

Nonverbal means of pedagogical dialogue in conditions of cross-culture communication

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Abstract: Obvious growth of interest to studying of nonverbal communication among philosophers, psychologists, sociologists, art critics, linguists and teachers and the increased contacts between school students and students demanded change of the quality, included in educational process, information on the country and culture, society and thinking, ways and methods of activity of those people which language is learned. The most part of our difficulties in communication with representatives of other people is caused, as we know, by ignorance of elementary bases of cross-cultural contacts as a whole and nonverbal behavior, in particular. Now problems of research of nonverbal components of communication are almost out of sight of the linguistics and a technique of training in languages. The comparative analysis of two sign systems at a lesson of foreign (English) language (the native and the mastered in a context of cultures dialogue) is urged to make a contribution to the solution of this problem. Current programs for a foreign language for secondary schools and higher education institutions don't include in the content of training the concept about nonverbal means of foreign-language communication. Our supervision and the analysis of teaching and educational process both in - secondary school, and at language faculties of pedagogical higher education institutions of Kazakhstan, shows that the problem of training in nonverbal means of communication of English is insufficiently considered or is in general ignored as directly in educational process, and in the English language program. It is explained, first by that the vast majority of teachers not fully own these means and, secondly, that by or they aren't presented in modern textbooks on a technique and communication, or the attention to isn't focused at them. The developed situation speaks to a certain extent and that the problem interesting us is studied insufficiently, is very seldom mentioned in scientific works on a technique of teaching of English as foreign. At the same time it is obvious that mastering system of nonverbal means of the learned language to implement direct cross-cultural contact, to adequately understand and interpret somatic expressions in art publicistic texts, is essential to those who participates in this contact.

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Key words: nonverbal communication, cross-culture contact, a technique of teaching, gesticulation, mimicry, behavior

Relevance:

Language of a body is an integral part of communication of people with each other. All of us use body language. Such manifestations of the body language as a physical contact, distance, orientation, mimicry, manner to be silent, help to make impression on people around or to hide that we want to keep unknown for strangers. By means of the body language we often quickly catch mood of our interlocutor since the first minutes of communication. For example, often silent message by means of the body language gives more information on sincerity of feelings and verity of human relations, than the most verbose tirade. Now they conduct numerous versatile researches in the field of nonverbal communication. Specialists of such branches of knowledge as psychology, sociology, anthropology and linguistics,

fixedly study the aspects of human behavior anyway connected with the function of communication. Now they distinguish a number of the independent directions of the scientific search, as, for example, kinesics, proxemics, paralinguistics that allow us to know about human interaction at the microlevel much more, than twenty - thirty years ago. Those intuitive assumptions which were based only on reasons of common sense, in many cases received the confirmation. In other cases the assumptions only remained guesses [1].

We consider that a problem of concept of gestures and mimicry of different cultures always actual as it is very difficult to understand this or that gesture or mimicry, without knowledge of the corresponding cultures. In different cultures the same gestures can have absolutely different values. It often

creates big problems in cross-cultural communication. At contacts with representatives of other cultures in many situations there can be impression that people behave unnaturally.

Nonverbal communication (NVC) is usually understood as the process of sending and receiving wordless messages. Nonverbal signals are important in communication: about 70 % of information the man perceives on the visual channel; nonverbal signals allow to understand true feelings and thoughts of the interlocutor.

Systems of gestures of a number of people are studied rather full. The most widespread is functional classification according to which are allocated the gestures of greeting, farewell, beckoning, consent, denial, surprise, etc.

In repertoire of the kinetic means the leading place is taken by gestures. As A.V. Filippov notes "Gesture as a semiotics concept we define as a sign unit of communication and information which has manual, mimic or other pantomimic form of expression, carries out communicative function, is characterized by reproducibility and semantic clarity for representatives of any social group" [2]

A.V. Filippova, T.M. Nikolaeva, A.A. Akishin, E.V. Krasilnikov, L.N. Kapanadze studied nonverbal communication. (on studying of communication gestures) A. Piza - on studying of gestures of British, A.A. Hachatryan, P.M. Tokhmonyán - on studying of gestures of Armenians, F.F. Sultanova - on studying of gestures of Tatars and Bashkir, etc.

As for the Kazakh linguistics M. M. Mukanov, S. Tatubayev, A. Seysenova, Zh. Nursultankyzy, K.Sh. Kazhegaliyeva, etc. fragmentary addressed to studying of this aspect.

The role of gestures in communication and mutual understanding of people, their contents and social-psychological features were most deeply studied by A.A. Bodalev. He writes: "In the image which is forming in the course of communication, gestures of the partner can be imprinted. On them we can conclude about the relation of the perceived person, to any event, a person, a subject... Features of the gesticulation, observed a long time, can be for us one of the bases to conclude about any quality of the perceived person, for example, about fussiness, quarrelsomeness, theatricality... The gestures which are one of the expressive movements of the person cannot be considered as spontaneous manifestation of activity. Any person, who is forming as the personality in the concrete social environment, acquires characteristic for this environment ways of gesticulation and, so to speak, rules of their application and interpretation".

Popular and understandable language is the language of gestures, mimics and body language.

Allan Pease was the first who started researching it in the end of the 70th. He was a recognized expert of psychology of human communication and author of *Methods of Teaching of basics of communication*.

The psychologists determined that in the process of people interaction 60-80% of all communication is fulfilled by nonverbal means of expressions, and only 20-40% of the information is given by verbal ones. This data makes us think over about the meaning of "nonverbal" for psychology of relation and mutual understanding of people, pay attention to the meaning of gestures and mimics of a person, and generate a desire to own the skill to interpret this special language – body language, in which all of us speak, even not recognizing it [3].

The body language feature is that its manifestation is stipulated by impulses of our subconscious, and lack of possibility to forge these impulses allows us relying on this language more than usual, verbal channel of communication [4].

They distinguish three basic types of nonverbal means of transferring information: phonational, kinetic, and graphical. The phonational nonverbal means include quality of a voice, the rate and volume of speech, stable intonation, features of pronouncing sounds, filling pauses (mm, eee ...).

The kinetic components of the speech include gestures, poses, and mimics. The researchers confirm that the kinetic means cover facial expressions, mimics, visual communication (moving eyes, look). These nonverbal components also have a large informative load. The most significant is that the kinetic means are used by people speaking different languages. Gesticulation herewith becomes only possible means of communication and fulfills the communicative function.

Proxemics unites the following characteristics: the distance between participants of communication in different types of converse, their vector direction. Often proxemics cover haptic communication (touches, pats and so on) which is considered within the aspect of intersubjective distant behavior. Proxemics means also fulfill several functions in communication including the regulating function in communicating. So the distance between speakers during communication is determined by the character of their relations: official, unofficial, intimate, and public. Besides, kinetics and proxemics means can play the role of metacommunicative markers of the separate phases of verbal communication. For example, taking off the headwear, hand shaking, welcome and farewell kiss and so on. T.A. Van Deyk as one of the levels of analysis of the expression allocates faces, moving the body, physical contacts of participants.

Mimicry

We understand the mimicry as movement of the face muscles. It mustn't be confused with physiognomic (the science by which on the face shape you can guess about the mental features of this or that man).

As it was mentioned the mimicry is changes being on the man's face. Herewith not only the lineament, eyes contact and look direction is taken into consideration but also psychosomatic processes, for example face paleness. At last it also includes body movement, for example nod of the head, half-turn (the latter depending on the content can be interpreted as a pose). As usual when assessing the signal the special attention should be paid to consistency. While the mimicry is conformed to verbal expressions, we don't usually perceive it separately. When inconsistency becomes intense enough it is evident even for people inexperienced in communicating. The more experienced can differ a lot numbers of mimic signals; they are able to perceive even slight hitches and inconsistencies (as indeed the first signals of enlightenment, approval and so on). Often it is possible to understand that the man jokes on only a faint smile.

The mimicry can be several: very movable face expression, inactive, monotony and seldom change of forms and conjugate mimicry.

Very movable mimicry tells about vivacity and fast removability perception of impressions and inner experiences, about slight excitability from external irritants. Such excitability can reach maniacal sizes.

Inactive mimicry indicates stability of soulful processes. It tells about seldom changing stable mood. This mimicry is associated with the calmness, stability, sobriety, reliability, superiority, and poise. Inactive mimic play can with reduced activity (moving power and temperament) impress contemplation and coziness [5].

If monotony and seldom change of forms is accompanied by slowness and weak intensity so it can be concluded about not only mental sameness but weak impulsiveness. The reason of it can be melancholic motional disorder, constraint or paralysis. Such behavior is typical in exclusively monotonic soulful conditions, boredom, sadness, indifference, dullness, emotional pooriness, melancholy.

Conjugate mimicry. Major mimic processes consist of many separate expressions. The statements like "he opened his mouth and opened his eyes", "cold eyes disagree to laughing mouth" and others tell about that analysis can be possible when observed the separate expressions and on the basis of conclusions received herewith.

Gestures

Gesture – moving of the hand expressing the man's inner condition or indicating any object in the external environment.

A brief discussion of the world gesture and its meaning is appropriate. Gesture has been used in place of posture and vice versa. The tendency however, is to see gesture as dynamic and posture as static. In prosaic and poetic literature, gesture is often used to mean an initiation or conclusion of some human interaction, where no human movement may be involved. The notion of a musical gesture without actual human movement is quite common. Obviously, musical expression is intimately connected with human movement, hence the existence of such idiom [6].

Gestures are expressive movement of head, hand, or arm which is made with the purpose to communicate and which can go with thinking or condition. They differ:

- pointing,
- emphasizing (amplifying),
- demonstrative,
- touching gestures.

Pointing gestures are directed to things or people aiming to attract attention to them.

Emphasizing gestures serve to confirm expressions. The decisive meaning is given to the position of hands. Demonstrative gestures explain the business condition.

Touching gestures help to make a social contact or to receive a sign of attention from the side of the partner. They are also used to weaken expressions meaning.

The gestures also can be:

- voluntary
- involuntary.

Voluntary gestures are movement of head, hand and arm which are made consciously. Such movements if they are made frequently can become involuntary. Involuntary gestures are movements being made unconsciously. Often they are also noted as reflex movements. These gestures are not learnt. As a rule they are inborn (defensive reflex) or acquired. All these gestures can accompany, add, or replace any statement. The gesture accompanying the statement is the emphasizing and specifying in many cases [7].

For example, scratching neck can mean many things – dandruff, fleas, transpiration, uncertainty, forgetfulness or telling a lie – depending on which gestures accompany this scratching, that is why in order to correctly interpret it is necessary to take into account the whole complex of accompanying gestures.

As any language the body language consists of words, sentences and signs of punctuation. Each

gesture is like a word, and the word can have several meanings. It is possible to understand the meaning of the word when this word is put in the sentence with the others. The gestures are driven out in the form of “sentences” and say about the real situation, mood, and the man’s attitude. The observant man can read these nonverbal sentences and compare them with the verbal sentences of the speaker [1].

The researches in the field of linguistics show that there is dependence between the social status, power, prestige of the person and his vocabulary. With other words, the higher social or professional position of the person, the better is his ability to communicate on the level of words and phrases. The researches in the field of nonverbal communication reveal dependence between eloquence of the person and extend of gesticulation used by the person to transform the meaning of his messages. It means that there is a direct dependence between the social position of the person, his prestige and number of gestures and body movements which he uses. The person being on the top of the social ladder or professional carrier can use the richness of his vocabulary in the process of communication while the less educated or the less professional person will more often rely on gestures, but not words in the process of communication.

Comparative analysis of English and Kazakh gestures and mimicry.

Gestures and mimicry having the same meaning in the both languages and cultures.

In the whole world the communicative gestures aren’t differed from each other. When people are happy, they smile, when they are sad - they are frown, when the people are angry – they look angrily. But not only these gestures can have the same meaning and other gestures mean same in the English and Kazakh languages.

For example, to attract attention: Kazakh: саусақтарын тақылдау – “біреудің көңілін аудару” (sausaktaryn takyldau – “bireudin konilin audaru”); English: snapping the fingers – “get someone’s attention, music” [6].

Pointing gesture: Kazakh: саусағымен әлдебіреуді нұсқап көрсету – “бағыт сілтеу, нұсқау” (sausagymen aldebireudi nuskap korsetu – “bagyt silteu, nuskau”); English: extend the hand with the index finger – “pointing”.

For example, Kazakh: - Бердім! – деді Нұрғожа, - онда сіз үшін ғана бердім. Әйтпесе, - деді Нұрғожа, сұлдері құрап отырған күйеуді саусағымен нұсқап, кіжініп, - Мына қарақшы кезепті тұқымымен құрттар ем [8]. (- Berdim! – dedi Nurgozha, - onda siz ushin gana berdim. Aytpe, - dedi Nurgozha, sulderi kurap otyrgan

kuyeudi sausagymen nuskap, kizhinip, - Myna karakshy kezzepti tukymymen kurtar em). Translation: - I release only at your request, because of respect for you, - Nurgozha said, and having pointed a finger at the sitting groom, he added – I would kill him with all his kin, if you didn’t ask for him.

English: One evening she told me, “I met Hareton outside the house. He pointed up to the words in the stone over the door. “Miss Catherine, I can read that now!” he said. And I laughed. Oh what an idiot he is, Ellen.” Here – pointed up is a pointing gesture.

The gesture of goodbye, the gesture of invitation, and the suggestion to come up: Kazakh: шынтақтан бүгілген немесе тік жағары көтерілген қолдың алақанын оңға, солға алға, артқа қазғау, and кимылдату – “қоштасу”; English: extend the hand outward, palm down, fingers spread, and then bobbing the whole hand up and down – “waving goodbye”.

The gesture “at an unpleasant smell”: Kazakh: мұрнын қолымен ұстау - “жаман иіс болғанда” (murnyn kolyмен ustau); English: holding the nose with thumb and forefinger – “smells bad or stinks”.

The expression of threat, warning: Kazakh: жұдырығын көрсету – “ашуланғанын көрсету” (zhudyrygyn korsetu – “ashulanganyн korsetu”); English: shaking the fist – “anger, resentment, or opposition”.

The gesture meaning “I’m tired”: Kazakh: басын қолына қойып көзін жұму - “шаршадым” (basyn kolyна koyip kozin zhumu); English: pressing the palms together and resting the head on the back of the hand while closing the eyes as if sleeping – “I am tired”.

The gesture having the mean “I am full”: Kazakh: ішін айналдыра сыйпалау - “қарным тоқ” (ishin aynaldyra syypalau – “karnym tok”); English: taking the hand and making a circular motion over the stomach after eating – “I am full”.

The gesture meaning “I am cold”: Kazakh: алаханьн бір – біріне үйкеу – “жаурадым” (alachanyn bir-birine uykeu – “zhauradym”); English: rubbing the hands together – “I am cold, or it’s cozy or a sign of eager anticipation”.

The gesture expressing consent, approval: Kazakh: басын бірнеше рет жоғары көтеріп, төмен түсіру - “келісу, мақылдау” (basyn birneshe ret zhogary koterip, tomen tuciru – “kelisu, makyldau”); English: “yes” – nodding the head up and down.

The Kazakh nod the head to keep the conversation of the speaker – the gesture addressee. Besides, the nod can be done with the purpose to keep the conversation, approval; if there is a lack of time the nod is used to greet. One more meaning of the nod: when the gesticulating slightly tilts the head directing to any object, he pays attention to what the

speech is about. As well as the turn of the head to the side can be interpreted as “the call to go to that direction” [9].

For example, Kazakh: Әбіш, үнсіз мақылдап, барынша ден қойып, басын қайта – қайта шұлғыды (Abish, unsiz makyldap, barynsha den koyip, basyn kayta-kayta shulgydy). Translation: Abish, tacitly agreeing, paying attention, again and again nodded the head.

The gesture expressing love, weasel; the gesture using at greeting after a long separation.

Kazakh: сұхбаттасып отырған адамның бетін сүю – “еркелету жақсы көруді білдіреді”. (suchbattasyyp otyrgan adamnyn betin suyu – “erkeletu zhakasy korudi bildiredi”).

For example: Kazakh: Ірі, қапсаған денелі Әптай қараңғыда аюдай қорбандап кеп Ақанды күшактап баласындай бетінен сүйді. (Iri, karsagan deneli Aptay karangyuda ayuday korbandap kep Akandy kushaktap balasynday betinen suyidi.) Translation: Large like a bear, Aptay, in the dark clumsily embraced Akana and kissed him, as a dear son.

English: Are you my uncle, then? She cried, reaching up to kiss him. “Why don’t you visit us at the Grange with Linton?” [10]. This gesture has the same meaning both in Kazakh and English culture.

The gesture expressing astonishment. In Kazakh: Екі көзін бірдей қатарынан бірнеше рет тез-тез ашып жұму – “таңырқау таң қалу” (eki kozin birdey katarynan birneshe ret tez-tez ashyp zhumu – “tanyrkau tan kalu”). In English: quickly open and close the eyes – “expression of astonishment”. For example: in Kazakh: - Қайдағы жылқы? Тағы неден жаздым? Батыр-ау, не сұрап отырсындар? Тағы да тілімнен жазбаса игі едім, - деп Су Құсайынның көкшіл көзі жыпылық атып, шын түсінбеген нысан білдірді (Kaydagy zhylyky? Tagy neden zhazdym? Batur-au, ne syrap otyrsyndar? Tagy da tilimnen zhazbasa igi edim, - dep Su Kusayinnyn kokshil kozi zhyppylyk atyp, shyn tusinbegen nysan bildirdi). Translation: - What horses? What do you again accuse me of? - Su Kusain began to bat his eyes as if really understood nothing.

All of these and other gestures have a common to all mankind meanings and express the same feelings in Kazakh and English.

Gestures and mimicry having different meaning in the English and Kazakh languages and cultures.

But not all the gestures have the general meaning. Beside the language the important means of communication are signs produced by the body parts (gestures, mimicry and poses). As a rule, they express what wasn’t said by words during communication aiding understanding, appearing sympathy, or, versa

visa, producing repulsive impression. Sometimes intentionally produced gestures give unspoken but true thoughts and intentions of a person [1].

In different cultures the same gestures can have different meaning. That makes big problems in the intercultural communication. When contacting the representatives of other cultures in many situations there can be an impression that people behave unnaturally. There are some examples of gestures in Kazakh and English which have different meaning.

For example, in Kazakh: the pose of standing with the hands of the hips bowed outward arms akimbo in Kazakhstan is a ritual gesture by which the women mourn their husbands or sons. This pose in America is used to express aggression, resistance, impatience, or anger.

In Kazakhstan in order to wish good luck people palm across the face, going down from a forehead to a chin. English people cross their fingers wishing good luck.

In Kazakhstan people raise a hand or both hands to stop any actions, to demonstrate the act of curse, it is the gesture using to attract attention, the request - to stop, to vote for or against.

English people raise the hand when they want to show that they win (upraised arms – goal, touchdown, victory, or surrender).

For example, Be damned this day - exclaimed the old zhirau (a master of oral creation), shaking by a dry fist [11]. This gesture means here the act of curse.

- Hey, khan Abulkhair!.. Eh, sultan Barack!.. Why me, the person of humble origin, you called on the high council?![11] Here it means the gesture of attracting attention.

- When persecutors began to gather speed, Zhayyk held a horse and raised a hand – the request to stop. So the same gesture is used in several meanings.

The following gesture to raise an eyebrow toward anyone in Kazakh is a pointed gesture. In England this gesture means to flirt.

And one more gesture - the thumb raised up in Kazakhstan designates everything is good. In Britain, Australia, in New Zealand the thumb raised up, means three things: the first, it is used by hitchhikers to be given a lift to anywhere, secondly, means that everything is all right and when it is lifted sharply, this gesture gains offensive sexual value. The thumb also is used in combination with other gestures for power and superiority designation, and also in situations when someone tries to show to the interlocutor that the latter is completely within his power [50, p.29]. There are many samples of different gestures with using parts of the body which express several feelings in different countries. And before making a conclusion on any gestures and poses it is necessary first of all to have an idea about traditions in

different cultures.

So the system of gestures and mimicry in each language is socially stipulated and inherent to the certain language society. It is possible to state that there are no completely identical kinetic systems, and that the language of gestures is always given as kinesics of certain nation people. Many factors studied by us in the Kazakh and English cultures tell that there is no "international" language of gestures, that it is always national, as a sound language. The whole set of kinetic components inherent to the Kazakh language either is not available in the English language or has a different meaning in the other language.

English nonverbal style of communication differs from nonverbal communicative style of Kazakh interlocutors on the public and cultural traditions, on form and meaning.

Relying on its cultural and social traditions each linguoculture gathers, forms and specifies the composing its kinetic ethics. Via means of nonverbal components it is possible to determine the norm of behavior of this culture representative.

Conclusion

So, along with the verbal nonverbal means of communication are very significant and diverse: mimicry, pose, gestures, movements, gait, a manner to behave, up to that distance at which there are from each other communicating individuals.

Nonverbal signals are especially valuable because they are spontaneous, unconscious and unlike words, always sincerely [4].

Researches of nonverbal communication proceed still and as it was already mentioned above, in interpersonal communication 60-70% of emotional value is transferred by nonverbal means and only the rest - at the expense of the intelligent speech. Modern researches confirmed the observations of Ch. Darwin and other acute people that nonverbal reactions are less controlled and give out the valid thoughts of the speaker more frankly, than the said words.

Around the world the main communicative gestures don't differ from each other. When people are happy, they smile, when they are sad - they frown, when they become angry – their look is angry. But not only these gestures can have the same meanings, but also other gestures can designate the same meaning in the English and Kazakh languages. We compared English and Kazakh gestures, and we want in the first to show the gesture designating same sense in English and Kazakh.

On the other hand, nonverbal languages, as well as verbal, differ from each other.

When studying English and Kazakh gestures, it was found out that various national interpretations of

different gestures can lead to absolutely unpredictable results. Therefore before making the conclusion about any gesture or a pose, it is necessary to have idea of the traditions existing in this culture at first. Otherwise you risk to be misunderstood, or to get to an unpleasant situation.

Our dumb language is a result partly of instincts, partly of training, partly of imitations. And it changes depending on the cultural space in which the person grew up. After all in each society are accepted the standards of behavior different from standards of behavior in other one. For example, the ordinary American got used to show more brightly the emotions, to keep more uninhibitedly while British, in my opinion, behave more frostily. [12]

As a result of research were studied differences and similarities of mimicry and gesture in English and Kazakh languages. Studying of ways of expression of nonverbal communication in English and Kazakh languages allowed us to make classification by various signs and to determine that in nonverbal languages there are more differences than similarities. In our opinion, the most part of the inherited nonverbal signals it means of expression of our emotions, generally mimicry. Nevertheless other gestures are apprehended by us from other people, and, therefore, change from culture to culture, and even from the district to the district. Therefore it is so important, in our opinion, in communication with the person, not only to tell with it on one verbal, for example English, language, but also the nobility peculiar "a nonverbal slang" which, undoubtedly, will help mutual understanding of interlocutors.

As a result of research distinctions and similarity of a mimicry and gesture in English and Kazakh languages were studied. Studying of ways of expression of nonverbal communication in English and Kazakh languages allowed us to make classification by various signs and to establish that in nonverbal languages there are more distinctions, than similarities. In our opinion, the most part of the inherited nonverbal signals is means of expression of our emotions, generally mimicry. Other gestures are apprehended by us from other people, and, therefore, change from culture to culture, and even from the district to the district. Therefore it is so important, in our opinion, communicating with the person, not only to tell with him on one verbal, for example English language, but also to know the nobility peculiar "a nonverbal slang" which, undoubtedly, will help mutual understanding of interlocutors.

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4/15/2014