A. Bezrukov

ANGLOSPHERE

in linguocultural concepts

THE UNITED KINGDOM
THE UNITED STATES OF AMERICA

Безруков А.В.

Англомовний світ у концептосфері лінгвокраїнознавства:
Сполучене Королівство і Сполучені Штати Америки

НАВЧАЛЬНИЙ ПОСІБНИК

Безруков Андрій Вікторович

Рецензенти:

Панченко О. І., д-р філол. н., проф.,
Дніпровський національний університет імені Олеся Гончара

Власова Т. І., д-р філос. н., проф.,
Дніпровський національний університет залізничного транспорту
імені академіка В. Лазаряна

Навчальний посібник містить узагальнений лекційний матеріал та практичні завдання, що охоплюють широкий спектр лінгвокраїнознавчих та етнолінгвістичних питань. Особлива увага приділяється принципам міжкультурної комунікації та ролі перекладацької діяльності у сучасному глобалізованому світі, взаємозв'язку функціонування англійської мови й історичного, політичного, економічного, соціокультурного розвитку Сполученого Королівства та Сполучених Штатів Америки як одних із найбільших і найвпливовіших конгломератів англосфери. Теоретичний матеріал і різноманітні вправи спрямовані насамперед на формування міжкультурної та лінгвоетнічної комунікативної компетенції студентів-філологів. Виклад окремих тем доповнено мультимедійними матеріалами та завданнями до них. До навчального посібника відібрано автентичні тексти лінгвокраїнознавчого змісту, які можуть бути використані, з одного боку, як джерело фактологічного матеріалу, а з іншого – для вдосконалення навичок перекладацької діяльності. Глосарій спеціальних термінів і понять покликаний забезпечити адекватне розуміння лінгвоспецифічних характеристик англомовних країн і лінгвокраїнознавчої концепції комунікації.

Навчальний посібник призначений для студентів філологічних спеціальностей закладів вищої освіти.

Contents

Preface

The last decades of the 20th century and the beginning of the 21st century are marked by the globalization processes of the social and historical development of mankind. The socio-economic, political and cultural transformations caused by these processes have significantly changed the modern world. The expansion of economic, trade and cultural contacts among countries, the growth of foreign tourism, the possibility of studying abroad, organization of internships abroad, and many other phenomena raise the important issues of intercultural communication.

Intercultural communication principles define the process of exchanging meaningful and accurate information that crosses cultural boundaries so as to maintain mutual respect and minimise contradictions.

English remains the global language with over 1.3 billion total speakers, or roughly 17 % of the world's population. So it is the largest language by number of speakers, and the third most-spoken native language in the world, after Standard Chinese and Spanish. English is the most widely learned second language and is either the official language or one of the official languages in almost 60 sovereign states.

The book content is accounted for by the facts mentioned above. It contains lectures and exercises covering a wide range of linguistic and ethnolinguistic issues. They include the principles of intercultural communication and the role of translation in the globalised world, the relationship between the English language and history, political, socio-cultural development of the United Kingdom and the United States of

America as the most influential constituents of the Anglosphere – a group of English-speaking nations with a similar cultural heritage, close political, diplomatic and military cooperation.

Lectures and exercises are aimed primarily at the formation of intercultural competence of students. The authentic texts have been selected for the book to accentuate its peculiar content. They can be used, on the one hand, as a source of factual information, and on the other hand, to improve translation skills. The list of terms and concepts is designed to provide an adequate understanding of the linguistic specific characteristics of English-speaking countries and the concept of intercultural communication.

The information is taken from the open published sources and websites. The book includes the following topics:

1. Cultural linguistics, intercultural communication, and translation.

2. The United Kingdom: General characteristics, government, politics, and economy: Discourses and their usage.

3. British history and historic figures: Discursive representation.

4. Education in the UK. British culture. Religion. Mass media.

5. The United States of America: General characteristics, government, politics, and economy: Discourses and their usage.

6. American history and historic figures: Discursive representation.

7. Education in the USA. American culture. Religion. Mass media.

8. Traditions, customs, and holidays in the UK and the USA: National peculiarities.

The book can be used by the students of philology at higher educational institutions.

1 | Cultural linguistics, intercultural communication, and translation

- Cultural conceptualization and language.

- Cross-cultural communication.

- The role of translation in intercultural communication.

- The English language as *a lingua franca*.

Cultural linguistics is a discipline with multidisciplinary origins that explores the relationship between language and cultural conceptualization[1]. Cultural linguistics offers a theoretical and analytical framework that focuses on examining features of language that encode conceptualizations rooted in the cultural experiences of speakers. The basic premise underlying the approaches of cultural linguistics is that certain features of human languages are entrenched in such cultural conceptualizations as cultural schemas, cultural categories, and cultural metaphors. Its analytical framework can offer fruitful inquiries into research areas such as pragmatics, emotions, religion, political discourse, World Englishes[2], intercultural communication, and teaching English as an international language[3].

Language is a part of culture since language is the vehicle for nearly every type of cultural expression. Culture includes not only the monu-

---

[1] Cultural conceptualizations are conceptual structures such as schemas, categories, and metaphors that come into existence as a result of interactions between members of a cultural group.

[2] World Englishes is a term for emerging localized or indigenized varieties of English, especially varieties that have developed in territories influenced by the United Kingdom or the United States. The study of World Englishes consists of identifying varieties of English used in diverse sociolinguistic contexts globally and analyzing how sociolinguistic histories, multicultural backgrounds and contexts influence the use of English in different regions of the world.

[3] F. Sharifian, Cultural Linguistics and Linguistic Relativity, 2007.

ments of prose and poetry, but also the jokes, sayings, songs and idioms of everyday culture that hold a speech community together. Even seemingly wordless artifacts in media such as music, dance, food, costume and handicrafts are ultimately transmitted from one generation to the next via lessons, apprenticeships, recipes and instructions that are expressed using language. Indeed, for this reason language is considered the single most important factor in shaping group identity. Since language is the vehicle of a group's culture, if a group's distinctive language is lost, access to both types of cultural expression is cut off forever. When this happens, group identity is always severely compromised and most often vanishes. The vast majority of minority groups in the world are in the process of losing their languages, putting their cultures in jeopardy as well[4].

Culture is a part of language since the language that has grown with a community has also to some extent been molded to the task of expressing that community's culture. As a result, cultural concepts are embedded in language, and the architecture of each language contains culturally specific features. These include both lexical and grammatical characteristics. The lexical characteristics are often the most obvious and tend to attract more attention[5].

The relationship between language and culture is a complex one due largely in part to the great difficulty in understanding people's cognitive processes when they communicate[6].

The problem of relations between language, culture and speakers is one of the fundamental problems in modern linguistics. This problem is

_____

[4] L. A. Janda. From Cognitive Linguistics to Cultural Linguistics, 2007.
[5] Ibid.
[6] D. Elmes. The Relationship between Language and Culture, 2013.

defined as *anthropological*[7]. Language is a reflection of an ethnic group's culture, a means of transmitting cultural values through generations and the major tool of cognition.

Globalization plays a central role in theorizing for mass communication, media, and cultural communication studies[8]. Globalization emerged from the increasing diversity of cultures throughout the world and thrives with the removal of cultural barriers[9]. The notion of nationality, or the construction of national space, is understood to emerge dialectically through communication and globalization.

The globalization of culture[10] actualises the conception of ***intercultural communication***. Researches in linguistics, literary criticism, culture studies, sociology, and psychology are devoted to the problem of intercultural communication. The political and social situation in the modern world generates the problem of adequate communication, but speaking about adequacy is possible only under condition of full mutual understanding of the representatives of different cultures speaking in different languages. Communication is a dialogue act, connection between two and more individuals which is, first of all, based on mutual understanding[11].

---

[7] Anthropological linguistics deals with the place of language in its wider social and cultural context, and its role in making and maintaining cultural practices and societal structures. While many linguists believe that a true field of anthropological linguistics is nonexistent, preferring the term linguistic anthropology to cover this subfield, many others regard the two as interchangeable.

[8] S. Wiley. Rethinking Nationality in the Context of Globalization, 2004.

[9] B. Saint-Jacques. Intercultural Communication in a Globalized World, 2011.

[10] Cultural globalization refers to the transmission of ideas, meanings, and values around the world in such a way as to extend and intensify social relations (James, 2006). This process is marked by the common consumption of cultures that have been diffused by the Internet, popular culture media, and international travel. This has added to processes of commodity exchange and colonization which have a longer history of carrying cultural meaning around the globe. The circulation of cultures enables individuals to partake in extended social relations that cross national and regional borders. The creation and expansion of such social relations is not merely observed on a material level. Cultural globalization involves the formation of shared norms and knowledge with which people associate their individual and collective cultural identities. It brings increasing interconnectedness among different populations and cultures (Steger & James, 2010).

[11] S. G. Ter-Minasova. Language and Intercultural Communication, 2000.

Cross-cultural communication is sometimes termed as intercultural communication. The two terms seem alike, but in fact, the former and the latter emphasise overcoming cultural barriers and implementing cultural interaction respectively. In another word, cross-cultural communication focuses more on divergences while intercultural communication convergences[12].

Intercultural communication studies communication across different cultures and social groups, or how culture affects communication. It describes the wide range of communication processes and problems that naturally appear within an organization or social context[13] made up of individuals from different religious, social, ethnic, and educational backgrounds. In this sense, it seeks to understand how people from different countries and cultures act, communicate and perceive the world around them[14].

Intercultural communication is in a way the interaction with speakers of other languages on equal terms and respecting their identities[15]. Identity and culture are also studied within communication to analyze how globalization influences ways of thinking, beliefs, values, and identity, within and between cultural environments. The study of intercultural communication requires intercultural understanding, which is an ability to understand and value cultural differences. Language is an example of an important cultural

---

[12] T. J. Xiao. Cross-cultural Communication Translatology: Theories and Practice, 2018.

[13] The social environment, social context, sociocultural context refers to the immediate physical and social setting in which people live or in which something happens or develops. It includes the culture that the individual was educated or lives in, and the people and institutions with whom they interact. The social environment is a broader concept than that of social class or social circle.

[14] J. Lauring. Intercultural Organizational Communication: The Social Organizing of Interaction in International Encounters, 2011.

[15] M. Byram, B. Gribkova & H. Starkey. Developing the Intercultural Dimension in Language Teaching: a Practical Introduction for Teachers, 2002.

component that is linked to intercultural understanding[16].

Intercultural communication is derived from the following fundamental definitions: communication is the active relationship established between people through language, and intercultural means that this communicative relationship is between people of different cultures, where culture is the structured manifestation of human behavior in social life within specific national and local contexts, e.g. political, linguistic, economic, institutional, and professional. Intercultural communication is identified as both a concept and a competence. Intercultural competence is the active possession by individuals of qualities that contribute to effective intercultural communication and can be defined in terms of three primary attributes: knowledge, skills and attitudes.

The fidelity of *translation* in intercultural communication is a primary element in the exchange of messages between two or more cultures. When it comes to precision in translation, it is imperative to put in the foreground the precision of finding the equivalence or correspondence appropriate to the communication of two different identities. Accurate translation is related to the role of translator in this communication, but also the recognition of jogging elements, as well as the social context in which the process takes place. It is well known that intercultural communication has been achieved through translation science, as it is clear that without this science intercultural exchanges could not happen. There is no way to get used to all the languages of the world. Since the creation of human life, various verbal and nonverbal interpretations between different communities had to be communicated. Intercultural communication relies

---

[16] B. Saint-Jacques. Intercultural Communication in a Globalized World, 2011.

heavily on translation and interpretation, which are two very important tools for creating a bridge of meaning-crossing, from one language to another, and from one culture to another. Translation is one of the most ancient linguistic phenomena. It was seen as the necessary solution that brought the great number of languages around the world at a time when humankind had just started extending widely to the planet[17].

Translation is the communication of meaning from one language (the source) to another language (the target). Translation refers to written information, whereas interpretation refers to spoken information. *Translation* is an interlingual and intercultural process and a product of mediation that is designed to facilitate intercultural communication between the representatives of different cultures. The focus on culture as a constituent part of text and hence of translation has largely developed out of understandings of translation as an act of intercultural or cross-cultural communication rather than just as interlingual communication.

Translation has a special merit in communicating between two speakers who speak different languages and have different cultures. Merit relates to the exchange of words that carry the meaning and accurate transmission of the message between two interlocutors or between two different identities with unmatched tradition, culture and habits. In intercultural communication, during the translation process, translators are left free to choose words to describe the concepts from source language to sign language, but this free hand is allowed only by being faithful to the meaning. An important role plays a social context as the translator should be attentive to distinguish which culture is being translated and is always

---

[17] L. S. Manaj. Intercultural Translation and Communication, 2017.

ready to find the right linguistic and cultural parameters for the sole purpose of realizing communication[18].

The view of translation as a means of intercultural communication follows from the idea of language as a culture component, and culture – as an aggregate of material and spiritual achievements of the society, including all historical, social and psychological features of the *ethnos*, its traditions, institutions, living conditions, views, values, behavior – all the sides of its life and consciousness, including language. Translation refers to intellectual activity, that is a process, and to the result of this process, a product of translational activity, in other words, the text of translation created by the translator.

As the agent of communication across linguistic and cultural boundaries, the translator is in a *mediating*[19] position between the writer and reader and also between the cultures of composition and reception. Translation has been understood as a form of mediational work involving a positioning of the translator between two interlocutors who are speakers of different languages and acting to achieve communication where otherwise there would be no shared language. The translator as a linguistic intermediary can be understood in a number of ways. At a superficial level, the mediator can be seen as simply the channel through which communication is established; that is, mediation is little more than a description of the role of the translator and identifying translators as mediators brings little addi-

---

[18] L. S. Manaj. Intercultural Translation and Communication, 2017.

[19] The increased focus on the importance of culture and communicative function in translation has led to a view of translators, not as mere transferrers of words or sentences as units of texts, but as cultural mediators who are responsible for successful cross-cultural communication and for the creation of functionally optimal target texts in target cultures. In order for this to take place translators need sound knowledge of the source text and the target culture, the function that the source text and the target text fulfil in their respective cultures, and the translation strategies available to the translator during the process of cultural transfer (Bedeker & Feinauer, 2009).

tional understanding to translators' work. Alternatively, the mediator can be understood as someone who undertakes some form of action to enable communication to occur; that is, the translator as mediator is an agent of intercultural communication and mediation is seen as a conscious, purposeful intervention into the act of communication[20].

The mediational role of the translator goes beyond the expression of meaning through language to encapsulate the need to communicate the meanings that are present in text but which are expressed implicitly, through context. In this sense, the mediator is an interpreter of meaning and a communicator of interpreted meaning. The intercultural mediator is thus positioned between cultures as an interpreter of meanings and is involved in a complex hermeneutic process[21]. The intercultural mediator can therefore be understood as a practitioner in diversity in which acts of interpretation and meaning-making are fundamental to communication – that is, mediation involves both analysis and performance[22].

The English language is used as a common means of communication for speakers around the world. English as *a lingua franca* is "defined functionally by its use in intercultural communication rather than formally by its reference to native-speaker norms"[23] whereas English as a second or foreign language aims at meeting native speaker norms and gives prominence to native speaker cultural aspects[24].

English is so widely spoken that it has often been referred to as a world language, a lingua franca of the modern era, and while it is not an

---

[20] A. J. Liddicoat. Translation as intercultural mediation: setting the scene, 2016.
[21] A. J. Liddicoat. Pragmatics and intercultural mediation in intercultural language learning, 2014.
[22] A. J. Liddicoat & A. Scarino. Intercultural language teaching and learning, 2013.
[23] C. Hülmbauer, H. Böhringer & B. Seidlhofer. Introducing English as a lingua franca (ELF): Precursor and partner in intercultural communication, 2008, p. 27.
[24] Ibid., p. 27–28.

official language in most countries, it is currently the language most often taught as a foreign language. It is, by international treaty, the official language for aeronautical and maritime communications. English remains the global language, with over 1.3 billion total speakers. So it is the largest language by number of speakers, and the third most-spoken native language in the world, after Standard Chinese, Hindi, and Spanish. English is the most widely learned second language and is either the official language or one of the official languages in almost 60 sovereign states[25].

EXERCISES

1. *Answer the following questions:*

1. What does cultural linguistics deal with?

2. What is the basic premise underlying the approaches of cultural linguistics?

3. Why is language considered a part of culture?

4. What is the relationship between language and cultural conceptualizations?

5. How do you define the problem of relations between language, culture, and speakers?

6. What actualises the concept of intercultural communication?

7. What does intercultural communication involve?

8. How do you describe intercultural understanding?

9. What fundamental definitions is intercultural communication derived from?

10. What is the concept of translation in the theory of IC?

11. What does the view of translation as a means of IC follow from?

12. What is the role of a translator in the process of IC?

13. Why is English a common means of communication?

14. How many people around the world speak English?

---

[25] Ethnologue, 2020.

2. *Below are the alternative definitions of culture. Which one(s) do you prefer? Why? Provide your own definition of culture*

1. The arts and other manifestations of human intellectual achievement regarded collectively.

2. Objective visible artefacts such as rituals, superstitions, heroes, myths, symbols and taboos.

3. The 'right' and 'wrong' ways of doing things. The rules people live by.

4. The ideas, customs, and social behavior of a particular people or society.

5. Subjective behavioral orientations to do things in one way, rather than another. They are most noticeable in relationship styles, thinking and learning styles, organization and work styles and communication styles.

6. Collective programming of the mind that distinguishes the members of one group or category of people from another.

7. Basic truths about identity and relationships, time and space, ways of thinking and learning, ways of working and organizing, and ways of communicating.

3. *Read and translate the text "Unique cultural traditions around the world" (Appendix 1) into Ukrainian. Which of them are the most bizarre for you?*

4. *Study different definitions of language. Which one(s) do you prefer? Why? Provide your own definition of language*

1. A purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols.

2. The grammar and other rules and norms that allow humans to make utterances and sounds in a way that others can understand.

3. A system of communication used by a particular country or community.

4. The chief vehicle by which people communicate ideas, information, attitudes, and emotions to one another, and it is the principal means by which human beings create culture and transmit it from generation to generation.

5. A system of conventional spoken, manual (signed), or written symbols by which individuals express themselves.

6. The method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way.

7. A system of arbitrary vocal sounds by means of a social group cooperates.

8. A symbol system based on pure or arbitrary conventions infinitely extendable and modifiable according to the changing needs and conditions of speakers.

5*. *Learn the picture of culture as an iceberg. Write an essay answering the question "Why is it not so easy to learn other cultures?"*
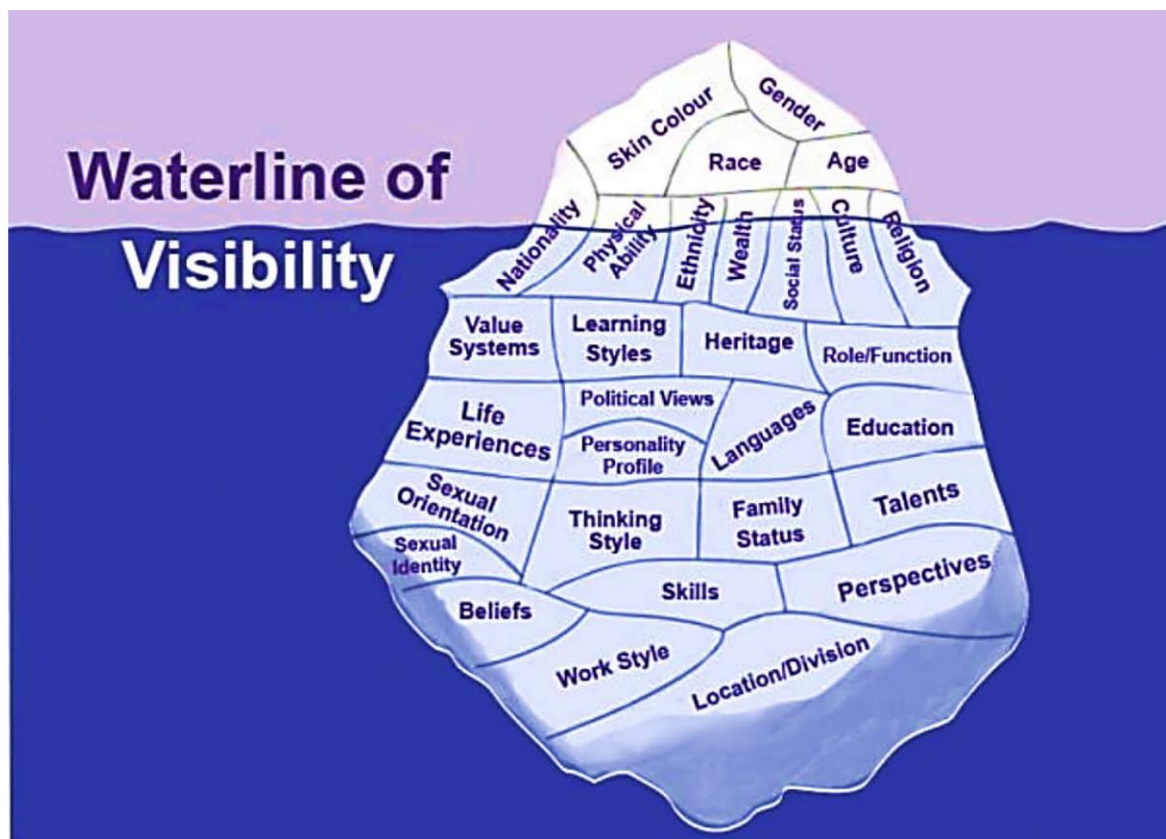
List of references

Bedeker, L., & Feinauer, I. (2009). The translator as cultural mediator. *Southern African Linguistics and Applied Language Studies*, *24*(2), 133-141. https://doi.org/10.2989/16073610609486412.

Bender, T. (2006). *A nation among nations: America's place in world history*. Hill & Wang.

Brock, C. (Ed.). (2015). *Education in the United Kingdom*. Bloomsbury.

Brock, C., & Alexiadou, N. (2013). *Education around the world: A comparative introduction*. Bloomsbury.

Byram, M., Gribkova, B., & Starkey, H. (2002). *Developing the intercultural dimension in language teaching: A practical introduction for teachers*. Council of Europe.

Cowie, J. (2016). *The great exception: The new deal and the limits of American politics (Politics and society in modern America)* (1st ed.). Princeton University Press. https://doi.org/10.2307/ j.ctvc77hd3.

Edgerton, D. (2018). *The rise and fall of the British nation: A twentieth-century history*. Penguin Books.

Elmes, D. (2013). The relationship between language and culture. *Kanoya International Exchange and Language Education Center*. http://www.lib.nifs-k.ac.jp/nii/46-11.pdf.

Encyclopædia Britannica. (2020). *Encyclopædia Britannica*, Inc. https://www.britannica.com.

Ethnologue. (2020). Languages of the world. English. https://www.ethnologue.com/language/eng.

Foner, E. (1999). *The story of American freedom*. W. W. Norton & Company.

Franklin, J. H., & Schweninger, L. (2000). *Runaway slaves: Rebels on the plantation*. Oxford University Press.

Gearon, L. (Ed.). (2002). *Education in the United Kingdom*. David Fulton.

Glynne-Jones, T. (2016). *The 50 states of America: The people, the places, the history* (Slp ed.). Arcturus Publishing Limited.

Greene, J. P., & Pole, J. R. (Eds.). (2003). *A companion to the American revolution*. Wiley.

Hall, K. L., & McGuire, K. T. (2005). *Institutions of American democracy: The judicial branch.* Oxford University Press.

Hirsch, A. (2019). *Brit(ish): On race, identity and belonging* (reprint ed.). Vintage.

Holloway, J.E. (2005). *Africanisms in American culture* (2nd ed.). Indiana University Press.

House, J. (2020). Translation as a prime player in intercultural communication. *Applied Linguistics*, *41*(1), 10-29. https://doi.org/10.1093/applin/amz007.

Hülmbauer, C., Böhringer, H., & Seidlhofer, B. (2008). Introducing English as a lingua franca (ELF): Precursor and partner in intercultural communication. *Synergies Europe*, *3*, 25-36. https://www.gerflint.fr/Base/Europe3/hulmbauer.pdf.

James, P. W. (2006). *Globalism, nationalism, tribalism: Bringing theory back in* (1st ed.). SAGE Publications. http://dx.doi.org/10.4135/9781446217603.

Janda, L. A. (2007). From cognitive linguistics to cultural linguistics. *Word & Sense*. http://slovoasmysl.ff.cuni.cz/node/222.

Kishlansky, M. A., Joyce, P., Gilbert, B. B., Morrill, J. S., Barr, N. A., & Frere, S. S. (Eds.). *United Kingdom*. Encyclopædia Britannica. https://www.britannica.com/place/United-Kingdom.

Kluger, R. (2007). *Seizing destiny: How America grew from sea to shining sea* (1st ed.). Knopf.

Lauring, J. (2011). Intercultural organizational communication: The social organizing of interaction in international encounters. *The Journal of Business Communication, 48*(3), 231-255. https://doi.org/10.1177/0021943611406500.

Lewis, H. T. (2001). *Christian social witness*. Rowman & Littlefield.

Liddicoat, A. J. (2016). Translation as intercultural mediation: setting the scene. *Perspectives, 24*(3), 347-353. https://doi.org/10.1080/0907676X.2015.1125934.

Liddicoat, A. J. (2014). Pragmatics and intercultural mediation in intercultural language learning. *Intercultural Pragmatics*, *11*(2), 259-277. http://dx.doi.org/10.1515/ip-2014-0011.

Liddicoat, A. J., & Scarino, A. (2013). *Intercultural language teaching and learning*. Wiley-Blackwell.

Manaj, L. S. (2017). Intercultural translation and communication. *European Journal of Social Science Education and Research*, *4*(5), 99-106. https://dx.doi.org/10.26417/ejser.v11i1.

McCarthy, M. (2013). *Privateering, Piracy and British Policy in Spanish America 1810–1830*. Boydell Press.

Morrison, A. M. (1997). *Slavery and the American West: The eclipse of manifest destiny and the coming of the Civil War.* University of North Carolina Press.

Nelson, K. (2013). *Heart and soul: The story of America and African Americans* (reprint ed.). Balzer + Bray.

Nicholls, M. (1998). *A history of the modern British Isles, 1529–1603: The two kingdoms.* Wiley-Blackwell.

Olusoga, D. (2018). *Black and British: A forgotten history* (reprint ed.). Pan Books.

Pring, R. (2012). *The Life and death of secondary education for all: Dream or reality*. Routledge.

Raffe, D., Brannen, K., Croxford, L., & Martin, C. (1999). Comparing England, Scotland, Wales and Northern Ireland: the case for 'home internationals' in comparative research. *Comparative Education*, *35*(1), 9-25. https://doi.org/10.1080/03050069928044.

Rawls, J. J., & Orsi, R. J. (Eds.). (1999). *A golden state: Mining and economic development in Gold Rush California.* University of California Press. http://ark.cdlib.org/ark:/13030/ft758007r3/.

Reading Texts (Word). (2020). National Geographic Learning (Life). A Cengage Learning Comp. https://www.ngllife.com/content/reading-texts-word.

Ross, D. (2002). *Chronology of Scottish history*. Geddes & Grosset.

Saint-Jacques, B. (2011). Intercultural communication in a globalized world. In L. A. Samovar, R. E. Porter, E. R. McDaniel (Eds.), *Intercultural communication: A reader* (pp. 45-53). Cengage Learning.

Sharifian, F. (2017). Cultural linguistics and linguistic relativity. *Language Sciences*, *59*, 83-92. https://doi.org/10.1016/j.langsci.2016.06.002.

Shlaes, A. (2019). *Great society: A new history*. Harper.

Steger, M., & James, P. (2010). Ideologies of globalism. In *Globalization and culture*: Vol. 4, Ideologies of Globalism, Sage Publications.

Ter-Minasova, S. G. (2000). *Language and intercultural communication*. Slovo.

U.I.L.B. (2015). *UK energy policy, laws and regulations handbook: Strategic information and basic laws*. Intl Business Pubns USA.

Vedder, R. K. (2019). *Restoring the promise: Higher education in America*. Independent Institute.

Wallison, P. (2015). *Hidden in plain sight: What really caused the world's worst financial crisis and why it could happen again*. Encounter Books.

Wiley, S. (2006). Rethinking nationality in the context of globalization. *Communication Theory*, *14*(1), 78-96. https://doi.org/10.1111/j. 1468-2885.2004.tb00304.x.

Xiao, T. J. (2018). Cross-cultural communication translatology: Theories and practice. *Journal of Literature and Art Studies*, *8*(12). http://doi.org/10.17265/2159-5836/2018.12.009.

Yamaguchi, M., Tay D., & Bloun, B. (Eds.). (2014). *Approaches to language, culture, and cognition: The intersection of cognitive linguistics and linguistic anthropology*. Palgrave Macmillan.

Zinn, H. (2015). *A people's history of the United States* (reissue ed.). Harper Perennial Modern Classics.

Гапонів, О. Б., & Возна, М.О. (2018). *Лінгвокраїнознавство. Англомовні країни* (2-е вид.). Нова книга.

НАВЧАЛЬНЕ ВИДАННЯ

Андрій Вікторович Безруков
канд. філол. наук, доцент

Англомовний світ у концептосфері лінгвокраїнознавства:
Сполучене Королівство і Сполучені Штати Америки

НАВЧАЛЬНИЙ ПОСІБНИК