

DOI: 10.12731/2077-1770-2019-1-40-57

UDC 81-23

ENGLISH LANGUAGE VARIATIONS IN WRITTEN  
AND ORAL TYPES OF COMMUNICATION*Voloshina T.G., Fisunova N.V.*

*The article deals with the peculiarities of the English language variants functioning in the process of writing and speaking and problems of mutual understanding resulting from different variants of using English as a dominant language. There are great numbers of English variations today due to the fact of world's globalization, which stresses the relevance of the research. The authors analyze the main theoretical issues presenting scientific ground of the English variations and give practical material of unique representation of cultural and linguistic peculiarities. The research is done on the basis of sociocultural linguistics and analyses the norms of the use of the native language. The authors believe there is a need in a more serious study of how the theory of speech acts, as well as the way strategies of politeness and rhetorical strategies are implemented in the speech of speakers of different English variants depending not only on the situation, but also on the style or genre of writing.*

**Purpose.** *The purpose of the article is to reveal the main features of language variations of English in the era of globalization. The article deals with presenting peculiarities of English variations functioning in different types of communication. The authors analyze the connection between linguistic and cultural cooperation process in peoples' presenting different countries but speaking the same language, i.e. English.*

**Methods.** *For the purpose of the research, the author used both empirical and theoretical methods. The objects are analyzed by their external relations and manifestations. The main purpose for this level is the factual activity of the English language functioning in different language variations. The theoretical level is based on the theoretical research into the historical analogies, analysis, modeling, abstraction and concretization, comparison, generalization, systematization and interpretation of facts.*

**Results.** *Based on the result of the analysis of the theoretical foundations and practical material of contact linguistics, the authors come to the conclusion that peculiarities of the communication process in multinational countries have roots in cultural identity. The authors emphasize the need for a new approach to the theory of speech acts, style of speech and the principle of politeness corresponding multinational identity. The process of language and cultural contacts, traditional ways of expressing respect and intimacy in multinational communication between people have partially changed. The article resulted in describing peculiarities of English variations functioning in oral and written communication and revealing its main characteristics.*

**Practical implications.** *The results of the study can be applied in the field of contact linguistics and language variations in the era of globalization.*

**Keywords:** *intercultural communication; English variation; bilingual; monolingual; speech act; politeness; silence; rhetorical strategy.*

## ВАРИАТИВНОСТЬ АНГЛИЙСКОГО ЯЗЫКА В УСТНОЙ И ПИСЬМЕННОЙ КОММУНИКАЦИИ

*Волошина Т.Г., Фисунова Н.В.*

**Цель.** *В статье рассматриваются особенности функционирования вариантов английского языка в устной и письменной коммуникации. На сегодняшний день существует большое количество вариантов английского языка в связи с явлением глобализации, что подчеркивает актуальность исследования. Авторы исследования рассматривают теоретические вопросы проблемы, анализируют практический материал, выявленный в устной и письменной коммуникации, выявляют лингвокультурологическую специфику языковых вариантов. Особое внимание уделяется исследованию вопросов социокультурной лингвистики, анализу норм родного языка и степени его влияния на применение английского языка в качестве международного средства коммуникации. Авторы исследования*

рассматривают особенности функционирования в речи стратегии вежливости и риторические стратегии в языке носителей разных вариантов английского языка в зависимости от стиля или жанра коммуникации.

**Метод или методология проведения работы.** В ходе исследования авторы применяют теоретические и эмпирические методы. Теоретическая методика подразумевает исследование исторических аналогий, анализ, моделирование теоретических данных. В рамках эмпирической методологии применялись конкретизация, сравнение, обобщение, систематизация и интерпретация полученных данных по полученным фактам.

**Результаты.** Основываясь на обширном материале теоретических исследований и практических данных, авторы исследования приходят к выводу, что специфика коммуникативного процесса в многонациональных странах зависит от особенностей культурной идентичности. Авторы подчеркивают необходимость применения нового подхода в рамках теории речевых актов, в зависимости от стиля речи и принципа вежливости, характерного соответствующему типу культурной идентичности. В ходе исследования в работе описываются особенности функционирования вариативности английского языка в устной и письменной коммуникации и раскрываются их основные характеристики.

**Область применения результатов.** Результаты исследования могут быть применены в области контактной лингвистики, языковой вариативности, межкультурной коммуникации.

**Ключевые слова:** межкультурная коммуникация; варианты английского языка; двуязычный; одноязычный; речевой акт; вежливость; молчание; риторическая стратегия.

## Introduction

Our research is based on Kachru's theory. According to the author, the English language dominance is affected many countries' economic, cultural, linguistic lives. The way of its distribution can be noticed at different levels: "external", "expanding levels" [10, pp. 72–76]. In order

to successfully communicate in all spheres of life, communicants, using English as a means of interaction as a second or third language, apply different speech strategies. They need to properly present information, negotiate, convince their communicants, agree, disagree, demand, apologize. The so-called *speech acts* are used in oral personal communication; in writing, speech acts are also applied, but have a different form from those in oral speech [12, pp. 21–26].

In this research work, the authors pay attention to the way speakers of English variations use the language as a general means of communication, taking into consideration the traditions of their own socio-cultural factors [13, p. 1074]. In addition, the article provides review studies on speech acts, principle of politeness, analysis of spontaneous dialogical speech.

One must mention, English variations differ in the norms of use due to the fact that users of English, both belong to “external” and “expanding levels”, are bilinguals or multilinguals. The differences in sociocultural attitudes lie in the system, explaining the fact, that each level is characterized by its own speech traditions and cultural values based on its own principles of politeness and decency [4, p. 48].

Despite the fact that there is a huge amount of work devoted to the question of speech acts analysis in different languages, little attention has been paid to the comparative analysis of speech acts among the variants of the English language. English language variations have been the subject of discussions in the works (Adegbijah 1989, Bailey 2000, Kahn, 2003, Kachru 1998, Morgan 1998, Silva 1998, Sridhar 1991, etc.). The research on the analysis of spontaneous dialogic speech acts, business and trade negotiations, as well as speech in the sphere of professional communication showed how speech acts are implemented in the process of communication [6, p. 46]. Nowadays, a sufficient number of articles devoted to the questions of comparative study of intercultural speech strategies have been published, but just a few works are devoted to their comparison analysis [1; 2; 13].

Language contacts studies of the last three decades have raised several serious questions concerning the universal applicability of certain

provisions of pragmatics, such as the theory of speech acts, the principles of politeness and other questions [5, p. 26]. In contrast to many theoretical studies, in which the authors only suggest that speech acts belong to the same social acts in all cultures, the scientists Firth and Brown openly declare the fact, although the language can vary depending on how and when to apply speech acts, each language provides the user with the same set of basic speech acts, the same strategies and semantic formulas for the implementation of one or another speech act [3, p. 5].

A number of linguists disagree with this opinion. Some scientists object that speech and speech acts in different cultures and languages are not comparable at all. There is also an opinion which stresses the fact that just as well as different cultures have their differences, there is no equivalent or duplicating each other's vocabulary, and the speech acts are implemented in different cultures differently [6, p. 84]. R. Herbert considers that the principle of authority, described by P. Brown, is culturally conditioned and is not consequently applied in the analysis of dialogical speech as can be practically seen in the Japanese language [8, p. 12]. A famous linguist B. Kachru claims that the principle of cooperation, the principle of politeness, the rules of politeness, strategies of politeness differ not only in different speech communities, but also within one society, depending on which social group uses them and in which situation it takes place [9, p. 34].

The question of the theory of speech acts applicability in the analysis of spontaneous dialogical speech has been raised by many linguists. According to Grice's theory, one should not take into account such parameters of dialogic speech as sequence and temporality, and therefore it cannot be fully applied in the analysis. In addition, the theory of speech acts is primarily based on the intentions of the speakers and, therefore, lacks the crucial role of interaction between speakers and listeners during the communication process. Studies of this kind take into account a limited number of principles, such as social distance and dominance [7, p. 46]. The problem is also seen in the principle of distance and categorical (distance and imposition) factor, which seemed to B. Kachru simple and therefore may not be applicable to all cultures [10, p. 184].

Taking into consideration the empirical research of speech acts, it should be noted, not all of them were used with ethnographic method of observation and analysis of statements directly in the course of verbal communication in real life. The works that are based on the material using the above method include a study on compliments in the American version of the English language, and comparison of compliments in American and South African English variants, invitations in American English variant, expressions of requests in Hebrew, apologies in Creole Bislama of the Republic in the New Zealand version of the English language, and a study of politeness strategies used by native speakers of Korean [3, p. 61].

Many studies, including intercultural researches, were based on the analysis of role-playing games or written surveys, nevertheless, all the works devoted to the analysis of speech acts, spontaneous dialogic speech and verbal communication are written with the aim of having an idea of how social and cultural values, traditions of usage and structure of language interact within the framework of cultural and intercultural communication, as well as making a significant contribution to the development and promotion of English contact variant studies.

Language norms in different societies depend on many factors, especially on how the principle of politeness is expressed in language. Principle of politeness in the use of language in the context of Western culture is usually analyzed through discursive strategies. In Eastern languages, such as Hindi, Japanese, Korean, Thai, politeness is expressed not only by means of discursive strategies, but also through grammatical categories, which take place at the phonological, morphological, lexical, and syntactic levels. For these categories, honorific pronouns are typical in many grammar systems (as in Hindi or Korean); verbal endings and lexical sets, which are expressions of courtesy in relation to addressees or referents, are also a characteristic feature.

The complexity of this system is dependent on the fact when the choice of some means limits the use of other means. So, honorifics pronouns are not used in combination with phonological endings and vice versa, some pronouns are not used with honorifics endings. The problem

of the use of honorific and simple forms of politeness has been thoroughly investigated by many scientists in different languages: Japanese, Korean, Hindi and Maithili. The principle of respectfulness is defined as a powerful social phenomenon initially possessed by individuals or groups of people as a result of their unequal social position [10, p. 62]. Despite the fact that these principles are explained in different ways (one from the point of view of social behavior, and the other from the point of view of ideological attitudes), both of them are equally implemented in the speech by means of grammatical honorific forms.

Politeness, in turn, is seen as a part of a cognitive psychological process in which speakers and addressees evaluate themselves and each other. This dichotomy only adds the complexity to this part of the study. The principles of respect and politeness are equally necessary to understand how polite verbal behavior manifests itself in Asia (the same principles are applied in the study of this phenomenon in the African context). However, while the principle of recognition is implemented through specially created lexical and grammatical indicators in Hindi, as well as in Japanese, Korean, Thai and many other languages, the strategy of politeness is the same. It is realized through lexical and grammatical means of language, which are at the disposal of speakers even in the absence of such forms [11, p. 65].

Thus, in some languages, politeness can be expressed in two ways at the same time: on the one hand, it is expressed through separate categories used to convey the principle of recognition and on the other hand, through the implementation of the politeness strategy. Compared to Hindi, Japanese or Korean, English seems to be simpler and more egalitarian as it has no indicators to express the principle of recognition or respect, and only uses strategies of politeness.

According to P. Brown and S. Levinson the principle of “face preservation” plays a crucial role in the communication process. This principle has two sides of implementation: positive, with a “positive face” and negative, with “negative face”. A positive person indicates a desire or need to please other people, therefore, this principle is a strategy of friendliness [3, p. 21]. A negative person indicates a desire to avoid ob-

stacles on the part of others, therefore, this principle is a strategy of distancing from other people. All members of the speech community use positive and negative strategies to “preserve, maintain and improve the face” [3, p. 23]. P. Brown and S. Levinson describe a number of strategies and their ways of language implementation aimed at preserving and promoting the positive and negative face of the interlocutors in the conversation [3, pp. 28–36].

According to the theory of these researchers, all potential verbal and nonverbal communicative acts are perceived as acts of threat to a person (“face threatening acts”). Some acts threaten the preservation of “the positive face” of the interlocutors, while others threaten “the negative face”. For example, expression of criticism, opposition, aggression, or disrespect, breaking news, non-cooperation and the use of non-compliant cases in the initial contact threaten the preservation of “a positive person” listening. Orders, requests, suggestions, advice, reminders, threats, warnings, promises, compliments, and the expression of strong emotions towards listeners prevent them from maintaining their negative persons. Apologies, acceptance of compliments, the loss of physical equilibrium, for example when a speaker stumbles, self-deprecation, the recognition of or the inability to control emotions (laughter or tears) threaten the continuation of “the positive face” of the speaker. The expression of gratitude, acceptance of thanks, apologies, suggestions from speakers, response to the mistakes of listeners, as well as the acceptance of their promises and proposals prevent the preservation of “negative faces” of speakers [3, pp. 39–48].

The theory of acts of threat to a person does not take into account any problem of interaction of the principle of respect and politeness in the Eastern languages, nor the depth of the complexity of the relationship between the speaker and the addressee. In Japanese culture, there are stable forms of expression of the principle of deference, which, unlike P. Brown and S. Levinson, are not considered as a negative strategy of politeness, which is to minimize the impact of the addressee’s action.

One such example is the Japanese expression *doozo yoroshiku* (お願いいたします – *hajimashite*), which is translated as “I ask you to treat me well or take care of me” [8, p. 26]. This phrase is used by the speaker,

when it is presented to a third person, in order to gain respect to him. The speaker can apply this phrase not only to himself or herself, but also to someone with whom the speaker is in a close or kinship relationship, for example, to his or her wife or husband, son or daughter, etc.

The same expression is also typical for India, it is also used in relation to oneself as well as to one's children, relatives or close friends. Such expressions contribute to the preservation of the addressee's face, which is a positive strategy, although its form is similar to a request and thus obliges the addressee to anything that is seen in Western culture as threat to the person.

The ways of expressing the principles of recognition and politeness in some areas of Asian society are beginning to change due to the influence of the English language. The phenomenon of the mutual influence of politeness strategies on language deserves special attention. Let us turn to examples that show how this phenomenon manifests itself in oral and written speech in the variants of the English language.

B. Kachru gives an example of simultaneous implementation of consent models and disagreement in conversation between women in the Indian version of the English language. This situation may seem strange to other native English speakers. The author believes that the simultaneous expression of consent and disagreement is considered more acceptable if it is used in the following sequence: *Yes, but...* The sequence *No . . . but yeah* is not typical for other variants of the English language, but it is found in the Indian version of the English language:

*A – Do you think it [wife abuse] is common?*

*B – In India? In rural families this is common.*

*C – No, it's common. Very much common even in very literate families [9, pp. 71–78].*

In the above example, the female addressee (B) answers the interviewer (A) in an affirmative form. Another participant of the conversation (C) first answers the question negatively, saying *No*, and then agrees with the participants of the conversation, adding the phrase *it's common*. This model is familiar to native Hindi speakers who often start a phrase with *na ... "no"* and then express consent.

T. Falola gives the following example, testifying to differences in rhetorical strategies of American and Chinese communicants in the sphere of professional communication. After a lecture by a Chinese Professor from Beijing, an American listener asked him a question:

(5) Discussion after the lecture:

*American: How does the Nutritional Institute decide what topics to study? How do you decide what topic to do research on?*

*Chinese: **Because**, now, period get change. It's different from past time. In past time, we emphasize how to solve practical problems. Nutrition must know how to solve some deficiency diseases. In our country, we have some nutritional diseases, such as x, y, z. But, now it is important that we must do some basic research. **So**, we must take into account fundamental problems. We must concentrate our research to study some fundamental research [4, p. 79].*

Native English speakers of the Inner level of English dominant influenced (“meant” by B. Kachru) would have felt perplexed to hear how the Professor reacted to the question, as, in fact, he did not give a clear answer. The Chinese Professor, in turn, adhered to the answer with the rhetorical strategy of the culture according to which it is necessary to address at first a history of a question, and then gradually to approach its essence. The conjunctions highlighted – *because and so* – acts as markers showing the movement of his rhetorical strategy. The phrase, which is a relative answer to the question, is given at the very end, and in the example it is italicized.

Native English speakers from the Inner level would likely immediately start answering the question directly and use different strategies to express their thoughts in the sphere of professional non-academic communication.

Let us consider examples of how in the American English variant and Taiwanese English variant dissatisfaction of people with the ineffective work of his subordinate is expressed:

(6) The superior informs the subordinate that he is dissatisfied with the results of his work:

*American English:*

*I am concerned about your performance.*

*I have been extremely concerned about your work performance recently.  
I don't feel that you're working to your full potential.*

*Taiwanese English:*

*I don't like your performance.*

*I am not pleased with your performance.*

*I am not satisfied with your performance [9, p. 67-69].*

According to this study, half of the chiefs of the American English version clearly explain to their subordinates how they can improve their work, while more than half of Taiwanese English version do not.

In the study of speech acts and spontaneous dialogic speech, one should not forget about the role of silence, which, like the speech itself, plays an important role in the communication process. The example of this can be traced in one most appropriate strategy for expressing condolences, which is common among the people of Igbo in Nigeria [13, p. 1076].

According to the traditions of the Nigerian people, it is not customary to express condolences to people who mourn the loss of a loved one. It is necessary to leave people alone for at least four days, and then come directly to their house, stand silently in front of them for a while, then approach the rest of the condolences and spend some time with them, sitting in complete silence.

The mentioned examples show which linguistic, social and cultural factors are responsible for the “acculturation” of the English language variants in different regions. Rhetorical strategies of speech are also conditioned by social and cultural norms. This thesis is confirmed in the work of B. Kachru. In his research the author considers that the meaning of any type of communication depends on cultural system of value, for example the attitude of Japanese and American students to the problem of death penalty:

1. American students began their essays with the formulation of their thesis statement, which was then supported by arguments, and at the end of the work made a conclusion.

2. Japanese students wrote their works on the principle of “from concrete to general”, and at the end of the essay they either expressed

their attitude to the problem or did not do that. American students held one point of view in their essays, while Japanese students mostly tried to show both sides of the problem.

3. 46 of the 55 analyzed applications of American students (83.6%) were recognized as “rational”, while Japanese students only 36 of 55 works (65.4%) corresponded to this criterion. In turn, the percentage of “emotional” appeals of American students amounted to 16.4 (9 cases), while in Japanese essays this figure was higher, namely 19 cases, or 34.6. Japanese students are much more likely to try to evoke sympathy in the reader, while American students tried to convince the reader through reason and strong arguments.

4. American students in their works emphasized the importance of their arguments with such modal verbs and constructions as *should/must, totally, no doubt, the +excellent degree of comparison*, while Japanese students resorted to more “soft” expressions, for example, *I think, perhaps, sad, sorrow* [10, pp. 113–148].

Thus, despite the fact that both sides are used in the same languages, these works differed in cultural content. Americans presented arguments in defense of only one position on the death penalty in a logical manner and thus tried to appeal to the mind of readers, while the Japanese tried to appeal to the feelings of readers and reflected in their work the position “for” and “against” in the topic of death penalty.

These rhetorical strategies are typical not only for students’ works, but also in written communication in English, which is vividly illustrated by excerpts from letters written by employees of Indian, British and American companies. These letters were written by the employees and sent to the same addressee, the bearer of the American version of English, whose biography was to appear in the collection *Who is who*:

(1) *We come back upon the correspondence resting with the inclusion of your biological note in the upcoming volume of our “Biography International” and thank you much indeed for your esteemed cooperation in sending to us the same.*

(2) *Your name has been put forward for biological and pictorial inclusion in the twelve Edition of Men’s Achievement, and you are respect-*

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*fully invited to complete the questionnaire overlay and return it to our editors, so that they can prepare your detailed biography and send you a typescript for proofing.*

*(3) Enclosed is a copy of your sketch as it appears in the 44th edition. Please, proofread it carefully. Make any necessary additions and corrections. Then, even if no changes are needed, sign the sketch where indicated and return it to me within the next 15 days [2, pp. 89–96].*

The results obtained during the comparison of these passages are very indicative. The long sentence in Example 1 may seem extremely difficult for readers in the Inner level, who would prefer a simpler sentence structure. The phrase “...and thank you much indeed for your esteemed cooperation in sending to us the same” is not appropriate for the high style manner of Indian writing and may therefore seem too impertinent for speakers of this variant of English.

For the American style of writing (Example 3) is characterized by the use of imperatives in combination with the unit *please*, which is a marker of politeness, in the British style, the request is expressed indirectly with the help of such a construction as *you are ... invited* (Example 2) in combination with a marker respectfully expressing an extreme degree of politeness.

In a letter written by an employee of an Indian company, the unit *thank you* is followed by the amplifying expressions *much* and *indeed*, and the modifier *esteemed* is used before the unit *cooperation* in order to convey a special, respectful attitude towards the addressee.

Another distinguishing feature of Indian writing is the use of two sentences connection, although it would seem strange to speakers from the Inner level that two completely different thoughts are combined into one sentence by means of a connecting union. From the point of view of the carriers of the Indian version, the reference to the previous correspondence implies the fact that the biography sent by the addressee, was received, for which we should be thankful; therefore, these two events are connected.

According to the study on the style of the texts in the tradition of Oriental writing, the art of essay writing (essay text literacy) did not exist as

the an independent scientific direction in XX century, but has recently been defined as an independent branch of research in Anglo-American rhetoric [4]. It is characterized by the use of explicit, neutral and independent context (decontextualization) and impersonal vocabulary. While the Western tradition of written communication has developed over the past half-century, including the influence of technological innovations, the modernization of other societies, language cooperation has occurred as a result of contacts with the West, and it was the English language that served as a means of communication [4, pp. 79–86].

Thanks to educated representatives of the society, who are bilinguals and multilinguals, many written traditions of the English-speaking writing practices were borrowed, including the art of essay writing, which they adapted in accordance with their own cultural norms.

The examples of such adaptation can be noticed in business correspondence, namely in a letter of request. The first letter (1) is written by an Indian man and is addressed to a woman he requests information from, and the second letter (2) is written by a Japanese man and addressed to a non-Japanese man (1) requesting permission to use the addressee's materials in his work.

(1) It is a letter by the Indian scholar (male) to Indian recipient (female): *Madam, ... Now coming to the crux of the matter . . . I request you very humbly to enlighten me of the following points. So, with folded hands I request you to help me by supplying the needed information and names of any devotees and fans of E. I am writing to B. S. today. If you want anything from my side just let me know. Waiting very anxiously for your reply,*

*Yours sincerely*

(2) Letter from the Director of the medical Institute (male) to the scientist (male):

*Dear Mr. X,*

*Explanations of Kangri of Kashmir are written in some medical books in Japan and we know it literary [sic], but there is almost no people practically booking [sic] at the real Kangri. I would like to use to demonstrate Kangri while teaching in postgraduate medical students as*

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*well as for researchers working on Kangri cancer. I wrote to Consulate General of India, [City], Japan, so Mr. Y sent me your writing [Title of Book] with figure of Kangri, [Date]. I would like to have your permission to reproduce the figure of Kangri to my writing. Of course, I will explain the reproduction from your text.*

*Your kind consideration on this matter will be greatly appreciated.  
Sincerely [10, pp. 89–98].*

The letter in Example 1 follows the tradition of writing letters in India, it corresponds in form to the letter of request in the Anglo-American correspondence. This fact is quite natural taking into consideration the mentioning that certified specialists in Asia have a high level of English, so they have the skills of competent writing in different genres. The first letter was written by an Indian and is addressed to an Indian, so it is written with the Indian courtesy strategy, according to which the request must be preceded by general information, and complete offer of cooperation or mutual assistance.

The letter in Example 2, also written in English, was addressed to the recipient from an English-speaking country, so it immediately begins with a request and does not contain any emotive statements typical for the first letter.

The above example of adaptation in style does not mean, however, that representatives of the academic sphere of *External* and *Expanding levels* are ready to meet the expectations of their colleagues English teachers and follow a clear geometrically correct style of the Western model [4, p. 116]. The classic rhetorical triangle in the West, consisting of the speaker, the message and the audience, does not seem logical to representatives of cultures with a strong tradition of oratory [4, p. 127].

It should be noted that the principle of politeness also affects the style of academic writing in countries outside the Inner level [4, p. 136]. There are four main features characteristic of the scientific style of English speakers outside the Inner circle. The first feature is in the indirect style, the vagueness demonstrated by the examples of B. Kachru, when Japanese students tried to cover both sides of the problem. According to the traditions of scientific essay (deliberative essay) in India, the author

of the letter should outline all aspects of the problem, so that readers make their own conclusions [9, p. 76]. The second feature is the desire of the authors to adhere to a high style, which roots in the fact, that written speech is replete with exaggerations, quotations, idioms and metaphors. The third reason is extensive citation of previous studies and it is valued more than just a reference to the author, but as a customary characteristic feature of West philosophy. The purpose of this citation is not only to reinforce its position, but also to show respect and gratitude to its predecessors.

In addition, despite the fact that in the West scientific articles written by native English speakers imitative and unoriginal ideas are considered, it is a mistake to believe that originality lies in novelty.

In addition to cultural differences that affect the style of communication, the situation is complicated by the fact that not all societies have types of texts that are characteristic of the English-speaking world. In many cultures, despite the long history of writing, there are no such types of text as recipes and instructions for the production of something or on the technique of weaving, sewing, knitting, as in South Asia.

## **Conclusion**

To sum it all, speech acts, rhetorical strategies, organization of dialogue, principles of politeness and strategies for the communication of politeness in multicultural countries differ from those applied in countries with a predominance of the population of the same nationality, speaking the same language. In the countries of the External and Expanding levels, the interaction between English and local languages has led, on the one hand, to the nativization of the English language, and on the other hand, to the angulation of indigenous languages. As a result of language and cultural contacts, traditional ways of expressing respect and intimacy have been partially changed, but this does not mean that Asian and African cultures are undergoing a process of total angulation.

Illustrating the features of the communication process in multinational countries, we aim to stress and indicate the need for a fresh approach to the theory of speech acts, speech style and the principle of politeness.

The research work in this branch requires further empirical analysis based on different styles and genres of written texts functioning.

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### DATA ABOUT THE AUTHORS

**Voloshina Tatyana Gennadievna**, Candidate of Philological Sciences,  
Associate Professor, Department of Second Foreign Language  
*Belgorod State University*  
*85a, Pobeda Str., Belgorod, 308015, Russian Federation*  
*tatianavoloshina@rambler.ru*

**Fisunova Natalia Victorovna**, Candidate of Pedagogical Sciences, As-  
sociate Professor, Department of second foreign language  
*Belgorod State University*  
*85a, Pobeda Str., Belgorod, 308015, Russian Federation*  
*fisunova@bsu.edu.ru*

### ДААННЫЕ ОБ АВТОРАХ

**Волошина Татьяна Геннадьевна**, кандидат филологических наук,  
доцент, доцент кафедры второго иностранного языка  
*ФГАОУ ВО «Белгородский государственный национальный*  
*исследовательский университет»*  
*ул. Победы, г. Белгород, 85, 308015, Российская Федерация*  
*tatianavoloshina@rambler.ru*

**Фисунова Наталья Викторовна**, кандидат педагогических наук,  
доцент кафедры второго иностранного языка  
*ФГАОУ ВО «Белгородский государственный национальный*  
*исследовательский университет»*  
*ул. Победы, г. Белгород, 85, 308015, Российская Федерация*  
*fisunova@bsu.edu.ru*