

**Национальные особенности невербальных коммуникационных  
элементов казахского языка**

**National specific features of nonverbal communication elements of the  
Kazakh language**

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**Аннотация** В статье речь идет о том, что национальные невербальные элементы являются функциональными, но вспомогательными компонентами коммуникации, и в основном, активно выражает эмоцию и волю человека. А также параэлементы коммуникации активно участвуют не только в выявлении человеческих эмоций, но и в различных проявлениях оценки человека окружающему миру, конкретному предмету, и т.п. Оценка, эмоция относятся эмоционально-интеллектуальному акту сферы человеческого сознания и являются атрибутами человека. Любой человек, формирующийся как личность в конкретной социальной среде, усваивает характерные для этой среды способы жестикуляции и правила их применения и прочтения.

**Ключевые слова** антропологический подход, антропоцентризм, невербальные элементы коммуникации, мимика, жесты, параэлементы, коммуникация, вспомогательные компоненты коммуникативного акта, паралингвистика, речь, поза, такесика, проксемика и просодические средства.

**Summary** Article is devoted to the national nonverbal elements, which are considered to be functional, but with the help of auxiliary components of communication, and generally actively expresses emotion and will of the person. And also paraelements of communication actively participate not only in identification of human emotions, but also in various manifestations of an assessment of the person to world around, or a concrete subject, etc. The assessment, emotion belong to emotional intellectual act of the sphere of human consciousness and they are attributes of the person. Any person who is forming as personality in the concrete social environment, acquires characteristic for this environment, ways of gesticulations and rules of their application and reading.

**Keywords** anthropological approach, anthropocentrism, nonverbal elements of communication, mimicry, gestures, paraelements, communication, auxiliary components of the communicative act, paralinguistics, speech, pose, takesik, proksemic and prosodic means.

Nonverbal ways – ways of auxiliary character which in language communication are carried out along with words and are accepted by kommunikant. Their participation at the speech act has different character, they can be obligatory, their performance can be optional, only in these ways there can come understanding. Anyway, only with the participation of the mentioned ways in transfer and information exchange they become nonverbal. "Along with speech

perception communicators perceive a great range of information of nonverbal character and react to it, and it often happens behind of their consciousness, at irrational level of perception. Looking in a face of interlocutor speaker fixes and interprets the smallest changes in expression of eyes, movement of muscles of the person. It has no opportunity to stop process of communication and to comprehend all this at the level of consciousness. But there is no need for it, as nonverbal information anyway achieves the objectives. Speed of transfer of nonverbal messages is extremely high and is carried out at subconscious level that allows the person to perceive their infinite number", – the researcher Z.Temirgazina [1, p. 40] writes.

Noting importance of a mimicry and gestures for communication, the author gives more details: "In other words, person who is in the sphere of unfamiliar culture, besides knowledge of the dictionary and rules of grammar, needs to know behavior of speakers of this culture correctly and effectively in order to act in a foreign-language and foreign culture environment. And, according to E.M.Vereshchagina and V. G. Kostomarova, this task is comparable on importance to acquisition of foreign language" [1, p. 41]. This opinion shows the importance of a sign language and relevance of research of a mimicry and gestures, also estimates functions of nonverbal elements at communication. Points to their place in a life of people.

Really, the sign, the word, a sound in language – the special phenomenon because each of them has the signs peculiar only to them, but any of them can't deny each other. On function and value in oral and written languages and semantics they are different objects of research.

Supportive applications of the speech consist of several parts, a complex of signs, supportive sound applications, gestures, a mimicry and gestures. In this regard they are accepted and called paraelements, parameans, nonverbal ways, supportive applications of the speech. The area of research of all in total is called as paralinguistics and plays a part in competence of communication.

*Communicative competence* is formed gradually and grows stronger in process of human height as the personality. The person as the personality increases the communicative competence through development, possession, understanding and the correct use of not only verbal, but also nonverbal ways, because nonverbal ways are important at the language communication, in certain cases it is obligatory, even in any situations in the communicative ways, which apply and carry-out communication function.

The mimicry and the gestures referred by scientists in a row of elementary signs and recognized new step of semiotics, the phenomenon, standing separate research, they carry out an important role at language communication. Even since national traditions and rituals, position of a body or a pose, both gesture at dance, at the mimicry and gestures of the person are different, and they have different aspect values. By ability of information transfer, values and importance are classified differently.

The place of a mimicry and gestures from the semiotics point of view deserves the separate analysis. From the semiotics point of view the mimicry and gestures belong to difficult signs, their motivation of creation and a cultural semiotics origin aren't similar to other signs. And from the genetic site it is considered one of the semiotics, arisen historical processes of mankind, not born, but appearing then. To such semiotics belong: the mimicry, gestures, пантомимика, intonation, character, a manner to put on, etiquette, religion, art, ethnic (natural) languages [2, p.174]. The author of the mentioned work expresses the opinion on importance of a mimicry and gestures during ritual, dance and game of actors: "Gesticulation and a mimicry – these most close to the nature from semiotics of the person – are cornerstone of those physical movements and actions which make effective and figurative filling of such languages of mankind as ritual, dance, game of the actor. From the called phenomena the most ancient ritual, and the most ancient component in ritual is a physical movement sign" [2, p. 178].

Ritual consists of three components:

- ritual (symbolical) movements;
- mythological pictures;
- verbal formulas.

From them ritual movements are considered as the first of the first from the filogenesical point of view and treat semiotics process. We will pay attention to an assessment of a place of semiotics signs, including paraelements, by consideration concerning language: "According to the latest researches language of symbolical actions both in the history of the certain person, and in the history of mankind precedes verbal language and forms base for assimilation of the last" [3, p. 351].

Researchers of archaic cultures give the facts about great role of ancient nonverbal elements or the rituals which aren't subject to interpretation by words in ancient history of mankind. Nonverbal rituals interpreted by words in comparison with the first were the second level and in development of history of mankind they couldn't turn in obligatory on nature of applicability therefore symbolical character was prevailed at them. "Due to the question of relative chronology of symbolical movement and a verbal component of ritual the etymology of word an oath is indicative. The modern consciousness perceives an oath first of all as verbal ritual act. However judging by etymology, originally the base of an oath was not the word, but gesture", - N. B. Mechkovskaya writes [2, p.179]. If to conduct special researches on etymology of similar words in Turkic languages, it was possible to draw the same conclusions on Turkic languages because there are many similarity of the general moments in history of mankind, general situations and certain stages of development. Thus won't be superfluous to remind that there exist semantic similarities of proverbs and sayings, the philosophical conclusions which are considered as achievement of human reason in spite of the fact that they appear in different corners of our planet.

Feature of customs, character and outlook is learned through traditions and the ceremonies peculiar to only one nation. In works, artworks covering tra-

ditions and customs of the Kazakh people, nonverbal ways in which traditional actions and ceremonies are clearly expressed and described, for example:

*сарқыт беру* – to give gifts from a holiday table, *босағасына мал (аң) байлау* – to tie cattle to a yurt threshold, *күйеуге (жездеге) төс беру* – to serve brisket to the son-in-law, *ақ байлау* – to tie white to something, *төрге шығару* - to put or carry out on a place of honor, *босағадан ұзатпау* – to put or not to give to pass to a place of honor, to hold at a threshold, *отырған орнынан тұрып, ілтипат көрсету* – to show respect by rising, *баланың бетіне күйе жағу* (көз тимесін деген ырым) – to spread a child's face with soot, in order not to maleficate, *малды теппеу* – not to kick cattle with a foot, *сүтті (сүті бар ыдыстың жуындысын) аяқ басатын жерге төкпеу* – not to pour out milk on a crowded place, *босағаны кермеу* - not to stand having leaned on door slip-ups, *қамшыны алдына тастау* (сөз сұрау кезінде)- to throw ash before someone (to elicit the word), *жағасын ұстау (қорқынышты сезім әсерінен жасалатын ишарат я болмаса таңқалуды білдіреді)* – to grab a collar, *төс түйістіріп, құшақтасу - бітімге, келісімге келу* (Екі жақтың игі жақсылары бітім болғанына қуанысып, *төс түйістіріп құшақтасты* [Ә.Кекілбаев. Үркер, p. 283] – to embrace adjoining a breast, *құранға қол апару //тигізу – ант беру – дать клятву держа Коран на руках, сөзінің, ісінің адалдығына құранды қуағе тарту* (Ханнан кейін *Құранға* Бөкенбай батыр *қол апарды*) [In the same place, 349 p.] – to show the Koran as proof of honesty, in truthfulness of the told word and etc.

It is possible to refer the gestures used for expression of completion of tea drinking to gestures which are often applied in a life and received national character:

Әбілқайырдың бетіне өң жүгіріп, көз алдының да әлгі бір қабарыңқы кіреуекі тарап, *кесесін төңкерді* [In the same place, 7 p.]. *to turn a cup – кесесін төңкеру.*

Мәті кесенің аузын алақанымен қағып шай ішіп болғанын білдірді [In the same place, 47 p.] Алақанмен қағу – several times to adjoin a palm of drinking bowl top.

Әбілқайыр кесесін сарқып, бетін алақанымен басты [там же, p.51]; Кесенің бетін алақанмен басу - to cover drinking bowl top with a palm.

Шал сөзін үзіп, кесесін төңкерді [там же, стр.54]. In the given examples gestures *кесесін төңкерді* – to turn a drinking bowl, *кесенің аузын алақанымен қақты*, *бетін алақанымен басты*, *кесесін төңкерді* designate that the person got drunk to tea and satisfied thirst.

There are following types of gestures with national character which are carried out at a greeting:

Табалдырықтан аттай сала қамшысы салаңдаған оң қолын омырауына апарып, тағзым етті [In the same place, 7 p.] This gesture belongs to complex component, complex gestures because some actions are carried out at once. The key information transferred this gesture – the address with a greeting, worship of the simple people to the khan, sitting in a place of honor. This gesture except a greeting also designates submission, obedience.

It is possible to give the following examples to types of the gestures connected with a greeting and worship. Their verbalization isn't similar at each other. Distinction not only in the verbalization version, but also in values transmitted by them. For example:

1.Үйдің оң жағына шығып, қарап тұрған әйел қарсы жүруге қаймығып, анадайдан *тізе бүгін, сәлем етті* [In the same place, 24 p.]. *Тізе бүгін, сәлем етті* - squatting on knees he makes a greeting.

2.Ортадағы сары ала шатырға жеткен соң бәрін шыр айнала қоршап тұрып ап *мінажат қылды*. 3.*Иіліп-бүгіліп бастарын үш рет жерге тигізіп тағзым етіп, орындарына кеп отырды* [In the same place, 144 p.]

In the second example the gesture which is carried out at the address to god is shown, when reading a prayer (мінажат қылды). Touching with head to

sadz three times and when reading a prayer differs on sense from the address with a prayer to god which means worship to god. They – different both in a form, and on sense.

The ethnographer S. Kenzheakhmetuli expresses his opinion about national nature of gestures: "In traditions and customs of the native people created in the ancient time we can see a lot of psychological actions and noteworthy. Among them there are containing the certain sense, interesting and terrible concepts in which the feeling of sense, moods, actions transferred by a mimicry, gestures and which precisely represent them. They are called traditional gestures. Our people were able to express accurately the thoughts and opinions and to make affairs not only with actions, force or the speech, but also with a silence – a facial expression, gestures" [4, 25].

There are the types of gestures similar to occasional words. As an example it is possible to provide gesture (*Мұрнының ұшына күлкі ойнаса*) in A.Kekilbayev's novel "Urker" «*Мұрнының ұшына күлкі ойнаса, Бөкенбайдың көңіліне онша жаға қоймайтын сөз айтылып жатқаны*» (118 p.) - (a literal translation: *мұрнының ұшына күлкі ойнаса* - laughter on a nose tip). It is possible to note that it is very seldom used gesture or the gesture met only in work of A.Kekilbayev.

Smile expressed by a human mimicry, *laughter*, or *sadness* from the cultural point of view are conditional. In this case gestures turn into means of expression of positive and negative feelings, emotions and are considered as their stereotypes. The general for all mankind laughter at pleasure also cry at grief – the typical phenomena on semiotics. The happiness and pleasure, satisfaction and excitement, feelings of gratitude and grief are shown through laughter and cry. Even their values on situations are different.

Types of a mimicry and gestures – sign units, their values change on communicative circumstances.

At expression of gesture of confusion and recognition of fault similarities between prosodic and kinesic ways sometimes are observed: Ball *Бала төмен қарады* . Төмен қарады – bashfully looked down.

Fault recognition, feeling of confusion are also transferred in other kinesic ways. For example, *Қабай мойны салбырап, атын жетектеген күйі күймемен қатарласа жүрді* [In the same place, 36 p.]. *Мойны салбырау* – to hang the head.

Prosodic ways or means which are formed by means of a sound at communication in the Kazakh language, can be divided into groups:

a) way of voting with the purpose to turn attention of people:

*Әз ханым болмашы жөткірініп, сәл-пәл қозғалақтады*. The *expectoration* (жөткіріну) is carried out by voting, but it is not cough, i.e. the person wants to tell something or in the Kazakh traditions dear person can clear the throat to call for silence, thereby hinting at providing the word. In such cases the gathered calmed down and paid all attention to the coughed up. As a rule, such behavior was permitted by the respected, esteemed people to old men, the mighty of this world or speakers.

b) prosodic way in value of intention, a request to allow to enter the house. For example, in page 6 of the novel "Urker" (A.Kekilbayev) which opens destiny of the people during Hang Tauke's board, then Hang Abulhair, action of the khan, communication of Kazakhs with джунгарами and oirat, the reasons of accession to Russia, there is the offer "Оң жаққа келіп тамағын кенеді". Gesture – a *tussiculation*. In Kazakh traditions quest doesn't embarrass house, having waited at a door, expresses the intention to enter the house, thus. *Tussiculation* – the paraway carrying out full communication function and transferring information.

Offers with this gesture are given in several places "хан тамағын кенеді" (p. 26), "манадан бері сөзге араласпаған Сары тамағын кенеді" [p. 152], "Батыр тамағын кенеді" [p. 293], "Тевкелев тағы да тамағын кенеді" (p. 336), "Таймас келіп тамағын кенеп қойды" [p. 355], "Бір уақытта әл-

декімнің қасына кеп үсті-үстіне *тамақ кенегенінен* оянып кетті" [р. 324]. It is possible to determine the concrete value of sentences with the help of previous or subsequent followed phrases.

Introduction of a mimicry and gestures in speech structure for specification of a certain value without participation of a voice and specification of value of a mimicry and gestures by words of the author is carried out by each author differently. We will give examples from the novel "Urker":

Хан қабағын шытынды [р. 7]. Gesture in this sentence - *қабағын шытынды* – *to frown*. The reasons of this gesture can't be learned from this sentence. But in national consciousness of Kazakh formed the stereotype that if the person takes offense is, isn't happy or suffers, he frowns. However there is also a deviation from a stereotype, we can see it having read the following: *Хан қабағын шытынды. Онысы «әңгімесін бұзбай тыныш отыр!» дегені болса керек (a hint on silence observance)*. So the author by the own words explains both the reason, and value of gesture.

Thus, designation, definition of a place and studying in language communication of system of nonverbal ways in which national specifics with prevailing national semantics flush with national and cultural, oreolny words, phrases, ordering, specification of ways of transfer by verbal ways (definition of lexical and grammatical ways), determination of features at the translation, to describe homonymic, synonymic, polysemic, antonymic characters, i.e. stylish colourings, also creation of full lexicographic characteristic – an actual problem of researchers of Kazakh language and in the traditional direction, and in the new anthropocentric direction.

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## **Традиции и инновации обучения культуре речевого общения**

### **в профессиональном образовании**

## **Traditions and innovations in teaching culture of verbal communication in professional education**

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**Аннотация** Статья рассматривает проблему коммуникативной подготовки студентов в образовательном процессе высшей школы. Автором предлагается инновационная система обучения культуре речевого общения, обеспечивающая коммуникативную подготовку студентов в контексте их личностного и профессионального развития. Опора на ценностную систему ориентиров (цель, знания, принципы, опыт, стимулы) выступает необходимым условием совершенствования качества речевого общения и отношений, что подтверждено результатами опытно-экспериментальной работы.

**Ключевые слова** коммуникативная подготовка; речевое общение; субъектно-ориентационная система обучения; субъектно-ориентационная технология; ориентиры.

**Summary** The article touches upon the problem of communicative training within the educational process of higher educational institutions. The author suggests the innovation system of teaching verbal communication culture, ensuring communicative training of students in the context of their personal and professional development. The value system of reference points (goal, knowledge, principles, experience, stimuli) is an essential condition for mastering the quality of verbal communication and relations which is proved by the results of experimental teaching.

**Key words** communicative training; verbal communication, personally oriented system of teaching, subjective-oriented technology, reference points.

Teaching culture of verbal communication in the educational process of higher educational institutions seems particularly important due to the current tendency of states interaction on various levels, complication of socio-cultural