

Nonverbal Communication Means in the Process of Teaching a Foreign Lanaguage (By the Example of the English and Tatar Linguo-Cultures)

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Abstract: This study considers the issues of the necessity of studying nonverbal communication at the Foreign language lessons on a par with the verbal one. As the example we have examined the two genetically unrelated linguo-cultures such as the English (American) and Tatar ones. This choice is not random as by comparing the language studied with the native one the first one is learnt much better. For illustration purposes, we have taken as the basis such bright nonverbal means as the meaning of a hand-shake, smile and arm swaying by greeting and good-bye. During the process of investigation and comparison of the above-mentioned means of non-verbal communication it was established that in contrast to the Tartars for the Englishmen (Americans), a smile is not only emotion of joy and recognition but, moreover, is kind of way of being, integral part of their culture, kind of slogan 'I'm fine'. For the Tartars a smile is nothing more than demonstration of joy or encouragement. In contrast to a smile, arm waves are popular both among the Englishmen and the Tartars (in recent years). Speaking of the meaning of a hand-shake for Englishmen (Americans) and Tartars, it shall be noted that if to the first ones this gesture does not bring special direct or implied sense then in the second case, on the contrary, both the age and social standing of the conversation partners are relevant.

Key words: Nonverbal communication, Foreign language, training method, English language, the Tatar language

INTRODUCTION

It is commonly known that a language is the main communication vehicle. While communicating with representatives of the own culture, we may understand each other without a word as we are representatives of the same linguo-culture with the common history, traditions and lifestyle. However, if the talkers are representatives of different ethnic-cultural communities they experience difficulties trying to understand each other as it does not suffice to know a Foreign language only. It is much more important to take into consideration the ethnic-linguo-culturological peculiarities of a communicant.

We believe that by teaching a Foreign language as method of communication, it is necessary to create the atmosphere of the so-called "real" communication, i.e., by the example of nonverbal communication means (smile, waves and hand-shakes). Thus, we may observe definite correlation between the intercultural communication and teaching a Foreign language (English), it is the language that acts as conductor between cognition of the culture of the language studies and complete mastering thereof.

Research objective: The objective of this research is comparison of the English and Tartar means of nonverbal communication during the process of teaching a Foreign language. As the results of our study showed, this method of teaching in a Foreign language may prepare the students for the situation of the 'real' communication with representatives of the English-speaking countries both in the professional sphere and in the everyday life.

MATERIALS AND METHODS

The society of the end of the 20th beginning of the 21st century becomes more and more open, significant enhancement of contacts (in particular within the student community in the recent years) with representatives of the other linguo-cultures is observed. In this connection, an increasing need to learn a Foreign language. As the result, the need for studying a Foreign language increases. At the same time, it does not suffice to study the language only, the teachers shall also pay special attention to the culture and traditions of this nation. As reasonably noted by Sysoyev (2001), "In order to use a Foreign language as communication vehicle it does not suffice to master the phonetic, lexical and grammar structure of this language.

In the conditions of the modern society study of a Foreign language proceeds in close connection with the world and culture of the nations, speaking these language' (Sysoyev, 2001). And it's not coincidentally. Since, upon arrival to another country and facing a completely different mentality knowledge of a language may appear to be insufficient for understanding of things happening around. Without having the simplest knowledge of the culture of the nation under consideration one may get into hot water easily. For the avoidance of misunderstanding between the communicants, in our opinion, mastering of the Foreign language culture suggests acquisition of knowledge of different spheres of life of the country which language is studied, raising the interested and tolerant attitude to the country and its population; development of the intercultural communication skills and formation of motivation towards further language acquisition.

It shall be noted that according to the psychologists, during the process of interaction between people from 60-80% of communication is realized by means of nonverbal vehicles and only 20-40% of information is conveyed with the use of verbal means, thus, the necessity of study of nonverbal communication means and teaching them becomes obvious. However, many Foreign language teachers ignore this fact while focusing their attention on the study of the lexical and linguistic structures of the language. We believe that the communication process is incomplete if we abstract from the nonverbal means whereas mastering the nonverbal communication means a teacher may use them for regulation of the students' work and thereby save time of the lesson, establish and maintain contact with the students, create a positive tonus of communication, affect the speech activity of students and thereby facilitate remembering of the speech material by them. The students' activity at the lesson is directly related to the motivation for study. As reasonably noted by Kuznetsov (2007), 'There is the only language on the earth that is available and clear to anyone, this is the body language we use every moment of our life'. These are the nonverbal communication means that come laden with emotional coloring. Without them, we could not understand what a conversation partner is feeling at the moment and they may often fulfill the main communication function as well. For example, a simple question: Have you cooked dinner? may be answered both as yes (no) and just by giving a nod or shaking one's head.

To most people nonverbal communication is the method of communication realized by means of nonverbal vehicles. This, however, does not adequately reflect the entire complexity of this phenomenon. As noted by Nepp (2007) in his studies 'some gestures feature linguistic

meaning, since by different kinds of aphasia along with the lost verbal skills a man loses gestures with the relevant linguistic functions. To the contrary, not all words we pronounce are definitely being the communication means let's consider, for example imitative word (buzzing, mumbling) or the speech not arranged in sentences that is observed in those suffering aphasia'. Thus, we may conclude that both verbal and nonverbal communication means are the integral part of the human speech. They supplement and sometimes even substitute each other.

By studying a Foreign language, we cannot leave the culture of this nation without attention. During the process of studying, the culture we should also study the specifics of their speech behavior since without knowing the culture and traditions one may get into hot water. For example, one would think which important meaning gestures may convey and which difficulties they may involve. However, there is a huge amount of gestures that cannot be understood without additional studying. Having arrived to a strange country and seen a well-known gesture as we may think, we interpret by force of habit according to our national-cultural tradition while it may feature a completely different meaning. Let's consider a gesture that is well-known in Russia, 'thumb up'. In our country, this sign means a praise whereas in Bangladesh, wish to flirt with a woman. It's not coincidentally as intercultural differences on the nonverbal level represent one of the issues the people studying a Foreign language face.

In our opinion, special attention shall be paid to the comparative study of a Foreign language (English) and native one, the Tartar as this method is the priority and topical trend in the modern methods of teaching languages.

The Professor Khisamova (2004) notes that the contrastive approach and consideration of knowledge of those studying the Tatar grammar, their linguistic experience, i.e., knowledge a teacher shall rely on by teaching a Foreign language enable better noting, characterizing and understanding the specific features of each of the languages compared as well as implementing the principle of consciousness due to which the Foreign language is more efficiently mastered by the Tatar-speaking audience.

Our experience shows that systematic use at the lessons of the Native language facts TV activates the thinking activity of students, incites them to independent observations and conclusions and promotes not only to intensification of the independent creative work but also features educational nature in terms of the growth of interest in the native language.

Besides, the interdisciplinary links shall lie at the heart of the language teaching methods as due to this approach a student may succeed in mastering all communication skills (speaking, reading, writing, listening). Only upon the use of all this forms as a whole students (in this case, the Tartars) will be able to draw up the overall picture of the language in general and learn to reproduce their thought in English.

It is commonly known that for deeper acquisition of the linguo-culture being studies the situation of the 'real' communication shall be created, namely, the games shall be used that will help the students to become engrossed in the life of the language speakers. In order to achieve more impressive results the learners shall not only speak the language being studies (English) correctly but also use the nonverbal means peculiar to the Englishmen (Americans).

RESULTS AND DISCUSSION

What is relevant to our study are the conclusions of researchers stating that knowledge and study of the nonverbal communication means is necessary primarily for the 'ability' to read the body language and to help a person to see other people through. Movement of eyes, eyebrows, lips, all of this contains either positive or negative information. For example, the American Psychologist P. Ekman believes that a smile is a much more complex phenomenon than is considered to be the case. He distinguished 18 types of different smiles most of them are fake ones. But how to distinguish which smile is sincere and which is not? I.N. Kuznetsov proposes to look at the upper part of the face. By a sincere smile the muscles are engaged that make the eyes blink with satisfaction.

It stands for reasons that we turned our close attention to the detailed description of a smile. It is the icon of foreigners (especially Americans). Moreover, smile is kind of cult for them. It is assumed that a smile is a natural expression of the face the absence of which may mean only that a person feels so badly that he cannot hide his emotions. However, this happens rather rarely as the Americans do not take it for important to reveal their true feelings to the partner if this is not the closet and dearest person. For this reason, the Americans are rather often considered to be insincere and double-faced (a smile stays on their faces even if conversation does not promise anything good).

As noted by many Russian psychologists, the smiling practice cannot assimilate in Russia. One may agree with this opinion but only partially. Many of those who leave abroad to study or earn money come back as completely different persons. The Western traditions are

assimilated and on return a rather difficult adaptation period comes, kind of getting used to the fact that people here are less open and joyful (this is especially common after coming back from America). The next example rather brightly illustrates the cultural distinctions of the Englishmen and Russians: "Alexander complained that in England he felt "like the village idiot" because in Russia if you smile all the time people think that you are mad. In fact, this is exactly what my husband's friends thought of me the first time I went to Russia because I smiled at everyone" (Oxenden, 2014).

Now, let's consider in details the role of a smile in the life of the Tartars. First of all, we'd like to note that both the speech and kinesic (external manifestation of human feelings and emotions) behavior of the young generation is characterized by the impact of the Western culture. At the same time, we'd like to know that some of traditions, though partially, have been preserved until now. For example, by the 20th century a young lady by meeting a young man covered her face with a handkerchief and depressed the eyes humbly. Let's provide an example from the famous Tatar novel 'Hyatt' by Amirkhan (1984): "Hyatt could not walk along this street freely; she had to hide her face from the frequently met Tartars (male). Fortunately, it was not difficult to Hyatt that used to it; at the sight of the Tartars her arm reached for the shawl to cover three-fourth of the face; she often did not even notice how her hand covered her face'.

It is clearly seen from the above-mentioned example that a girl could not fully show her face to a strange man. If she smiled then did it very humbly, with the eyes down and half of the face covered with a shawl, only the eyes could reveal the girl smiling.

As a rule, now a days girls do not hide their face when meeting strangers, moreover, under the influence of the Western culture many modern Tartar women may smile first.

By considering the brightest Western nonverbal communication means, along with a smile we'd also like to mention arm waving by greeting or saying goodbye. In contrast to a smile, this kind is a more popular communication vehicle. As is known, it can be of three kinds:

- Waving a hand at the head or waving the right hand above the head from side to side with the palm forward
- The right hand lifted to the head or above the head with the palm forward
- The right hand lifted at the head height with the palm forward at that the fingers make a wave-like motion being alternatively bent forwards

Let's consider the example: "Emile waves excitedly to Joe, who composes his face and gives her his most charming smile" (Green, 2002).

As can be seen from the example, a wave of the hand is supplemented by a smile which is mostly kind of a sign indicating the degree of familiarity. The American Psychologist Schefflen (1972) distinguishes the two stages of the greeting process (of Americans):

- Greeting usually starts from the distance between the communicants of about 12 feet (which, however, may be larger in desolate places). At that the typical behavior of an American at a far distance will be as follows: he waves his hand, turns and says: Hi, Al! Then those greeting meet halfway and offer hands
- The participants of the communication act come closer, exchange hand-shakes (if they are friends and acquainted). If they are folks or relatives that have not seen each other for long then they embrace. Some men and women kiss

Speaking of the Tartars, we'd like to note that this way of greeting is not common as it is not common to the Tartars to express their emotions in public (especially for men). As far back as in the 19th century the pedagogue, writer and philosopher R. Fakhretdin wrote in his instruction book that having met an acquainted in the street one cannot call him with a wave of the hand, one may attract his attention with nice voice only. In 2002, the book of instructions for children was published where the authors also emphasize that it is not nice and polite to wave hands.

In our opinion, the practice of hand-shaking in the linguo-cultures compared (the English and Tartar ones) is of interest. The Western-European courtesy rules allow handshaking with both hands in extraordinary cases only whereas according to the Tartar tradition to offer one hand only is considered as sign of disregard of the partner.

However, in the recent years as the result of the increased influence of the Western culture the Tartar youth started forgetting the own traditions and seeking to meet the European standards. They more and more often adopt both verbal and nonverbal communication means. This is why, more and more people use formerly unusual words and gestures. However, at the same we'd like to emphasize that notwithstanding all attempts of the modern Tartars to look like representatives of the Western culture they cannot change their mentality completely and original traditions will triumph sooner or later.

Thus, by standing the nonverbal communication means we may conclude that they contain not only the

psychological but the ethnic-linguo-culturological information as well. Only having studied this kind of communication we may find out about the representatives of one or another culture in details. And during the process of studying a Foreign language one shall remember that not one but two languages of communication are at teacher's disposal. Words, phrases, their combinations are relevant to the first, verbal, language and body movement, gestures, facial expression, especially that of the eyes, to the second one, i.e., nonverbal language.

CONCLUSION

Thus, the following conclusions may be drawn from the above-said: to the Englishmen (Americans) a smile is an indicator of success both in private life and in business while for the Tartars a smile is nothing more than expression of happiness or recognition. In contrast to a smile, waving with hands is popular both among the Englishmen and the Tartars (in the recent years). Hand-shaking is of no special meaning for the Englishmen (Americans); to the contrary for the Tartars both the age and social standing of communicants is of great importance.

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