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Introduction

The study of language determines the accepted patterns of behavior in a particular society. It can be regarded as a reflection of cultural values. This study indicates the growing attention of prominent scholars to issues, related to the influence of culturally oriented factors on intercultural communication. Communication with representatives of other cultures becomes an integral part of our life in terms of intercultural communication. However, increasing international contacts does not always lead to a better understanding of other people and cultures. The stereotypes are the cognitive elements of the communication process, determined by certain social and cultural factors. The consolidation of these stereotypes may be one of the consequences of cultural interaction.

The notion of stereotype is interdisciplinary. Since the 1920s the notion of stereotype has been the subject of analysis of the following disciplines: communication theory, ethnology, history of literature and culture, linguistics, cultural and language studies.

According to the scientists, the stereotype is considered as a phenomenon belonging to the “language of culture”. **The object of the study** is the semantics of the sign, the relationship of linguistic and extralinguistic stereotypes (works of N. Tolstaia, T. Agapkina, L. Vinogradova).

Linguistic stereotypes, realized in the form of phraseological comparisons, clichés, idioms, euphemisms, sayings, as well as the use of various lexical, syntactic and stylistic means, are essential for intercultural communication.

Linguistic stereotypes are seen as an important part of language culture, without which effective communication is impossible.

The role of linguistic stereotypes in the process of intercultural communication is ambiguous. On the one hand, a linguistic stereotype can quickly convey well-known information that contributes to the success of communication. On the other hand, there are linguistic stereotypes that have lost their informational load. It can make the process of communication more complicated.

Linguistic stereotypes can regulate the behavior of communicators, their

ability to form a certain attitude (positive, negative, neutral) to the process of communication.

In our view, the role of linguistic stereotypes can be seen in the mass media: newspapers and magazines. Since the task of a journalistic text is to effectively influence the recipient, the question arises how exactly the linguistic stereotype contributes to the effectiveness of the above-mentioned influence.

Linguistic stereotypes are important factors of intercultural communication. Therefore, the relevance of the thesis is stipulated by the need to further study cognitive phenomena in terms of their linguistic expression and the need to harmonize intercultural dialogue by identifying the peculiarities of national mentalities, and the impact of cultural norms and values.

The theoretical basis related to the research of language and culture were the works of such researchers as Ju. Apresjan, W. von Humboldt, O. Potebnia, Yu. Lotman, E. Sapir, and B. Whorf. The problem of stereotypes and their classifications was studied in the works of W. Lippman, V. Maslova, and S. Ter-Minasova, A. Khudolii.

Our work aims to identify and analyze linguistic stereotypes in English and German linguocultures (based on the magazines *The Economist* and *Der Spiegel*).

In order to achieve this aim, we set the following objectives:

- 1) to reveal the essence and conceptual field of intercultural communication;
- 2) to define the category of culture;
- 3) to investigate the phenomenon of stereotypization in intercultural communication;
- 4) to analyze the essence of the linguistic stereotype;
- 5) to study linguistic stereotypes and their features in the English linguoculture (based on the materials of *The Economist*);
- 6) to study linguistic stereotypes and their features in the German linguoculture (based on the materials of the magazine *Der Spiegel*).

The object of our thesis is stereotypization as a cognitive phenomenon expressed at the language level.

The subject of the research is the representation of linguistic stereotypes of the English and German linguocultures based on texts taken from the English-language magazine *The Economist* and the German-language magazine *Der Spiegel*.

The following methods were used in the process of our study:

at the empirical level:

1) method of observation;

2) method of comparison;

at the empirical-theoretical level:

3) induction;

4) analysis and synthesis;

at the theoretical level:

5) descriptive method;

6) the comparative method;

7) content analysis.

The practical significance of the work is that its materials can be used in stylistics, linguoculturology, and political science. Research materials can also be used in translation practice and intercultural communication.

Scientific novelty of the paper lies in the fact that linguistic research of stereotypes focuses on their aspects, in particular the study of ethnic, national, gender, age, mental and other stereotypes. The concept of linguistic stereotypes in English and German linguocultures is a phenomenon understudied.

Approbation of the results of the research. The results of our study were published in the form of an article entitled “Intercultural communication: the essence and the conceptual field” in the journal “Student scientific notes. Series Philology”. The article “Peculiarities of representation of language stereotypes in English communication” was introduced at a conference “Applied linguistic studies within the framework of intercultural communication” (April 10, 2020, Osroh). The article “Language markers of ethnic stereotypes in journalistic discourse” was presented at a conference dedicated to the “Days of Science” at the National University of Ostroh Academy (May 11-15, 2020). The article “Peculiarities of representation of language

stereotypes in English communication (on the example of The Economist magazine)” was presented at the internet conference “Linguocognitive and sociocultural aspects of communication” (October 18, 2019). The topic was raised at the conference “Linguosociocultural aspects of communication” (March 26, 2020) and “Applied linguistic studies within the framework of intercultural communication” (April 19, 2020) on basis of The National University of Ostroh Academy.

Structure of the thesis. The master thesis consists of an introduction, the main part, which includes four chapters, conclusions, and a list of references in total 106 items.

CHAPTER 1

INTERCULTURAL COMMUNICATION: ESSENCE AND CONCEPTUAL FIELD

1.1 The essence of intercultural communication

In modern linguistics a great attention is paid to the process of intercultural communication, the language influence on the formation of personality and the national character, and the relationship between language and culture. The content and the form of communication are quite complex phenomena. The concept of “communication” can be used in a universal and substantive sense. According to Pustovit’s definition of foreign words in the dictionary, “communication is based on mutual understanding; transmitting the information from one person to another or several others” [49, p. 101].

Initially, the concept of “interaction” was identified with the concept of “communication”. Only in the second half of the twentieth century the term “intercultural communication” was used for the first time [40, p. 44]. This concept was intended to reflect the specificity of relations between people from different cultures.

In 1959, the famous anthropologist Edward Hall, in his work *The Silent Language*, substantiated his ideas and proved the close connection between culture and communication. According to him, communication is culture, and culture is communication. Developing his ideas, Edward Hall concluded that culture should be taught and offered to make intercultural communication a separate scientific discipline. Edward Hall also offered a theory of high- and low-context cultures. According to his research, the main difference between these two notions is that representatives of highly contextualized culture do not require a large amount of background knowledge, because they are familiar with the subject. In the process of low-contextual communication, communicators need to get acquainted with the topic of conversation [90].

American researchers K. Kluckhohn and F. Strodtbeck suggested their methodology for studying the cultures of different nations. According to them, the main differences were in the assessment of human nature, human's attitude to nature, the concept of time, and so on.

At the beginning of the mid-1960s, the issues of intercultural communication began to be studied at the University of Pittsburgh in the United States. Within the research, scientists believe that language is one of the means of establishing and supporting a similar perception of a certain cultural group [89, p. 124]. In the 1970s, the first publications on intercultural communication were published: "The International and Intercultural Communication Annual" and "International Journal of Intercultural Relations", which addressed the problems of communication, language, culture, and various ways of interaction. Since then the term "intercultural communication" has become widely used. In the United States, the pre-cultural community has developed in two directions: the interculturality of the other nations and the interculturalism between the subcultures at the boundaries of the same culture.

Intercultural communication is considered by many scholars as a multifaceted concept that contains two components – culture and communication. The concept of intercultural communication became widespread when comparative studies of different cultures began to be used in science. It was found that not only national differences are a barrier to communication, but also certain stereotypes used by people through certain traditions, rules, norms, and habits. In the majority of cases, intercultural communication is used to study the relationship between people of different cultures and nationalities.

An important role in the communication process is assigned to the internal state of communicators because it determines whether the communicator will perceive his/her interlocutor. The perception of another culture also depends on the intentions of communicators and the desire for understanding. Communication between people from different cultures is usually complicated by the fact that they have various means of communication. According to that, cultures can be

individualistic and collectivist.

The USA is an example of an individualistic culture because much attention is paid to the content, rather than the way of communication. In collectivist cultures, important is not only the context but also the interlocutor and the communicative situation, in other words, the emphasis is put on the ways of conveying a message.

The essence of the phenomenon of intercultural communication is considered in the research and works of such philosophers and scientists as G. Gadamer, M. Bakhtin, K. Levi-Strauss, J. Lotman, E. Levinas, M. Heidegger, K. Jaspers, and others.

In the second half of the twentieth century, there was a transition from the philosophy of consciousness to the philosophy of communication [38]. The importance of interpersonal connections and communications in the context of the social interaction has arisen in a new way [45].

The philosophy of communication focuses on the successful coexistence of people. Well-known French philosophers F. Barth, M. Foucault, and J. Derrida focused their attention on obstacles to effective communication between people. K. Jaspers in his research gives an important role to the concept of communication: “communication is inherent in every person because everyone wants to express himself and be heard, especially the philosopher, so true philosophy is the philosophical system that is most communicative” [38].

The Russian philosopher M. Bakhtin is inclined to the idea that the study of language without a relationship with other participants in communication would give a misconception about the process of communication. For this reason, M. Bakhtin introduced the concept of the listener. A key aspect of Bakhtin's philosophy is the personality of the interlocutor [7].

In the social science literature, the concept of “intercultural communication” began to be used in the 1980s. Problems of intercultural communication, its typology, and interaction of language and culture were studied in the works of such scientists as L. Drobizhev, S. Dmitriev, T. Burmistrov, N. Hasanov, B. Erasov, etc.

According to L. Drobizhev, the social and psychological aspects of

intercultural communication are analyzed and the general principles of communication are considered. In the works of S. Dmitriev and T. Burmistrov the process of formation and functioning of intercultural communication in various spheres of public life is considered. The issues of intercultural communication are described in the ethnological theories of L. Gumilev, S. Arutyunova, Yu. Bromley, and E. Bagramova [24].

The Ukrainian sociologist B. Slyushchynsky focuses his attention on the problem of interethnic cultural communication and proves that interethnic cultural communication transmits cultural values through direct communication between people, and therefore occupies an important place in intercultural communication [55].

Soviet scholars concentrated on the analysis of the national traditions and their cultural environment. In turn, this approach contributed to the development of linguistics. The problem of intercultural communication was considered in the works of V. Kostomarov, E. Vereshchagin, V. Vorobyov, etc. It was emphasized that the study of language should be based on culture.

The modern understanding of intercultural communication is grounded at the conceptual scientific and theoretical ideas of S. Ter-Minasova, N. Yelukhina, V. Safonov, P. Sysoyev, N. Galskova, D. Zinoviev, and others. The prominent researcher S. Ter-Minasova believes that intercultural communication is an “adequate mutual understanding of two participants in a communicative act who belong to different cultures” [63].

N. Galskova interprets intercultural communication as “a set of specific processes of interaction between communication partners, who belong to different linguistic and cultural communities” [9]. M. Rozanova has made a significant contribution to the study of intercultural communication. She argues that communication is not limited to the transmission and assimilation of information. It is impossible to limit oneself to the adequate translation of a foreign language, the process of intercultural communication goes beyond and affects the understanding of the historical context. The scientist has noted an important thing, she states that

“communicative theories become especially relevant in the period of world globalization when we are dealing with the formation of open, interacting and interconnected cultures” [50]. The author emphasizes that the difficulty in establishing communication exists because even for people of the same culture, the similar words have different meanings.

In his research, E. Tarasov interprets intercultural communication as communication between speakers of different cultures, languages, and types of national consciousness. Meanwhile, communication takes place both in the exchange of cultural objects and images of consciousness that are associated with specific words and are described in texts [62].

P. Sysoyev investigated that in a narrow sense, intercultural communication can be “communication between representatives of one region, who belong to different cultures and are aware of themselves as multicultural actors” [61].

According to another interpretation of intercultural communication, this phenomenon is “a special ethnopsychological phenomenon that is inextricably linked with the life of the individual and society as a whole, because people can meet their needs only within society, communicating with each other, developing their abilities and needs” [26].

Ukrainian scholars (including Donets, Osypov, and Komarnytska) are also exploring problematic aspects of intercultural communication. According to their concepts, communicators may have certain problems related to the fact that they are from different cultures at the initial stage of communication [25].

The definition of intercultural communication causes a lot of scientific controversy and different interpretations both theoretically and practically, as the concept was formed as a result of the compromise of many sciences. Currently, the terms “cross-cultural communication”, “interethnic communication”, “intercultural interaction”, “multicultural communication”, as well as “cross-cultural/intercultural/lingo-cultural approach”, “intercultural competence/competence” are quite common and synonymous with it (theory and methods of language learning). Meanwhile, the words of the author of the first Ukrainian dictionary on the most common terms of

the theory and practice of intercultural communication F. Batsevych are not unfounded: “Despite a significant increase in the number of publications on various issues of intercultural communication, there is no qualitative rethinking of the issues of this research area. The essence of intercultural communication either “slips” or is taken for granted... Until now, the representative unit of the theory of intercultural communication has not been defined, and most importantly - this dynamic and relevant area of research does not have its terminology, and the small number of terms and terminological expressions formed within it tend to related areas of humanities” [4]. The redundancy of terms, as well as their inadequacy, borrowing of definitions and certain categories from related fields, such as socio- and psycholinguistics, linguistic and cultural studies, ethnolinguistics, ethnology and ethnopsychology, linguopragmatics, cognitology, and communicative linguistics - intercultural, theological process.

Having considered the problem of the content and structure of intercultural communication, some international scientists in this field support the view that talking about intercultural interaction is appropriate only if its participants represent different national cultures and are aware of linguistic and cultural phenomena that do not belong to their ethnocultural worldview, because speakers “rely on different (sometimes opposed) linguistic view of the world, operate with different communication skills, linguistic and cultural stereotypes, influenced by different prejudices, etc.” [4]. The following explanation was suggested by F. Batsevych in the preface to the dictionary: “Intercultural communication is characterized by the fact that its participants in cases of direct contact use language code with culturally specific meanings, as well as communication strategies and tactics that differ from those used in cases of interaction within a culture”. Further in the dictionary article it was stated that “Intercultural communication (in the narrow sense of the word) -

1. The process of communication (verbal and nonverbal) between people (groups of people) belonging to different national linguistic and cultural communities, who use different idioethnic languages, have different communicative competence, which can cause communicative failures or culture shock in communication. One of the

most important factors of intercultural communication is the awareness of mutual “cultural alienation” of its participants. 2. A special type of culture, which is characterized by the interaction of national (ethnic) cultures, ethnocultural competence of individuals, tolerance, the desire for interethnic harmony in all spheres of communication” [4].

However, some studies point out that intercultural communication involves the communication of people who do not necessarily belong to different national linguistic and cultural communities. We can state about the existence of micro- or subcultures within one culture, where there are also culturally specific meanings, and representatives of these speech subcultures may also be aware of the mutual “alienation” of the partner.

In particular, O. Selivanova states that it is “a kind of communication, as opposed to monocultural communication, which is characterized by the belonging of interlocutors to different cultures”. P. Donets, who describes in detail the features of intercultural communication, believes that the theory of intercultural communication is a direction of contrastive culturology, the main purpose of which is to study and optimize communication and other forms of interaction between speakers of different cultures and languages [18]. F. Batsevich, referring to the work of American linguists and culture anthropologists R. Scollon and S. Scollon, offers a broad understanding of the meaning of that term: it starts from the representatives of different cultures to communication between men and women or colleagues of different ages, etc. ”[4]. According to our observations, the scientists use the term “cross-cultural communication” quite often as a synonymous term to the definition of “intercultural communication”.

In our opinion, it is correct to consider these terms as intersecting, but they are not identical, they also have distinctive features. Thus, their correlation with the processes of exchange and transmission of information and connection with language as a means of transmitting information are common. Distinctive features are due to the diversity in the content of these concepts (narrow and broad), often associated with their use in different sciences.

Owing to the development of cognitive linguistics, the interpretation of information as knowledge represented and transmitted by language forms in communication is becoming generally accepted. It is no coincidence that recently in linguomethodology and linguodidactics special attention has been paid to the processes of verbal information processing, and therefore, to the fact that knowledge is to be transferred to another person, conceptualized in linguistic form. Thus, when we understand communication as a dialogue and the interaction of linguistic consciousness, we see in it not only the ability to transmit information, but “primarily – a way to correct the image of the world of the interlocutor” [34].

E. Tarasov states that “the main reason for misunderstandings in intercultural communication is not the difference of languages, but the difference of national consciousness of communicators” [62].

Intercultural communication is based on knowledge of many factors and realities of another cultural environment, such as values, concepts, patterns of behavior, social structure, business and management practices, verbal and nonverbal forms of communication, oral and written, personal, and business relationships in various social contexts. Thus, intercultural communication is based on a system of linguistic and extralinguistic knowledge, as well as skills that contribute to the formation of the ability and willingness to successfully establish, develop and improve relationships with representatives of other, different from their own, linguistic and cultural environment.

The purpose of teaching intercultural communication is to achieve the adequacy and effectiveness of communication, i.e. communicative goals. Linguistic and cultural differences in the absence of special training often lead to failures in intercultural communication.

For effective intercultural communication, communicators must have a common cognitive base, characteristic of a particular linguistic and cultural community, i.e. a certain set of knowledge and ideas.

The cognitive ground is based on the so-called precedent phenomena, which reflect the specificity of national character, ethnic and linguistic consciousness.

Precedent phenomena are specific signs, symbols, or signals of certain cultural and historical facts that characterize the value base of the linguistic and cultural community. Y. Kurbakova notes that a set of precedent phenomena captures and consolidates the values of the entire linguistic and cultural community, which regulate the activities of its members [22]. Precedent phenomena that appear in a text or conversation evoke in the recipient certain national-specific associations, common to all or most members of a particular linguistic and cultural community. According to K. Kasyanova, the basis of ethnic character is a set of objects or ideas that in the mind of each representative of a particular culture are associated with an intensely colored range of feelings or emotions [31]. The value orientation of the linguistic and cultural community determines the value structure of an individual and is reflected in the system of precedent phenomena of this community.

The significance of precedent cultural phenomena is actualized in terms of intercultural communication. In this aspect, their function is to ensure: 1) deep internalization of the contents of native culture and maintenance of historical and cultural identity; 2) study of the deep content of another linguistic and cultural environment using internalization of its precedent phenomena, which creates conditions for adequate self-determination in the space of non-native culture and prevents its perception as alien, hostile, chaotic, and dangerous; 3) conditions for equal intercultural dialogue [64].

1.2. Conceptual field of intercultural communication

Intercultural communication implements its research through several concepts and categories that reveal the essence and features of the processes and problems of the subject area. Central to these concepts is the concept of “culture” [47].

Cultural anthropology studies the problems of the formation and development of person's cultures. Cultural anthropology studies culture in all its aspects: a way of living, worldview, mentality, etc. Besides, cultural anthropology also studies the unique ability of human to develop culture through communication, considers the diversity of human cultures, their interactions, and conflicts [59].

Cultural anthropology considers culture as a product of the common life of people, a system of ways of their collective coexistence, orderly norms, and rules to meet their group and individual needs [59]. This understanding is based on the fact that the coexistence of groups of people in a certain area, their collective economic activity, protection from external attacks form a common worldview, lifestyle, manner of communication, and so on. As a result, an independent cultural system is formed, which is called the ethnic culture of certain people. The cultures of individual countries are called local cultures. Due to the interaction of local and ethnic cultures, a system of communication emerges that supports different types and styles of behavior, value orientations, and preserves their ethnic identity. As a rule, the nature of intercultural contacts is determined by the degree of interacting cultures closeness.

The identity of the culture of a certain people is completed in the cultural picture of the world, which is simultaneously formed in the process of emergence and development of culture itself.

The cultural worldview is the result of different types of world images because in different cultures people perceive and feel the world in their way and thus create a unique image of the world, which is scientifically “worldview”. According to the definition offered by O. Sadokhin “The cultural worldview is a set of rational knowledge and ideas about the values, norms, and mentality of their own culture and the cultures of other people” [51]. Such knowledge and ideas give the culture of each nation an identity, so you can distinguish the culture of one nation from the culture of another.

In the process of communicating with representatives of other cultures, it is difficult for one of the communicators to predict their behavior based only on their cultural norms and rules. The main purpose of communication is to understand a certain action of another communicator. It should also be taken into account that usually the preconditions of a certain action are not always noticeable, because they are hidden in traditional notions of normal and abnormal behavior, which differ significantly in different cultures.

Subconscious perception of culture plays an important role in the communication process because it depends on the effectiveness of the communicative act between representatives of different cultures. Thus, most patterns of human behavior are formed under the influence of their culture. No less important factor determining the communicative behavior of people is the situation, which E. Hall called “cultural glasses”. Its essence is that most people see their own culture as the center and measure of evaluation of other cultures [66].

The behavior of people in the process of communication is also determined by the environment in which communication takes place. Consciously or subconsciously, a person is influenced by the relevant rules of conduct, accepted in a particular culture.

At the individual level, intercultural communication is a clash of different worldviews, when communicators are not aware of differences in their opinions and consider their vision of the situation normal. However, there are situations when communication with other people takes place without psychological stress and reflection. Such situations are characterized by a desire to better understand the communicator. This type of communication and understanding of the interlocutor is called empathy. Empathy in the communicative process is expressed by the desire to feel the state of the communicator. This is because not always one of the communicators can speak clearly. According to researchers, the formation of human empathic qualities is carried out under the influence of cognitive, affective, and connotative factors. As a result, empathy can take three main forms: cognitive empathy, expressive empathy, and social empathy [83]. In the process of intercultural communication, the meaning of empathy is that the subject of communication seeks to recreate the experience of the interlocutor.

Empathic type of communication should aim to understand the problem of cultural differences and find the necessary ways for mutual understanding between communicators.

The processes of socialization and inculturation involve the individual's assimilation of the system of cultural values, rules, and norms of behavior of the

society to which the individual belongs. Socialization is the process of an individual's mastery of social and cultural norms. The term itself was introduced into science in the 40s of the twentieth century, but the problem of socialization was previously developed in philosophy, psychology, and sociology. As early as the eighteenth century, philosophers of the Enlightenment laid the methodological basis for the study of socialization, as they believed that human is a product of the social environment [51]. The mechanism of socialization involves the assimilation of norms, standards of behavior, attitudes, stereotypes that are characteristic of family and the immediate environment. Besides, an important factor in socialization is the influence of ethnic and group subcultures.

In contrast to socialization, which involves the integration of the individual into society, the concept of "inculturation" involves the development of an individual's inherent culture of worldview and behavior, resulting in its cognitive, emotional, and behavioral similarities with certain cultures and differences from other cultures [51]. The founder of the study of the process of inculturation, American anthropologist Melville Herskovits in his works argued that the processes of socialization and inculturation take place simultaneously and that without entering the culture a person can not exist as a representative of society [84].

Self-identification of an individual with certain ideas, values, social groups, and cultures in science is called "cultural identity" [51]. The concept of "identity" is widely used in ethnology, cultural, and social anthropology. Cultural identity is the belonging of an individual to a certain culture or cultural group, which forms a person's values-based attitude to himself, other people, community and the world in general [51].

The essence of cultural identity is the individual's conscious perception of relevant cultural norms and examples of behavior, values, and language, understanding of their own "self" from the standpoint of those cultural characteristics that are acceptable in a given society. The importance of cultural identity in intercultural communication is that it involves the formation of certain stable qualities in individuals, through which certain cultural phenomena evoke

feelings of sympathy or antipathy.

In intercultural communication, cultural identity has two functions: it allows you to form an idea of each other and predict the behavior and views of communicators. Cultural identity is based on the division of representatives of all cultures into “native” and “foreign”. As a result, such a division can lead to intercultural conflicts.

The main reason for intercultural conflicts is that no society is homogeneous. Most often, it is a mosaic of various ethnic cultures and subcultures, each of them is characterized by its norms and rules of communication and worldview. The main cause of intercultural conflicts is cultural differences between peoples, which can be expressed in the form of contradictions or open disputes. There are many definitions of “conflict”. Most often, the term “conflict” means any kind of conflict of interest. The emergence of conflict does not imply the termination of relations between communicators: the further development of events can move in both positive and negative directions.

The main objective of any communication process is the desire to be clear to your interlocutor, which involves the ability to fully and accurately convey their information, knowledge, and experience to him. Achieving mutual understanding requires a certain set of knowledge, skills, and abilities common to all communicators, which in the theory of intercultural communication is called intercultural competence.

The term “competence” is used by specialists in the field of communication as “a set of knowledge, skills, and abilities” [11], “the ability of an individual to perform a particular activity” [60], the level of interpersonal experience, learning to interact with others, an individual needs to function successfully in a certain society within the limits of his / her capabilities and social status ”[21, p. 38] and as “the ability to choose and implement programs of language behavior depending on a person’s ability to navigate in different situations, the ability to assess them during the conversation” [27].

The researchers’ work leads to the conclusion that communicative

competence is a rather complex phenomenon that combines linguistic, informational, social and cultural components. In our opinion, the most important role in intercultural competence is played by the social and cultural component, which in the practice of communication is a social and cultural competence.

Social and cultural competence is the willingness and ability of communicators to engage in dialogue based on knowledge of their own culture and the culture of the interlocutor. It involves the ability to navigate in time and space, the social status of the partner, the use of language norms (formal/informal style, jargon, professionalism, etc.), intercultural differences in behavioral rules, etc. Under such conditions, the lack of competent knowledge of both native and foreign culture is a source of conflicts or misunderstandings between partners in communication. That is why an important component of social and cultural competence is intercultural competence.

The term “intercultural competence” should be understood as a positive attitude towards different ethnocultural groups in society and the ability of an individual to communicate effectively with members of any group. According to research by Western scholars, intercultural competence can be mastered through the acquisition of knowledge gained in the process of intercultural communication.

Sadokhin considers intercultural competence in two aspects:

1. As the ability to form another's cultural identity, which involves knowledge of the language, values, norms, standards of behavior of another communicative community. With this approach, mastering the maximum amount of information and adequate knowledge of a particular culture is the main goal of the communication process.

2. As a way to succeed in contacts with representatives of another cultural community, even with a lack of knowledge about the basic elements of the culture [51].

M. Lukyanchikova identifies the following main features of intercultural competence:

- Openness to the knowledge of another culture and perception of

psychological, social and other intercultural differences;

- Ability to distinguish between collective and individual in the communicative behavior of representatives of other cultures;
- Ability to overcome social, ethnic and cultural stereotypes;
- Observance of etiquette in the process of intercultural communication [35, p. 289].

The experience of communication shows that the most successful strategy for achieving intercultural competence is integration – preserving one's own cultural identity along with mastering the culture of other nations.

In essence, like communicative competence, intercultural competence is a unity of three components: linguistic, communicative, and cultural competence.

In terms of intercultural competence, language competence means the right choice of language tools acceptable in a particular communicative situation, the relationship of mental schemes with practical reality, the ability to repeat the experience gained in similar communicative situations. Because language is directly related to thinking, the process of intercultural communication can create a conflict between the levels of language competence in the native and foreign languages.

Communicative competence as a component of intercultural competence contains mechanisms, techniques, and strategies that are necessary to ensure an effective communication process.

In intercultural competence, the constituent elements of communicative competence are:

- the ability to interpret the inherent signals of a particular culture of the interlocutor's readiness to start the process of communication or, conversely, the lack of desire to communicate;
- the ability to give and interpret signals of changing the communicative roles and signals of communication termination;
- maintain a communicative distance acceptable for a certain culture;
- use verbal and non-verbal means acceptable to a certain culture, etc.

Cultural competence involves understanding the background knowledge,

values, psychological and social identity that characterize the cultural environment of communication. The cultural competence of a participant in intercultural communication involves the ability to obtain the necessary information from various cultural sources (books, films, periodicals, political phenomena, etc.) and to differentiate it in terms of relevance for intercultural communication. The cultural competence necessary for effective intercultural communication involves the coincidence of the volume of cultural awareness of communicators by the subject and context of communication.

Competence does not exist outside of communication. It is in specific communicative situations that the level of language and other types of competence is revealed. A sufficient level of intercultural competence is usually considered to be a combination of linguistic, communicative, and cultural competence, which provides the opportunity for adequate communication within a particular social or ethnic group [44].

The category of “tolerance” in the modern sense has a wide range of interpretations. Its understanding is not unequivocal in many cultures. The basis of a tolerant attitude to the world is a positive ethnic identity, in the structure of which a positive image of one’s ethnic group coexists with a positive value attitude towards other ethnic groups. As a result, tolerance implies the recognition of the rights of another person, the perception of another as equal, the willingness to accept representatives of other peoples and cultures as they are, to interact with them [67].

According to Kolomytsky, “tolerance is a positive attitude towards the culture and opinions of other people who do not coincide with their own. Tolerance allows the right of the representative of any culture to freely express their views and real behavior while at the same time being friendly to the culture, behavior, and thoughts of people” [23]

The formation of tolerance takes place in the process of intercultural communication, in which respect for other peoples, their traditions, values and achievements, awareness of differences, and acceptance of ethnic and cultural diversity of the world are fostered.

A tolerant approach in intercultural communication means that certain cultural features of an individual or group are recognized by few and cannot subdue the rest [17].

In intercultural communication, tolerance is a necessary condition for optimizing intercultural relations as a form of resolving intercultural conflicts. Tolerance as a principle of intercultural communication is understood as the absence of a negative attitude towards another culture, the existence of a positive image of another culture while maintaining a positive perception of the native culture. A positive perception of tolerance is achieved through an awareness of its opposite – intolerance, based on the belief that one's system of view is superior to others.

One of the central places in the aspect of intercultural communication is played by such a psychological aspect as attribution. Its precondition is that people actively seek explanations for the behavior they observe" [70, p.91]. Attributions are inferences or judgments made by people about what is happening in the world. In the process of communication, attributions relate to human behavior. Attributions affect expectations and emotional evaluation (positive or negative). Attribution is a complex process preceded by a process of categorization. It is scientifically proven that any person is unable to re-analyze each unique stimulus, each specific situation, and individually respond to a variety of different and isolated elements. Thus, the individual categorizes these elements and responds to the manifestation of certain categories. Categories may include Americans, Indians, doctors, women, children, Christians, and so on. That is, categorization is based on race, religion, nationality, and professional affiliation. Attributes, in turn, describe the characteristics that are generally thought to be inherent in each of these categories. Thus, the attribution of certain qualities, properties, motives, etc. as a psychological phenomenon is closely related to the concepts of "native" and "foreign".

In the process of attribution, all the universal properties of culture are involved: the attitude to time, space, autonomy, individual freedom, the nature of communication, and so on.

At the initial stage of intercultural communication, the communicant performs

attribution based on values and postulates of native culture, based on the idea of the unity of the human essence nature. The process of attribution is closely related to concepts such as stereotypes, prejudices, and generalizations.

CHAPTER 2

STEREOTYPIZATION AS ONE OF THE INTEGRAL PHENOMENA OF CULTURAL PERCEPTION

2.1. The category of culture and its definitions

In the modern humanities, the concept of “culture” is one of the most integral. In modern science, there are more than 500 definitions of culture, depending on the subject of study [28]. Raymond Williams, one of the founders of culturology as a scientific discipline, in his book “Keywords”, trying to define the notion “culture”, acknowledged that it is one of the most difficult words to define in English.

As a result of the analysis of more than 300 definitions of culture, American anthropologists A. Kroeber and C. Kluckhohn present a classification of 6 main types.

From a descriptive point of view, “culture, or civilization, considered in a broad ethnographic sense, is a complex that includes knowledge, beliefs, art, morality, law, customs, inherent in human as a representative of society” [103].

In the historical sense, culture is “a socially inherited set of ways of doing things and beliefs that form the basis of life” [54].

According to the behaviorist approach, culture involves observable behavior or behavioral stereotypes such as habits and traditions. Linguists and anthropologists equate culture to socially acquired behavior, a “structured system of modeled behavior” [32 p. 50]. In the English tradition, it is customary to emphasize the difference between culture as a system of material and spiritual values and anthropological culture. Anthropological culture encompasses customs, worldviews, social institutions, and other practices of people belonging to a particular society.

The cognitive approach focuses not so much on obvious behavior as on how the individual perceives and interprets that behavior. Accordingly, the emphasis is

on the meaning and interpretation of personality culture.

There is also a definition of culture as a system of symbols or values and, accordingly, there is a search for the relationship between meaning, experience, and reality from a symbolic point of view [85 p. 73].

There are many concepts of culture, each of which in its way explains and systematizes the elements of the cultural space of a nation.

According to A. Kravchenko, in everyday life the concept of “culture” is used in at least three meanings [29]:

- firstly, culture means a certain sphere of society that has been institutionalized;
- secondly, culture means a set of spiritual values and norms inherent in a large social group, society, people or nation;
- thirdly, culture expresses a high level of qualitative development of spiritual achievements.

Culture as a category has a much longer history of use in a large number of scientific disciplines, which has caused corresponding inaccuracies and contradictions.

1. Lindhorst states: “Trying to define the so-called culture does not make sense, because there are numerous subcultures of different regions, groups, social strata, mixed forms, as well as numerous connotations of the concept [86 p. 86].

One of the techniques that are relatively easy to distinguish is the normative (axiological) concept of culture, which is naturally expressed in the opposition “cultural – non-cultural”. In this case, culture is the antithesis of the gross, barbaric, and excludes dysfunctional elements.

Among the most common distinctions is the classification of F. Vivello, who singled out “total” and “mentalist” approaches when considering culture [102], although he did not indicate which terminological oppositions should be placed within. The totalitarian approach is one of the oldest and most widespread in all branches of cultural anthropology. According to his interpretation, culture encompasses everything created by human – both material objects and worldview,

religion, philosophy, literature, or music. A characteristic feature of similar definitions is that they begin with the words “set of...”, “everything,... that...” and others. Its opposition correlate can be a reductive-supracategorical approach, the feature of which is that the essence of culture is reduced to some category of the high level of abstraction – behavior, activity, knowledge, information, meaning, and so on.

From another point of view, mentalist definitions can be contrasted with the objective (object): if the former operates with the categories of ideas, reflections, knowledge, etc., the latter proceeds from the level of things and objects.

Another, relatively common group of definitions of culture can be systematized as functionalist. This group includes definitions whose authors, out of certain beliefs, abandon the description of the substance of culture and focus instead on its properties, manifestations, or functions. W. H. Goodenough, for example, holds the following view: “The culture of a society is what you need to know and believe in to act in a way that is acceptable to all members of society. Culture does not consist of objects, people, patterns of behavior, but rather of the organization of these things; it is a form of these things that is reflected by people in the human mind, their models that they perceive, relate to each other or interpret in a different way” [105].

Meanwhile, there are models of culture that are combined. One of them is, for example, the approach of R. Carroll, which can be called logical-interpretive. In her view, culture is the logic according to which the individual organizes his/her world, and most of this logic is given to us in the form of implicit and invisible references [72].

Close to this approach is the model of culture offered by G. Hofstede, which can be described as logical-instructive. To describe culture, a “computer” metaphor is used that compares culture to mental software that controls human thinking, feeling, behavior, and activities [85 p. 18].

Despite the variety of approaches, it has not been possible to create a comprehensive definition that would meet all the requirements. The reason for this

is the lack of any relative quantity (conceptual class), based on which, it would be possible to develop a classical definition of culture. In such cases, it is recommended to resort to a consistent descriptive interpretation of the relevant concept.

With the recommendation of R. Posner's definition, culture allows to describe itself (a) as a society, a set of individuals, whose relationship is organized by certain social institutions; (b) as a civilization, that is, a collection of artifacts that are manufactured and used in that society; (c) as a mentality, a set of conventions that govern social relations, as well as determine the function and meaning of artifacts [46 p. 24]. Paragraph (a) of this statement also points to similar, if not more serious, difficulties arising within the opposition "culture – society" to claim that culture allows itself to be described as a society, which means a mixture of "object – attribute" levels.

There is also a contradiction along the lines of "subject-object": on the one hand, society is undoubtedly a product (and thus an object of culture) but, on the other hand, it can change the inherited culture (and thus represents its subject).

Additional problems in trying to explain the relationship between culture and society arise when we take into account that each society (as well as each individual) is the bearer of many cultures, and on the other hand, one culture can be divided by several societies.

The next important opposition is "culture – language", in which the question of whether language is a component of culture or vice versa, is seen as an independent, equivalent to cultural phenomenon. In traditional cultural anthropology, ethnology, the most common is first look at this relationship: language is seen as indisputable, and perhaps the most important element of culture. This situation is considered differently in linguistically oriented disciplines – although they also had whole directions, guided by this reference (for example, the ethnography of language by D. Hymes or the linguistics by E. Vereshchagin and V. Kostomarov): the priority in linguistics is still the view that language is a fairly closed and self-sufficient object, and culture is interesting, but still, its external side.

In the field of didactics of foreign languages, the opposition "culture –

country” is also discussed. The concept of “country” belongs, first of all, to the terminological apparatus of geography [36], as well as political science. In this regard, its content is dominated by state-legal and spatial-territorial components [6]. This is one of the few advantages over the term “culture” as it also covers natural and geographical features.

Despite all these difficulties associated with the use of the category of “culture”, there is an obvious expansion in almost the entire spectrum of social sciences.

1. Wimmer argues about the inner universe as the main feature of culture: “Culture we call something internally universal, the unity of form of all life manifestations of a group of people, and we distinguish it from another culture of another group, which in turn is internally universal for the latter” [104].

Standardization can be considered as one of the most pronounced forms of typicality: “culture is based on collectivity, which is expressed in standardization. The most general definition that any cultural studies can use could sound like this: culture is a system of standardization”.

It should be noted that the concept of “cultural units” is in itself relatively new. One of the first mentions (1945) of “units of culture” belongs to M. Herskowitz – a prominent American anthropologist, one of the students and followers of F. Boas. Since then, about 50 different terms and concepts have been put forward for this role.

The idea that at different stages of culture reproduce special patterns of stereotypes about the phenomena of reality, which have special characteristics at higher levels of the semiosphere of culture and that these patterns are formed from specific, value-semantic elements, existed in the configurationalist stage of American anthropology. However, these elements were not called units of culture at that time. The idea that cultures consist of individual elements remains relevant.

In the twentieth century, vocabulary denoting the components of culture was constantly replenished with such terms as “elements”, “characteristics”, “habits”, “ideas”, “beliefs”, “values” and “norms”. No less widely used is the expression

“characteristic feature”, which may include behavioral and material aspects of culture.

T. van Dijk, reflecting on what can be a unit of culture, expressed the opinion that it should [15]:

1. include information that actually or potentially determines the behavior;
2. adapt the variables, type, and methods of organization of information, which is a set of hierarchy and integration;
3. divide into arrays of information that is transmitted in the form of various coherent functional units.

Based on these criteria, T. van Dijk dwells on the choice of two terms: “symbol” and “goal”.

The term “symbol” has been widely used in anthropology for many years. Some experts even call themselves “symbolic anthropologists”.

Since the units of culture are heterogeneous in nature and essence, E. Sokolov grouped them into three categories: 1) units representing material culture; 2) units representing variants of culturally determined behavior; 3) units that serve as an “intellectual” characteristic of culture [56].

From the point of view of T. van Dijk and P. Weingart, a true unit of culture must possess at least three qualities.

First, it “must exist at the conceptual level, that is, it influences behavior and artifacts through processes that are cultural analogs of “epigenetic processes” that link genes and phenotypic effects”. Second, “a true unit of culture must have a tradition of spreading in society”, since, by most definitions, culture is information transmitted within society. Third, “the unit of culture must be part of a larger conceptual system, which is actually “culture” itself”. In other words, it must maintain its integrity and exist independently, as well as function as an integrated part of a particular system.

It can be discussed that the definition and use of the category of “culture” is complicated by several reasons – namely, the lack of an appropriate value based on which its definitions could not be defined; the existence of several oppositions in

which culture can be placed and, accordingly, interpreted differently, as well as the multilevel cultural ensemble within which a person lives and his/her activities take place.

Summarizing the above-mentioned information, we can give the following definition of culture: culture is an important attribute of human communities, covering part of the transformed nature. This part includes, first of all, recursive elements of the latter, both material and ideal (informational) in nature, and recursion should occur in most members of a particular society during the life of several generations.

2.2. The phenomenon of stereotypization in intercultural communication

2.2.1. The notion of stereotype

Each individual perceives the surrounding reality by the ideas and values that prevail in the native culture and behaves according to them. As a result, people's perceptions of the surrounding reality are always diverse and depend on the culture in which a person was born and raised.

To understand the behavior of a representative of another culture in a particular social and cultural context, it is necessary, first of all, to understand how he perceives the world around him, to look at a certain situation from his point of view, to understand how his perception works [2].

In the process of interpreting the behavior of a representative of one culture by a representative of another, the content of casual attribution is in many respects determined by stereotypical ideas of each party about the other one.

Comparison with other nations helps everyone to feel their individuality. Usually a person is guided by stereotypes when he is not able to interpret each new fact or situation more deeply or consciously deviates from this approach [51]. In the process of communication between representatives of different cultures, stereotypes play an important role.

The individual usually shows a natural tendency to perceive the behavior of

people from other cultures from the standpoint of their culture. Without the ability to quickly and correctly assess the interlocutor, it is difficult to navigate in another social and cultural environment. Misunderstanding of a foreign language, symbolism of gestures, facial expressions and other elements of behavior, all these things lead to a misunderstanding of their meanings, which generates such negative feelings as alertness, contempt, and hostility. The real way out of negative situations are stereotypes, which become certain clues that help to form judgments, assumptions and evaluations of other people [43].

The emergence of stereotypes is due to intercultural and interethnic contacts, in which the most typical features characteristic of a particular people or culture are distinguished, depending on which, stereotypes are divided into groups (categories). Gradually, ethnocultural stereotypes are formed, which are general ideas about the typical features characteristic of a particular nation and its culture [43].

There are several definitions of the concept of stereotype, which reflect different understanding of its main components and different approaches to defining its essence. These definitions are characterized by an understanding of the stereotype as a product of consciousness, characteristic of a particular society [20]. Besides, the concept of stereotype means stable forms of behavior that are repeated regularly – stereotypes, patterns of behavior adopted in a particular culture [1]. According to the second definition, a stereotype is a psychological and linguistic, dynamic and functional system, the purpose of which is to stabilize the socially significant activities of the subject [16]. In another interpretation, the stereotype is seen as a manifestation of collective consciousness, expressed in the form of standards of behavior, prejudices, clichés and so on.

The study of the phenomenon of stereotype in Western science began in the 1920s, when the American sociologist W. Lipmann first tried to define the concept of stereotype: “stereotypes are biased thoughts that decisively control all processes of perception. They mark certain objects: familiar and unfamiliar” [87].

Such a general negative assessment of stereotypes, first offered by Lipmann, prevailed in Western science until the late 1950s, when it was hypothesized that the

content of the stereotype may be somewhat true. Since the early 70's, the attitude to the stereotype has changed significantly, the study of specific forms and types of stereotypes is intensifying: social, ethnic, age, language, and so on. Modern research on stereotypes in Western science is aimed at studying such aspects as ethnic components, symbolization of perception, their informative content, etc.

However, despite the variety of approaches and views on the nature and essence of stereotypes, Western studies believe that the stereotype is a generalization of phenomena that exist in reality, but which are not adequately reflected in stereotypes. Most Western scientists continue to see the stereotype as only a carrier of false information.

According to Sadokhin, “stereotypes are a form of collective consciousness, and that is why their origins should be sought in the objective conditions of life situations. This uniformity is enshrined in the human mind in the form of standard schemes and models of thinking. Stereotypes are formed due to the ability of human consciousness to consolidate information about homogeneous phenomena, facts, and people as stable language inversions” [51].

According to this understanding of the nature of stereotypes, we agree with the point of view of those authors who define stereotypes as “a schematic, standardized image or representation of a social phenomenon or object that is usually stable and emotionally colored” [42].

Stereotypes reflect people's social experiences, common and recurring in their daily practice. They are formed as a result of joint activities of people by emphasizing the consciousness of the individual on certain properties of the environment that are well known or understood by most people. In their content, stereotypes are a concentrated expression of these properties and qualities that convey their essence.

The real carrier of stereotypes is the group and that is why the experience of the group should look for sources of stereotypes. Ethnic stereotypes have become the most widespread in everyday life – stable judgments about the representatives of some national groups from the point of view of others. Such stereotypes-clichés are

the main determinants of communication for members of the respective groups, where these stereotypes are common.

Emotions play a significant role in the emergence and functioning of stereotypes. This is not difficult to see if you look closely at the emotional side of stereotypes. From the expression of emotions, one can conclude that an object is important to an individual. For this reason, stereotypes are often emotionally colored by likes and dislikes, depending on which the same phenomenon or behavior of a person receives a different assessment. Those traits that are considered by the people as a manifestation of reason, in others are a manifestation of cunning [43].

By their nature, stereotypes are emotionally colored images that accumulate social and psychological experience of communication and interaction of individuals. Having such a nature, stereotypes have several features: integrity, value, stability, conservatism, emotionality, rationality, and others. Due to these features, stereotypes perform their various functions and tasks, of which the following are of special importance for intercultural communication:

- Explanation of human actions by providing ready-made and simple information about their specific social and cultural features;
- Anticipation of various forms of behavior;
- Formation of behavior bases concerning interlocutors;
- Stabilization and integration of relations between social and cultural groups in society [2].

As a result of studying the role of stereotypes in intercultural communication, two approaches can be distinguished. The first – “academic”, which is presented in the works of English psychologist R. Stagner, who believes that stereotypes in intercultural communication facilitate the perception of unfamiliar phenomena of foreign culture and social and cultural environment of the individual [91].

The second approach is to analyze the role of stereotypes in the context of social interaction. In this case, stereotypes are a manifestation of hidden racism, ethnocentrism and discrimination [14].

Despite the differences in approaches, they disagree that in intercultural

communication stereotypes are the result of an ethnocentric reaction – attempts to conclude other people and cultures from the standpoint of their culture. Very often in the process of intercultural communication, communicators are guided by stereotypes when evaluating communication partners. There are no people completely free from the influence of stereotypes, in reality we can only talk about the varying degrees of stereotypization of communicators. Research shows that the degree of stereotypization is inversely proportional to the experience of intercultural communication.

Stereotypes are built into our value system; they are an integral part of it and provide a kind of protection in society. For this reason, stereotypes are used in every intercultural situation. Mechanisms of intercultural perception trigger the selective application of norms and values of native culture. In a situation of intercultural contacts, stereotypes are effective only when they are used as the first and positive assumption about a person or situation, and are not considered as the only correct information about them.

Stereotypes become ineffective and complicate communication when they mistakenly refer people to certain groups, incorrectly describe group norms, when they confuse stereotypes with descriptions of a particular individual, and when stereotypes based on real observations and experiences cannot be modified. In such cases, stereotypes can become a serious obstacle in the process of intercultural communication.

Despite all the schematics and generalizations, stereotypes about other peoples and cultures prepare people to interact with another culture, weaken its impact on the human psyche, and reduce the force of cultural shock. Building a relationship with another person depends on the adequacy of understanding actions and their causes.

That is why stereotypes allow us to make assumptions about the causes and possible consequences of their own and others' actions. With the help of stereotypes, a person is endowed with certain qualities and characteristics, and his/her behavior is predicted on this basis. Thus, in communication in general and in the process of

intercultural contacts in particular, stereotypes play an important role.

2.2.2. Linguistic stereotypes

In research on intercultural communication, linguistic stereotypes are seen as an important part of language culture, without which effective communication is impossible.

Stereotypization in science is the attribution of an individual to a particular group on the basis of personal qualities. The ability to correlate an individual with a particular group makes it possible to understand his intentions, plans, and, as a result, provides a prediction of his language behavior. Since the interaction of people in various activities takes place in verbal form, it is obvious that the individual's reflection of phenomena, events, etc. occurs in language. Such communicative processes are expressed in linguistic stereotypes.

As a result of accumulated cultural and linguistic experience, linguistic stereotypes signal that the speaker belongs to a certain linguistic and cultural community (i.e., allows one to recognize “native” and “foreign”). Being characteristic units of dialogic discourse, linguistic stereotypes are stable, regular, and reproducible.

The functions of linguistic stereotypes are diverse: they allow in a concise form to express the meaning of a detailed statement, provide a link between communicative situations, regulate thematic and expressive components of the communicative situation, which in turn allows the speaker to control the communicative activity of the interlocutor, affect the interpersonal relationships of communication partners and help the speaker to successfully achieve the communicative goal.

In linguopragmatics, linguistic stereotypes are defined as language clichés, stereotypes, and paremias. T. Dridze believes that the language stamp is a kind of cliché that for some reason has lost its primary information load for the interpreter, or, in other words, has become dysfunctional [19]. Cliché has signs of completeness, i.e. it is an overly explicit complex sign [58, p. 136]. In this case, the language cliché is a linguistic phenomenon, and the language stamp – a psychological one [48, p.

96].

In the process of verbal interaction of communicators, the stereotype manifests itself as a “syntactic fragment”, which is a desemantized minimal predicative-modal unit. Researchers believe that the concept of “language stereotype” combines different in importance for communicators language units based on their informativeness and reproducibility in language [39]. A linguistic stereotype is a ready-made speech formula that quickly and economically conveys common (precedent) content in typical communicative situations, choosing which, the speech producer forms a positive, neutral or negative attitude of the recipient to the utterance. The main functions of linguistic stereotypes include regulating the behavior of communicators and “saving” speech energy in terms of activity to create new speech units.

In terms of semantics, a linguistic stereotype is a reproducible linguistic unit designed to exchange information between communicators. From the point of view of syntax, any stereotyped language formula can be any semantic-linguistic unit – a word, a phrase, a slogan, a phraseological unit, a saying, etc. [8].

The main feature of clichéd language units is their reproducibility in language. B. Gasparov believes that a person learns about the world and interacts with it with the help of existing in-memory ready-made communicative fragments, assimilated by the individual before [10]. This approach differs from the point of view of V. Krasnykh, who claims that to carry out speech activity means to constantly produce and interpret new utterances that the communicant has never heard before [30, p.85].

Linguistic stereotypes are national because they are based on the idea of how to evaluate the world and behave in it. Linguistic stereotypes permeate all areas of behavioral activity of the people, regulating the semiotics of their behavior in a variety of situations.

Linguistic stereotypes are hereditary, broad, exaggerated, or simplified generalizations; they are specific to a particular community or social group, transmitted through language; they have an evaluative character, refer to repetitive

elements of behavior; they are repeated in the same situations and are brought to automatism.

Linguistic stereotypes are formed as a result of collective experience and knowledge of native speakers and are assimilated in the process of socialization of the individual through repeated repetition with constant interaction with people [10].

The functions of proverbs as linguistic stereotypes are defined within semiotic, cognitive, and institutional approaches. As part of the semiotic approach in terms of semantics, they adequately reflect the objective reality in typical situations, in terms of syntax, they ensure the correctness of communication with other units of expression, in terms of pragmatics they serve the success of communication [57]. Within the framework of the cognitive approach, proverbs as linguistic stereotypes of behavior is a kind of means of protecting our consciousness from unnecessary work on creating new language units. Within the institutional approach, stereotypes verbalized in the form of proverbs regulate life activities and the behavior of individuals, and involve people in the social and cultural experience.

V. Maslova considers a linguistic stereotype not only of judgment but also of any fixed expression of several words, such as a constant comparison: gray as a kite, a new Russian [12].

The problem of stereotypization of linguistic units has been dealt with mostly by phraseologists because it is possible to trace a characteristic routine model of perception and description of phenomena and concepts of the surrounding reality in stable phraseological combinations [12].

We are inclined to the opinion of S. Rice, who has argued that linguistic stereotypes are a collective concept that includes language tools often used in a communicative situation [88]. Linguistic stereotypes imply semantic stereotypization. Semantic stereotypes are most pronounced in idioms and in the use of stable word complexes [12].

So, we can conclude that despite the validity or unfoundedness, truth, or falsity of stereotypes, they are all an integral part of any culture. Their existence has an impact on the psychology and behavior of people, affects their consciousness and

international contacts. For all their schematism and generalization, stereotypical ideas about other peoples and cultures prepare the individual for the perception of another culture and weaken the culture shock. Stereotypes allow an individual to realize the world in general, to go beyond their narrow social and cultural environment, they accelerate the categorization of phenomena and concepts. One of the main roles in these processes belongs to linguistic stereotypes as linguistic elements of the conceptual worldview. Linguistic stereotypes allow mental and cognitive schemes and patterns of personality behavior to be projected on language, using the most economical and rational ways of transmission at the lexical and syntactic levels. Successful choice of the most optimal variant of language means of expression of stereotypical concepts promotes harmonization of interpersonal communication and helps to eliminate cultural and language barriers within intercultural communication.

CHAPTER 3. REPRESENTATION OF LINGUISTIC STEREOTYPES IN ENGLISH AND GERMAN LINGUOCULTURES

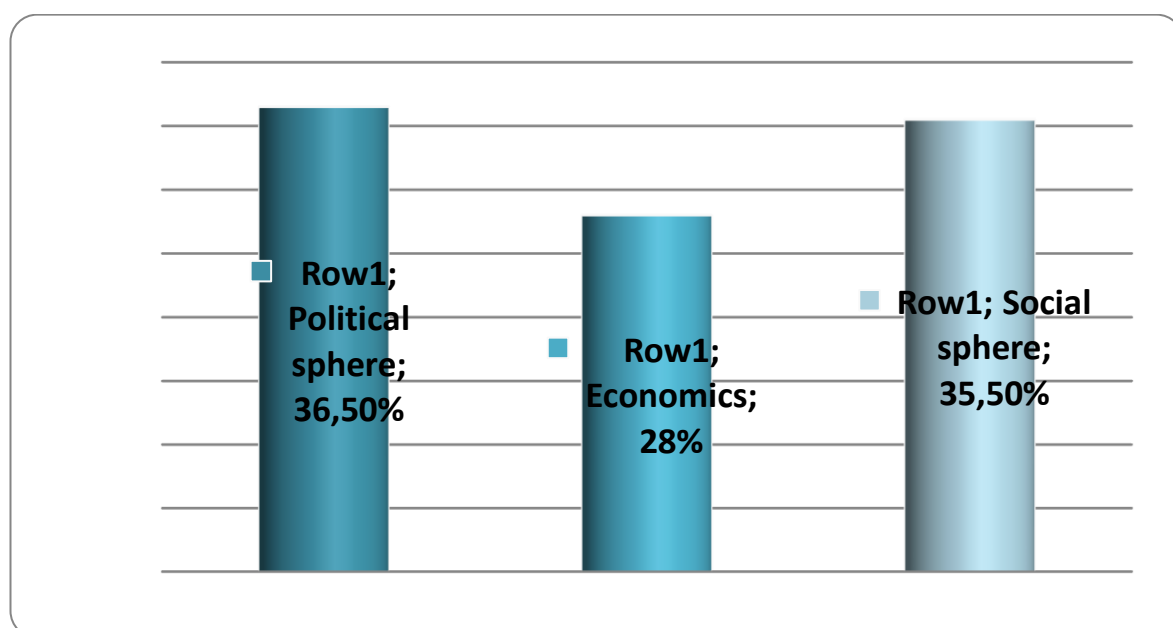
3.1. Reflection of linguistic stereotypes in English linguoculture.

The analysis of linguistic stereotypes in the English language was based on materials from the weekly English-language magazine *The Economist*. We analyzed 230 units of linguistic stereotypes used in articles on political, economic, scientific, cultural, social, and sports topics. The use of linguistic stereotypes has led to better coverage of current events in the world in various spheres of people's lives – from political, economic, and international relations to educational and scientific issues.

After analyzing linguistic stereotypes, we identified three main areas of their use: political, economic, and social. We included in the public sphere the linguistic stereotypes used in articles on cultural, educational, scientific, and sports life.

Among 230 linguistic stereotypes, we attributed 84 units to the political sphere, 64 to the economic sphere, and 82 to the social sphere.

The percentage can be shown in a diagram:



In the political sphere, linguistic stereotypes were used the most, in particular in articles related to foreign and native state policy, the activities of politicians and

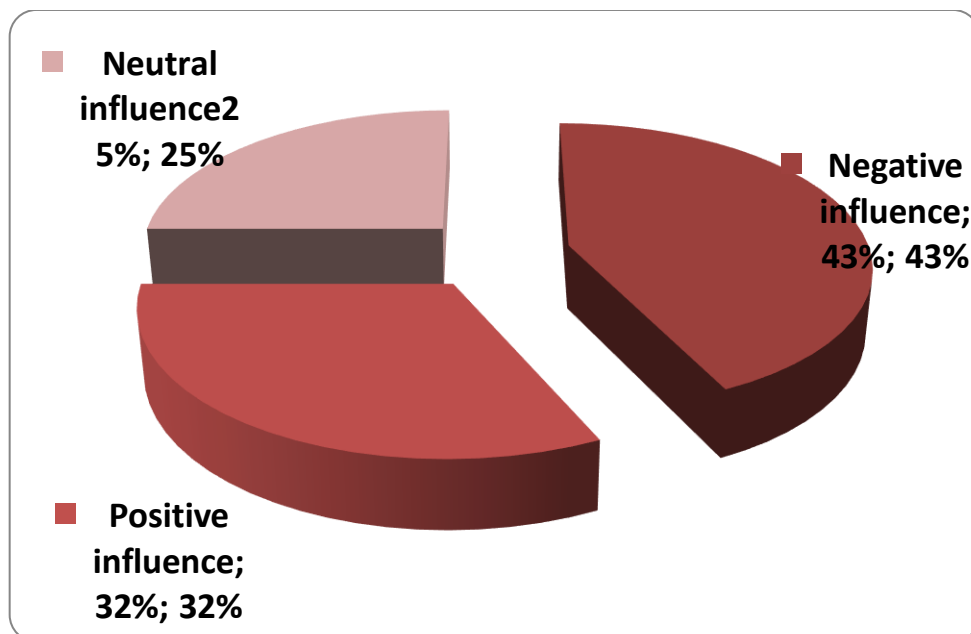
parties, the presidential election, the lives of politicians and high-ranking officials.

The lexical and stylistic features of linguistic stereotypes and their contextual use directly influenced the impact they would have on the recipient – positive, negative, or neutral.

According to our observations, in the political sphere, the largest group of linguistic stereotypes negatively affects the recipient, the second most frequent – linguistic stereotypes that positively affect the recipient and the smallest group are those that have a neutral impact.

Political sphere		
	Quantity	Percentage
Negative influence	36	43%
Positive influence	27	32%
Neutral Influence	21	25%

Percentage:



Negatively colored linguistic stereotypes:

1. As a Republican in today's party, he put himself in a precarious position (precarious position – risky, dangerous position) [95].
2. The whole affair seemed an unlikely rerun of similar changes brought about against Mr. Anwar when he was ousted from his post as a deputy prime

minister in 1998 (oust from someone's position – to force somebody out of a job or position of power, especially in order to take their place) [97].

3. There are scenes when Mrs. Obama is a little hard on her husband, but over the years she has clearly been a bracing influence (to be hard on someone – to be strict; to behave strictly in relation to someone) [93].

4. Philipp Roesler, the economy minister and leader of the FDP, is at odds with the CDU environment minister over subsidies for renewables (especially solar) power (to be at odds with – not to share beliefs; to be of opposite opinion) [96].

5. Europe's demographic outlook is worrying, with an aging population dependent on a shrinking workforce – a picture that gets worse as one moves eastward (shrink – to shrink, narrow; this lexical unit is used in a political context in relation to workers. Thus, this linguistic stereotype negatively affects the recipient, because it emphasizes the reduction of labor) [98].

6. He has also raised doubts that the outside world can afford to stick to its plans to pay for a permanent 350,000-strong Afghan security force (raise doubts). [93].

7. He also looked annoyed that a rival biometric scheme to build a National Population Register has been cast into the shade (cast into the shade – literally “thrown into the shadows”, hidden) [98].

Here are some examples of linguistic stereotypes that have a positive effect on the recipient:

1. The convalescent President moves up to shore up his ties to the army and oligarchs at the expense of civilian radicals (convalescent – one who recovers) [99].

Usually, the word “convalescent” is used in medicine in relation to patients who are gradually recovering. In the political sphere, it has a positive color and emphasizes that the president is improving his work.

1. Mr. Mauro's appeal as a potential successor was at least partly based on the hope that he could bridge the two groups in the same way Mr. Chavez has (bridge the two groups – to unite two groups; in this context, the word bridge is not

a noun but a verb, so literally the meaning can be conveyed as “to bridge the gap between two groups”) [100].

2. Mitt Romney trounced his opponents in liberal New Hampshire, winning almost twice the share of his nearest rival (the word “trounce” taken out of context means “punish, defeat, smash”, as it is used with another negatively colored word – opponents, so with the help of double negation the general meaning is positive) [94].

3. In the short term, Mr. Anwar’s victory will give a much-needed boost to the coalition of opposition parties that he (give a much-needed boost).

4. That mix of political control and market reform has yielded huge benefits (usually yield is used in agriculture and means “bear” fruit”. The use of this lexical unit in the political sphere has a positive meaning because the phrase “yield huge benefits” means “to bring great advantage”, “to be a push to advantage” [100].

5. In all these ways, Mr. Obama’s speech can be defended as a workmanlike attempt, to sum up, his achievements and set out his stall for November (set out one’s own stall) [99].

The use of linguistic stereotypes, which have neither a pronounced positive nor a negative meaning, is intended to facilitate the transmission of the necessary information and the perception of the same information by the recipient. Here are some examples:

1. But the driving force was always Mr. Abreu, who persuaded politicians of all stripes to expand the system across the land (of all stripes – different characters; different types) [92].

2. They may feel big, as they hobnob with politicians and stride from one soiree to another (hobnob – to be among high-ranking, famous people) [96].

3. Corionalius’s refusal to press the flesh and parade his war wounds to win votes might suggest refreshing integrity (press the flesh; used especially when the politician is in contact with the people during the election campaign) [97].

4. The younger generation of royals has kissed and told (kiss and tell – to tell details of personal (even intimate) life of a famous person to the press) [99].

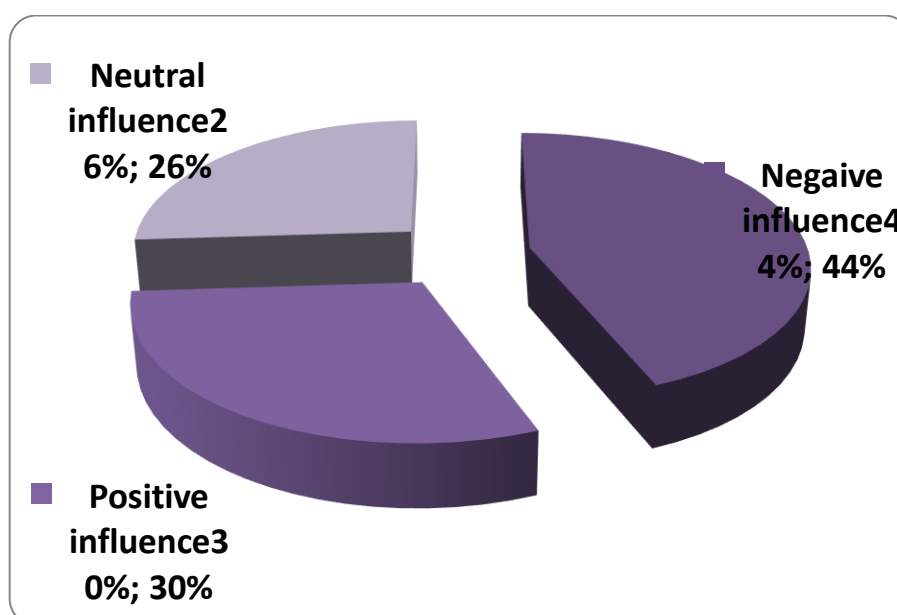
5. However you sugarcoat it, this is not serious reform (sugarcoat – literally this lexical unit means “to cover with sugar”; as for the already stereotyped expression used figuratively, this lexical unit means “to decorate” certain events, phenomena, etc.) [100].

In the economic sphere, linguistic stereotypes have been used in articles on foreign economic contacts, the economic crisis, the economic situation in certain countries of the world, the activities of ministers of economy, economic development, and the improvement of the economic situation in many countries.

The largest group of linguistic stereotypes used in the economic sphere was those that negatively affected the recipient. Next in frequency – a group of linguistic stereotypes with a positive meaning, and the lowest – linguistic stereotypes that neutrally affect the recipient.

Economic sphere		
	Quantitative ratio	Percentage
Negative influence	28	44%
Positive influence	19	30%
Neutral influence	17	26%

The percentage of linguistic stereotypes on their impact on the recipient can be shown in the form of a diagram:



Negatively colored linguistic stereotypes:

1. A lackluster economy has compounded the woes of an industry battling to compete with the internet for advisers and readers (lackluster – dull, weak, sluggish) [97].
2. Yet, slow sales in 2011 mean that even televisions may fall into the red (in the red – to be in debt; in the red precisely because in the accounting books debts were written in red ink) [99].
3. At the first sign of disappointment, the share price will plunge (plunge – to sink deeper; in the economic context, this expression means “fall”, “decrease”) [95].
4. The worry is that China’s capital controls have sprung a leak (in its original meaning, the term “spring a leak” was used when referring to a leaking vessel. In an economic context, the phrase “to spring a leak” means “to be under the influence of danger”, “to spoil”).
5. France certainly needs dramatic reform. Its economy has probably slipped back into recession (slip back into recession; slip back into recession) [99].

Linguistic stereotypes that positively affect the recipient:

1. For 25 years he made himself and the management consultancies BGG and Bain a lot of money by making companies more efficient which, yes, sometimes means firing people but also drives economic growth (drive economic growth – accelerate economic growth/development) [95].
2. The presumptive nominee is steering his economic policies to the right (steer – to manage/conduct (in relation to cars); steer economic policies – to manage economic policy / economic strategies) [101].
3. One possibility would be an injection of cash into their pension funds. (The lexical unit “injection” is mostly used in the medical field with the meaning “injection”; in the economic field “injection” means “financial contribution”) [98].
4. On the one hand, high demand for Canada’s commodity exports could cushion the blow from a housing bust (cushion the blow) [100].

Linguistic stereotypes with a neutral meaning:

1. ...a balance needs to be struck between justice and expediency (strike a balance – balance; choose the most noticeable strategic move) [96].

2. He doesn't intend to play a blame game but will conduct an inquiry (a blame game – search for the culprit) [96].

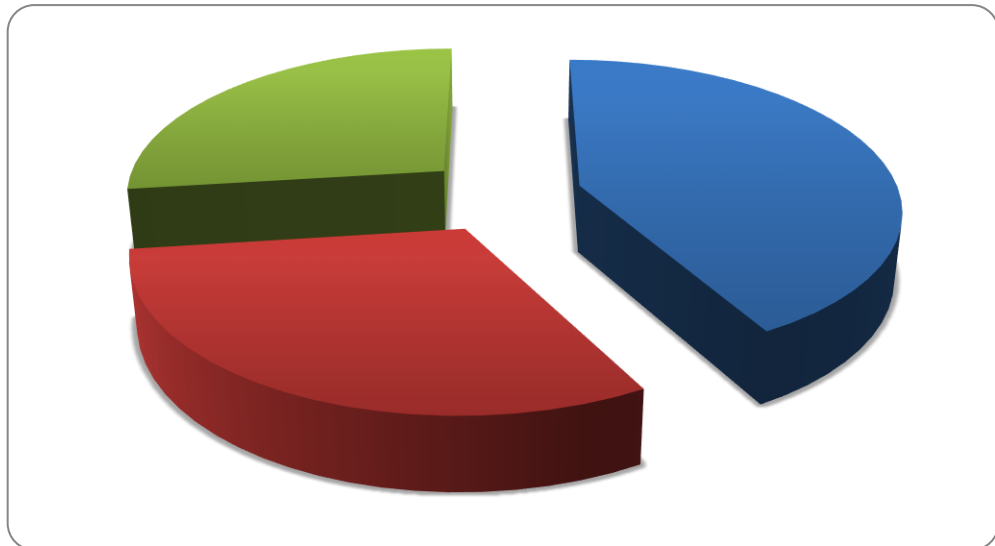
3. Europe's economic performance over the past decade has not been appreciably worse than America's, for example (economic performance; the lexical unit "performance" is usually used when it comes to theatrical performances, public performances, etc.) [94].

Linguistic stereotypes that we attributed to the public sphere were used in articles on public life, art, culture, sports, medicine, education, science, and technology.

As in previous spheres, the social sphere was dominated by linguistic stereotypes with a negative meaning, the second most frequent group are linguistic stereotypes with a positive meaning, and the smallest group – linguistic stereotypes that neutrally affect the recipient.

Public sphere		
	Quantitative ratio	Percentage
Negative influence	96	42%
Positive influence	72	31%
Neutral influence	62	27%

We can show the percentage by means of a diagram:



Negatively colored linguistic stereotypes:

1. The people who sell it must show that they are sleeping rough or living in accommodation that they have no right to stay in, such as a friend's flat (sleep rough – sleep on the street; in uncomfortable conditions) [96].
2. Those who support abortion rights have faint solace (solace) [101].
3. Yet, ever since the Suez Canal was built in 1869, boosting trade in Bombay (now Mumbai), people have said the city (now Kolkata) has been going to the dogs (go to the dogs) [97].
4. Once large numbers of people started leaving the service, which became more cluttered than a teenager's bedroom, it proved hard to stem the tide (stem the tide – to restrain; counteract; hinder development) [93].
5. When Rin Tin Tin died in 1932, Americans grieved and the world wrung its hands (wring one's hands) [100].

Positively colored linguistic stereotypes:

1. This means it is now less violent than booming Panama, and may soon be safer than Costa Rica, a tourist haven (haven – shelter, shelter; safe place) [101].
2. Stem cell research is now bearing fruit (bear fruit – to bear fruit) [93].
3. First, Facebook knows a staggering amount about its users (staggering – exciting, impressive) [95].
4. Facebook is likely to become a gargantuan company (gargantuan is

huge, colossal; the lexical unit comes from the literary work *Gargantua and Pantagruel*, where *Gargantua* is the name of a giant and a glutton).

5. Just after the stroke of midnight on Aug. 14, 1947, the Peshawar broadcast station of All India Radio cracked to life returned to full operation) [101].

Linguistic stereotypes with a neutral meaning:

1. But organizing the show posed no considerable challenges (pose a challenge – to throw a challenge; cause difficulties) [92].

2. The headhunters were all over the place (headhunter – a bounty hunter; the term used to mean a cannibal who collected the heads of the slain as trophies. Currently, a headhunter is a person who recruits or lures highly qualified professionals from other successful firms).

3. Facebook has also had occasional brushes with privacy watchdogs, for which the social network has become something of a *bête noire* (the original meaning of the lexical unit “watchdog” is a watchdog; in this context, “watchdogs” are people who watch so that companies do not commit illegal acts) [99].

4. But this was enough to tip the scales, especially in highly competitive events where a photo finish decides the winner (tip the scales – to be the decisive factor) [92].

The functional purpose and type of linguistic stereotypes determine the specifics of their verbal embodiment, which also depends on the communicative purpose, idiosyncrasy, language competence of the communicant, and so on. The use of linguistic stereotypes determines the selection of language resources that appeal to both the mind and the emotions of the recipient. After analyzing the use of linguistic stereotypes, we concluded that the implementation of their main functions is impossible without updating the means of lexical and stylistic expression of language, including the use of metaphors, borrowings, euphemisms, metonymy, phraseological units, biblical expressions, industry words, etc.

The euphemism for the use of linguistic stereotypes was due to less emphasis on attention or distraction from acute problems. For example:

1. Even today’s modest slowdown is causing unrest [97]. The lexical unit

unrest is a euphemism. Very often euphemisms such as “unrest in the country” are used instead of such lexical units as “riots”, “war”, etc.

2. This week Manmohan Singh, the prime minister, said his compatriots should be ashamed that over two-fifths of their children are underfed [94].

3. Using tree food recipes to fight off malnutrition [95].

In the second example, the author uses the word underfed as a euphemism for hungry. In the 3rd example instead of hunger malnutrition is used. Using euphemisms, the author weakens the impact on the reader, thus not focusing on the problem. The addressee does not pay much attention to the existing problem, because with the help of euphemized linguistic stereotypes it is presented in a veiled way.

Linguistic stereotypes are based on borrowing. For example, in politics, the coup d'état was used. In the social sphere – *bête noire* – the object of hatred or disgust (Facebook has also had occasional brushes with privacy watchdogs, for which the social network has become something of a *bête noire* [93]). The author calls the social network the object of hatred.

We can also name an example of linguistic stereotypes based on a biblical expression. For example:

Now comes the compulsory jeremiad on America's imperiled exceptionalism [101].

Jeremiad – mourning, weeping; the word comes from the Old Testament from the book of Lamentations.

Metonymy as a phenomenon of transferring the features of one subject to another on the basis of associativity and contiguity is also inherent in linguistic stereotypes. An example is the phrase “Internet – the supermarket of love” [99]. Given the fact that in modern society, dating is increasingly taking place on the Internet, the author uses the stereotype of the Internet as a “supermarket of love”.

According to the analysis of linguistic stereotypes, we found that in addition to dividing them into three areas – political, economic, and social, we can identify some lexical-semantic fields, namely: war, health, medicine, transport, art, wealth,

mystery, difficulties, avoidance of responsibility, deterioration, contradictions, improvement, achievement of the purpose, and use of physical force.

Consider in more detail each of these lexical-semantic fields:

1) Lexical-semantic field “war”

a) the scope of the policy

- to steal a march – “steal a march”. To steal a march on someone (to march in secret from someone) is important to get ahead of someone. This phrase is of military origin. For example, if the army wants to gain an advantage over the enemy, it comes while the enemy army is asleep. For example, Mr. Nilekani talks about India stealing a march on other countries if firms have an easy, secure way of identifying their customers [93].

- It gives warning that America is losing ground fast to Asian rivals, especially China [100]. The phrase loses ground has a military origin, namely to retreat, give up territory, surrender positions. In this example, lose ground means losing a previous reputation, becoming worse than someone.

- His martial valor (and patrician snobbery) are less appreciated in the battlefields of politics when he runs for consul at the urging of his mother, Volumnia [92]. In this example, political conflicts are compared to the battlefield.

- The reason is a battle between the Greek government, its European and IMF rescuers, and the holders of Greek bonds over the terms of a ‘voluntary’ reduction in its private debts [98]. Military terms are used when the author refers to the relationship between governments. Using the lexical unit battle to describe their relationship, the author appeals to the addressee and thus sharpens his attention to the problems in relations between governments.

b) the sphere of economics

- The death rate for malaria dropped by more than a quarter, but the economic crisis has tightened fists [92]. Tighten one’s fists – prepare for an attack; prepare to strike.

- On the one hand, high demand for Canada’s commodity exports could cushion the blow from a housing bust [100]. Cushion the blow – soften the blow;

prevent danger.

c) the public sphere

- Primary schools have been the first to cry havoc [101]. The expression to cry havoc comes from the military sphere, which means to give a signal for various, looting. In the modern sphere of life, this expression has the meaning to destroy, to devastate, to inflict a heavy blow.

2) Lexical-semantic field “health”

a) the political sphere

- There are some sore spots in the marriage, but that is normal, and Obama has said as much [97]. The first meaning of the expression “sore spot” – bedsores. The author uses this expression to draw the recipient’s attention to the difficulties faced by the Obama family in married life. Using lexical units related to diseases, the author associates with them the problems themselves. Depending on the depicted difficulties, the communicant accordingly uses lexical units denoting a certain disease (different degrees of severity).

- The convalescent President moves up to shore up his ties to the army and oligarchs at the expense of civilian radicals [99]. “Convalescent” is used for a person who is recovering from an illness or whose condition is improving after treatment. In the example above, the lexical unit “convalescent” is not related to medicine but is used to mean “improving the position of the president” (which refers to improving the performance of his duties).

b) the economic sphere

- Executives have recovered their nerve by the start of the last year, spending 19% of their cash flow on buy-backs [92]. Recover one’s nerve – to master oneself; take yourself in hand; calm down. In this context, the phrase recovers their nerve has the meaning to stabilize, to return to its previous form.

- Under “consumer-driven health plans”, workers must cough up part of the price of any treatment before their insurance coverage kicks in [99]. The phrase “cough up” is usually used to mean to cough up, expectorate. However, in the economic context, it is important to be generous; be willing to allocate a certain

amount of money.

c) the public sphere

Just after the stroke of midnight on Aug. 14, 1947, the Peshawar broadcast station of All India Radio crackled to life [93]. Crackle to life – with difficulty overcoming the disease; barely back to life. In the example above, crackle to life means getting started; start functioning.

3) Lexical-semantic field “medicine”

a) the economic sphere

- One possibility would be an injection of cash into their pension funds [96]. Injection – medication to improve. In the economic sphere, this expression means monetary deposits.

- An ailing economy needs fresh blood [95]. Ailing – the patient; unsound; one that feels bad. In relation to economics, this lexical unit is used to mean a weak economy. In turn, the phrase fresh blood means new staff; new fresh ideas.

b) the public sphere

- One sure giveaway of quack medicine is the claim that a product can treat any ailment [99]. The term quack medicine means a charlatan remedy.

1. Lexical-semantic field “transport”

2. the scope of the policy

- Increasing capacity at London’s airports is a long haul [92]. The phrase long haul refers to transport and means long-distance flight. In the above-mentioned example, this expression means a long difficult path, difficulties, long term.

1. the sphere of economics

- The presumptive nominee is steering his economic policies to the right [94]. The first meaning of the lexical unit steer – to drive, steer (car), lead a ship. In the economic sphere, this expression means to direct at a certain course, to direct in a certain direction (to a certain goal).

- Lying between Colombia’s coca bushes and Mexico’s cocaine traffickers, Central America is a chokepoint on the drugs trail [98]. Chokepoint – congestion; the place of the largest congestion of cars or blocking of the road.

1. the public sphere

• Though schools are the biggest immediate pinch point as the population grows, there are implications for health care too [94]. Pinch point – a place where traffic jams usually occur. In this example, this expression has the meaning that causes the most difficulty.

5) Lexical-semantic field “art”

Several linguistic stereotypes contain a lexical unit related to the field of art. Here are some examples of linguistic stereotypes that enter the lexical-semantic field “art”.

1. the political sphere

• Being on the show is quite serious business for Queen Elizabeth II who acceded to the throne 60 years ago next month [93]. Being on show concerns publicity, constant stay in the center of attention (to be on display – about elements of an exhibition or gallery).

• ...Mitt Romney held a final rally at a former Masonic lodge in downtown Des Moines. As usual, everything was meticulously choreographed [98]. Choreograph – put on a dance / performance. This lexical unit can be used not only in the field of art, it means to plan and organize complex events; manage someone’s activities.

1. the economic sphere

• Carrefour’s performance has grown moldier since then – and not in a good way, like Roquefort cheese [100]. Performance – used in art when it comes to a literary evening, a theatrical performance, or a musical concert. In the economic context, this expression has acquired the meaning of performance, production.

1. the public sphere

• gargantuan [gɑ:’gæntjuən] Facebook is likely to become a gargantuan company [98]. Gargantuan – colossal, huge. The expression comes from the literary work of Francois Rabelais Gargantua and Pantagruel on behalf of the giant and glutton Gargantua.

1. Lexical-semantic field “wealth”

2. the political sphere

- Billed as a “hand up, not a handout”, the Big Issue was founded in 1991 with the aim of helping the homeless to work [93]. Handout – alms; literally “outstretched hand”.

1. the economic sphere

- This pattern of behavior may relate to an old problem: that cash tends to burn a hole in the manager’s pockets [98]. Burn a hole in one’s pocket – spend money fast.

- And there is a tension between attracting users and squeezing money out of them [94]. Squeeze money out of somebody – to demand money.

1. the public sphere

- The people who sell it must show that they are sleeping rough or living in accommodation that they have no right to remain in, such as a friend’s flat [96]. Sleep rough – sleep on the street, in uncomfortable conditions; be homeless.

- When they came to London, they realized that its streets were not paved with gold [92]. Paved with gold (about roads) – in extremely good condition.

- The best-known models of yesteryear often led rags-to-riches lives, courtesy of the rag trade [97]. The phrase from rags to riches is used to describe the transition from a poor to a rich life.

1. Lexical-semantic field “secret”

2. the political sphere

- He also looked annoyed that a rival biometric scheme to build a National Population Register has been cast into the shade [93]. To be cast onto shade – to be in the shadows; connotative meaning – to be hidden.

- Keeping a lid on strikes has been one of the new government’s first achievements [101]. Keep a lid on (literally – keep undercover) – keep secret.

1. the sphere of economics

- Society Contracts are wrapped in secrecy, but sources say that a one-off deal for a shoot with a top model can begin at \$75,000, rising to \$1.5m for a global advertising campaign [99]. Wrapped in secrecy – used to emphasize the fact that

everything is secret.

1. Lexical-semantic field “difficulties”

2. the political sphere

- The whole affair seemed an unlikely rerun of similar changes brought about against Mr. Anwar when he was ousted from his post as a deputy prime minister in 1998 [97]. To oust from one’s post – to dismiss.

- He has also raised doubts that the outside world can afford to stick to its plans to pay for a permanent 350,000-strong Afghan security force [95]. Raise doubts – to cause doubt.

- As a Republican in today’s party, he put himself in a precarious position [100]. Precarious – unreliable, risky, dangerous.

1. the economic sphere

- Economists face strong headwinds [101]. Headwind – cross-wind, used in the sense of difficulty.

- France certainly needs dramatic reform. Its economy has probably slipped back into recession (decline again) [97].

- As it grows, however, the project is drawing fire (cause criticism) [95].

1. the public sphere

- stem the tide – to interfere; block the way. Once large numbers of people started leaving the service, which became more cluttered than a teenager’s bedroom, it proved hard to stem the tide [99].

- But if neither happens, it should still be no more than a minor bump in a road with few limits [96]. A minor bump in a road – pothole/pit on the road. The lexical unit is used to denote minor difficulties.

- The twists and turns of the long-running race between drug-taking athletes and boffins trying to catch them [94]. Twists and turns – difficulties, aggravating circumstances.

9) Lexical-semantic field “avoidance of responsibility”

a) the political sphere

- He also fumbled his response to the popular demonstrations that followed

Iran's fraudulent presidential election of June 2009 [98]. Fumble one's response – avoid accurate answers / avoid making decisions.

- Terrified of being blamed if anything went wrong, conservative Saudi officials shied away from taking responsibility [99]. Shield – to protect oneself from something. Shield away from taking responsibility – to hide from responsibility, to avoid responsibility.

b) the economic sphere

- Inequality is undoubtedly a serious political issue in the West, but governments that try to deal with the problem by passing the buck to companies will at best fail, and at worst harm the economy [97]. Pass the buck – shift their responsibility to someone (the etymology of the expression comes from playing poker when one player passed another stamp, which indicated his turn to hand over cards).

10) Lexical-semantic field “deterioration”

a) the political sphere

- Although Mr. Anwar remains a charismatic figure and a forceful speaker, his reputation has been tarnished [94]. Tarnished reputation – spoiled reputation.

- Europe's demographic outlook is worrying, with an aging population dependent on a shrinking workforce – a picture that gets worse as one moves eastward [92]. Shrinking workforce – staff reductions.

- As president he would put together a similar plan to topple the regime in Tehran [97]. Topple the regime – destroy the mode.

b) the economic sphere

- At the first sign of disappointment, the share price will plunge [94]. Plunge – dive deep; being used in relation to prices, the expression has the meaning of a collapse in prices.

1. the public sphere

- But Federer's game fell apart again early in the third set as he misfired and even hit a backhand that flew off the frame of his racket, past Nishikori and straight into the advertising boards [99]. Fall apart – to fail.

- Yet, ever since the Suez Canal was built in 1869, boosting trade in Bombay (now Mumbai), people have said the city (now Kolkata) has been going to the dogs [96]. Go to the dogs – deteriorate shockingly, degrade.

- A backlash from the internet community against attempts to rein content thieves [94]. A backlash – the negative reaction of a group of people to a certain event, etc.

11) The lexical-semantic field of “contradiction”

1. the political sphere

- But more usually, and certainly since he has been seeking the Republican nomination, he has been dead against curbing carbon emissions, and dead against the health care “mandate” he once supported [99]. Dead against – to be strongly opposed to someone/something.

- Philipp Roesler, the economy minister, and leader of the FDP, is at odds with the CDU environment minister over subsidies for renewables (especially solar) power [101]. To be at odds with – to be in opposition to someone/something.

1. the economic sphere

- He doesn't intend to play a blame game but will conduct an inquiry [93]. A blame game – search for the culprit.

1. the public sphere

- The green image of the Dutch is at odds with reality [94].

12) Lexical-semantic field “improvement”

2. the political sphere

- Mr. Mauro’s appeal as a potential successor was at least partly based on the hope that he could bridge the two groups in the same way Mr. Chavez has [97]. Bridge the two groups – to unite two groups (literally – to build a bridge between two groups).

- In Egypt the spontaneous spruce ups of Tahir Square during the protests last year were a good start [94]. Spruce up – improvement; improvement of the general condition.

- In the short term, Mr. Anwar’s victory will give a much-needed boost to the

coalition of opposition parties that he led [95]. Boost – support; improving reputation.

1. the economic sphere

- ...a balance needs to be struck between justice and expediency [98]. To strike a balance – balance (usually used when it comes to two priority things to compare).

- The recent authentication of a painting by Leonardo da Vinci, for example, magically added several zeroes to the value of a work that had not, physically, changed in any way [101]. Add several zeroes – add a few zeros; we are talking about a significant price increase.

1. the public sphere

- blossoming cricket career (prosperous career; this expression is used to emphasize success, the peak of a career) [95].

- Stem cell research is now bearing fruit [100]. Bear fruit – bring results.

13) Lexical-semantic field “goal”

1. the political sphere

- Few expected UID to hit its ambitious targets [98]. Hit targets – hit the target; achieve the desired results.

- The author seems keener to score points against all who roundly condemn President George Bush’s strategy [95]. Score points – win a dispute/discussion; to prove your rightness.

1. the public sphere

- Having announced in 2007 an “audacious goal” to eradicate malaria, his foundation (named after him and his wife Melinda) is now targeting the neglected tropical diseases [97].

14) Lexical-semantic field “use of physical force”

a) the political sphere

- Mr. Salmond’s announcement is merely the latest punch in a fight between Edinburgh and London over the handling of the referendum [98]. Punch – in this example, the expression means “push”, “stimulus”.

- Mr. Anwar's vindication allows him to throw his energies into fighting the government in a general election expected later this year [92]. Fight – to fight with someone. In the context of politics, this expression means “counteract”.

- Mitt Romney trounced his opponents in liberal New Hampshire, winning nearly twice the share of his nearest rival [97]. Trounce – to beat, but in the above example it means “to persecute according to the law”, “to punish”, “to inflict defeats/failures”.

b) the public sphere

- The new push comes as a bolder set of ambitions hit trouble [94]. Push – jerk, tension, effort.

- The advantage of late recognition is that it can spur them to new heights [96]. Spur – push with your foot. As an idiomatic expression, spur sb to new heights means “to push (encourage) to new heights/achievements”.

Thus, analyzing the 230 linguistic stereotypes used in *The Economist*, we can conclude that most linguistic stereotypes were used in the political and social spheres (36.5% and 35.5% respectively), fewer linguistic stereotypes were used in the economic sphere (28%).

By areas of influence, the most frequently used was the group of linguistic stereotypes that negatively affected the recipient (42%), less frequent was the group of linguistic stereotypes that positively affected the recipient (31%) and the least frequent was the group of stereotypes that neutrally affected the recipient (27%). Having studied the lexical and stylistic means used in the creation of linguistic stereotypes, we can conclude that the most commonly used are euphemisms, metaphors, metonymies, biblical expressions, hyperboles, industry words, and others. In addition, lexical-semantic analysis of linguistic stereotypes was conducted and, accordingly, they were combined into such lexical-semantic fields as “war”, “health”, “medicine”, “transport”, “art”, “wealth”, “secret”, “difficulties”, “avoidance of responsibility”, “deterioration”, “contradiction”, “improvement”, and “use of physical force”.

3.2. Reflection of linguistic stereotypes in German linguoculture

The analysis of linguistic stereotypes in German linguoculture was conducted on the basis of the magazine *Der Spiegel*. We analyzed 232 units of linguistic stereotypes, used in articles on political, economic, sports, social, and cultural topics. After analyzing the use of linguistic stereotypes in journalistic texts, we came to the conclusion that they are mostly used to influence the recipient and form a certain attitude to a particular event. They mainly attracted attention to current issues in politics, economics, business, sports, culture, or international relations.

After analyzing linguistic stereotypes, we identified three main areas of their use: political, economic, and social.

In the field of politics we found the largest number of linguistic stereotypes, which have a negative impact on the recipient. Here are some examples:

1. Absturz des Präsidenten (literally – “fall of presidents”; used when presidents do not cope with their powers or improperly perform them) [76].
2. Der Generalsekretär hat völlig zu Recht darauf hingewiesen, dass in einer Koalition alle gemeinsamen gewinnen müssen...Deshalb haben wir, zugegeben mit geballter Faust in der Tasche, der CSU das Betreuungsgeld zugestanden (eine Faust in der Tasche Machen – used to show a cowardly threat) [80].
3. “...bei ihren Diskussion hinter verschlossenen Türen immer wieder auf Bestimmungen der Kriegszeit abhoben, die an Härte nicht zu überbieten waren” (hinter verschlossenen Türen – “behind closed doors”, used when it comes to secret cases that are known to a limited number of people. In this example, the phrase “hinter verschlossenen Türen” is used to emphasize the course of the negotiations and their privacy).
4. Würde die Politik auf kurzfristige Maßnahmen setzen, wäre der Markt auch nicht zufrieden. Ich meine, man sollten Karren nicht vor die Pferde spannen (Karren vor die Pferde spannen – to do things hastily, recklessly) [81]. This linguistic stereotype has a negative impact on the recipient, as it emphasizes that politicians cannot be trusted in certain situations due to ill-considered decisions and

carelessness).

5. Dabei waren die Nerven bei den Liberalen ohnehin schon angespannt. Die Nerven sind angespannt – to be nervous, to be in tension) [79]. The linguistic stereotype used in this sentence demonstrates the presence of a problem that causes anxiety and nervousness. Thus, it sharpens the attention of the recipient and has a negative impact on him due to the tension of the situation and the inability to solve the problem.

6. Europas Politiker flüchten weiter vor der Wirklichkeit: Griechenland ist bankrott, doch Brüssel will dem Land neue Kredite in Milliardenhöhe überweisen. Flüchten vor der Wirklichkeit – to hide / flee from the truth) [73]. The linguistic stereotype exposes the negative aspects of politicians who run away from the truth and do not accept certain things, thus negatively affecting the recipients, who, in turn, lose confidence in them.

7. In der Berliner Koalition wächst der Widerstand. “Wächst der Widerstand” – literally, this expression means “wakes up / appears resistance, resistance”) [80]. Using a stylistic means of personification in relation to the image of resistance, the author of the article appeals to the imagination of the recipient and points to the fragility of the coalition, its instability.

1. Und Sie (Premier Junker) malen alles Schwarz. Schwarz malen – paint everything in dark colors) [77]. In this case, the phrase “schwarz malen” is used to describe all the negative shades inherent in a particular situation.

2. So zu tun, als ob die Griechen auf der faulen Haut lägen und sich nicht bewegen, wird der tatsächlichen Entwicklung nicht gerecht. “auf der faulen Haut liegen, sich auf die faule Haut legen” – to be lazy, to do nothing [75]. The linguistic stereotype “auf der faulen Haut liegen” clearly expresses a negative attitude to the depicted situation, shows the reluctance of the subject to act and make decisions, cowardice and other negative traits that indicate inaction.

3. Für viele Experten, etwa in den Landesrechnungshöfen, klingen solche Aussagen wie Märchen. Solche Aussagen wie Märchen klingen – such evidence sounds nothing more than a fairy tale) [81]. The purpose of using this language

expression is to show the low probability of what is said in the testimony, and comparing it with fairy tales (completely implausible things) awakens in the recipient distrust of everything said and provokes hostility to any other testimony, promises, or speeches of politicians.

4. Wir hier an der Basis müssen die Suppe auslöffeln, die uns die Bundes-FDP einbrockt. Suppe auslöffeln müssen – eat brewed porridge) [73]. This metaphorical linguistic stereotype is used to focus on the problems caused by the Radical Democratic Party of Germany and the necessity to solve them. Using this expression, the author appeals to the recipient and provokes a negative attitude towards the radical democratic party, which is the cause of the existing problems.

5. Erstmals in ihrem Leben denkt Trabold ernsthaft daran, ihr politisches Engagement an den Nagel zu hängen. Etwas an den Nagel zu hängen – leave something to do, leave the post, etc. [75].

6. “Die FDP hat uns im Stich gelassen,” sagt Albert Schweiger, Immobilienkaufmann, bis Januar Kreisvorsitzender im schwäbischen Memmingen. Im Stich(e) lassen – to leave in trouble, to leave, to let someone down, to retreat [77]. Using this phrase, the author draws the recipient’s attention to the unreliability of the object (the Radical Democratic Party – FDP), which is irresponsibly withdrawing from the case.

7. Finanzminister Wolfgang Schäuble (CDU) macht Hehl daraus, wie sehr ihn das Parteiengeschachter in Athen nervt. Hehl aus (Akk) Machen – to hide, to keep secret) [80]. With the help of the phrase “Hehl aus (Akk) machen”, the author of the article focuses the recipient’s attention on the hidden affairs of the Minister of Finance, thus causing dissatisfaction and distrust in his further affairs and actions.

Thus, from the above-mentioned examples, we can conclude that the main purpose of linguistic stereotypes with a negative meaning is to criticize politicians, discover their dark sides, the inability to cope with the tasks, etc.

The second most frequent group is linguistic stereotypes that have a neutral effect on the recipient. Their main function is pictorial, not emphatic, as in the previous group of linguistic stereotypes. Linguistic stereotypes with a neutral

meaning are intended to express and stylistically color the message. This group of linguistic stereotypes mainly includes phraseological units and set expressions that help to best convey the subtleties of a particular phenomenon or event. For example:

1. “...wenn ein verhängnisvoller Mechanismus in Gang kommt” (starts working) [74].
2. Bei konjunkturellen Einbrüchen kann die Regierung die Bremse lockern ebenso (die Bremse lockern – release the brakes, start moving) [76].
3. Die USA bilden hier keine Ausnahme (keine Ausnahme bilden) be no exception [78].
4. Und es ist uns wichtig, dass der Bundestag diese Maßnahme mitträgt (Maßname mittragen – take measures) [79].
5. Länder außerhalb der EU wie Norwegen, die Schweiz und Russland haben ihre Bereitschaft bekundet, sich an einer Aufstockung zu beteiligen (Bereitschaft bekunden – show readiness / show consent; Aufstockung zu beteiligen – distribute replenishment) [74].
6. Sie müssen zusätzlich die neue Regulierung schultern (Regulierung schultern – take regulation) [79].
7. Keine drei Monate ist der Italiener im Amt, aber er verströmt die Gewissheit, alles im Griff zu haben: die EZB, in deren Direktorium er die Aufgaben neu verteilt hat, ebenso wie die Krise der Gemeinschaftswährung (alles im Griff haben – have everything under control) [77].
8. Merkel trifft eine Entscheidung in der Regel erst, wenn sie die Konsequenzen abschätzen (evaluate) kann (Konsequenzen abschätzen können-assess / assess possible consequences) [75].
9. Als dies geschehen war, konnte man eine zufriedene Kanzlerin erleben, eine Frau, die aus ihrer Sympathie für Sarkozy keinen Hehl macht (kein Hehl aus (etwas) Machen – not to hide, not to make secrets from something) [82].
10. Es stimmt, dass die Strukturreformen noch nicht ausreichend sind, es gibt aber erkennbare Fortschritte (ausreichend – satisfactory) [80].
11. Dass sich das auch gegen den Diktator Alexander Lukaschenko

richtet, liegt auf der Hand (es liegt auf der Hand – this is obvious) [74].

12. Der Ex-Ministerpräsident wird als Zeuge unter Eid aussagen müssen, voraussichtlich Anfang März (als Zeuge unter Eid – a witness under oath) [77].

13. Er gilt als Prototyp des neuen Kader-Kapitalisten, der zeigen soll, dass Macht und Geld in China längst Hand in Hand gehen (Hand in Hand gehen – go side by side) [78].

1. Vergangene Woche erklärte der kleinste der drei hellenischen Koalitionspartner, er stehe für das Sanierungsbündnis nicht mehr zur Verfügung (zur Verfügung stehen – to be at someone's disposal) [74].

2. Wir sind in engem Kontakt mit Präsident Mahmud Abbas und Ministerpräsident Salam Fajad (in engem Kontakt sein – be in a close relationship) [74].

3. Es ist unzweifelhaft eine Stunde der Wahrheit für Griechenland (unzweifelhaft – undoubtedly) [73].

The smallest group of linguistic stereotypes in the political sphere are those that have a positive meaning. Here are some examples:

1. Aber jetzt haben wir mit Philipp Rösler und dem neuen Generalsekretär Patrick Döring alle Chancen, die FDP aus ihrem Tief zu führen. Aus ihrem Tief zu führen – bring out of the crisis; literally – to bring out of depth [73].

2. Die Macht der Bundespräsidenten erwachse aus dem Wort (erwachsen – grow, develop) [76].

3. Generalsekretär Hermann Gröhe soll den Protest ersticken (den Protest ersticken [79]. Despite the fact that the word *ersticken* has a negative connotation, used together with the word *Protest*, which also, in turn, is negatively colored, it forms a positive meaning and, accordingly, has a positive effect on the recipient.

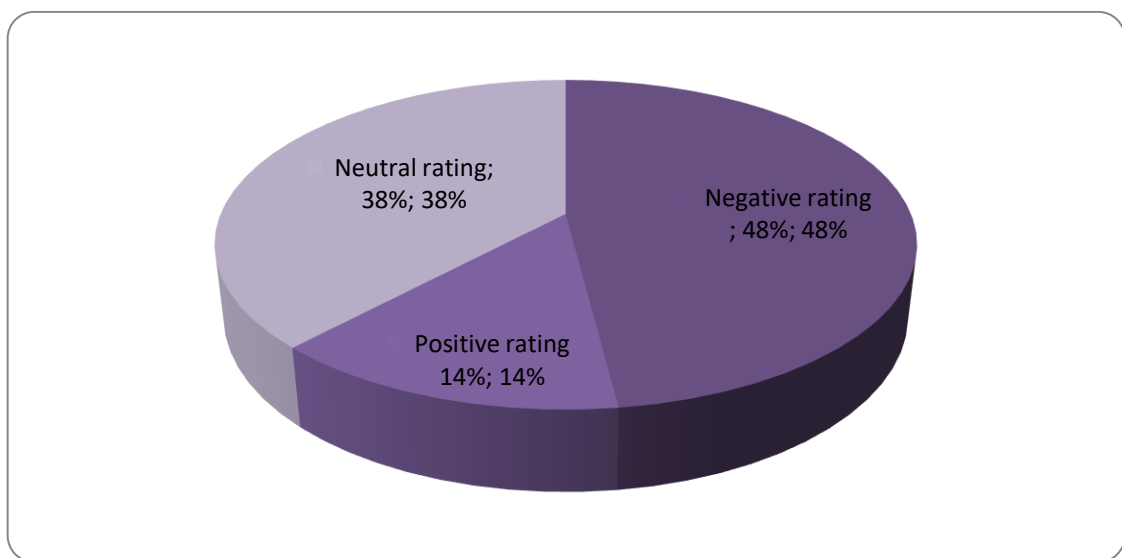
4. Am Freitag brach sich diese Spannung bei der Sondersitzung der Fraktion Bahn (brach sich diese Spannung – the tension weakened; literally – broke) [78].

5. Er hat alle großen Verträge eingehandelt (einen Vertrag einhalten – adhere to the agreement) [75].

6. Er hat alle großen Verträge eingehandelt (einen Vertrag einhalten – adhere to the agreement) [75].

Political sphere		
	Quantitative ratio	Percentage
Negative value	38	48%
Positive value	11	14%
Neutral value	30	38%

The percentage of the use of linguistic stereotypes in articles on political topics can be depicted in a diagram:



The percentage of the use of linguistic stereotypes in articles on political topics can be depicted in a diagram:

In articles on economic topics, the most frequent group of linguistic stereotypes is those that have a negative assessment. For example:

1. Das ganze Konzept der Bildungsreise steht in Flammen (in Flammen stehen – be engulfed in flames) [73]. The message that is hidden in this language is that passions have erupted around draft education improvement plans.

2. ...dass die ganze Welt auf Pump lebt (auf Pump leben – live in loans).

3. Da ist die Land wie Italien, das gleich zu Beginn des Jahres eine exorbitante Summe an Schulden zu bedienen hat (eine exorbitante Summe – sky-high price) [81].

4. Die Banken bekommen von den Staaten mit den Anleihen scheinbare

Sicherheit in die Bilanz, die Fiktion von Vermögenswerten (scheinbare Sicherheit – feigned / false security) [78].

5. Dass unser Geldsystem kurz vor dem Zerfall steht, hält der Mann für unausweichlich, der an diesem Morgen im Goldhandelshaus Pro Aurum in Berlin steht (kurz vor dem Zerfall steht – is on the verge of decay) [76].

6. Seit Tagen tobt hinter den Kulissen ein heftiger Streit, was das fehlende Geld auftreiben soll (hinter den Kulissen ein heftiger Streit tobt – behind the scenes a fierce battle broke out) [73]. The phrase “hinter den Kulissen” indicates that the negotiations are like a theatrical play and a fight broke out behind the scenes of this theatrical scene.

7. Dabei wird immer deutlicher, dass die Wirtschaft des Landes nach dieser Methode nicht wieder auf die Beine kommt [75]. The first meaning of the phrase “auf die Beine kommen” is to recover from an illness, to stand on one’s feet. Used in the economic context, the phrase “the economy of the country according to this method does not return to its benefits” means that according to this methodology, the country’s economy will no longer stand on its own two feet (i.e. will not improve its financial affairs).

8. Die Schulden wachsen weiter, und die Wirtschaft schrumpft – Debts continue to grow and the economy deteriorates). Er kam 2009 auf Druck der Banken als Sanierer. in Druck kommen – get into a difficult situation) [74].

The next group of linguistic stereotypes in terms of frequency of their use are neutral stereotypes. Let’s analyze some of them:

1. Schulden sind also eine zweischneidige Sache (zweischneidige – ambiguous) [77].

2. Die USA bilden hier keine Ausnahme – (USA is no exception) [80].

3. Die Märkte warten auf eine kurzfristige Lösung (kurzfristige Lösung – short-term solution) [79].

4. Wir werden unseren Haushalt bis spätestens 2016 in Ordnung bringen (in Ordnung bringen – to organize) [73].

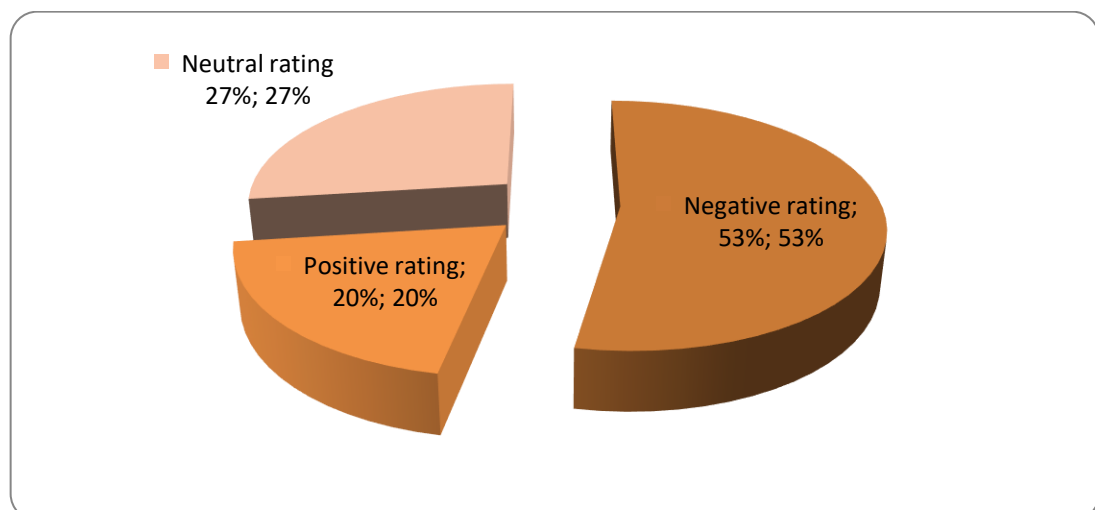
The smallest group in terms of frequency of use is linguistic stereotypes that

have a positive effect on the recipient:

1. Es braucht aber Zeit, das scheue Wild “Wähler” davon zu überzeugen, dass es sich lohnt, wieder auf die Lichtung zu kommen (auf die Lichtung zu kommen – clear up) [75].
2. ...die Zahl der Arbeitslosen deutlich sank (the number of unemployed decreased) [78].
3. Die Wirtschaft florierte, es gab mehr Arbeit als Kräfte (florieren [81].
4. Dabei haben Bundestag und Bundesrat vor zweieinhalb Jahren eine „Schuldenbremse“ im Grundgesetz verankert: Die Länder sollen spätestens ab 2020 nicht mehr auf Pump leben (nicht mehr auf Pump leben – no longer live in debt) [73].

Economic sphere		
	Quantitative ratio	Percentage
Negative value	32	53%
Positive value	12	20%
Neutral value	16	27%

The percentage can be represented in a diagram:



The articles on social issues (we included such topics as culture, sports, and social life) were dominated by linguistic stereotypes that had a positive effect on the recipient, especially in the achievements of athletes and so on. Here are some

examples:

1. Aber dafür herrscht jetzt Klarheit (transparency / honesty dominates) [81].
2. Es gibt eine Vielzahl von Möglichkeiten, sie unterscheiden sich vor allem darin, wie groß die Opfer sind – und wer sie trägt (there is a mass / huge number of possibilities) [78].
3. Häme ist fehl am Platz (there is no causticity in the workplace) [76].
4. Mein Job soll auch nachhaltig Früchte tragen (Früchte tragen – bear fruit) [82].
5. König der Abstauber (king of random goal) [82].

The next most frequent group – linguistic stereotypes that negatively affect the recipient:

1. ich habe ihn auf dem Halse (auf dem Halse haben – to be full to the brim) [78].
2. Ausgerechnet für die Babyboomer-Generation haben die Sozialklassen keinen Cent zurückgelegt, sie leben von der Hand in den Mund (von der Hand in den Mund leben – barely making ends meet) [74].
3. Sein Wunsch blieb unerfüllt (unerfüllt – unfeasible; the dream remained unattainable) [76].
4. ...die Sache entpuppte sich als Schwindel (this turned out to be a deception) [80].
5. Die Haltung ist: Die Leute, die an der Basis die Arbeit machen, sollen die Klappe halten (die Klappe halten – emotionally colored expression that belongs to the expressive vocabulary and literally means to shut up, close your mouth, to be silent) [79].
6. Die hat den Alten sicher aus dem Weg geräumt – jetzt, wo sie einem Job hat und er für sie zum Klotz an Bein wurde (einen Klotz am Bein haben – bear the burden; bone in the throat, burden) [77].
7. An der Grenze zur Hysterie (on the verge of hysteria) [80].

The smallest group in frequency consists of neutrally colored linguistic

stereotypes.

1. 6,8 Mio. Apple- und Android-Smartphones wurden am 25. Dezember laut US-Markt-forschern weltweit in Betrieb genommen (in Betrieb genommen – put into operation) [73].

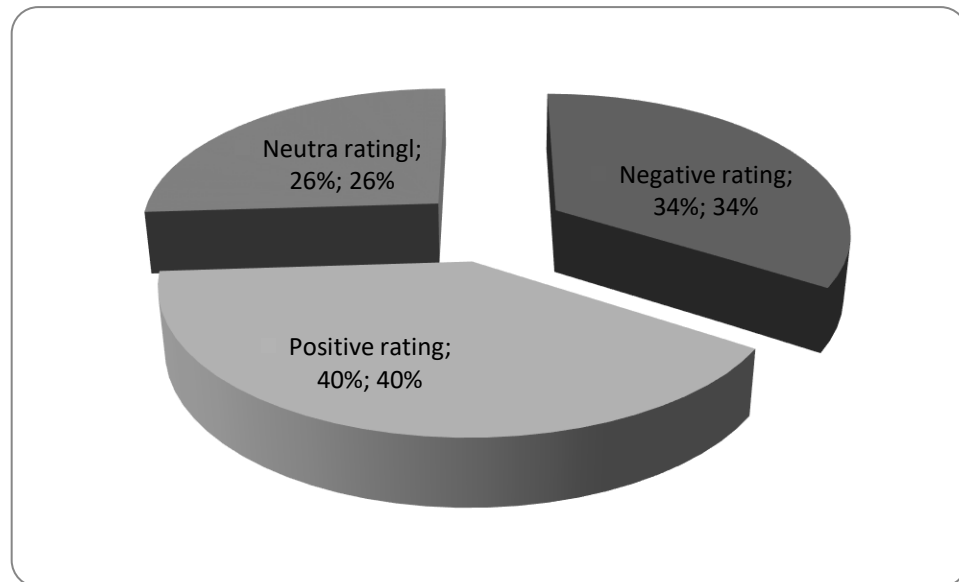
2. Das Taxigewerbe steht vor einem Umbruch: Die neue Handy-App “my Taxi” bedroht die großen Ruf-Zentrale (vor einem Umbruch stehen – be on the verge of a coup; turning point) [73].

3. ... den kleinen Finger geben – do a minor favor [74].

4. Erstens sollen alle Deutschen noch einmal Thomas Manns Rede an die Hamburger Studenten lesen, um die historische Dimension der heutigen Herausforderungen zu verstehen und auch um sich die interkulturelle und moralische Größe vor Augen zu halten, zu der sie einst fähig waren (vor Augen zu halten – do not forget about) [76].

Public sphere		
	Quantitative ratio	Percentage
Negative value	32	34%
Positive value	37	40%
Neutral value	24	26%

The percentage ratio between groups of linguistic stereotypes can be demonstrated in the diagram:



Thus, according to our observations, according to the functions of influencing the recipient, we can divide linguistic stereotypes into three groups:

- Linguistic stereotypes that form a positive attitude;
- Linguistic stereotypes that form a negative attitude; and
- Linguistic stereotypes that form a neutral attitude of the recipient in relation to a particular event or phenomenon.

We will make the detailed analysis of each group.

1. Linguistic stereotypes that form a positive attitude towards the recipient.

This group includes 60 linguistic stereotypes, among which six types were identified: a ready-made speech formula with a positive lexical unit, phraseological units, metaphors, borrowed expressions, language clichés (proverbs, sayings), a ready-made language formula with a negative lexical unit or phrase.

1. linguistic stereotypes, which are a ready-made language formulae, may consist of one word (Ausgezeichnet!; Prima!; Fußballgenie), a phrase (Erfolg haben, Chance haben, gute Note haben, einen Vorsprung gewinnen, König der Abstauber, ein glatten Steig, Vielzahl von Möglichkeiten, hochfliegenden Pläne, Schritte beschleunigen, ein glatter Steig), and a sentence (Das ist prachtvoll!; Mit freundlichen Gruss!; Leben Sie wohl!; Ende – gut, alles – gut!). These clichés contain a lexical unit with a positive meaning, which contributes to the formation of

a positive attitude to a particular phenomenon or event reported in the text. There are the following lexical units: ausgezeichnet, prima, Erfolg, Chance, gut, freundlich, wohl, Vielzahl, hochfliegen.

2. linguistic stereotypes represented in the text by phraseological units. It is known that certain components of phraseology, which have a holistic lexical meaning when used separately from each other, lose connection with the objects of reality, and form a figurative structure of a phraseological unit. Complete or partial semantic transformation of the component structure of phraseological units contributes to the formation of a new meaning (das beste Pferd im Stall) (the best employee/candidate, etc.), sich für jemanden Stücke reißen lassen impossible), in Sicht kommen (to appear on the horizon; to become visible), ein Plan auf lange [auf weite] Sicht (perspective plan).

We can give the following examples of linguistic stereotypes with a phraseological component:

1. Die Medien werden auch dieses Ereignis sicher im Griff haben (to be well versed in, master smth) [75], wie ein Blick in die Zukunft zeigt [77].

2. Von einem Wirtschaftskrieg kann keine Rede sein (Economic war is out of the question).

3. Mein Job soll auch nachhaltig Früchte tragen (bring results) [75].

4. Banken, die schon jetzt mehr schlecht als recht über die Runden kommen, würde nicht die sofortige Pleite drohen, etlichen Unternehmen ebenfalls (deal with financial problems) [74].

Since the phraseological unit itself has a positive meaning, its use in the text has a positive effect on the recipient and the formation of a certain thought.

1. linguistic stereotypes that have arisen as a result of metaphorization based on similarity with positive phenomena or situations. Linguistic stereotypes belonging to this group allow the author not only to identify a certain object or phenomenon but also to characterize it and determine its attitude to it based on its relationship with the typical subject, i.e. the definition of common features based on similarity. For example:

2. Dabei kann über die Kongruenz-Analyse beispielsweise nach TV-Sendungen gesucht werden, deren Zuschauer ähnliche Wertemuster vorweisen wie die beworbene Marke [79].

The object of expression is compared with the stereotypical expression “wie die beworbene Marke” with a well-known brand that has won recognition. The linguistic stereotype itself in this sentence has a positive assessment of its denotation in the minds of communicators. As a result, the object being compared to it also evokes a positive attitude in the recipients.

1. Der Union ist also durchaus darauf angewiesen, dass der Koalitionspartner auch mit einem guten Ergebnis über die Ziellinie geht (cross the finish line) [78]. The expression “über die Ziellinie geht” is used to demonstrate the result – that the negotiations have ended successfully and effectively.

2. Due to the trend of modern German borrowings from other languages, especially English, we can see the use of journalistic clichés based on English borrowings.

For example: 1. Speed ist alles [74]. 2. Small talk kann man lernen [81].

Borrowings can cause some difficulties in the perception of information, especially for those who do not know the language from which the borrowings were taken, but usually, the author gives an explanation and the use of linguistic stereotypes based on borrowing does not cause difficulties for recipients.

1. linguistic journalistic clichés, in which the assessment is correlated with the whole statement. They acquire the role of a linguistic stereotype either as a result of rethinking the meaning of an utterance or as a result of using certain components of lexical units in an uncharacteristic context. Because they are endowed with a positive assessment, the recipient has a positive attitude to the message. This type of stereotype includes proverbs, sayings, short expressions (geflügelte Worte), which convey well-known truths in a positive direction.

For example:

1. Man lernt, solange man lebt [73].

2. Der gerade Weg ist der kürzeste [75].

3. Geschwindigkeit ist alles [80].
4. Mein Arbeitsplatz ist bombensicher [77].
5. Mit dem Internet auf Du [79].

It should be noted that the peculiarity of such linguistic stereotypes is the ability to express an assessment of the depicted phenomenon not only directly, i.e. with the help of positively colored words, but also indirectly. The indirectness of evaluation is that the linguistic stereotype characterizes the attitude not directly to the depicted concept or phenomenon, but to the concept related to this reality. The same stereotype can have both positive and negative colors depending on the context in which it is used. That is, in a negative context, it will have a more ironic color, because it will be used in a figurative sense, not usually inherent in it.

1. The linguistic stereotypes that form a positive attitude in the recipient can also include journalistic clichés, one of the components of which is a negative lexical unit or phrase (the phenomenon of negativity). Negative lexical units can be used to express positive phenomena or events in language. In this case, the estimated value of the negative lexical unit will not coincide with the estimated value of the phrase or statement as a whole.

For example: Oder daß sie ihm etwas erzählen können, ohne Angst haben zu müssen, daß es weiter getragen wird [81].

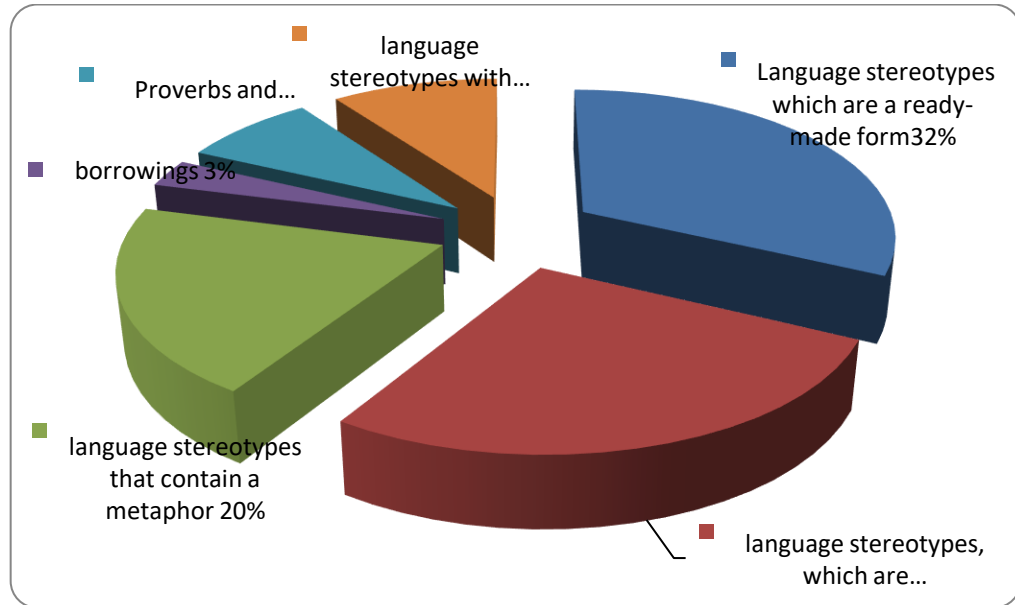
With the help of the negative lexical unit “ohne” the linguistic stereotype “ohne Angst haben” acquires a positive meaning and forms a positive attitude in the recipient.

Häme ist Fehl am Platz [79]. Häme – causticity, tenderness; With the help of the negative lexical unit “fehl”, which denies a negatively colored word, as a result, it acquires a positive meaning: there is no causticity in the workplace.

Am Freitag brach sich diese Spannung (break the ice) bei der Sondersitzung der Fraktion Bahn [78]. In the above-mentioned example, the technique of double negation is used.

Thus, by analyzing the language tools used in the composition of linguistic stereotypes in order to positively influence the recipient, we can demonstrate our

results in a diagram of the percentage of the use of stylistic expressions:



1. Linguistic stereotypes that form a negative attitude in the recipient.

In the course of our study, there were 102 linguistic stereotypes that we assigned to this group. In their semantic content, they are the opposite of linguistic stereotypes, which have a positive meaning.

Among all the number of linguistic stereotypes that have a negative impact on the recipient, we have identified five main groups: ready-made speech formulas with a negative seme or lexical unit, phraseological units, figurative comparisons and metaphors, borrowed expressions, clichéd sayings (proverbs, sayings, short statements).

1. linguistic stereotype, the evaluative component of which is a negative seme or lexical unit, which forms a negative attitude of the recipient to the depicted event or phenomenon.

For example: 1. Unsinn! 2. Das ist Unfug. 3. Menschen handeln oft in unerwarteter Weise. 4. Man hat nicht immer genug Zeit, zu wenig Mitarbeiter, Geld und Material. 5. Das alles vergrößert die Gefahr, relevante Faktoren zu vernachlässigen. 6. Als Naturwissenschaftler hat mein Vierjähriger in Leverkusen später keine Chance mehr.

Linguistic stereotypes in the examples 1, 2, and 3 form a negative attitude in

the recipient because their component is the prefix un-, which is used for negation. Linguistic stereotypes in the examples 4 and 5 cause a negative attitude due to the fact that they include words with a negative meaning (zu wenig, die Gefahr). In the examples 4 and 6, linguistic stereotypes acquire a negative meaning due to the pronouns nicht, keine.

1. linguistic stereotypes, represented by phraseological units that have a negative connotation, have a strong emotional impact on recipients and form a negative attitude towards a particular object or phenomenon.

For example: 1. Für die 15 Dollar die Stunde macht bei uns in der chemischen Industrie kein Mensch mehr den Finger krumm [74].

1. Doch bei denen wächst der Widerstand [77].

2. Ausgerechnet für die Babyboomer-Generation haben die Sozialklassen keinen Cent zurückgelegt, sie leben von der Hand in den Mund [81].

The linguistic stereotype in the first example, which is based on the phraseological unit “mehr den Finger krumm machen”, has a negative connotation. Used in a situation related to wages in the chemical industry, it reinforces the negative meaning of the statement and causes the reader a negative attitude to the depicted problem.

In example 2, the phrase “wächst der Widerstand” used in the language of economics figuratively conveys the author’s negative attitude to the problem and evokes a similar attitude in the recipient.

In example 3, the phrase “leben von der Hand in den Mund” means to live in poverty, barely making ends meet.

1. metaphorized comparisons and metaphors with a negative meaning, which generate a negative assessment of the recipient to a particular situation.

In the sentence “Es ist wie ein Sprung ins kalte Wasser” the author compares the economic phenomenon with a jump into cold water (wie ein Sprung ins kalte Wasser). In the process of comparison, the author relies on the negative feelings that a person experiences when jumping into cold water and thus tries to cause the recipient a similar attitude to the depicted phenomenon.

Among other examples:

1. Absturz des Präsidenten (fall of presidents) [76].
2. Das ganze Konzept der Bildungsreise steht in Flammen (around the issue of education passions flare up) [78].
3. die Mini-Zinsen der sonstigen Sparbücher habe die Inflation gefressen (absorbed inflation) [81]. Dass unser Geldsystem kurz vor dem Zerfall steht, hält der Mann für unausweichlich, der an diesem Morgen im Goldhandelshaus Pro Aurum in Berlin steht (vor dem Zerfall steht – be on the verge of decay) [73].
4. Europas Politiker flüchten weiter vor der Wirklichkeit: Griechenland ist bankrott, doch Brüssel will dem Land neue Kredite in Milliardenhöhe überweisen (flüchten weiter vor der Wirklichkeit – keep hiding from the truth)
5. Auch in der CDU wachsen die Zweifel (Doubts awaken) [77].
6. expressions borrowed from other languages that are associated with negative processes or phenomena in the life of the language community.

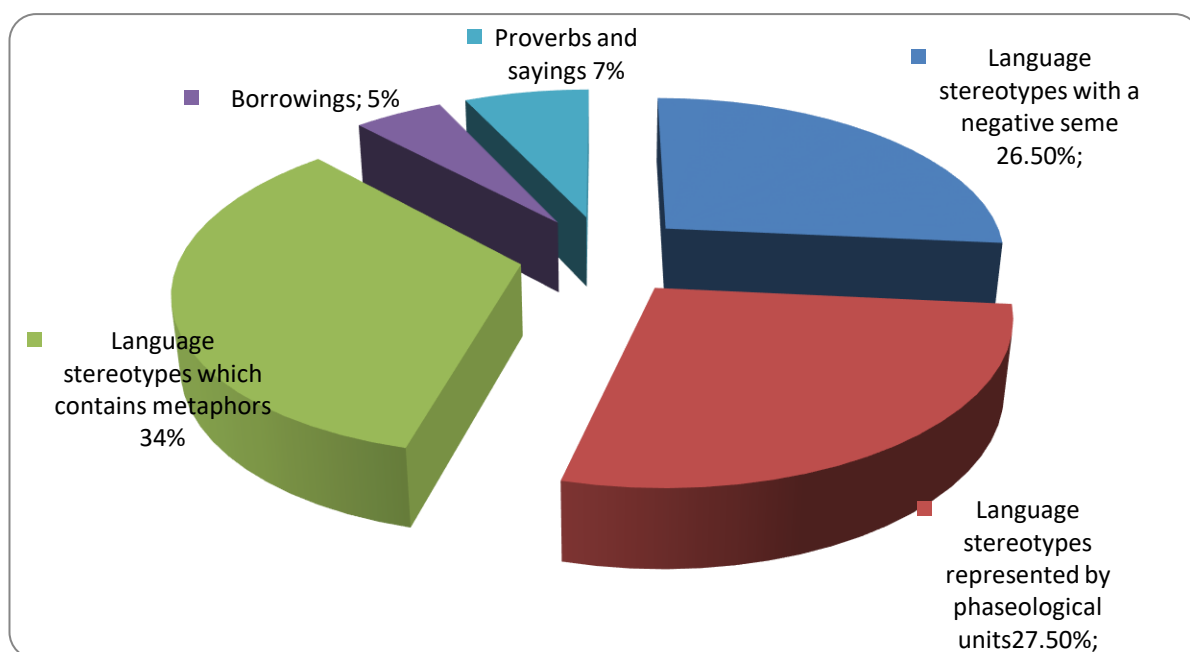
For example: Da “El-Nino” bereits jetzt die Weizenernte in Australien ruiniert hat, spekulieren Händler darauf, daß die Weizenpreise bis zum Mai kommenden Jahres um 20 Prozent steigen werden [81]. The phrase “El-Nino” is a linguistic stereotype that means a negative meteorological phenomenon in the lives of Peruvian fishermen. Translated by the author, this statement in the economic context causes a sharply negative attitude of the recipient to this phenomenon in the field of economics.

E) proverbs, sayings, short statements that may indirectly reflect a negative assessment of a particular phenomenon. Their choice by the author is determined by a specific communicative situation (in this case – negative).

For example:

1. Es ist längst nicht alles Gold, was glänzt [77].
2. Zeitung zeigt Zähne [79].

The percentage of the use of stylistic expressions in order to negatively affect the recipient can be shown in a diagram:



1. Linguistic stereotypes that form a neutral attitude of the recipient in relation to a particular situation or phenomenon.

This group of linguistic stereotypes, that is 70 units, occupies an intermediate position between the positive and negative assessment scale. Such linguistic stereotypes are neutral in terms of evaluation. They perform only a communicative (and not emphatic, for example) function in certain communicative situations. They are distinguished from other groups of linguistic stereotypes by saturation of information, the ability to express general and specific concepts associated with human activity.

Among all the number of linguistic stereotypes that have a neutral effect on the recipient, we have identified three main groups: ready-made language inversions that form a neutral attitude of the recipient, phraseological units, and metaphorical language units.

1. Ready-made speech inversions that form a neutral attitude in the recipient (Im Ernst; Es stimmt; Ohne Frage; Es gibt noch Auswege; Es ist unzweifelhaft; kurzfristig orientiert; die Konsequenzen abschätzen; Die Situation in der Region ist in Bewegung).

- linguistic stereotypes represented by phraseological units (kein Hehl

aus etw machen – do not hide anything; do not make a secret of something; in Gang kommen – start working; zweischneidige Sache (ambiguous thing); neue Regulierung schultern (take on, take in your hands); alles im Griff zu haben (have everything under control); einen Beweis für etwas liefern (prove something); jmdn. auf die Schippe nehmen (joke about someone); es liegt auf der Hand (it is obvious); den kleinen Finger geben (give little help); zur Verfügung stehen (be at someone's disposal), etc.

1. linguistic stereotypes represented by metaphors (Es gibt noch Auswege; Genau diesen Verlauf (course of events); nahm das Spiel (game) von Carlo Ponzi; Der Staat weckt die Illusion von Risikolosigkeit; Die USA bilden hier keine Ausnahme; der Bundestag diese Maßnahme mitträgt (will take measures); Länder außerhalb der EU wie Norwegen, die Schweiz und Russland haben ihre Bereitschaft (readiness, consent) bekundet (demonstrate, show), sich an einer Aufstockung (replenishment of stocks) zu beteiligen; Nur wer sich engagiert, kann letztlich Einfluss nehmen; Dobrindt reibt sich die Hände, er wirkt sehr zufrieden mit sich; die Grenze festlegen (delimit).

Thus, analyzing the 232 language units used in the German magazine *Der Spiegel*, we can conclude that the majority of linguistic stereotypes (40%) were used in the public sphere, 34% in the political sphere, and the smallest number (26%) – in the economic sphere. According to the spheres of influence, linguistic stereotypes were divided into the following categories: 40% – those that have a positive impact on the recipient, 34% – those that have a negative impact on the recipient, and 26% – a neutral impact. Analyzing the use of lexical and stylistic means of expression, we can conclude that most often linguistic stereotypes were represented by metaphors, metonymies, and comparisons. Some of them are represented by phraseological units, constant inversions, clichés, proverbs, and sayings.

CONCLUSIONS

In modern linguistics, much attention is paid to understanding the process of intercultural communication, the study of the language influence on the formation of personality, national character, and the study of the relationship between language and culture.

Intercultural communication is considered by many scholars as a multifaceted concept that contains two components – culture and communication. The concept of intercultural communication became widespread when comparative studies of different cultures began to be used in science. It was found that not only national differences are a kind of barrier to communication, but also certain stereotypes that are instilled in people through certain traditions, rules, norms, and habits.

Intercultural communication implements its research through a number of concepts and categories that reveal the essence and features of the processes and problems of the subject area. Central to these concepts is the concept of “culture”. Cultural anthropology studies the problems of the formation and development of cultures of a particular people. Cultural anthropology studies culture in all its aspects: a way of living, worldview, mentality, etc. In addition, cultural anthropology also studies the uniquely human ability to develop culture through communication; it examines the diversity of human cultures, their interactions, and conflicts.

After analyzing the work of scientists on culture, we can give the following definition of culture: culture is an important attribute of human communities, covering part of the transformed nature. This part includes, first of all, recursive elements of the latter, both material and ideal (informational) in nature, and recursion should occur in a particular society during the life of several generations.

The role of linguistic stereotypes in the process of intercultural communication is ambiguous. On the one hand, a linguistic stereotype can quickly convey well-known information that contributes to the success of communication. On the other hand, there are linguistic stereotypes that for some reason have lost their information load, and this fact complicates the process of communication.

Stereotypes reflect people's social experiences, common and recurring in their daily practice. They are formed as a result of the joint activities of people by emphasizing the consciousness of the individual on certain properties of the environment that are well known or understood by the majority of people. In their content, stereotypes are a concentrated expression of these properties and qualities that most schematically and clearly convey their essence.

Stereotypes are built into our value system. They are an integral part of it, and provide a kind of protection in society. For this reason, stereotypes are used in every intercultural situation. Mechanisms of intercultural perception trigger the selective application of norms and values of native culture.

Despite all the schematism and generalizations, stereotypes about other peoples and cultures prepare people to interact with another culture, weaken its impact on the human psyche, and reduce the force of the cultural shock. Building a relationship with another person depends on the adequacy of understanding actions and their causes. That is why stereotypes allow us to make assumptions about the causes and possible consequences of our actions. With the help of stereotypes, a person is endowed with certain qualities and characteristics, and on this basis, his/her behavior is predicted. Thus, both in communication in general and in the process of intercultural contacts, stereotypes play an important role.

In research on the problem of intercultural communication, linguistic stereotypes are seen as an important part of language culture, without which effective communication is impossible. The functions of linguistic stereotypes are diverse: they allow to express the meaning of a detailed statement in a concise form and provide communication between communicative situations. They regulate thematic and expressive components of the communicative situation, which in turn allows the speaker to control the communicative activity of the interlocutor, affect the interpersonal relationships of communication partners and help the speaker to successfully achieve the communicative goal.

Analyzing the 230 linguistic stereotypes used in *The Economist*, we can conclude that most linguistic stereotypes were used in the political and social spheres

(36.5% and 35.5% respectively), fewer linguistic stereotypes were used in the economic sphere (28%). By areas of influence, the most frequent was the group of linguistic stereotypes that negatively affected the recipient (42%), less frequent was the group of linguistic stereotypes that positively affected the recipient (31%) and the least frequent was the group of stereotypes that neutrally affected the recipient (27%). Having studied the lexical and stylistic means of linguistic expression used in the creation of linguistic stereotypes, we can conclude that the most commonly used are euphemisms, metaphors, metonymies, biblical expressions, hyperboles, industry words, etc.

In addition, a lexical-semantic analysis of linguistic stereotypes was conducted and, accordingly, they were combined into such lexical-semantic fields as “war”, “health”, “medicine”, “transport”, “art”, “wealth”, “secret”, “difficulties”, “avoidance of responsibility”, “deterioration”, “contradiction”, “improvement”, and “use of physical force”.

Analyzing the 232 language units used in the German magazine *Der Spiegel*, we can conclude that most linguistic stereotypes (40%) were used in the public sphere, 34% in the political sphere, and the smallest number (26%) – in the economic sphere. According to the spheres of influence, linguistic stereotypes were divided into the following categories: 40% – those that have a positive impact on the recipient, 34% – those that have a negative impact on the recipient, and 26% – a neutral impact. Analyzing the use of lexical and stylistic means of expression, we can conclude that most often linguistic stereotypes were represented by metaphors, metonymies, comparisons, some of them are represented by phraseological units, constant inversions, clichés, proverbs, and sayings.

Linguistic stereotypes allow mental and cognitive schemes and patterns of personality behavior to be projected on language, using the most economical and rational ways of transmission at the lexical, and syntactic levels. Successful selection of the most optimal linguistic means of expressing stereotypical concepts contributes to the harmonization of interpersonal communication and helps to eliminate cultural and language barriers within intercultural communication.

We can conclude that we achieved the above-stated objectives. We revealed the essence and conceptual field of intercultural communication, defined the category of culture, explored the phenomenon of stereotypization in intercultural communication, analyzed the essence of a linguistic stereotype, and explored features of linguistic stereotypes in English and German based on materials from the English magazine *The Economist* and the German magazine *Der Spiegel*.

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