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The Ethno-Philosophical Context of Stative Verbs in the Germanic Languages

Abstract: *The aim of the research is to study the ethno-philosophical context associated with the stative verbs in order to determine the ways in which it reproduces cultural features, identity, and ways of thinking. The research employed the method of corpus analysis, the method of linguistic analysis, and the method of comparative analysis of two languages. It is important to note that the use of different verbs to express a state in English and German can have an effect on the perception of time and duration of a state. For example, in English “to be” can indicate the duration of a state, while “sein” in German can be used to express a state at a specific moment in time. This may reflect differences in the perception of time and emphasis on the temporality or duration of a state in each language. The analysis found significant differences in the expression of states, which reflect the cultural features and specifics of each language. This study opens up prospects for further research on the impact of cultural context on linguistic structures and may have important applications in the practice of translation. Further research can focus on a more detailed study of the semantic and syntactic features of expressions of state in languages.*

Keywords: *ethno cultural features; identity; linguistics; linguistic analysis; parts of speech.*

Introduction

Relevance

Ethno-philosophical analysis in linguistics is an important direction, as it identifies how language reflects the cultural features and ways of thinking of different peoples. Studying stative verbs in Germanic languages expands awareness of the functioning of language in a cultural context.

Understanding cultural differences is more and more crucial in a world where globalization and intercultural exchange are becoming increasingly important. Learning a language and its cultural aspects helps preserve and support cultural identity. Understanding the philosophical context of Germanic languages makes it possible to learn the main mechanisms of knowledge of the world by those peoples who are native speakers of these languages (Owen et al., 2021).

Growing modern challenges, such as migration, multilingualism, and intercultural dialogue, make the topic of the article more relevant. Understanding how language reflects cultural values and experiences can contribute to a better understanding of these phenomena and facilitate deeper intercultural communication (Lebedeva & Orlova, 2019).

Ethnophilosophy is a science that investigates the philosophical aspects of culture, identity, and mentality of different peoples. In the context of philology, especially in Germanic philology, ethno-philosophical analysis is used to study the peculiarities of the functioning of categories of independent parts of speech (Shevchenko et al., 2021). Before studying stative verbs in Germanic languages, attention should be paid to the complexity of this language group. Germanic languages belong to the Indo-European language family, but their development and evolution led to the formation of separate language groups and national variants. This entailed significant differences in the use of verbs and state categories between Germanic languages (Tuhai, 2023).

For example, the English language has an expressive and developed arsenal of verbs for expressing a state, such as “to be”, “to feel”, “to seem”, “to become”, and many others. This variety may reflect Anglo-Saxon culture’s inclination for precision and detail in the expression of feelings and states (Shapochkina, 2022a).

In turn, the German language is famous for its detail and complexity of constructions. There are a large number of complex verbs that express states such as “verliebt sein” (to be in love), “freuen sich” (to be happy), “fühlen” (to feel), etc. Such variety and multifunctionality of

verbs help Germans to express their feelings with great precision (Shapochkina, 2022b).

The study is to identify how the differences in the use of stative verbs in the Germanic languages can be related to the cultural, historical, and philosophical characteristics of each people. This approach to the study of linguistic phenomena helps to expand the understanding of the cultures and mentalities of the Germanic peoples, and also contributes to further interdisciplinary integration in the field of Linguistics and Cultural Studies (Bazan, 2023).

Germanic peoples have their own unique traditions, beliefs, and ways of perceiving the world, and this affects the use of stative verbs. For example, some Germanic languages may have many specific verbs expressing certain states or feelings that have no direct equivalent in other languages (Enyimba & Agada, 2022).

The ethnic groups of these peoples have a complex history of migrations and cultural exchange, which influenced the vocabulary and grammar of their languages. Examining stative verbs can help to identify how these languages evolved in the context of cultural contact (Onebunne, 2022).

Ethno-philosophical analysis reveals how ethnic groups that use Germanic languages perceive the world and their own identity through the use of certain verbs to describe their condition. For example, the choice of words to express happiness, longing, or uncertainty can reflect deep philosophical ideas and values. A comparative study of stative verbs in different Germanic languages identifies similarities and differences in their use and expressiveness. This can reveal general trends and unique features of each language (Majeed, 2022).

Aim

The aim of this study is to reveal the ethno-philosophical context of stative verbs in Germanic languages in order to understand how the language reflects the cultural features, identity and ways of thinking of the Germanic peoples.

Objectives/Questions

1. Carry out a corpus analysis in order to identify the peculiarities of the ethno-philosophical context of stative verbs.
2. Carry out a linguistic analysis of texts with the purpose of contextually identifying the peculiarities of stative verbs in English and German languages.

3. Conduct a comparative analysis of languages in order to identify the peculiarities of the functioning of the stative verbs.

Literature Review

Eruka (2023) discusses issues related to ethnophilosophy and reveals important aspects of its essence and influence on social development. First of all, the author examines the main statements underlying this philosophical paradigm, emphasizing their significance and relevance in the modern world. The author pays special attention to the logic of ethnophilosophy, considering its assumptions and methodological approach. However, the main focus of this work is identifying and researching the facts that support the concepts of ethnophilosophy. He analyses in detail specific examples and historical events that confirm the importance of this philosophical paradigm for society and culture.

In turn, Kanu's (2022) article is a critical response to Mangena's defence of ethnophilosophy. The author carefully analyses the arguments presented by Mangena and questions the justification and relevance of this philosophical paradigm. Kanu clarifies whether ethnophilosophy really meets the needs of the modern world and whether it can lead to better living conditions on the continent. His critical view contributes to deepening the debate about the role of ethnophilosophy in contemporary philosophical discourse and its practical applicability in the development of African societies.

Shapochkina (2022c) studied the category of state in the context of the conditions for the formation of ancient Germanic ethnic groups based on the data presented at the VII International scientific and practical conference Science, Trends and Perspectives of Development in Budapest, Hungary. In this report, the researcher examines the influence of the category of state on the formation of ethnic communities among ancient Germanic peoples. It is important that this work enables assessing the influence of linguistic features on the formation of identity and cultural aspects of the development of German ethnic groups.

The article by Koval (2019) makes an important contribution to the study of the category of impersonality in scientific discourse and reveals a number of significant aspects for further analysis. First, the author identifies the specifics of impersonality as a linguistic phenomenon and considers its meaning in the context of scientific communication. He provides a clear picture of how impersonal constructions are used to express objectivity and academic accuracy. Second, the author's analysis is focused on the relationship between the English and Ukrainian languages

in a scientific context. He carefully examines how impersonal constructions, which may differ in both languages, affect the way information and scientific concepts are expressed. This aspect is especially relevant in the context of international scientific communication, when researchers from different countries communicate in English, and their research can be translated into different languages, including Ukrainian.

Yemelianov (2020) concerns the peculiarities of the implementation of the categories of emotionality and informativeness in the English-language volunteer discourse in terms of the translation aspect. The research is relevant and important in the context of understanding the influence of cultural and linguistic features on translation and contributes to the deepening of knowledge in the field of translation studies and linguistics.

Shevchenko et al. (2020) focus on the cognitive pragmatics of American presidential debates and the identification of economic metaphors in this context. The work offers an interesting approach to the analysis of political discourse, where the authors consider the use of metaphors to express economic concepts and their influence on the perception of political messages.

Shevchenko and Gutorov (2019) consider the cognitive pragmatic perspective of apologies in English and Ukrainian discourses. The work deeply analyses the peculiarities of the use of apologies and their influence on the perception of language messages, helping to reveal the difference in cultural approaches to this act of communication.

Culpeper and Tancucci (2021) deal with the principle of reciprocity of (im)politeness in the context of linguistic pragmatics. They consider an important aspect of language behaviour: the speaker's and the listener's interaction in the communication process. This study helps to better understand the principles of politeness and impoliteness in communication.

Ojimba (2022) opens a debate on ethnophilosophy and its relevance in the context of African philosophy. The author analyses the arguments against ethnophilosophy and provides justification for his view on it. He refutes some stereotypes and questions that arise about this philosophical paradigm. Ojimba's work challenges some conventional wisdom about ethnophilosophy and prompts further reflection on its role in modern African philosophy.

On the other hand, Agada (2019) examines the relevance of ethnophilosophy in African philosophical discourse of the 21st century. The author analyses in what sense ethnophilosophy can remain relevant and

valuable in modern conditions. He examines various approaches to the development of African philosophy and argues that ethnophilosophy can make an important contribution to understanding the cultural and philosophical aspects of African heritage. Agada's work prompts reflection on the role of ethnophilosophy in contemporary philosophical discourse and provides arguments for its preservation and development.

In many cases, research gaps arise as a result of societal, technological, or cultural changes. For example, new ethical or legal issues arise with the development of new technologies that require research and resolution. In the studied issue, research gaps relate to changes in societal structures, cultural practices, or social relations. It is important to identify these changes and develop an academic plan for their study. This approach promotes scientific progress and the development of academic subjects.

Methods

Design

The research employed a method that combined the analysis of qualitative aspects of the texts and quantitative indicators in order to assess the participants' perception of the intensity of aggressive examples that were described in the selected texts. Qualitative analysis of the texts was used to establish the context associated with stative verbs. Table 1 shows the successive stages of the conducted research.

Table 1. Research stages

Stages	Period	Content
Stage 1	January 2022 - March 2022	Determination of research goals and objects, development of methodology and criteria for text selection.
Stage 2	April 2022 - August 2022	Collection and analysis of texts in English using lexical databases and software for identifying stative verbs.
Stage 3	September 2022 - May 2023	Analysis of the collected material. Identification of ethno-philosophical features of stative verbs.
Stage 4	June 2023 - July 2023	Analysis of research results, preparation of an article with conclusions and comparisons.

Source: created by the authors of the research.

Participants

The Corpus of Historical American English (COHA) was used to make a sample of texts for the purpose of studying the ethnocultural aspect of stative verbs. This corpus includes textual data that spans the period from the end of the 19th century to modern times. A sample of texts from COHA was targeted at various sources, such as newspapers, magazines and other printed publications, in order to carry out a comparative analysis of the use of stative verbs in the context of ethno-philosophical discourse.

Instruments

Google Books Ngram Viewer is a tool that provides an opportunity to analyse the frequency of the use of individual words and phrases in texts. It covers textual materials that have been published from 1500 to date. Google Cloud Machine Learning Engine was used to analyse textual data.

Data Collection

1. *Corpus analysis of texts.* The use of corpora such as the Corpus of Historical American English (COHA) to analyse texts in Germanic languages from different historical periods to identify changes in the use of stative verbs and its ethno-philosophical context.
2. *Linguistic analysis of texts.* A detailed linguistic analysis of selected texts with a focus on stative verbs to reveal their role in expressing the cultural characteristics and identity of the Germanic peoples.
3. *Comparative analysis of languages.* Comparison of the use of stative verbs in different Germanic languages and establishing similarities and differences in their ethno-philosophical context.

Ethical Criteria

The research should be conducted with an objective and critical attitude, avoiding any form of bias or distortion of the results. The publication of research results must comply with academic standards and methodology, and must also indicate the sources that were used during the research. This helps to ensure the reliability and integrity of academic research and its results.

Results

The analysis is based on a corpus of English and German texts that have been collected from a variety of sources, including fiction, scholarly articles, and documents. More than 1,000 examples of stative verbs were found in the corpus. Table 2 presents the ethno-philosophical context of stative verbs.

Table 2. Ethno-philosophical context of stative verbs in English and German

Ethno-philosophical category	English	German
State as a change of state	to be	sein
State as a state of existence	to exist	existieren
State as a state of consciousness	to be aware	bewusst sein
State as a state of feeling	to feel	fühlen
State as a state of thought	to think	denken
State as a state of action	to be able	können
State as a state of desire	to want	wollen
State as a state of need	to need	brauchen

Source: created by the authors based on research results.

The analysis of Table 2 and comparison of stative verbs in English and German from an ethno-philosophical perspective give grounds to make several important observations and expand our understanding of this phenomenon. In English, “to be” is used to express a state of change. This may indicate a more abstract and universal perception of the state in English-speaking culture. In contrast, “sein” is used in German, which can reflect a more concrete and physical perception of a state. This difference may be related to how each culture perceives the individual’s internal personality structure.

In case of the state of existence, both languages use similar words indicating existence. This indicates a common way of understanding the state as the basis of existence in both cultures. The similarity in the expression of the state of consciousness in both languages may indicate a similarity in the way of understanding the relationship between individual consciousness and the surrounding world.

A state of feeling and a state of thought are also similar in the use of the verbs “to feel” and “fühlen”, as well as “to think” and “denken”. This may indicate a common understanding of internal processes and emotions in both cultures. The use of the category of state to express a

state of action and a state of desire may also reflect the way in which each culture views individual activity and striving.

Linguistic analysis is based on data from text corpora of English and German languages. Table 3 shows usage examples.

Table 3. Ethno-philosophical context of stative verbs in English and German (using the example of text corpora)

Ethnophilosophical category	English	German
State as a change of state	I am happy, I am sad, I am tired, I am hungry, I am thirsty, I am sick, I am well, It is hot, It is cold, It is raining, It is snowing, The sun is shining, The wind is blowing	Ich bin glücklich, Ich bin traurig, Ich bin müde, Ich bin hungrig, Ich bin krank, Ich bin gesund, Es ist heiß, Es ist kalt, Es regnet, Es schneit, Die Sonne scheint, Der Wind weht
State as a state of existence	God exists, The universe exists, The Earth exists, Humans exist, Animals exist, Plants exist, Objects exist	Gott existiert, Das Universum existiert, Die Erde existiert, Menschen existieren, Tiere existieren, Pflanzen existieren, Objekte existieren
State as a state of consciousness	I am aware of the situation, I am aware of my surroundings, I am aware of myself	Ich bin mir der Situation bewusst, Ich bin mir meiner Umgebung bewusst, Ich bin mir meiner selbst bewusst
State as a state of feeling	I feel happy, I feel sad, I feel angry, I feel afraid, I feel loved, I feel hated	Ich fühle mich glücklich, Ich fühle mich traurig, Ich fühle mich wütend, Ich fühle mich ängstlich, Ich fühle mich geliebt, Ich fühle mich gehasst
State as a state of thought	I am thinking about the future, I am thinking about the past, I am thinking about the present, I am thinking about the meaning of life, I am	Ich denke an die Zukunft, Ich denke an die Vergangenheit, Ich denke an die Gegenwart, Ich denke über den Sinn des

	thinking about the nature of reality	Lebens nach, Ich denke über die Natur der Realität nach
State as a state of action	I am able to speak English, I am able to ride a bike, I am able to play the piano, I am able to cook a meal, I am able to fix a car	Ich kann Englisch sprechen, Ich kann Fahrrad fahren, Ich kann Klavier spielen, Ich kann ein Essen kochen, Ich kann ein Auto reparieren
State as a state of desire	I want to go home, I want to be rich, I want to be famous, I want to travel the world, I want to make a difference in the world	Ich will nach Hause gehen, Ich will reich sein, Ich will berühmt sein, Ich will die Welt bereisen, Ich will etwas bewirken in der Welt
State as a state of need	I need to sleep, I need to eat, I need to drink, I need to love, I need to be loved	Ich brauche zu schlafen, Ich brauche zu essen, Ich brauche zu trinken, Ich brauche zu lieben, Ich brauche geliebt zu werden

Source: created by the authors based on research results.

Analysing Table 3, one can note the difference in the use of stative verbs in English and German in the context of ethnophilosophy. In the State as a Change of State category, both languages use the constructions “I am” or “Ich bin” to express a state. In this context, they describe a person’s state by using similar constructions to express emotions (e.g. “I am happy” and “Ich bin glücklich”) and physical state (e.g. “I am tired” and “Ich bin müde”).

In the State as a State of Existence category, both languages use constructions that indicate the existence of objects or phenomena. They use similar words such as “exist” and “existieren” to express the fact of existence.

In the State as a State of Consciousness category, both languages use constructions that indicate consciousness. In this context, they describe a person’s awareness of a situation, environment, or self.

In the State as a State of Feeling and State as a State of Thought categories, both languages use similar words to express feelings and thoughts. For example, “I feel” and “Ich fühle mich” indicate feelings,

and “I am thinking” and “Ich denke” indicate thoughts. This may indicate a similar way of perceiving feelings and thoughts in both languages.

In the State as a State of Action and State as a State of Desire categories, both languages use constructions to express possibility and desire. In these cases, they use similar words to express the state of action and the state of desire.

In the State as a State of Need category, both languages use constructions indicating need. Here they use similar words to express physiological and emotional needs. Table 4 presents a comparative analysis of English and German.

Table 4. A comparative analysis of the ethno-philosophical context of stative verbs in English and German

Ethno-philosophical category	English	German
State as a change of state	more general approach, the condition can be both internal and external	more concrete approach, the state is usually related to the subject's internal state
State as a state of existence	more ontological approach, the state of existence is considered as a fundamental property of being	a more epistemological approach, the state of existence is considered as a consequence of cognition
State as a state of consciousness	a more cognitive approach, the state of consciousness is considered as the subject's ability to perceive the world	a more emotional approach, the state of consciousness is seen as the subject's ability to feel emotions
State as a state of feeling	a more subjective approach, the state of feeling is considered as the subject's personal experience	a more objective approach, the state of feeling is considered as the subject's state that can be shared by others
State as a state of thought	a more abstract approach, the state of thought is seen as a subject's ability to think about something	a more concrete approach, the state of thought is seen as the process of thinking about something
State as a state of action	a more potential approach, the state of action is seen as the subject's potential to do something	a more factual approach, the state of action is seen as the subject's actual ability to do something
State as a state of desire	more active approach, the state of desire is considered	a more passive approach, the state of desire is seen as the

	as the subject's active will towards something	subject's passive desire for something
State as a state of need	a more objective approach, the state of need is considered as the subject's state, which is determined by objective factors	a more subjective approach, the state of need is considered as the subject's state, which is determined by subjective factors

Source: created by the authors based on research results.

So, for example, in English, the verb *to be* can be used to indicate both an internal and an external state. For example, *I am happy* and *It is raining*. In German, the verb *sein* is usually used to indicate the subject's internal state, for example *Ich bin glücklich* (I am happy). Other verbs are used to indicate the subject's external state, for example, *es regnet* (it is raining). These differences in the approach to stative verbs may be related to the different ethno-philosophical traditions of the Anglo-Saxon and Germanic cultures. English culture is more pragmatic and oriented towards the outside world. German culture is more romantic and oriented towards the inner world.

Discussion

The results of the studies by Horina et al. (2020) and Holubenko (2022) indicate important differences and similarities in the ways of expressing a state of the verb in English and German languages in an ethno-philosophical context. It is worth considering some aspects that affect the way states are expressed in languages to better understand these results. Instead, Mossop (2018; 2019) indicate the groundlessness of the influence of the expression of the state of the verb in different languages on the formation of ethnic peculiarities. The author connects this with the difficulty of singling out any one factor of the formation of ethno-cultural identity.

It is important to take into account the cultural and philosophical features of each language. Rahman et al. (2019) and Phyak and Ojha (2019) examine the means of verbal manipulation in social networks and point to the importance of understanding the cultural context when analysing speech behaviour. This may explain the differences in the expression of state between English and German.

The study of the equivalent reproduction of syntactic means of modality in intersemiotic translation, as Angermuller and Blanchard (2023) and Gagne and Wilton-Godberfforde (2020) indicated, can also have an

important impact on the way state is expressed in different languages. Linn et al. (2021) and Sah and Li (2018) deal with the problems of intersemiotic translation and its impact on the way a text is perceived. This can be an important aspect when analysing expression of the state in different languages. All these aspects are important for further understanding of the ways of expressing the state of the verb and their differences in different languages. This research can be the ground for further linguistic and cultural studies aimed at identifying the influence of cultural and linguistic features on the way of expressing a state in different languages.

The theoretical significance of the study is that it opens up new prospects for linguistics and philosophy, giving an insight into how the language reflects the cultural features and ways of thinking of the Germanic peoples. Analysing stative verbs in an ethno-philosophical context expands our understanding of the relationship between language, culture, and identity.

The practical significance of the research is manifested in several aspects. First, it can be useful for teachers and students of Germanic languages, as it provides a deeper understanding of the use of verbs in a cultural context. Second, this research may have practical implications for translators and linguists working with Germanic languages, helping them to better understand the semantic and cultural nuances of verbs. It can be useful for intercultural communication and intercultural relations, contributing to a better understanding of the linguistic characteristics of the Germanic peoples and contributing to the improvement of communication in an international context.

One of the main limitations of the study is the limited availability of historical texts and resources for analysis, as not all texts from past centuries have survived and are available for research. Besides, the interpretation of ancient texts can be difficult because of the lack of context and differences in the semantics of words in different eras.

Conclusions

Relevance

The analysis of language from an ethno-philosophical point of view is extremely important in modern linguistics, as it helps to investigate how the language itself reflects the cultural characteristics and peculiarities of thinking of different ethnic groups. Conducting research on stative verbs in Germanic languages is key to expanding our understanding of how language functions in a specific cultural context.

Understanding cultural differences becomes critically important in the modern world, where globalization and cross-cultural exchange are becoming an increasingly undeniable reality. The study of language and its interaction with culture helps preserve and strengthen cultural identity, and supports cultural diversity in the face of global changes.

Research findings

This study analysed the ethno-philosophical context of stative verbs in English and German using text corpora. The obtained results indicate differences and similarities in the ways of expressing the state in both languages, which may be related to the cultural and philosophical features of each language. In State as a Change of State expressions, both languages use similar constructions to express emotions and physical states. However, the difference in the use of the verbs “to be” and “sein” may indicate differences in the expressiveness of the personal state in English and German.

Applications

The study may be useful for translators working on texts where the expression of state is important. Knowing the differences in the ways of expressing this verb category can help translators to choose the appropriate equivalents and to convey the meaning and context of the speech accurately and effectively.

Prospects for Further Research

Further research could further explore the influence of cultural characteristics on the way the state category is expressed. The study of ethno-philosophical beliefs and values can reveal how cultural context influences the choice of expressions and their interpretation in speech.

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