**Linguistics**

**NONVERBAL MEANS OF COMMUNICATION IN THE BUSINESS DISCOURSE IN ASPECT OF CROSS-CULTURAL COMMUNICATION**

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It is known that the term "discourse" which is widely used in modern branches of humanitarian knowledge is understood ambiguously even within one science, in particular, in linguistics in which the doctrine about a discourse was created in an independent paradigm of scientific knowledge. Thus allocate broader and narrower approaches to understanding of this phenomenon. In a broad sense the discourse is the communicative event occurring between speaking, listening (the observer, etc.) in the course of communicative action in a certain temporary, spatial context. This communicative action can be speech, oral or written, have verbal and nonverbal forms of expression, emotionally and in expressive way painted or neutral, to serve all spheres of life or to function in strictly limited event and thematically professional space.

Also the issue of a discourse typology is ambiguously resolved. So, in one cases the genre and stylistic criterion, in others – a form of communicative activity, in the third – a functional and pragmatical orientation of communication, etc. (see about it is used ([1], [2], [3], etc.). The business discourse is usually allocated within a so-called institutional discourse [4].

The institutional discourse represents communication in the set framework of the status and role relations. In modern society there are following types of an institutional discourse which received a certain research assessment: political, diplomatic, administrative, legal, military, pedagogical, religious, mystical, medical, business, advertizing, sports, scientific, scenic and mass and information.

The institutional discourse is allocated on the basis of two backbone signs: purposes and participants of communication. Taking into account these signs it is necessary to consider a business discourse as a special type of communicative activity with the especially pragmatical purposes and special structure of participants of communication. In it, as well as in any type of a discourse, it is accepted to allocate some genres (see [5]).

Taking into account many aspects of the studied phenomenon, it is possible to say that the business discourse is a system of the usual and standard genres actual in communication of experts in the field of management, marketing, economy, trade, business, etc. This discourse is reduced to the examples of verbal and nonverbal behavior which developed in society in relation to the spheres of professional communication assigned to economists. It is also necessary to consider that in a business discourse the national and cultural aspect which ignoring often leads to communicative failures, sometimes – to the communicative conflict is represented very essential.

It is considered to be that the discourse in any language and in any culture includes three measurements: 1) linguistic, i.e. actually use of language; 2) cognitive aspect of transfer of knowledge, information, representations; 3) interactive aspect of interaction of subjects of speech activity in the corresponding social situations. All these three aspects are certainly interconnected. Considering speech interaction of representatives of different cultures, we speak about a discourse from the point of view of international or cross-cultural communication.

It should be noted that now cultural conditionality of a discourse doesn't raise doubts. In cross-cultural researches of a discourse the task consists in definition of maxims of each culture, but not in the appendix to it of maxims, characteristic for the western communication (cf. known maxims of Grays [7]). In this regard it is senseless to aspire to that any communication was characterized by sincerity, "that participants spoke on business, avoided ambiguities, gave enough information" [6]. Representatives of different cultures put that sense which is caused by their culture in the called principles. We will give a typical example when the Russian participants of communication in English in response to a ritual question how affairs are, in detail start describing the problems and difficulties. In it national and cultural specifics of communicative stereotypes, the standards forming some kind of cliché are shown. So, for example, communicative clichés of the Russian business discourse and their compliance in Chinese and in the Chinese culture are one of the most important areas of existence of signs and sign information and takes an important place in human lives and societies. Sign information is shown as in verbal, so in nonverbal behavior of communicants. Features of nonverbal behavior of people can have impact on the internal device, a form, stylistics and results of conducting business conversation, business negotiations. Therefore for those who works in the international business, it is extremely important to consider national and cultural features of somatic behavior of people, nonverbal means of expression of various relations, norms and emotions.

Discrepancy of sign signs in different cultures generates difficulties in understanding between the cooperating parties (for example, in Chinese business a discourse familiar and indulgent gestures, like pat on a shoulder are absolutely excluded).

We will give typical examples and we will consider the main features of nonverbal behavior of Chinese and Russians.

1. Handshake. The tradition at a meeting to shake hands to China is rather new. And though handshake is now widespread practically everywhere, there is a national originality of handshake – in China shake a hand each other not so strongly, as in Russia. Besides, in traditional Chinese etiquette norm is the ceremony "Gong Shou Li", during which hands develop before a breast in the form of "arch". This ceremony totals more than three thousand years, from the Western Zhou's dynasty, and today often meets among representatives of the senior generations and is ritual etiquette at Wushu competitions, and also in days of traditional holidays and on festive events. Besides, as well as handshake, a ceremony "Gong Shou Li" is carried out on ritual actions (funeral).

2. Smile. At the beginning of the XXI century the smile became the main look at the Chinese: from a hospitality smile at simple people before "service with a smile" at businessmen. However the smile, of course, isn't always present on a face of the businessman. At acquaintance of the person usually represent very formally, in quite strict and officially sustained form.

3. Exchange of business cards. The exchange of business cards in the Chinese tradition differs from European and from the Russian a little. By classical Chinese tradition the business card can be given and accepted two hands with easy bow and/or a ducking. However this tradition in China isn't observed as obligatory any more.

4. Expression of gratitude. In China there is peculiar, unclear to the European a gesture of expression of gratitude – percussion by bones of two bent fingers of the right hand (index and average) symbolizing the kneeling person. Also as gesture of gratitude gesture of the greeting called "Gong Shou Li" can be used.

5. Order of a placement of negotiators. The order of a placement of negotiators (and simply guests) in the Chinese tradition is connected as well as many other things, with ancient customs of the people. In ancient China the South was considered as the highest, honourable part of the world, and the North – a failure symbol. The imperial throne, palaces, temples therefore were always under construction a facade to the south. In life this concept is expressed that in all situations the left side is considered man's, that is more honourable, and the right side – female, less honourable. This tradition in China is observed by most of the population both in official, and in an informal situation. However at a meeting and negotiations with partners from Europe including from Russia, the European order of a placement of negotiators is used.

6. Account. The Chinese tradition of the account by means of fingers of a hand differs from European and Russian. In China consider one right hand, since a forefinger. The image of numbers by means of fingers reminds some hieroglyphs.

7. Rituals, signs, superstitions. The Chinese national signs, superstitions, traditional rituals considerably differ from the Russian tradition. It is shown, for example, in the relation to numbers 4, 6, 8 and 9 which is connected with existence of homonyms at the words designating these numbers.

Other norms of nonverbal behavior of Chinese also are connected with a homonymy of words and expressions. For example, in China it isn't accepted to give a wall clock as on a pronunciation expression to present a wall clock farewell on a funeral coincides with words. In Chinese the word the ‘pear’ on a pronunciation coincides with the word ‘separation’ therefore in China it is considered that it is better not to take pears at visit of patients or going on a visit; not to share a pear with friends; the word ‘apple’ on sounding coincides with words ‘rest, wellbeing’. Therefore in China apple is a happiness symbol.

Some symbolical traditions exist and in the field of meal, drawing up the menu of a solemn table. In China speak:"At parting dumplings, and on a meeting – noodles". Therefore on a banquet concerning a meeting Chinese an obligatory entertainment are the long noodles symbolizing a inseparation of friends. And for farewell dinner order dumplings. It means a wellbeing wish to the friends.

The comparative analysis of nonverbal means of communication in the Russian-Chinese business discourse allows to draw a conclusion that the knowledge of these important means can promote success of business communication as they not less, than verbal, express respect for the addressee, show good breeding of interlocutors, show their level of culture of communication.

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