

Non-Verbal Signs and Secret Communication as Universal Signs of Intercultural Communication

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Abstract

The article is devoted to the study of the national cognitive nature, the hidden essence of non-verbal techniques. The main purpose of the study is to prove that nonverbal signs are used to convey a confidential message to show that in international communication there is a change in the semantics of nonverbal actions depending on the culture and individual knowledge of each nation.

Methods: In human life, in parallel with verbal communication, an experiment was conducted on nonverbal techniques, sometimes used in pure form to convey a secret and hidden message. The article presents an analysis based on a statistical method compared with some kinemes used in a common language.

In the studies on non-verbal techniques, it is noted that they perform a crucial function in the relations between people. In this article, in the course of analyzing the nature of nonverbal techniques, we characterized some kinemes used depending on the worldview of the Kazakh people and concluded that their background is directly related to the mystery.

Application of the study: The results, the materials, and the conclusions of the work can be used in the history of language, sociolinguistics, and paralinguistic studies, and allow researchers of gesture semantics to explore nonverbal techniques from a new perspective.

Scientists-linguists, psychologists have created many works related to the definition of human nature, character, and the place of nonverbal techniques in the speech act. However, it was not said that auxiliary means located outside the language will be used to transmit confidential, non-public information. In this work, we stopped at the place of nonverbal methods of transmitting confidential, hidden information and analyzed the functions in a confidential communication.

Keywords: nonverbal communication, communication, cognition, secret communication, kineme.

Introduction

Although it is known in linguistics that thought is transmitted through language to the world, extra-linguistic signs also play an important role in the communicative act. Emphasizing the importance of nonverbal techniques in society, in human life, G. E. Kreydlin showed that the speech act says a lot about the position of communicants, body gestures, behavior culture, voice tempo fluctuations, and analyzed the features of their type (G. E. Kreydlin, 2013). V. V. Ivanov, investigating the origin of facial expressions from a biological point of view, points out that an emotion that goes beyond superstition, along with an important communicative signal, has a socially significant meaning

(Ivanov, 2009). Despite the sadness, sorrow, joy, what is happening in our inner world, expressed not by words but in the active movements of facial muscles, altered breathing. Ch Bell says that to determine the transfer of emotions we need to deeply study the anatomy of the face and respiratory tract, emphasizing the uniqueness of place and non-verbal techniques in the speech process (Ch Bell, 1844). Some scientists point out that nonverbal techniques complement and concretize thought, spending when communicating in parallel with verbal (Kreydlin, 1984; Mukhanov, 1989). Researchers have proved that nonverbal techniques convey real, systemic information in contrast to verbal communication if the observer is attentive (Vryganova, 2010). In subsequent studies, it was proved that people can express information, emotions, views, regardless of nationality, religion, gender, using non-verbal communication (Sumeisey V.S., Rangkuti R., Ganie R.). However, nonverbal techniques associated with the worldview of each nation do not always coincide.

The experimental study of this phenomenon in foreign science originates in the works of R. Birdwistel (1964), R. Posner (1929). In the following years, there was a great interest in nonverbal techniques on the part of linguists, psychologists, and new methods appeared in the study of this phenomenon (Stickley, 2011). In Kazakh linguistics, the first thoughts associated with this type of communication can be found in the work of the corresponding scientist Kh. Zhubanov. The scientist notes that the main point is that speech is supplemented by gestures and can be understood even when they did not know the language, or when they did not have a language at all (Zhubanov, 1999). Nonverbal techniques are used along with verbal ones, complement the thought, reflect the emotions of the speaker, his attitude to what is happening. Nonverbal techniques that occur in a speech act are most often used automatically, outside the will of a person. Sometimes, the speaker himself/herself remains unnoticed since, in the process of speech, a person falls into various states, sometimes succumbs to emotions, worries, and becomes nervous. According to these sensations, you can see that various gestures appear in the external image of a person. In previously published works, scientists have proved that nonverbal techniques occur automatically (Morozov, 2005). For the correct perception of the meaning of kinematics used in speech and exchange of opinions in modern conditions, when the connection between states is strengthened, it is necessary to know their specifics on a national basis, since in international communication, along with language, mastering non-verbal techniques facilitates the process of exchanging opinions, communication. G. V. Kolshansky notes that the gestures found in each nation are explained by their separate meanings, proving by concrete examples that the Russian people "nod their heads-a sign of approval, and the Bulgarian nation-a sign of disagreement" (Kolshansky, 2010). When communicating with representatives of different nationalities, cultures, traditions, their mentality should know non-verbal techniques that are characteristic of the same nation. Knowledge of the language may lead to misunderstanding if it does not properly interpret the linguistic techniques, it is an inherently complex phenomenon at the level of international communication, and if it is difficult to determine its place in a secret communication even more difficult.

The activity of nonverbal techniques in speech activity is very broad in meaning. G. E. Kreydlin finds nonverbal semiotics an interdisciplinary science and identifies ten of its types. These are paralinguistics (the science of sound codes in nonverbal communication), kinesics (the science of gestures in speech), oculusics (the science of eye movement during conversation), auscultation (the science of sound perception in communication), haptics (the science of tactile communication), gastics (the science of the sign and communicative function of food and beverages), olfaction (the role of smell in communication), proxemics (the science of communication space), chronometry (the time of commenting), systemology (the science of on the role of the object in the process (Kreydlin, 2002). These paralinguistic phenomena include speech tempo, voice types, intonation, laughter, crying, whispering, etc. According to researchers, auxiliary

means of communication, such as body movements, facial expressions, and appearance, constitute kinesics (Magzhan, 2007; Mazhitayeva, Muratova, 2013). A. Kendon, who was one of the first to study extra-linguistic means, said that the speaker (orator) should be able to correctly use body movements to influence the listener, it is said that sign language first appeared in oratorical use (Kendon, 1967). However, we believe that the interpretation of the origin of the gesture as such is one-sided. We have already said that people not only communicate with each other in sound language, they can also understand the gestures of body parts. There are similarities between natural language and sign language. We can see this in several factors. First, in a particular case, the value is transmitted exclusively by kinesic techniques. For example, we can express disagreement by shaking our heads. Secondly, such kinemes as sound language also vary depending on the situation in society, cultural environment, since each period, each year has widely used kinemes. Third, it is used as a symbolic sign. Studies related to nonverbal tricks show that emotional attitude is better and more pronounced than the word in the process of speech (Hans, A., Hans, E., 2015). A distinctive feature of our research from these works is the demonstration that secret communication is carried out with nonverbal techniques. To this end, we conducted experiments and observations. We analyzed some nonverbal techniques found only among the Kazakh people, conducted an associative experiment to determine the use and semantic use of such techniques as "throw the whip, hang the whip".

The study also found that the kinemes of the source are used to transmit confidential information.

Result and Discussion

At some stage, nonverbal techniques used along with verbal communication convey the inner secrets of a person through body movements, eye movements, and the tempo of the voice. Therefore, psychologically, to understand the human soul, special attention in the legal field is paid to the gestures of the offender when determining his actions. Researchers have shown that nonverbal approaches to customers' satisfaction play a special role in the banking sector (Vanathas, Jambulingama, Matiah, 2016). In linguistics, it performs a special function in the full transmission of the understanding reflected in the consciousness of a person, in the representation of the spiritual culture of the nation, its cognitive tastes. Due to these peculiarities of individual nationalities, we cannot define nonverbal approaches without knowing their internal culture, customs and traditions, and national mentality. For example, such techniques as bowing, throwing whips, hitting a whip on the back, etc., we refer to non-verbal techniques, reflect the national identity of the Kazakh people. To understand the meaning of such nonverbal techniques, it is necessary to have background knowledge of folklife. The significance of such uses is a mystery to representatives of other nationalities. The results of experimental studies of nonverbal techniques have determined their role in society (Mahmud, 2014).

To identify the meaning of non-verbal, we surveyed Kazakh-speaking students studying at Karaganda University. Forty students took part in the survey, and the average age of the participants was nineteen. It was found that out of forty students surveyed, thirty-five transmit an anonymous message by non-verbal means. We noticed that most of the participants in the survey use kinemes such as "winking their eyes", "pulling their eyebrows", "nodding their head", "pressing their fingers on their lips", and putting their fingers in various movements when transmitting a confidential, hidden message. Unfortunately, the gesture of "throwing away the whip", which played a crucial

role in the history of the Kazakh people turned out to be uninformed by the vast majority of today's youth.

Table 1: Table showing the results of the survey

Survey questions	Number of participants	Yes	No, it is used in a different meaning	No	Don't know
The meaning given by the kinemes of "pressing your finger on your lips" is a call for calm. Do you agree?	40	35	2	3	-
Do you use the mentioned kinemes?	40	36	4	-	-
Kinemes "do not look directly into the eyes" means embarrassment	40	31	6	3	-
What's the point of "throwing the whip in front of"?	40	Resolution of enmity, disputes, resistance, call to battle	-	-	32
Do you use nonverbal techniques to communicate confidential, hidden information among yourself?	40	35	-	5	-
Do you use "winking eyes" kinemes? In what meaning do you use?	40	31	-	-	-

Comparative and statistical methods were used to analyze linguistic facts. Based on the comparative method, we analyzed the kinema of the eye used in the Kazakh and Russian peoples.

Non-verbal techniques and national cognition

It is known that in the life of each nation there are its inherent types and systems of relations, accepted at the level of its knowledge. It is also easy to notice that in any national language, paralinguistic names and related units are often used, which have an ethnolinguistic meaning, acting as categories of national culture. They range from the way of life and worldview of the nation to the mythical knowledge of the people. Researchers who considered nonverbal techniques at the

level of national cognition (a. Kendon, 1981), comprehensively analyzed it. Referring to the national character of nonverbal techniques in Kazakh linguistics, B. Momynova (Momynova B,2017) says that looking at gestures, body movements, one can judge what nationality a person is, what continent is his/her. One of the techniques used on a national basis and not found in other peoples is to throw the whip. We conducted an associative experiment to determine the reason for the very active use of the "drop the whip" gesture in the 15th and 18th centuries. The goal is to determine what associations the word 'whip' has in the language consciousness of the population. The experiment involved twenty-three people aged seven to seventy-eight years. To fifteen of them, a whip is a tool to increase the speed of a horse; to four of them, it a healer's tool; three of the participants take a whip as a symbol of courage; and only two people regard it as a symbol of bravery. So, the vast majority of people associate the word whip with a horse.

The horse has become a symbol of purity, freedom, authority in the minds of the Kazakh people. If the dispute between the countries is not resolved fairly, this symbolic meaning implies "throwing the whip" in the middle (Picture 1).



Picture 1. Throwing the whip

In the book "Myths of ancient Kazakhstan", the power of the whip is associated with the totem of the horse or Zooastrianism, the whip that has absorbed the skin of the horse and is considered to have a special power of the horse (Zhanaydarov, 2008). It can be concluded that this mythical knowledge also led to gestures made through the whip. The scientist B. Momynova considers the whip as the most important artifact in the Kazakh culture and analyzes it on a meaningful and adverbial basis (B. Momynova, 2017). Also, the Kazakh people did not utter a word that could affect a person's mood. At the training camps, extra speech was stopped through the whip (Picture 2), Sometimes, when the conflict could not be resolved with words, calls for hostility were also expressed through the whip.



Picture 2. Throw the whip in the center

There is also the gesture of hitting a whip on the back, often used by folk healers. This usage can be explained in two different ways. First, the root "Kam" of the word whip from the Kazakh language means Shaman in the Tuvan, Khakass languages (dictionary of the Turkic language). Secondly, we conclude that the mythical consciousness, which believed in the power of the whip, served as the basis for the use of this tool and the removal of the demon, the devil. Whipping the whip on the back, the man drove the demon away from the soul. Besides, gestures such as "pointing with the whip" and "weaving with the whip" were often performed. The first is a call to battle when

you are angry, instead of the phrase "I will take revenge no matter what it costs me". Also, among the Kazakh people, respect for the elders and the younger ones is put in the first place. Kazakh youth in no way suppressed the old man, did not start first to perform in a big place, did not get food first from a plate with a person who has an *aksakal* (old man) in the family – all this was strictly observed in every Kazakh family. In popular knowledge, the prosperity of the family depends on an elderly man, who is an inexhaustible treasure in the house. The traditional Kazakh family attached special importance to him. Such nonverbal approaches on a national basis are analyzed in the work of B. Momynova.

We decided to focus only on those gestures that are made by the whip, and the meaning of those are unknown to modern society. Comprehension of such kinemes, which are the pearls of the national worldview and views, traditions and customs, feelings and beliefs, features of life, is possible only through mastering the basics of national background knowledge. Using the comparative method, we will focus on the kineme of the eye in the next subparagraph.

Kineme of the eye and secret communication

It is known that the eyes are the mirror of the human soul. They are a highly significant element in the human body. According to researchers, human beings are capable to perceive 80% of sensory impressions through the eyes.

Also, the eye kineme occupies a semantical place among nonverbal means. Scientists who have studied the kineme of the eyes note that the wide opening of the eyes involved in the process of speech by individuals, the moment of stopping the eye, the look tell volumes (Kreydlin, Exline, Argyle, 1979). The study of eye kineme originates in the works of R. Exline (Exline, 1963). R. E. Kreydlin, having considered the theoretical and methodological problems of oculusics, revealed the main meaning of kinemes created with the help of the eye, emphasized the importance of communicative and cultural activity (Kreydlin, 2002). A. A. Leontiyev, who completely focused on the research of eye contact, points out the importance of the statistical parameter of adaptation and not the dynamic one. (Leontiyev, 1974). The researcher notes that when the communicant looks directly into the eyes of the person sitting opposite him, it means that the listener is focused on the problem, on the contrary, without looking at talk partner, focusing his attention on another object in space, lack of interest, and the problem expressed was not important to him (Picture 3, 4).



Picture 4. Kineme of turning the eyes to the left

Picture 3. Kineme of turning the eyes to the right

K. Enclin emphasized the importance of body movements in speech act and studied eye movements more widely (Enclin, 1953). Especially, much attention was paid to the study of eye-to-

eye contact in mutual conversation. Dividing a person's view into "look straight", "look sideways", "look up-down", "look right-left", their meanings were highlighted separately. The authors made a table according to the direction of eye movements, they observed the thoughtful attitude of the interlocutor, that is, the moment of reflection and the position of his attitude in the perception of the question. Researchers assume that depending on the position of the point of view during the discussion, it is possible to identify the openness of the human mind or the secret that lies inside (Argyle, 1979). Kineme, created by the wide opening of the eyes, shows that the listener is interested in the message being said; and if the eye is opened in the middle position, it can be seen that the opinion expressed is doubtful (A. Akishina, 1980). Some researchers have shown that in the act of speech, the listener is thinking about the problem, turning his eyes to the right or left, making a downward motion (Kreydlin, 2002), while others proved that these kinemes indicate disbelief (Dahl, 1998).

In Kazakh linguistics, B. Momynova interprets the kineme of lowering the eyes as a kinesic method of expressing embarrassment, shyness (Momynova, 2017). Studying the semantics of gestures, P. Yeshimov concludes that in everyday communication, people are upset about their actions, their face turns red, their voice trembles, and the shyness of individuals can be noticed in the movement of lowering their eyes (Yeshimov, 2004).

However, in the traditions of Kazakh people, this is also a sign of respect for the elder, as young people didn't dare look elders in the eye and women couldn't meet their glances at men. Researchers have proved that among the Europeans, the lack of eye contact is a sign of distrust, uncouth manner. "In a personal conversation in European culture, it is customary to look into each other's eyes. Thus, attention and interest are demonstrated by an interlocutor. But on the other hand, it is not accepted to look too closely into each other's eyes. If the interlocutor does not look into the eyes and avert his gaze, it might be perceived as impoliteness or bad manners and offend the communication partner. The transmission and reception of information, both verbal and nonverbal, is in constant contact with the eyes. In the process of making a speech, the interlocutor looks in the eyes much less than in the process of perception of information. It is explained that in the process of speech production, the communicant is focused on his thoughts and their communication" (Averkina, 2008).

In "Dictionary of Russian gestures" by A. A. Akishina, unwillingness to contact, to be frank, the expression of alienation, and bad attitude to the interlocutor are explained. From this, it can be seen that one kineme itself is interpreted depending on the mentality of each nation. This kineme might be interpreted differently depending on the national and ethnic consciousness of Kazakh and Russian peoples which has developed over the years. And in business communication, the kineme of indirect eye contact causes a sense of distrust and doubt in the understanding of any person. This opinion is confirmed by English linguist Adam Kendon: "When the speaker sets free or funny, looks directly into the eyes, but on the contrary, he does not look straight into the eyes of his listener when he feels embarrassed or mistrusts" (Kendon). Researchers have proved that a wink of an eye kineme plays a crucial role in the culture of many peoples (Argyle, Kreydlin). This kineme has a multidimensional nature. The flirtation between a woman and a man, the idea that everything was going well, people with the same interest is used to mean such as "it was as we agreed" and interpreted according to the context. In the course of the study, we observe that the hidden consent of people is carried out through the kineme of the eyes, because within the group the questions like "have you noticed?", "have you seen?" were communicated imperceptibly through the kineme with a wink of the eye. Some researchers have shown that the two-eye blink kineme is used to indicate whether they agree or understand each other (Kreydlin, 2002). While B. Momynova, who studied

the gestures of the Kazakh people, commented on the kineme "wink with an eye": "Wink with one eye at the interlocutor show solidarity". A. A. Akishina, who studied the sign language of the Russian people, explains it as an offer to take part in a draw, a joke; a request not to give out some secret. It can be noticed that the kineme "wink an eye" in Kazakh and Russian people is used in some sense as a way of conveying a secret that two people hide from others (Picture 5).



Picture 5. Wink an eye kineme.

So, the eyes are the mirror of the human soul. A person not only reflects through his eyes his inner excitement, joy, resentment, sadness but the eyes can also serve as a conditional kineme that expresses the mutual consent of people. Communicants turn their eyes to the right, to the left as a sign of direction, indication. This kineme is used instead of phrases in the verbal language "look here, look there". Among the group, the communicant can convey his thought without a sound language using kinemes, i.e. to hide, conceal his thought from others. It is known that there is a secret in people's relationships which they do not disclose to others. We have noticed that in a group, among people who do not have common interests, information can be transmitted through the kineme of the eyes and hands.

Conclusion

Nonverbal gestures can be called universal means of communication. The mysterious secrets of a person, which cannot be visible during verbal communication, can be traced by carefully looking at the body movements. During secret communication, kinemes deviate from the generally accepted meaning and acquire a new meaning based on the consent of the groups and individuals. Inside the group, gestures like nodding chin, touching hand convey hidden, confidential information as the full implementation of communication must be an agreement between communicants.

In our research work, we focused on the importance of nonverbal means in the speech process and tried analyzing whether the body movements performed for special purposes by individuals play an important role in secret communication. Even before our work, nonverbal means were studied from different sides, and we focused on the secret communication of nonverbal means. We conducted a cognitive analysis of the nature of nonverbal methods used only in the everyday life of Kazakh people.

In conclusion, the subtext (meaning) of nonverbal means on a national basis is considered a secret sign for a person who does not know the life, history, culture, customs, and traditions of the public. Based on the studied language materials we concluded that nonverbal means play an important role in secret communication.

In the future, to facilitate interethnic relations, to demonstrate specific aspects of national culture, we will focus on non-verbal means inherent in Kazakh people. Besides the eye kineme, which is used to transmit a secret message, we will give a detailed description of body language in the following works.

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