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## FORMING A CULTURE OF NONVERBAL COMMUNICATION OF FOREIGN STUDENTS IN CROSS-CULTURAL LEARNING

*The features of shaping the culture of nonverbal communication of foreign students in the process of cross-cultural learning are considered. A significant obstacle in establishing mutual understanding between a foreign student and representatives of the host society is ignorance of nonverbal communication, which causes more problems than the verbal one. In intercultural learning, the issue of non-linguistic communication deserves special attention because it is impossible to know a foreign language well without its nonverbal code. Incorporating nonverbal tools of communication in the learning process contributes to overcoming cultural boundaries and successful adaptation of the individual in a foreign environment. The relevance of the research stems from the fact that enriching the content of higher professional education of foreigners with this component increases the social significance of their overall culture, the culture of interaction of an educational migrant as an integrative-personal system. Wordless communication as an interdisciplinary category is considered by domestic and foreign researchers. Not all aspects of non-verbal communicative culture formation of foreign youth are covered. It was found that the culture of nonverbal communication as a holistic category of individual behavioral manifestations and systemic formation of personality in a set of forms, methods and results of human activity, is formed in a particular open society, social institution reflects value orientations and performs a number of functions. Therefore, historical, cultural, anthropological preconditions act as objective and subjective factors for further development of cultural resources of non-linguistic communication of foreign student youth in the educational space. The culture of communication without words has been determined to depend on the specificity of systems of reflection of nonverbal behavior and sensory channels of perception. Structures, mechanisms, principles of the nationally specific component of the culture of nonverbal communication are analyzed. It is summarized that the quality and effectiveness of intercultural education of foreign youth will be improved through the consistently built in the educational process system of formation of students' culture of communication in the unity of its verbal and nonverbal aspects.*

**Key words:** cross-cultural learning, foreign students, culture, nonverbal communication.

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## ФОРМУВАННЯ КУЛЬТУРИ НЕВЕРБАЛЬНОГО СПІЛКУВАННЯ ІНОЗЕМНИХ СТУДЕНТІВ У МІЖКУЛЬТУРНОМУ НАВЧАННІ

*Спираючись на дослідження науковців, розглянуто особливості формування культури невербальної комунікації освітніх мігрантів у процесі міжкультурного навчання. Зазначено, що іноземні громадяни під час крос-культурної взаємодії зазнають складнощів саме у невербальній стороні спілкування. Встановлено, що іноземні студенти як особистості, котрі сформовані та зафіксовані рідною лінгвокультурою, вже мають немовленнєву модель поведінки в умовах життя на батьківщині. Тому подальший розвиток ресурсів невербального спілкування іноземців як компонент загальної культури в міжкультурній освіті виконує важливі функції та має протікати за допомогою ціннісно-семантичних та соціально-педагогічних і системно-утворювальних механізмів у відкритому суспільстві, що дозволяє цілеспрямовано використовувати комунікативні невербальні засоби для необхідної ефективної взаємодії суб'єктів у різноманітних обставинах контактування. Розвідка характерних рис процесу формування культури немовної взаємодії засвідчила, що невербальна комунікативна культура іноземної молоді може бути представлена: культурою сприйняття, культурою спілкування, культурою поводження, культурою спостереження та самодослідження, культурою взаємодії, близької та емоційної, оскільки немовні інструменти несуть індивідуальну, соціальну і національну інформацію. Визначено, що формувати потрібні знання про невербальний національно-специфічний компонент спілкування слід відповідно до таких принципів: культурної орієнтації; функціональності; мовленнєвого етикету; статусу партнерів зі спілкування. Невербальні канали міжкультурної комунікації допоможуть усунути типові помилки та недомовки, врахувати особливості*

*національного характеру під час виховання нелінгвістичної культури. Таким чином, проаналізована своєрідність невербальної комунікативної культури в іншокультурному освітньому просторі дозволить іноземному студенту опанувати різноманітні соціальні відносини, підвищити соціальну значущість своєї загальної культури, особистісну культуру іншомовного спілкування.*

**Ключові слова:** міжкультурне навчання, іноземні студенти, культура, невербальне спілкування.

**Problem statement.** Many countries are involved in the practice of intercultural communication, interaction, striving for a special position in the world community in the current economic, political and educational context of globalization. A focus on internationalization is becoming an important strategic objective for many universities. A focus on internationalization is becoming an important strategic goal for many universities. Student exchange programmes are increasingly in demand. The number of young people wishing to be educated in another country is growing. The flow of educational migrants is rising. This demonstrates an appeal and competitiveness of the country's system of education. Foreigners' influx helps to create a positive image of the host country. The criterion for evaluating the university's performance is an increase in the number of international students admitted to various academic programs. Educational migration expands international contacts, creating opportunities for the formation and understanding of different national communities.

Cross-cultural communication is extremely complex. Modern man experiences certain difficulties in communication, which are due not so much to language problems as to differences in cultures, different norms of behavior, views of the world and other people.

Intercultural communication includes not only discrepancies in two different languages, but also cultural incompatibilities in the use of one language.

Students, as a special group, have their own peculiarities. The period of receiving a foreign language education, according to I. Zimnaya, is characterized by intense cognitive motivation, active consumption of culture, high social and communicative activity, a harmonious combination of intellectual and social maturity. At the same time at student age the level of culture of educational activity increases, promoting expansion of awareness, aspiration to creative assimilation of scientific knowledge, formation of practice-oriented abilities and skills, growth of independence, initiative, social activity, personality development (Zimnaya, 2000: 183–184). Faced with complex social relationships that require a variety of communications, a foreigner needs to master a system of rights, responsibilities, and social norms. Integration into the world of the target language is only possible when you simultaneously learn the language and culture of its speakers. In addition to the difficul-

ties, often painful adaptation that students encounter in a foreign country, they also have collision difficulty from encountering the various cultures and mentalities of their classmates.

Language is not the sole means of communicating. A wordless sign system can be used to convey information. A serious obstacle to establishing mutual understanding between an international student and representatives of the host society is ignorance of specifically the nonverbal side, which causes more problems than the verbal. As a result, student's inability to decode non-language code does not contribute to adequate understanding of the interlocutor. The appropriateness of the nonverbal information used for the purpose and content of the verbal information conveyed is an important element of communicative culture. The increasing social value of general culture, individual culture of communication, especially the speech component, makes the content of higher vocational education for foreigners with this component relevant.

**Research analysis.** Non-linguistic communication as a sociocultural phenomenon is viewed from historical, philosophical, anthropological, cultural and sociological viewpoints by various scientists. The originality of perceiving and interpreting nonverbal information in pedagogical communication is analyzed by M. Bityanova, A. Leontiev, V. Mironenko, L. Mitina, E. Petrova, G. Tsukerman, etc. V. Labunskaya's works are a particular interest exploring issues of psychology of expressive behavior are solved. V. Kostomarov, A. Pease, Y. Kristeva and others have studied nonverbal means and wordless communication. The papers also include studies of the national and cultural characteristics of nonverbal communication (M. Grigoriev, S. Grigorieva, G. Kreidlin, O. Leontovich, V. Oshchepkova, Y. Prokhorov, I. Sternin, etc.) and sociocultural aspects of nonverbal communication (S. Alferieva, O. Brodetsky, O. Lozova, V. Smorchkova, Y. Sumin, L. Yurkin, etc.). It should also be noted that the recognition of the nonverbal sign system as such requires taking into account its place not only in the communicative act, but also in the list of means that support this act. The necessity of taking into account the means of communication has been developed in the theory and practice of foreign language training (I. Bim, V. Wagner, V. Kostomarov, V. Molchanovsky, S. Khavronina, E. Passov,

A. Shchukin). Researches by philosophers, historians, sociologists, cultural scientists and linguists have confirmed the fact that the nonverbal language is a complex sociocultural event. However, many issues have not yet received an unambiguous interpretation in domestic humanities' science. Existing programs on a language as foreign do not include the concept of foreign nonverbal means in their content and do not fully correlate with the social order, in terms of with objective learning objectives. Not all aspects of forming the culture of non-linguistic communication of educational migrants have been covered.

**The aim of the article** is to consider the specificity of nonverbal communicative culture as a multifaceted system that contributes to the process of formation of the general culture of a foreign citizen as a member of the student body in a foreign language educational setting.

**Presenting main material.** Nonverbal communicative tools are interdisciplinary in character, serve as an object of study for a multiplicity of sciences (psychology, ethnography, sociology, pedagogy, psycholinguistics, physiognomy, etc.) and are reviewed by representatives of different disciplines within the framework of their target orientation. Most scholars believe that nonverbal elements are a deterministic system with stereotyped actions normalized by the rules of social behavior

Representatives of diverse cultures use nonverbal behaviors to communicate with others within their cultural behavioral boundaries. Each culture builds and shapes from its nonverbal behavior a specific nonverbal code common to speakers of one culture. E. Vereshchagin and V. Kostomarov distinguishes two nonverbal languages, where the first nonverbal language is somatic, the second is a sensory reflection of behavior (Vereshchagin, Kostomarov, 1981: 41). The formation of wordless communication skills is subordinate to the general aim of a foreign language studying – the acquisition of culture.

Behavioral social norms together are the controlling, regulating components of the overall cultural system and assess social relations. Social regulators are ethnically specific ideals, moral values and guidelines, customs, traditions, etc. Social norms facilitate interaction between members of a linguistic and cultural community and coordinate and regulate complex social relations and relationships.

Foreign students who come to study at Ukrainian universities are rather mature individuals, formed under the influence of various factors and socialized to the living conditions in their country. They have certain life guidelines and values, worldview, formed as a result of mastering the culture of the native coun-

try, mastering national traditions, customs, and norms of behavior. They already have in mind a set of ethnic cultural ideas recorded in the native language.

Culture is a particular characteristic of society and is defined by an individual's attitude to the environment. Everyone represents their own culture and individual subculture: in the family, from interlocutors and professionals, trying to be part of a certain group. The development of a nonverbal communication culture, an individual and unique set of wordless signs that make up a nonverbal behavioral repertoire, occurs throughout life. The culture of nonverbal communication as an individual is enriched not only by the personal (circle of communication, basic emotional situations, influence of social institutions), but also by sociocultural content (intracultural, cross-cultural relations and meanings). The nonverbal phenomena involved in communication are inextricably linked to a person's general behavior pattern.

A review of research has demonstrated that a culture of communication without words is an important part of their overall personality culture: 1) as an integrating multi-level and multifunctional category, it reflects value interactions, but with personal behavioral manifestations of the subjects of communication; 2) as a systemic-personal formation, it is defined by the level of development of internal resources (cognitive, affective, creative, active) and allows the purposeful use of the wordless code necessary to implement effective interaction of subjects in various situations. At the same time, it has a complex structure and includes individual, generic and structural components. 3) as a set of forms, methods and results of human activity and communication is formed in a particular open society, a social institution, and performs a number of functions. Therefore, for the further development of resources for the culture nonverbal interaction of foreigners in the educational space, the basic prerequisites are historical, cultural and anthropological.

V. Labunskaya thinks that nonverbal communication represents a type of communication characterized by nonverbal behavior, nonverbal communication as the main means of transmitting information, organizing interaction, forming an image and concept of a partner, influencing another person (Labunskaya, 1999: 21). The content of such interaction includes information exchange, interpersonal cognition, organization and regulation of relations between the subjects. Consequently, the attitudes of foreign youth to the new cross-cultural environment are manifested on the emotional and behavioral levels. Paralinguistic components of communication inherent in human nature, accompany verbal communication. These are

often express affective information in the absence of speech. In fact, there is a wide range of individual manifestations in each individual's mind, characterized by personal patterns of communicative behavior in different sociocultural communities.

As a personality formation, each of these cultures is characterized by the level of development of foreign students' ability to understand, interpret; the degree of perception and use of non-speech tools; the quality, the systematic of foreign language learning. Since non-linguistic means carry individual, social and national information, nonverbal communication culture of foreigner may be represented by: culture of perception, communicative culture, behavioral culture, culture of observation, self-observation, closely related and emotional. The formation process itself should take place through value-meaningful, socio-pedagogical and system-forming mechanisms.

The socio-pedagogical mechanism helps to reveal the culture of wordless communication as a means of social adaptation of the student, socialization success not only in an educational setting of the university, but also in an open sociocultural space, in accordance with students' expectations and preferences.

The system-forming mechanism for building a culture of nonverbal communication organizes the complex interaction between humans and nonverbal means as a holistic process.

The culture of nonverbal communication of educational migrant as a component of general culture performs essential functions: educational, adaptive, sociopsychological, regulatory, personal-developmental, informative and cognitive.

The adaptive function facilitates students' positive orientation and socialization in the institution and in the outside world by constantly influencing them through various stimuli, predominantly nonverbal.

The socio-psychological function creates psychologically favorable conditions for students' adaptation in the communicative environment. In the educational process, mastering this culture becomes a way for students to prevent manipulative influences in society.

The educational function helps a person to become a member of a foreign cultural society, to study the language, to acquire knowledge, to learn the symbols, values, norms, customs, traditions of the host country and own social group. Regulatory and personality-developmental functions facilitate the self-identification of foreigners among young people, provide opportunities for self-disclosure in the learning environment and open society, remaining societally effective and appealing at the same time. These functions shape and regulate behavior. Informative and cognitive

function is linked to students' assimilation and correcting of sociocultural values in the process of international education and self-realization as creativity, an individual uniqueness in the space of intercultural social interaction.

There are a number of features of wordless communication, like: 1) situational dependence, as the state of all participants in communication can only be understood face-to-face and in real time; 2) spontaneity and immediacy in determining the intentions of the interlocutor; 3) the possibility of learning and practicing nonverbal ways of communication only in natural conditions through observation, imitation or copying; 4) innate or acquired quality as a source of nonverbal skills.

The necessary knowledge of the speechless, nationally specific aspect of communication should be shaped by the following principles: culture orientation; functionality; speech etiquette; status of communicating partners. In this regard, the principle of cultural orientation is employed as a differential mechanism to highlight nonverbal tools of communicating with relevance in terms of methodology of learning a foreign language. The principle of functionality means that the object of forming must not be the nonverbal tools themselves, but the functions they perform. The basis must be the functioning of these means in real communicative acts. For instance, emoticons, smiles and stickers have informative, phatic and emotive functions as wordless means of influence. They can evoke positively or negatively emotions in the interlocutor and produce an impression, consciously or unconsciously.

It should also be kept in mind that the dual (biological and social) nature of nonverbal communication explains the problem of universalism. Different peoples have similarities and differences in the non-linguistic components of communication. G. Kreidlin distinguishes four types of deviations from the correct understanding of the kinetic text during the transition from one culture to another: 1) completely wrong interpretation; 2) partially wrong interpretation; 3) incomplete interpretation; 4) over-interpretation (Kreidlin, 2002: 131). The wrong interpretation of one culture's nonverbal message by another can lead to misunderstandings, undesirable conflicts and mishaps.

An accurate understanding of the meaning of wordless messages is also necessary because individual nonverbal cues found in different cultures, although not identical in meaning, may have semantically similar interpretations. And identical forms of nonverbal behavior allow different people to interpret very distant concepts. An accurate understanding of the meaning of wordless messages is also necessary

because individual nonverbal cues found in different cultures, although not identical in meaning, may have semantically similar interpretations. Consequently, the correct interpreting of speechless signals meaning is also relevant because individual nonverbal tools found in various cultures although not identical in meaning may have semantically similar interpretations and identification of nonverbal behavior allows very differing people to interpret very distant concepts so problems of translatability and universalism are closely related to the interpretation of nonverbal information by speakers of one culture by speakers of another culture (Kreidlin, 2002: 132).

Proper decoding of wordless means of communication between members of various linguistic cultures can only occur on the foundation of knowledge of similarities and differences in nonverbal systems existing in two contact cultures. In cross-cultural communication, the interpreting of the same nonverbal meaning is reliant upon the level of speech competence of the interlocutors, their experience, age, gender, ethnicity and social group.

Experience over the years has shown that universal nonverbal instruments can form the basis of intercultural dialogue. They should have an identical physical nature of production, be interpreted adequately by representatives of different sociocultural communities, coincide in meaning and manner and not require additional explanations. There are universal types of mimicry and body movements, sound, visual messages and common types of nonverbal behavior for many cultures. The group of nonverbal universalism includes those that convey information about emotions, size and shape of an object. This is what is known as nonverbal homonymy. It means that the meanings and ways of representing nonverbal messages in the mother tongue and the learning language coincide. They are understood receptively and do not require additional interpretations.

Communication is inconceivable without adhering to the principles of morals and courtesy, which constitute the foundation of a tolerant relationship to the other person and promote the development of empathy. Verbal formulas of etiquette have traditionally been studied, while nonverbal manifestations of etiquette have received little attention. In the process of communication, nonverbal mode frequently escort or supersede the etiquette formulas of verbal conduct. At the same time, etiquette has the largest number of culturally determined non-linguistic signals. Nonverbal etiquette is a sociocultural system consisting of wordless etiquette tools and rules that model the communicative behavior of a national community. Particular attention should be paid to factors and conditions that

facilitate the adequate decoding and reproduction of nonverbal sociocultural information, such as the speechless symbols of greeting or farewell, attention, prohibition or permission, consent or refusal. During communication, speechless means often accompany or replace etiquette formulas of verbal behavior. Etiquette as a system of communicative stereotypes for establishing, maintaining and opening the contact of communication, is implemented in contact direct communication, which is saturated with nonverbal components and means (Formanovskaya, Tretyakova, 2010: 4). As the rules of etiquette encompass all spheres of interaction, learning nonverbal etiquette of a country with a differing sociocultural reality should become an essential ingredient of the methodology of teaching foreign languages and developing a culture of communication.

The choice of appropriate nonverbal units takes into account the etiquette rules of the communication situation, age, degree of familiarity, hierarchy of the relationship between addressee and recipient, etc. If an act of communication takes place, the partners interact almost simultaneously. This synchronicity manifests itself through body movements and contextual behavior. Accordingly, ignoring, not knowing or misinterpreting national rules of nonverbal etiquette can lead to misunderstandings, mishaps and, often, culture shock.

Incorporating nonverbal means of every day and etiquette communication into the educational process helps to eliminate typical mistakes and misunderstandings with the national character in the formation of nonverbal culture of foreign youth.

**Conclusions.** The quality and effectiveness of modern intercultural professional education of foreign youth in accordance with social requirements will be significantly improved through consistently built in the educational process system of formation of students communication culture in the unity of its verbal and nonverbal components, turning spontaneous application of wordless means of communication into the level of awareness and compliance with sociocultural norms and requirements. This will help to expand the cognitive base of students, facilitate the correlation of the acquired knowledge in the field of non-verbalism with their experience of nonverbal communication in the society with different representatives of cultures.

Thus, reliance on regularities, factors, mechanisms, principles allows not only to analyze the culture of nonverbal communication as a multidimensional system formation, define the structure and content, but also to emphasize the intercultural, socio-pedagogical and psychological value of nonverbal communication

culture for student youth, the importance of its comprehension and assimilation, to present the course of its formation in the educational course of university. The inclusion of nonverbal units and their nominations in the foreign language curriculum should be a prerequisite for the development of general culture and intercultural competence of educational migrants.

Afterwards the results of the study of nonverbal pedagogical communication in the process of intercultural contact can be applied for the development of methodology a provision, technology and prognostic model of nonverbal communicative culture formation in the educational practice of foreigners the host country language teaching.

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