Diego es **un hombre afortunado"**.*

In this example, the compliment is primarily paid to the main character of the series, but does not disregard her fiancé, who should be lucky with his chosen one.

Or the compliment characterizes the person as a whole, for example, calling one of Crowley's daughters a charming girl, the addressee also calls her future husband lucky.

*(2) "Lady Mary's **a charming person**. Whoever marries her will be **a lucky man"**.*

The object of a compliment, mainly in the English culture, is the addressee's home, its furnishings. This fact is historically conditioned, since "a separate house" is a kind of a material embodiment of the idea of independence, autonomy and isolation inherent in the British, "which should be noted by others" (Ovchinnikov, 2005).

For example, the butler of the Downton Abbey estate introduces the newly arrived valet to the new place of work, expressing both approval and respect towards the Crowley family through a compliment:

*"Downton is **a great house**, Mr Bates, and the Crawleys are **a great family"**.*

"I like the house, my lord, and I like it as a place to work".

The above examples illustrate the tradition of complimenting the owners of a house with regard to their home, interior, atmosphere. This tradition is present in both English and Spanish cultures, as it promotes positive contact between hosts and their guests.

For the British, this act is rather formal, 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 the object of praise:

*"Es **la mejor guvernanta** que ha tenido nunca este hotel. Nadie sabe hacer ese trabajo como Ud, pero, no podremos contar con su presencia entarnamente".*

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.

Indirect way of expressing compliments presupposes that a positive assessment is implicitly embedded in the statement and is derived as a semantic consequence of the replicas, for example:

1.   *"La veo muy bien acompañada"*.

2.   *"No os conocéis?"*

3.   *"No, creo que no"*.

4.   *"Le aseguro que de ser así, la recordaría"*.

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.

Also, content analysis made it possible to single out a special group of compliments – a compliment-comparison. In this speech act, not only a positive assessment of the qualities of the interlocutor is presented, but these qualities are compared to some object or subject.

For example, the protagonist of the series "Gran Hotel" 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 stable expression (1). 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 whether positive or negative qualities are the object of this comparison. So, for example, in a situation when the valet leaves the estate, one of the maids, showing sympathy, says: *"There's always a place for a man like you"*, which makes it possible to judge him as a decent person (2).

(1) *"Es Usted **una caja de sorpresas**. Todo un aventurero"*.

(2) – *"I'm ever so sorry you're going"*.

– *"I'll be alright".*

– *"Of course you will. There's always a place for a man **like you".***

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 used, first of all, to strengthen the positive assessment of the compliment and add it more emotionality. So, among the intensifiers in the English language, one can single out the adverb *"very"* (1), and in Spanish – *"tan"* (2), *"muy"*, as well as the superlative adjectives *the best; bien – la mejor* (3).

1.   *"You look **very** nice. –Thank you, darling".*

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

3.   *"Es **la mejor** guvernanta que ha tenido nunca este hotel".*

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 a speech act of gratitude. However, in the English culture there is a tendency to over-ask and express an opinion that is absolutely opposite to the original one.

"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".

Perhaps this is due to the fact that in the English culture the speech act of a compliment performs, first of all, a contact-setting function, often accompanying the speech act of greeting, which determines its formal etiquette character of expression.

This is reflected in the function of a compliment, which in the English culture is used to create and maintain solidarity of communicators and adherence

to etiquette, while in the Spanish linguistic culture it serves to sincerely maintain a favorable climate of communication, establish and maintain the communication process in a friendly tone.

Thus, the term "cumplido" in Spanish is similar to the meaning of the term "compliment" in English. The speech act in question in both linguocultures is represented by a special lexical set consisting of emotive adjectives and intensifiers, and performs, first of all, the etiquette function of establishing and maintaining friendly communication (Bezmenova, 2000).

Most communicative situations and thematic focus, characteristic of the use of the speech act of compliment, are also universal. The main exception is a compliment to the addressee's property, which is realized mainly in the English linguistic culture, which is due to its national-specific characteristics.

Complimentary utterances have the following leading characteristics: intentionality, which implements the speaker's communicative attitude; purposefulness, influencing the addressee, and conventionality, which is responsible for compliance with socio-speech norms.

According to our observations, compliment really bears the imprint of the national character of a certain people. This is reflected with particular clarity in such extralinguistic parameters of the compliment as formality / informality; the choice of certain qualities to which a compliment is paid; the purpose of the addressee; the recipient's reaction to the compliment (Barnhouse, 2001).

Although the linguistic (lexical and grammatical) content of the compliment is quite standard, at least in Spanish and English, the extralinguistic features are far from standard and are culturally colored, for instance, the situation in which a compliment is paid, their frequency, addressee, the object of the compliment, expressiveness, as well as the system of metaphorical images and the attitude to compliments in general.

2.3 Speech etiquette clichés in communicative situation of gratitude

The etiquette formulas of the Spanish and English languages expressing the speech act of gratitude are limited. In the course of the content analysis, the following speech formulas representing the speech act of gratitude were identified in Spanish:

• *"gracias"*,

• *"muchas gracias"*,

• *"quiero dar la gracias"*,

• *"muy amable"*,

• *"muy agradecido"*,

• *"se lo agradezco"*

And in English:

• *"Thank you"*,

• expressions with the verbs *"to be grateful", «to appreciate»*.

The analysis showed that expressions of gratitude can be attributed to the stage that prepares for the speech contact, since both English and Spanish speech etiquette is appropriate to express gratitude for communication and the pleasure received from it.

In the Spanish language, during the preparatory stage for starting a contact, various forms to express gratitude were revealed. The most common word is *"gracias" / thank you / (from Lat. "Gratia" / grace /)*, most often modified by the neutral quantifier *muchas / many* in order to add emotionality to a statement that, from the point of view of stylistic relevance, can be used in both formal and informal situations.

"Quantification" denotes a quantitative expression of qualitative features, which allows, among other things, to express by a measure of quantity the state of the communicant at the moment of a specific speech interaction by means of linguistic representatives, as a rule, which are adverbs, numerals or adjectives

(Yakovleva, 2010). The nationally specific feature of the Spanish language is internal quantification, the use, for instance, of morphological means, for example, suffixes.

So, in the example under consideration, the adjective *muchísimas* in its absolute superlative form introduces an additional emotional and expressive color, and its use is stylistically appropriate mainly for an informal communication situation, since the idea of the highest quality inherent in it is complicated by the subjective positive assessment and some shade of colloquiality:

– Muy bien Alexandra. Pues, muchísimas gracias ...

/ very good, Alexandra. Well, thank you very much ... /

– Muchas gracias

/ many thanks /

–... por venir aquí. Ha sido un placer

/ for coming. It was nice/

– Muchas gracias

/ many thanks /

– Y ojalá te veamos pronto en la escena principal. Estoy seguro que todos los zaragozanos van a ver a tí

/ and hopefully we will soon see you on the main stage. I am sure that all the inhabitants of Zaragoza will come to see you /

– Eso espero

/ I hope so /

– Muchas gracias

/ thanks a lot/

Despite the fact that the vocabulary for expressing gratitude in Spanish is much wider than in English, the British tend to thank much more often than the Spaniards, and often it happens for no apparent reason.

Since the Gran Hotel series takes place in a hotel, the analysis of the "gratitude" speech act was based mainly on situations of official communication, namely, the client - the service person, the employer – the employee.

In this case, a verbal expression of gratitude is not required if the service person fulfills his duties in accordance with the job requirements and service rules, which is the norm.

If the employee goes beyond the scope of his duties, then the client is inclined to thank him for being too attentive and friendly (Hall, 2000).

However, "gracias" also changes its role and can be perceived as a manifestation of refusal of the offered service, accompanied by a wave of the hand or shaking of the head:

"Quiere algo más, señora? – Gracias".

In the English culture, it is customary to thank the service personnel for the services rendered, which differs from Spanish traditions.

For example, if a service person opens the door, brings clothes, gives a newspaper, then in response to any of these actions, the Englishman will say "*thank you*".

And a separate answer, consisting only of the phrase "*thank you",* to the received proposal, on the contrary, has a positive connotation and means the consent of the interlocutor (1). Otherwise, if it is necessary to express a refusal, gratitude will be expressed using a negative sentence (2).

(1) Will you stay for some luncheon?

– Thank you.

– I'll let Carson know.

(2) Anything else before I go down?

– No, that's it. Thank you.

Some functional and stylistic differences were identified in the use of these etiquette formulas in Spanish, based on the analysis of various communicative

situations. The formula "gracias" and its derivatives are neutral and can be applied in different registers, for example:

Julio, gracias por ayudarme esta tarde con los adornos para la fiesta.ulio, gracias por ayudarme esta tarde con los adornos para la fiesta.

This is the conversation between friends.

The following replica was uttered during the "Fiesta de la luz" and refers to the official style of communication, however, it is still more characteristic of colloquial speech:

Queridos amigos, quiero dar la gracias a todos los presentes por haber venido hoy para celebrar con nosotros la entrada del Gran Hotel un una nueva era.

The English formula of gratitude is universal for all spheres of everyday and official communication. *"Thank you / thanks",* the British equivalent of the Spanish "*gracias*", has lost its semantics and is often more a formal marker than the expression of sincere gratitude.

This may explain the wide variety of intensifiers used to enhance the speaker's intentions, of which we have met *"very much", "so much", "ever so", "truly".*

The standard response "*thank you / thanks*" can be replaced with more emotional expressions with the verbs "*to be grateful*" and "*to appreciate*":

- *I only want to help.*

- *I know that, Your Lordship, and I am grateful, truly, but there is nothing I need help with.*

- *I'm so grateful you did.*

- *Well, thank you for that. Much appreciated.*

The other three forms in Spanish, *"muy amable", "muy agradecido", "se lo agradezco"*, belong exclusively to the official style. A striking example of such a

register is an excerpt from a dialogue between two people belonging to the upper strata of society:

"Siéntase, joven! – Muy agradecido".

In this case, these formulas may include a judgment that provides meaning in the statement, which is often introduced either by the preposition *"por"* (for example, *"por haber venido hoy"*), or by a direct addition (for example, *"se lo agradezco"*).

Formulas of gratitude in English are often reinforced by both evaluative remarks addressed to the listener and compliments that directly assess the qualities of the interlocutor:

"Mrs Crawley, I appreciate your thoroughness. Thank you, that was thoughtful. You've been so kind, Lady Grantham, thank you".

Thus, the British thank much more often than the Spaniards, but less expressively and less verbose. In the English linguistic culture, gratitude has become formal, while for the Spaniards it is and remains a way to celebrate the efforts of the interlocutor and express personal gratitude (McNeill, 2000).

The main differences in the means of expression of the speech act under consideration are due to the peculiarities of the manifestation of emotions and the peculiarities of etiquette in British and Spanish linguocultures, while the communicative situations and the thematic focus in the national cultures under consideration basically coincide.

2.4 Speech etiquette clichés in communicative situation of farewell

The speech situation of farewell is the final step in communication, during which the communication participants mutually exchange replicas used for a polite, non-conflicting end of communication.

In the analysis of the dialogical unity of the final stage of communication, along with the expression of gratitude, requests, invitations and wishes have been

identified used as a way of preparing for finishing communication. For example, the request to the interlocutor *"Y ojalá te veamos pronto en la escena principal / I hope we will see you on the main stage soon"* demonstrates the speaker's well-wishes regarding the realization of the dream of his interlocutor.

The lexical marker *"ojala"* (derived from the Arabic "if Allah wills") has the semantics of wishes, hopes or dreams, which in Spanish are expressed through the subjunctive mood (Modo Subjuntivo), which makes it possible to present the situation as unreal from the subjective point of view of the speaker.

However, following the standard wish, the speaker expresses confidence that the project, in which his interlocutor may take part, will definitely be able to gather a large audience:

"*Estoy seguro que todos los zaragozanos van a ver a tí*"

/ "*I am sure that all the inhabitants of Zaragoza will come to see you*""

It is expressed by verbs in the indicative mood (Indicativo): "*estoy seguro*"/ "*I am sure*"; *van a ver* "*come to see*".

This speech tactics demonstrates the existing sincerity between communicants and contributes to the completion of communication, while maintaining a friendly tone.

It should be added that speech acts of wishes and requests are characteristic both for an informal environment of communication, and for an official one. In requests at parting, attention can be expressed to the loved ones, relatives, friends and interlocutors, as, for example, in this situation:

– *Dale un beso a Javier*

/ *Javier's kiss* /

– *¿De tu parte? Muchas gracias*

/ *for you? Thanks a lot* /

– *De mi parte. Muchas gracias, Penélope*

/ *for me. Thanks a lot, Penelope* /.

The analyzed excerpt illustrates the use of the request formula in the meaning of the contextual-situational indirect speech act of farewell.

In the situation under consideration, the expressed request covers the future actions of the communicant, and also performs an incentive function. The national peculiarity of this example lies in the nature of the request being transmitted.

The communicants belong to different age groups. The older interlocutor, in the role of the interviewer, asks to pass a kiss to the husband of his guest.

A specific ritual during the farewell process in southern Europe is the repeated exchange of kisses. This ritual is a type of social kiss, which has a symbolic meaning that allows one to navigate according to the scheme "friend or foe", and is also considered an appropriate expression of loyalty and affection (Yakovleva, 2010).

It is known that gestures, movements and body position accompany any communication situation and sometimes speak more than words. They help to emotionally color the speech, to give it semantic completeness, transmitting part of the information or acting as a "backup" of verbal communication (Yakovleva, 2010).

Most gestures in ordinary everyday communication, as a rule, are not noticed. However, the violation in the use of typical gestures is immediately recognized in communication.

As an illustrative example of the specifics of non-verbal interaction in the Spanish linguoculture, we will cite the final stage of the interview between Alexandra Gimines and Luis Alegre.

In order to express support and approval, the interviewer touches the interviewee's hand. At the stage of preparation for the termination of communication, during the exchange of thanksgiving remarks, the interviewer invites the interlocutor with a friendly gesture to hold hands, stretching out his arms forward, the inner side of the palms looking up. In the process of exchanging wishes and thanks, the communicants hold hands. The final completion of

communication is indicated by a non-verbal gesture, which is realized through the above-mentioned Spanish "kissing tradition", which is a kiss on both cheeks and hugs.

The described non-verbal behavior is a traditional form of informal farewell in the Spanish etiquette, but it also takes place in more formal communicative situations, provided that the communicants have established a friendly tone of communication, mutually expressing sympathy and approval (Tsibulya, 2014).

Thus, from the point of view of proxemics, intimate and personal zones of interaction are inherent in Spanish culture due to the fact that the Spaniards belong to the contact type of culture.

In turn, the British are characterized by social and public distance, in contrast to the Spanish culture, since the British are of the distant type, which manifests itself in minimal physical contact between interlocutors.

In the etiquette situation of parting, the speech act in English is characterized by an abundance of gratitude formulas at the stage of preparation for interrupting communication.

It is interesting to note that our analysis revealed the smallest number of dialogical unities of this thematic group, which ended directly with standard farewell formulas.

The most common form of completion of an interview involves words of gratitude and an address to the interlocutor by name. For example:

– *"Sir David Attenborough, thank you so much… Thank you so much. It's been an honour"*.

In this dialogue, the interviewer uses the name and surname of his elderly guest to express special respect and reverence for the status of the interlocutor and his merits.

It should be mentioned that there does not exist an official form of address equivalent to the address by name and patronymic in English. In this example, the almost solemn formality of the situation is indicated by addressing the interlocutor

by name in combination with the title "*Sir*", which in the United Kingdom and Commonwealth countries is assigned to figures who have made a significant contribution to the development of the nation.

The closing phrase "*It's been an honor*" is a marker of a sublime register of communication. It is noteworthy that as a final response, the interlocutor cites the only phrase "*Okay*" with a descending-ascending intonation, implying friendliness, delicacy and approval.

Thus, the speaker expressed modesty and unwillingness to feel superiority over the interlocutor in order to equalize the interlocutor's position relative to himself in an asymmetric relationship.

In communication between interlocutors of the same age, representatives of the younger generation, at the stage of completion of communication, pay compliments, most common of which concern achievements in the professional sphere or, as in this example, in public affairs:

– *I just really admire the way that you raised up other people's voices and use your platform as force for good.*

– *Thank you, Paris.*

The dialogue between a young actress and a young interviewer is conducted in a friendly tone, communication ends by a short-term hug, unusual for British culture, which is traditionally referred to as a distant type (Thompson, 2000).

Thus, the stylistic appropriateness of the choice of etiquette formulas of gratitude and farewell in a dialog is determined by such characteristics of the interlocutors as age and social status, as well as the chosen register and tone of communication.

2.5 Speech etiquette clichés in communicative situation of condolence

The origin of the word "condolence" conveys a profound message. The noun *condolence* comes from the Late Latin word *condole*, meaning "to suffer

together". This word consists of two roots: com, meaning "together'", and dolere, meaning "to grieve'" (Zunin & Zunin, 2007, p.4).

Condolences are expressions that are "all one can use to tell of one's sympathy" (Broomberg, 2000, p.337). They are formal expressions of regret or sorrow to people who experienced the death of some one (Smith, 2010, p.1).

They express the feeling of compassion toward the hearer's sadness (Searle & Vanderveken, 1985, p.212). Condolences are not just expressions of sympathy; they are also acts of active, conscious support and encouragement in the face of adversity. They reduce the pain of those affected (Muihaki, 2004, p.3).

Usually condolences of any form are greatly appreciated by the mourner and his/her family. Recipients of condolences usually aren't looking for sparkling originality, just a sincere expression of emotion (Smith, 2003, p.1). However, using inappropriate words, one can upset or offend another person. This might even lead to weakening of relationships or loss of friendships.

The following categories of condolences can be identified:

- *classical stock condolence phrases.*

These condolence phrases are neutral because they are appropriate for almost everyone, regardless of religious beliefs:

"My thoughts are with you".

"Estoy aquí para lo que haga falta / para lo que necesites" ("I'll be by your side"). These are used when one wants to offer support to the other person because he/she is probably the best friend or close relative.

- *Please accept my / our deepest sympathy. Te/Le acompaño en el sentimiento/*Mi más sentido pésame *(my deepest sympathy).* This one is used when we speak with someone who has lost a loved one. If this person is an acquaintance or relative, we will use "te" (tú) and if the person who suffered the loss is an elderly person, then we'll use "le" (usted).

- *condolence phrases considering someone's religious beliefs.*

For people who believe in a concept of heaven and hell, one may express the idea that he / she believes that the diseased is in heaven or looking down from heaven , as in:

May God comfort you.

May his / her soul find peace. Es una pena pero ahora está en un lugar mejor.

- *condolence phrases as quotes* (Smith, 2003).

Poetry can be a source of comfort and can express sympathy. Some people choose meaningful quotes from poems or books they like. They use famous quotes from poems dealing with death and mourning to assist themselves in expressing their condolences.

"To live in hearts we leave behind is not to die".

'"Like a bird singing in the rain, let grateful memories survive in times of sorrow".

"May the blessings of love be upon you, may its peace abide with you, may its essence illuminate your heart, now and forever more".

- *condolence phrases containing the condition of the diseased.*

It is convenient to mention the condition of the diseased in a condolence phrase if someone is a close friend to the survivors. Condolence phrases to survivors of someone who died from a lingering illness, for example, might include a note of appreciation that the pain and difficulty are over.

I was sorry to learn of your mother's death, but I am glad to hear that her suffering has come to an end. Acabo de enterarme de la triste noticia y lamento mucho tu pérdida. (Smith, 2003, p.1)

Semantically, condolences have a social meaning which refers to the use of language to preserve social contact rather than to exchange information or ideas. The use of condolences preserves and regulates social relations and it might even lead to strengthening of them. Social meaning is communicated through the

ritualistic use of language which is found in condolences. Moreover, the essential function of the social meaning lies in the emotive purpose of the utterance. The condolence utterance possesses this kind of purpose. Such type of language use is alternatively described as social or phatic communication (Mwihake, 2004, p.133).

Phatic communication , which is expressed in the form of condolences, is elicited by the occurrences that call for the sharing of experiences or at least a show of empathy. Phatic communication emphasizes experiences of social fellowship and the participation in social linguistic rituals. In phatic communication, condolences (as verbal interaction) have little information value, but instead they have the essential function of "oiling the wheels of social discourse " on certain occasions (Mwihake , 2004, pp.133-134).

Condolences belong to ”communicative”' speech acts which are different from "conventional" speech acts (e.g. sentencing , bequeathing , and appointing) which are not primarily acts of communication and have the function not of communication but of affecting institutional states of affairs. Communicative speech acts are acts performed with certain communicative intentions whose recognition by the hearer is necessary for the acts to be successful. They express a certain attitude, and the type of speech act being performed correspond to the type of attitude being expressed. For instance, condolences express regret, pain or sorrow (Bach, 2012, p.1).

Condolences is one of the speech acts of “behabitives”, which concern “attitudes and social behavior” towards someone (Austin, 1962, p.151). They may be also classified as “expressives” (Searle, 1979, p.15). The illocutionary point (or purpose) of this class is to manifest only the speaker's “psychological state specified in the sincerity condition about a state of affairs specified in the propositional content”.

According to Bach and Harnish (1979, p.51), condolences are related to the speech acts of “acknowledgments”. They mention certain general criteria of acknowledgements. Condolences satisfy all these criteria. They are as follows:

1. Acknowledgments "express certain feelings toward the hearer".

2. These feelings and their expressions are convenient to particular sort of occasions. For example, condolences "express sympathy for hearer's having suffered some misfortune (not speaker's doing)".

3. Commonly, but not necessarily, when such occasions happen, they are mutually recognized by the speaker and hearer, and then it is expected by the hearer that the speaker will issue the relevant acknowledgement.

4. Because acknowledgements are expected on particular occasions, they are frequently issued not so much to express a genuine feeling as to satisfy the social expectation that such a feeling be expressed.

5. Although acknowledgements issued perfunctorily do not express sincere feelings, in the society they are commonly considered as acts of courtesy on the part of the speaker. On the other hand, for the hearer to question the speaker's sincerity would be an act of gross discourtesy and social disruptiveness.

6. An acknowledgement may invite an acknowledgement in response which might be construed as a perlocutionary effect. For instance, condolences are accepted with a "Thank you" or the like.

Condolences may be explicit and implicit.

Explicit condolences. An explicit performative utterance is one that contains an expression that names its actions. Generally, performative verbs are used in performative speech acts to make explicit the kind of action being performed (Crystal, 2003, p.343). They can be explicitly spelled out by the performative verbs "condole", "grieve" and "commiserate". "Condole" is a specific verb of condolences (Bach & Harnish, 1979, p.41); it as an important speech act verb which has an illocutionary point as part of its meaning (Vanderveken, 1990, p.166).

- *I condole with you / Me pésame a usted.*
- *I grieve with you / Te acompaňo en este momento de dolor.*

- *I commiserate with you / Me compadezco de ti.*

The aforementioned examples suggest that the verbs "condole", "grieve", and "commiserate" have the characteristics of performative verbs. They are used in the first person singular, simple present, indicative active.

Implicit condolences. Unlike explicit performatives, implicit performatives are utterances that do not contain an expression that names their actions (Palmer, 1976, p.162). Therefore, implicit condolences, unlike explicit condolences, do not contain a performative verb or a noun derived from it. The following are some examples of implicit condolences, which people can use as a guide to writing or expressing their own words of condolence:

1. *oh , I am so sorry / Lo siento or Lo siento mucho.*
2. *Just know that my arms are wrapped around you during this time of loss / Te acompaño en este momento de dolor.*
3. *I may understand your sorrow / Entiendo por lo que estás pasando.*

Like explicit condolences, the aforementioned examples of implicit condolences express sympathy, regret, sorrow, support and encouragement. This is obvious from their general meaning or the presence of certain words like "sympathy" and "sorry".

As far as the syntactic structure of condolences is concerned we can admit that some condolences have the structure of declarative sentences. In these condolences, the subject is present and generally precedes the verb, as in:

1. *You have our deepest sympathy / Tienes nuestro más sentido pésame.*
2. *Words fall short of expressing my sorrow for your loss / Las palabras no llegan a expresar mi dolor por tu pérdida.*

Another syntactic structure of condolences is that of imperative sentences. Here, condolences have no overt grammatical subject, and their verb has the base form, as in:

Please accept my / our condolences .

Just remember that my arms are here to embrace you during these difficult moments.

Other condolences have the structure of irregular sentences. According to Quirk et al (1985, p.883) some irregular sentences are characterized as fragmentary, i.e. lacking constituents that are normally obligatory. Some condolences possess this characteristic. The ellipsis can be recoverable from the linguistic form of the sentence, for example the omission of the subject "I" and the verb "am" in, as in:

1. *Sorry about your grandfather / Siento lo de tu abuelo.*

2. *Always in our hearts / Siempre en nuestro corazón.*

The obligatory elements which are omitted in the above condolence are the subject which can be *he, she*, or *they* and the verb which can be *is* or *are*. Condolences can also have the archaic formula of "may + subject + predication" which has subject-verb inversion. It is considered as an irregular sentence:

1. *May the love of God embrace you in these tough moments / Que el amor de Dios te abrace en estos momentos difíciles.* (Ropchan, 2013).

2. *May your strength prevail to help you through this difficult time / Que tu fuerza prevalezca para ayudarte en este momento difícil.*

It is obvious that the language of condolences is kind. As for the categories of condolences, most of condolence phrases are classical, neutral and stock phrases because they are suitable for every religion or culture. Some religions have traditional condolence phrases but condolence phrases which are famous quotes from poetry or prose are rare. As far as explicit condolences are concerned, explicit condolences having a performative verb, particularly the verb "condole" are rare in comparison with explicit condolences having a noun derived from the performative verb like the noun "condolence". It is obvious that the performative verb "condole" has become out of date. On the other hand, most condolences are implicit because they express the sympathy indirectly. This would be more delicate and polite. Moreover, it has been noticed that some implicit condolences are elaborated forms

e.g., the condolence *"If my hug was strong enough to take away your pain, I would start now and never stop"*. Finally, some condolence phrases, especially condolence phrases considering someone's religious beliefs are recursive in nature.

The stylistically conditioned emotional component of etiquette speech behavior is much wider and more vividly represented in the Spanish linguistic culture in comparison with the English one, since it belongs to the open contact type, while the English linguistic culture is of a discreet distant type.

CONCLUSIONS TO CHAPTER II

Speech etiquette is a constituent part of etiquette, rules of speech behaviour depicted in the system of formulae used to establish speech contact of interlocutors, to give a conversation an expressive tonality according to their social parts and role positions in formal and informal circumstances. The totality of all etiquette formulae builds up a system of speech etiquette of every nation. These formulae are used in communicative situations familiar to all language users, peculiar to all spheres, namely: addresses, greetings, farewells, requests, apologies, gratitude, invitations, congratulations, refusals, etc.

Having analyzed the use of speech etiquette clichés by the English and Spanish in the communicative situations of compliment, gratitude, farewell, and condolence we have found common universal speech etiquette formulas used in these communicative situations and different, specific to only English or Spanish.

Gratitude in the English linguistic culture has become formal, while for the Spaniards it has been and remains to be a way to celebrate the efforts of the interlocutor and express personal gratitude. Despite the fact that the vocabulary for expressing gratitude in Spanish is much wider than in English, the British thank oftener than the Spaniards, but less expressively and less verbosely. The English formula of gratitude is universal for all spheres of everyday and official communication. The Spanish formula "gracias" and its derivatives are neutral and can be applied in different registers.

The main differences in the means of expression of this speech act are due to the peculiarities of the manifestation of emotions and the peculiarities of etiquette in British and Spanish linguocultures, while the communicative situations and thematic focus in the national cultures under consideration basically coincide.

Compliment bears the imprint of the national character of a certain people. This is reflected with particular clarity in such extralinguistic parameters of the compliment as formality / informality; the choice of certain qualities about which a compliment is made; the purpose of the addressee; the recipient's reaction to the

compliment. Although the linguistic (lexical and grammatical) content of the compliment is quite standard (at least in Spanish and English), the extralinguistic features of giving a compliment are far from being standard and are culturally colored, for instance, the situation, frequency, addressee, the object of the compliment, expressiveness, as well as the system of metaphorical images and the attitude of cultural carriers to compliments in general.

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. Moreover, both the English and Spanish use metaphors, emotive adjectives, comparison and repetitions while paying compliments. The main difference in the use of compliment formulae is that English compliments are manifested in simple, two-member, extended sentences, while in Spanish – in one-member sentences.

The Spanish language has a fairly large number of stereotyped phrases and expressions related to the communicative situation of farewell. English farewell is characterized by the use of remarks-wishes. The main difference in the use of farewell formulas is that English farewell is always longer than the Spanish one. The behavior of English communicants in a farewell situation indicates that combinations and repetitions are one of the main strategies for enhancing politeness.

The stylistic appropriateness of the choice of etiquette formulas of gratitude and farewell in communication is determined by such characteristics of the interlocutors as age and social status, as well as the chosen register and tone of communication.

The communicative situation of condolence is similar for the British and Spaniards. Condolences phrases are classical, neutral, expressed by declarative or imperative sentences, which are suitable for every religion or culture. The obligatory elements which can be omitted in the condolence are the subject which can be *he, she*, or *they* and the verb which can be *is* or *are*. Condolences can also

have the archaic formula of "may + subject + predication" which has subject-verb inversion.

Some religions have traditional condolence phrases but famous quotes from poetry or prose are rare. Explicit condolences having a performative verb, particularly the verb "condole", are rare in comparison with explicit condolences having a noun derived from the performative verb like the noun "condolence". Most condolences are implicit because they express sympathy indirectly. This would be more delicate and polite.

The analysis of the syntactical structure of the speech formulas used in the communicative situations under consideration showed that they are expressed by affirmative, interrogative, and exclamatory sentences, which can be simple (one/two-member), complete/incomplete; extended/unextended; elliptical; and complex sentences.

So, the comparative analysis of the use of etiquette universals in English and Spanish in identical communication situations showed that the stylistically conditioned emotional component of etiquette speech behavior is much wider and more vividly represented in the Spanish linguistic culture in comparison with English, since it belongs to the open contact type, while the English linguistic culture is of discreet distant type. The Spanish use positive politeness strategies, which are expressed by numerous etiquette formulas and devices that transmit emotional state, and the British use negative politeness strategies, often realized by questions-remarks, repetitions, and interrogative sentences.

GENERAL CONCLUSIONS

This Qualification Master's Paper is devoted to etiquette speech behavior in crosscultural communication. Crosscultural is not only and not so much a tool or method of cognizing reality, but first of all, crosscultural is considered to be a new way of world perception.

Effective crosscultural communication should be based on the knowledge of cultural traditions and the specifics of the national character of the communication partners. When communicating, the speech of the interlocutors must follow certain maxims for conducting conversations; otherwise the interlocutors will not come to a consensus. Communication, treatment and behavior, in general, must follow the specific rules of a particular sociocultural affiliation. Speech behavior reflects traditions, life experience, mentality and lifestyle of any nation.

The Paper addresses the phenomenon of communication, crosscultural communication including. Communication is regarded as an exchange of facts, ideas, opinions or emotions by two or more persons, as intercourse through words, letters, symbols or messages. Types and functions of communication, as well as such its aspects as culture, language, and means of expressing politeness are revealed.

Speech etiquette as a component of communication culture is in the focus of attention in the work, since it is included in the linguistic cultural picture of the world, and the norms of speech etiquette are an integral part of any national culture. In a broad sense speech etiquette characterizes almost any successful act of communication. Therefore, speech etiquette is associated with the so-called postulates of speech communication, which make interaction of communication participants possible.

Speech etiquette is realized in communication with the help of speech etiquette formulas. They are reproduced as ready-made units with a stable syntactic

structure and constant lexical representation, used in communicative situations functioning in thematic groups, in stereotyped situations.

In the Paper speech etiquette clichés used by the English and Spanish are analyzed in the communicative situations of compliment, gratitude, farewell, and condolence to identify similarities and differences in them.

RÉSUMÉ

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

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

Об'єктом дослідження є міжкультурна комунікація.

Предметом дослідження є етикетна мовленнєва поведінка британців та іспанців у міжкультурному спілкуванні.

В ході дослідження було здійснено аналіз етикетних мовленнєвих формул, які вживають британці та іспанці у комунікативних ситуаціях (таких як комплімент, подяка, прощання та співчуття), виявлено семантичні, синтаксичні, прагматичні, екстралінгвістичні та стилістичні ознаки, які обумовлюють вибір етикетних формул.

У роботі використані такі методи дослідження, як лексикографічний, 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 73 сторінки (без урахування списку використаних джерел).

У першому розділі розглянуто загальнотеоретичні аспекти процесу міжкультурного спілкування, а саме: спілкування як концепта, його типів та функцій в міжкультурній комунікації; місце та роль культури та мови у процесі міжкультурного спілкування.

Другий розділ присвячений мовленнєвому етикету, що являє собою невід'ємну складову міжкультурної комунікації. Аналізується мовленнєва поведінка британців та іспанців як відображення їхніх культурних цінностей

і норм, а також формули мовленнєвого етикету, які вживаються британцями та іспанцями в типових комунікативних ситуаціях (комплімент, подяка, прощання та співчуття).

В результаті дослідження можна зробити висновок, що знання тонкощів мовленнєвого етикету різних народів сприяє успішній міжкультурній взаємодії. Таким чином, у кваліфікаційній роботі магістра 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, мовленнєві етикетні формули, культура, комунікативна ситуація, прощання, комплімент, подяка, співчуття.

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