

1 **NON-VERBAL COMMUNICATION MEANS: DIFFICULTIES OF TRANSLATION IN**
2 **A DIFFERENT CULTURAL ENVIRONMENT**

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25 **Abstract**

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27 Based on the achievements of Russian and western cross-cultural studies, the author
28 proposes an original way to classify means of non-verbal communication suggested by David
29 Lewis in *The Secret Language of Success: How to Read and Use Body-Talk* (1989). The
30 classification takes into consideration historical and cultural context while using non-verbal
31 means of communication. The author shows how the wrong interpretation of gesture, pose, look,
32 clothing (color, style) by representatives of different cultures could be a reason not only of cross-
33 cultural communicative obstacle, but also a reason of cross-cultural communicative barrier and
34 misfortune. The publication is based on personal experience and research during teaching foreign
35 (English speaking) student audience. The author analyzes linguistic and culturological aspect of
36 the problem.

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38 **Keywords:** non-verbal communication, intercultural context of communication,
39 nationally specified and nationally unspecified means of non-verbal communication, gesture-
40 historicism, gesture-archaism.

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Introduction

Currently, the linguistic science occupies a central problem of communication. In linguistic science there is no consensus in the interpretation of the term «communicate» and «communication». According to some scholars of communication inherent to the same features as the communication. Others insist on the separation of these terms. Communication requires mandatory reference to non-verbal means of communication, which makes it a complex process of information exchange.

Non-verbal communication is an information process and is part of a communicative act in which, as in any communication model present the speaker (sender), the listener (the recipient, the recipient) and message (information).

The language and the existing parallel with the non-verbal means of communication are an integral part of the culture of any nation. As noted by S.G. Ter-Minasov: «Human society and culture legitimately determine how people in a state of communication» [1], and hence communication in any language requires mandatory appeal to the culture medium of the language. «Culture - is communication, and communication - it is a culture» [2]. There are different types of communication: mass, intercultural, interpersonal. In the process of intercultural communication, the participants use both verbal and non-verbal means of communication. Non-verbal means of communication have a national character.

«Verbal means of communication and meaningful gestures, facial expressions, pantomime, etc. interact in a communicative act, complement each - a friend» [3, P. 83]. The process of communication is presented dialogic speech, which is an effective means of understanding, because the sides have the opportunity to not only hear, but also see each other. Dialogue acts condition enrich the culture of communication. The text of the dialogue refracted socio-cultural values that provide communication in accordance with national traditions of native speakers and includes «communication culture».

Currently, there are many classifications of non-verbal communication, each of which have their advantages and disadvantages. In the light of the socio-cultural approach, it is advisable to divide the non-verbal means of the following channels: visual non-verbal means (gestures, facial expressions, body movements, the distance between the communicants); acoustic (voice, tone, silence); tactile (touch). The act of silence as a unit of communication has many functions and is considered in conjunction with other units of speech communication. All nonverbal means must be combined only participate in the formation of the function information, i.e. We must bear some burden informative. A. Pease said: «Perhaps the word - this is what people use when all other means of communication were unsuccessful» [4. P. 43].

The main component of non-verbal communication is the kinesics. The question of the classification of gestures is the most developed and comprehensive. As you know, there are classifications for different reasons. Gestures as linguistic units, are symbolic signs. They form the vocabulary of body language, just as the lexical items make up a natural language dictionary. Sign sequences can form gestural semiotic acts. Of particular interest is the issue of classification of gestures in a cultural context, which is represented by classification V.V. Andrianov [5] and S.P. Gocheva and G.K. Gochev. Facial expressions and distance communication, voice and act of silence have a specific character with regard to the situation of communication and national differences communicants.

Linguistic and Cultural Aspect

«The words sound fine, but look at his face», –this one sounded a comment on the results of business negotiations and was not meant for the translator, but was one of the prerequisites of this article. Thus, targets were formulated:

1) sharpen linguistic and cultural aspect of the problem of studying non-verbal communication in intercultural space and draw attention to the need for an adequate formation of

105 practical skills of «reading» and not understanding the verbal means of communicating in a
106 multicultural environment (pedagogical interpretation);

107 2) based on the classification of non-verbal means of communication offered by David
108 Lewis in his book «The Secret Language of Success: How to Read and Use Body-Talk» (1990),
109 to clarify some of its provisions, justify and complement its group sign-historicism
110 (simultaneous) and gestures - archaism used in certain historical, cultural and purely national
111 context conditioned.

112 Psychologists have long agreed that only 30-40 % of the information is transmitted in an
113 oral conversation, words (verbal), while more than half of the information transmitted by means
114 of non-verbal communication (from the Latin. Verbalis - «interpretation» and armor.
115 Communicatio - «talk») - facial expressions, gestures, symbols, or intonation. Interpretation of
116 gestures, posture, eyes, clothing (its color, style) of different cultures in the known adverse
117 circumstances can be executed incorrectly and result not only in the cultural and communication
118 interference or cultural barriers, but also the communication failure, the failure of the whole, the
119 consequences of which It can be very sad. Probably so, the most responsible international
120 contacts (diplomatic, business and personal) are set not by e-mail and telephone, and a decent
121 familiarity.

122 Social psychology of nonverbal communication refers to a system of signs, which
123 «appears as a more or less clearly perceived by the general property of motility of various body
124 parts (hands), and then we have gestures; person, then we have a facial expression; poses, and
125 then we have the pantomime» [6, p. 34].

126 Let's get one status: Speaking about non-verbal means of intercultural dialogue, we mean
127 not only a different interpretation of sign language and body, but also other means of nonverbal
128 communication, such as: the use of the territory and space, that is, an organization of property (of
129 life), streets, roads; different interpretations of touch, for example, the types of handshakes, hugs
130 as a greeting; different kinds of distances in communication (personal, social); Accepted posture
131 (manner of standing, sitting, lecturing); depending on the cultural and historical characteristics of
132 the nation's tradition of producing different first impression. For national-speaking nonverbal
133 means we also include social meaningful things, objects' cultural symbols «clothes, cars, and the
134 manner of their driving, special road signs, make-up and so on. N. - Carrying certain cultural
135 information about their owner - artifacts. Almost all of the means of non-verbal communication
136 can be differently interpreted in national conditioned by the context, i.e. E. Have a certain hidden
137 meaning «everyday communication of people permeated with such gestures, who use their
138 attributes to a single value, and those to whom they are addressed, can interpret their very
139 different. Therefore, the scientists say about the open and hidden meaning of words, gestures and
140 postures of men» [7, p. 45].

141 The problem of adequate signs reading non-verbal communication participants in
142 intercultural dialogue remains relevant it modern Aristotle, who dedicated one of his treatises,
143 physiognomy, and Charles Darwin, who studied ways to express emotions in man and animals.
144 Today we are witnessing the growing activity of fundamental and field research in some areas of
145 scientific knowledge: psychology, social psychology, ethnic psychology, cultural studies,
146 anthropology, linguistics and language teaching methodology and so on. D. Proof of this can
147 serve as organized in 2002, the International Scientific Society for the Study of the role of
148 gestures in human communication (International Society for Gesture Studies ISGS). The
149 scientific community has its own periodical «Gesture», the pages of which discusses the role of
150 gesture in today's intercultural communication and a historical perspective.

151 It is significant that a prominent place occupied by the study of values gestures with
152 undoubted national context - intercultural aspect. On the trend of increasing relevance and
153 demand for cross-cultural studies indicate Russian psychologist GM Andreev: "The importance
154 of optical-kinetic system of signs in communication is so great that now distinguish the special
155 research area - kinesics, which specifically deals with these problems." Andreev cites studies
156 M.Argayla, where he studied the frequency and strength of body language in different cultures.

157 The results have aroused great interest of colleagues. So it turned out that one hour time 1 Finns
158 gesticulating Italians - 80, French - 20 Mexicans - 180 [6, p. 37]. These and other results of these
159 studies Argyll still waiting for a thorough analysis of theoretical generalizations and conclusions.
160 In the domestic cultural linguistics to the study of sign language in intercultural communication
161 successfully treated by prominent scientists, psychologists and linguists: I.N. Gorelov, V.F.
162 Engalychev, E.M. Vereshchagin and V.G. Kostomarov, N.I. Formanovskaya, I.N. Zimnaya and
163 others. Among the foreign authors should mention the famous anthropologists, culture experts
164 and psychologists: Berdvistella Ray, Edward Hall, David Lewis, David Mack Neila, Leger
165 Brosnahana Adam Kendona, Robert Sommer.

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167 **The Problems of International Communication**

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169 Some publications sign language known as international language of communication. It is
170 assumed that this statement is only partially true. Indeed, there is a versatile arsenal of gestures
171 that can be equally executed and adequately perceived by different cultures, for example, the
172 direction of motion of different cultures will indicate the same show command «right», «left»,
173 «right» and many will understand the gesture, «I want to drink», «hungry», «sleepy», and so on.
174 d. In this case, a renowned expert in the field of non-verbal communication, David Lewis (David
175 Lewis) in his book« The Secret Language of Success: How to Read and Use Body-Talk »(
176 1989), formulated four basic types of universal gestures, immediately incriminated national
177 flavor of many of them. The first type - gestures and symbols, to which Lewis including
178 attributes become popular in many countries of the North American gesture of "OK". Author
179 leads immediately comment: Frenchman can accept this gesture as zero, and the Japanese for the
180 money. The second group - the gestures and illustrators - designed to strengthen what has been
181 said, it is here possible to carry the example above explanations direction. Here is another good
182 example of using gesture illustrator and strengthen: a colleague from the US shared his
183 observation, made in Italy, where he noticed a man walking on the street and talking on a cell
184 phone. Since Italian hands were busy with two bags, he pressed the phone to his ear with
185 shoulder, and thus spake expressively, that person could be for sure to read all the emotions.
186 Suddenly he stopped, put the bag on the sidewalk and continued talking on a cell phone, still
187 clutching his shoulder, but much gesticulating. The interviewer could not see him, but this guy
188 had to reinforce his message on his mobile phone by gestures. The third group - the gestures and
189 controls that are important to refer to the framework of the call. For example, a handshake - one
190 of the most common gestures that symbolize unity, agreement, reached agreement. The
191 traditional gesture control - a handshake, without which it is difficult to imagine the beginning
192 and the end of official talks, and friendly conversation, can be interpreted in different ways.

193 In our system, the touch signal has a special role, because the reaction to the touch in
194 different cultures can be extremely powerful and emotional, thus be either positive with a plus or
195 negative, with a minus sign.

196 Handshake has a lot to tell. Today is called more than a dozen different types of
197 handshakes, which can be: strong; very strong, to «crunch» in the fingers; weak, «incomplete»
198 handshake; limp handshake; hands of politicians. On the basis of different cultural orientations,
199 we can assume a delicate, neutral handshake Englishman may be considered representative of
200 the Russian-speaking culture as sluggish and emotionally energetic handshake Russian
201 Englishman can perceived as overly aggressive handshake strong man showing his strength.

202 In the book «Psychology of peoples and nations» (1997) and B. Sukharev and M.
203 Suharev lead interpersonal situations where different cultures have different interpretations of
204 touch: «Almost half of the Arabs, Hispanics and members of the South European touch each
205 other during intercourse, while it is not typical for the peoples of Asia and virtually impossible
206 for the Indians and Pakistanis. From the perspective of Latin American, do not touch when the
207 conversation partner is behaving coldly. Italians are convinced that this act unfriendly people.

208 The Japanese also believe that a person can touch the interlocutor only with the complete loss of
209 self-control or expressing unfriendly or aggressive intentions» [8, P. 41].

210 The fourth group - adapters gestures that indicate the emotional background of
211 communication. People have different show excitement, fear, excitement, and so on. This group
212 may include facial expressions as a subtle gesture. We know there is on the face of more than 20
213 000 different muscles - you can imagine how many facial expressions can be replaced on a
214 human face, and many of them are ambiguous expressions and very little social values
215 enshrined. To a large extent determined by the expression of our emotions and behavior, and in
216 much the same in many cultures. However, how to read facial expressions, still it remains one of
217 the little-studied areas. It is known today that we can read on the face of the seven basic
218 emotions: happiness, sadness, fear, anger, surprise, interest and disgust. It should be noted that
219 the representatives of different cultures in general, the same can respond to those sensations,
220 which can be called not culturally conditioned. One of the most expressive ways of national and
221 non-verbal communication is due to look. They can express everything: joy, pain, anger, grief.
222 There is a difference if a closer look at the representatives of Russian culture rather can be seen
223 as a compliment, the representative of the North American culture will take it as a serious insult.
224 One American interns talked about unpleasant moments, experienced in the wonderful and
225 hospitable Russian house. Upon completion of the visit the whole family went to spend the guest
226 and began to closely consider how he shoes and lacing his boots Guest greatly excited. He still
227 did not understand why everyone is so keenly interested in the simple event pinching shoes. This
228 cultural experience has been identified as one of them unpleasant.

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230 **Aspects of Perception in Communication**

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232 Different people with a very different view used in communication. Seized of the matter
233 ethno-psychology conditionally divided human civilization on the «contact» and «non-contact».
234 The «contact» cultures look at conversation and communication is crucial, however, as the
235 closest distance between the interlocutors. These crops include Arabs, Latin Americans, the
236 peoples of southern Europe. The second group, relatively «non-contact» are Indians, Pakistanis,
237 Japanese and North Europeans.

238 The classification proposed by Lewis, based on the semantic interpretation could gesture,
239 the idea has already declared a national conditionality of some gestures, but it requires
240 clarification. It is proposed to take into account the nuance of deep cultural and historical,
241 cultural and situational conditionality appearance, existence and disappearance of certain
242 gestures. We denote them as a gesture-historicism and gesture-archaism. There are gestures that
243 have arisen in ancient times, preserved to this day as a cultural sign, although not everyone can
244 understand - gesture archaism. This situation is well illustrated by an episode of classes in
245 Russian cultural history at a university in the United States. Audiences were invited to look
246 closely at the picture of Russian artist V. Surikov «Boyar Morozov» (1887). This canvas can
247 certainly be counted among the rank of Russian artifacts. Center of the composition is a gesture -
248 two fingers - a symbol of loyalty to their religious preferences. The artist has displayed his
249 design talent on canvas - roll two fingers gestures - Boyarin rich and needy - do not betray their
250 faith, and thereby the strength of the adjusted protest artist. Normally this pattern is lively debate
251 about the significance of the gesture.

252 Students tell the most exotic suggestions, to the point that it is the most famous V-
253 gesture, the first Winston Churchill said, and symbolizes the victory. In fact, the significance of
254 this gesture of blessing, has deep historical roots of the national (in this case, religious). This
255 gesture can be categorized as archaic gesture, although we can talk about its actualization in
256 recent decades. By the same nationally and historically conditioned gestures we are among, for
257 example, gestures, messages on Orthodox icons. For example, the famous «Trinity» Andrei
258 Rublev (1410-1420), And a number of other icons, which displayed a gesture of blessing, but in
259 a different form. After careful consideration and study of ancient icons to the participants of the

260 conversation comes the understanding that the icon - is not just a talented abstract image of the
261 faces of the saints, they have a deep spiritual and symbolic significance, which can be «read»,
262 having some knowledge about the cultural history of Orthodoxy.

263 Here's how to determine the role of gesture in the Russian national painting art N.
264 Tretyakov, «The gesture is an important node of the composition, its key, has a great power to
265 influence. Behind him it is always the word - initial basis PICTURE-tion. Thus, the gesture - is
266 the transfer of the inner spiritual power of speech, conduct, or that information» [9, P. 166].
267 National-conditioned gestures symbols may occur spontaneously, such gestures are cultural and
268 situational. They can be born thanks to the coincidence of certain socio-political or cultural
269 circumstances that did not last long and be used a short time. Be simultaneously, and then to
270 disappear - is a gesture-historicism. For example, the sad events in Serbia in the 90s. Twentieth
271 century. became the catalyst suddenly appeared gesture - Serbian citizens are showing their
272 attitude to the events in Kosovo, highly raised hand showing three fingers (thumb, index and
273 middle), symbolizing the unity of the country as the unity of the Great Trinity. This gesture was
274 born, actualized in a specific cultural situation and has existed for some time. This group is one
275 of moment of emerging national symbols (not only gestures) may include the use of different
276 shades of color in the pre-election technologies poly (orange and blue colors in the Ukraine,
277 White Russia). There is another group of gestures and symbols, which we refer to nonverbal
278 means, comes to life only in certain national and cultural framework and practically translated to
279 other languages - is the author's language of the artist-creator.

280 If we invite to watch movies G.N. Danelia «Kin-Dza-Dza» (1986), the Russian-speaking
281 non-native culture, will experience decent trouble when he tried to translate the contents of the
282 movie-dystopia into any other language. The author of this remarkable films created their own
283 language, and it will be understood only by those who can read this cultural context (verbal, non-
284 verbal) between the lines here run mechanism of cross-cultural intertextuality. This phenomenon
285 writes Umberto Ekov his book «To say almost the same thing» (2006), which addresses the issue
286 of the transfer of characters from one plane to another culture from the perspective of semiotics:
287 the possibility of a dual reading depends on the reader's awareness encyclopedic completeness
288 and This body may be different in different cases» [10, P. 266], and further: relationship - does
289 not mean identity» [10, P. 276].

290 Cross cultural phenomena of intertextuality and untranslatable cultural phenomena may
291 be the subject of a separate linguistic and cultural analysis. Thus, it becomes evident that non-
292 verbal communication can get an unconditional national situational shade: cultural and political
293 events of our time can cause the most bizarre form of National Remembrance, which will be
294 expressed in including non-verbally.

295 The proposed Lewis classification sign for its scope are other means of nonverbal
296 communication that are important, for example, the culture of the organization of space: the
297 architecture of cities, drawing industrial design, arrangement of public buildings, the
298 organization and conduct of life, and others. The organization of the living space is
299 unquestionable cultural tradition and original look. If you compare the city plans of European
300 and Asian cities, immediately found a difference of architectural preferences: Map of the
301 Western European and North American cities reminds us of the grid with the main orientation
302 from north to south and from west to east. However, some of the old cities of Europe and the
303 Russian construction was carried out in a different way: concentrically. This is clearly visible in
304 the example of two Russian cities: Moscow and St. Petersburg. Moscow - the old town, was built
305 mainly concentrically what they say Garden and Boulevard Ring. In St. Petersburg, Nevsky
306 Prospekt, like an arrow, it cuts the city, and the streets are arranged perpendicular and strictly
307 parallel to each other, both in New York - is also a relatively new city. Interestingly, today the
308 Russian cities have low houses in the center and high-rise buildings on the outskirts of the
309 (sleeping areas), in English-speaking countries, on the other hand, the city center - business -
310 marked by tall office buildings and low US sleeping areas (what we call a one-story America).
311 An interesting fact about «speaking» cultural significance of space leads Japanese student

312 studying Russian literature: «The first Russian novel, with whom I met, was a novel of Fyodor
313 Dostoyevsky's» Crime and Punishment». In a lecture at the University professor gave us
314 interesting materials related to this product: up of old Russian house, a map of St. Petersburg and
315 an excerpt from the original. Together we analyzed the theory of Raskolnikov, and a map of the
316 city helps us a lot» [11, P. 50-52].

317 When intercultural communication Equally important is another way of verbal expression
318 - Observance of the race. This area of research in cultural studies called proxemics - the
319 interaction between man and the environment. In the Western European culture, it is not just a
320 private conversation or business communication. Respect the distance, for example, in the
321 Anglo-Saxon type of behavior is important everywhere in the bank, in line at the airport at
322 passport control, in the supermarket. Failure to follow the simple rules - keep the distance at least
323 30 cm - can lead not only to a communicative-cultural conflicts, but also a serious cultural
324 barriers, and your reputation will suffer seriously. When personal contact is preceded by verbal
325 nonverbal communication. The initial perception of our interlocutor is happening visually: the
326 first impression will tell about many things: how to dress (shod), combed the source: «Meet on
327 clothes ...» - Russian proverb says. An effective way of nonverbal communication is considered
328 clothing. She could tell about many things: about the status of the interlocutor, his humor,
329 religion, hygiene rules, even the features of the character. Clothing, of course, may be due to
330 national, such as apparel or Arab inhabitants of the African peoples of the North or clothing.
331 Color, style, design - it is wordless, but very expressive way to communicate. It should be noted
332 that in a Russian culture clothing traditionally given prominently compared, for example, the
333 North American crop. An interesting observation was made in one of the socio surveys where
334 students (Russian and American) describes the classical (ideal), in their opinion, the image of the
335 modern teacher. Russian-speaking students (48% percent), among other professional
336 requirements prefer to see the teacher well-groomed and in business clothes. American students
337 and students do not mention it [12, p. 43-51]. It is necessary to take into account the existing
338 cultural identity in relation to the color of clothing. It is believed that the nation's favorite colors
339 are reflected in the national flag.

340

341 **Conclusion**

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343 The findings of this publication are reduced to the following provisions:

344 1) classification proposed by Lewis gestures may be supplemented by gestures-
345 historicism (simultaneously occurring) and gestures-archaisms (actualized under certain national
346 circumstances, historical and culture);

347 2) the group of gestures and symbols, which we refer to nonverbal means, comes to life
348 only in certain national and cultural framework and practically untranslatable to other languages
349 - is the author's language of the artist-creator;

350 3) it is recommended to take into account as an important means of non-verbal
351 intercultural communication is not only a different interpretation of sign language and body, but
352 also other means of nonverbal communication: the use of the territory and space; different
353 interpretations of touch; different kinds of distances in communication; Accepted posture;
354 different cultural traditions to produce the first impression;

355 4) National accounting-speaking artifacts.

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