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Verbal and Nonverbal Expression of Agreement/Disagreement of Kazakh Speaking and Russian Speaking Citizens in Kazakhstan

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Abstract

In spite of the fact that Kazakhstan is multiethnic society, a small amount of the researches directed on studying of cultural distinctions two (Russians, Kazakhs) ethnic groups dominating in the republic was carried out. Results of research of how the representatives of the Kazakh and Russian mentality being citizens of the Republic of Kazakhstan, react to disagreements are presented in this article. As an example, three social spheres were taken in which disagreements are shown brightly: 1. Family (relationship of parents and children), 2. Friendship (disagreements in the course of companionship) and 3. Work place (interaction of the chief and worker). For obtaining statistical data on the presented subject psycholinguistic poll in which 555 Kazakhstan citizens, representatives of two main ethnic communities took part was carried out. For processing of the received results the SPSS program was used. Thanks to what in these three spheres dialogue in most cases proceeds in an oral form, the phenomenon of indirect disagreement at which actions of people went to a section with their expressed verbal consent was revealed. The received results of research will be of special interest to psychologists, sociologists and the linguists working in the field of studying and definition of intercultural norms of language communication in multilingual community.

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Introduction

The culture of each people is reflected in his national mentality, which in this article is understood as an image and a way of thinking of language collective, attitude and the attitude of the people finding reflection in language. The language behavior of representatives of different ethnoses differs depending on their cultural distinctions. The reason of disagreements in most cases depends on communicator's so-called collective and personal (individualistic) cultural distinctions. In the first case the priorities are the family and group purposes while in individualistic culture all attention concentrates on personal achievements. The majority of inhabitants of North America and Western Europe belong to individualistic culture while Asians and representatives of CIS countries belong to collective culture. Public norms are a basic component of society of collectivists. Observance of these norms is considered as a step on a way to harmony and maintenance of good relationship with other people as the group purposes prevail over personal interests. According to Masalimova's research (2006) collective opinion – a social and moral code plays an important role in system of the Kazakh etiquette. Owing to this fact the Kazakh spiritual and moral culture gravitates to the collectivist cultures, which are based on “We are the identity”. Thereby she claims that belonging of communicator to various types of cultures quite often leads to mutual misunderstanding and even to a rupture of communicative relationships.

The communicative act consists of a verbal and nonverbal component of human communication. Verbal communication assumes use of words, phrases, offers while nonverbal communication includes body movements, a mimicry, intonation and even silence. The concept of silence is observed both in collective, and in individualistic cultures. For example, in the Kazakh culture silence regard as a sign of respect, consent, unlike the Russian culture in which silence is an indicator of rejection of thoughts of the interlocutor and desire to stop the conversation.

In the course of communication disagreement can arise when there is a distinction in opinions or when the relation to a subject of conversation is disputable for representatives of different cultures that breaks communicative balance and leads to misunderstanding and rejection of the interlocutor. In the course of communication it is very difficult to foresee communicative behavior of speaking as they are under the influence of various cultural norms of speech behavior (Latypov 2003). There are some typical reactions of interlocutors to disagreements: 1. Use of words or phrases, which focus attention that they feel or think; 2. Use of nonverbal means of communication (body movement, intonation, voice timbre, mimicry, long pause, silence) or 3. Combination of the first and second type of reaction to disagreement.

1. Aim

The purpose of the present article consists in defining the most acceptable way of overcoming disagreement of representatives of the Kazakh and Russian ethnoses in Kazakhstan when communicating in the family circle, in a friendly situation and on a workplace. An attempt is made to answer the following questions:

- 2.1. What versions of answers are most often used by representatives of two above-named ethnoses in communication of parents and children, friends and colleagues who have disagreements in the communicative situation?
- 2.2. In what cases is language behavior of Kazakhs and Russians similar when creating the communicative act containing disagreement and in what situations does it differ?

2. Methodology

As sample of the questionnaire served the questioned poll developed by Suleymenova E.D. (2008), which was added and changed according to the purpose of the presented research and cultural specifics of compared ethnoses. The language behavior of communicators was considered in three social spheres: 1. Family, 2. Friendship and 3. Work. The Kazakhstan respondents were selected spontaneously, regardless of their social status and age, but the majority of respondents were students and teachers of the state universities of Almaty. After carrying out poll all respondents were classified according to gender accessory, an education level, a profession, an ethnic group, age and the birthplace. From total of the completed questionnaires, which were analyzed, only 555 questionnaires were completely filled and suitable for processing, 5 questionnaires had the questions which have remained without the answer. The SPSS program was used for statistical processing of the obtained data. Table 1 shows total of respondents, and their gender gradation.

Table 1: Statistics of gender differentiation of respondents and their ethnic origin

Ethnicity	Male	Female	Total
Kazakh	93	201	294
Russian	96	165	261
Total	189	366	555 (5 missing value)

4. Communicative disagreement as conflict manifestation in speech communication of Kazakhs and Russians

In the course of human communication it is impossible to avoid emergence of disagreement which can be expressed in not agreeing with opinion of the opponent on any question, unwillingness to make a compromise, upholding of own position on a discussed subject, difference of opinion on this or that question of representatives of different ethnoses and cultures. We considered only that type of disagreements which concerns cases when both communicators' thoughts aren't similar.

There is some distinction in the solution of the disagreements, which have arisen during the speech act. Communicators can actively disagree with opinion of each other while others can conduct quieter conversation, thus feeling strong negative emotions in relation to the opponent, but without coming to a physical abuse in conversation. Proceeding from the supervision, we can tell that there exist both peaceful manners of the solution of conflict situations, and a way of settlement of dispute by means of aggression.

Disagreements in the speech act can be considered as emergence of a conflict situation between interlocutors as the conflict represents "contradictions and the disagreements arising between people because of discrepancy of their views, interests, installations, aspirations" (Kreidlin 2004). Each participant of speech communication introduces own style of communicative behavior because each communicative style of communication grows out of personal norms of speech behavior in the speech act, communication rules and a way of attitude. The way of settlement of communicative disagreement depends on that who acts as the interlocutor (a family member, a friend, a colleague or a chief).

In modern linguistics not enough attention is paid to permission of conflict situations in family communication and in a friendly situation, and practically there are no works devoted to the analysis of communicative permission of disagreements in the multinational and multi-religious Kazakh society. According to experience of scholars abroad the feature of representatives of the western culture is ability openly and directly to express the disagreement with opinion of the interlocutor, active upholding of own point of view, aspiration to solve the problem verbally in the course of communication. Linguistic researches of Asian style of communication show that for east cultures

more reserved manifestation of the emotions in communication, aspiration to avoid disagreements and conflict situations with the interlocutor that is defined by features of east culture and norms of conducting constructive dialogue. However, globalization and interaction of various cultures and mentalities brought to emergence of a number of changes in communicative behavior of representatives of different ethnoses. Centuries-old close connection of Kazakhs with Russians gave an impetus to change in speech behavior of these two ethnoses as it is seen in the questioned poll.

The purpose of the questionnaire in which 555 respondents took part among them 261 representatives of the Russian ethnos and 294 representatives of the Kazakh ethnos living in the territory of the Republic of Kazakhstan. In the questionnaire respondent was offered to choose one of two models of behavior: 1. To avoid a conflict situation when emergence of disagreements took place in communication, 2. To express the position openly contradicting a position of the opponent. Russian respondents showed higher tendency to open expression of the opinion when emergence of communicative disagreements occur in communication in informal situations, such as family collecting or at friendly meetings, poll of the Kazakh respondents showed smaller probability of expression of own opinion when disagreeing with parents and in communication with the chief.

The results of the questionnaire enable us to come to a conclusion that the closer relations between the communicators, more confidential, especially open and direct own consent and disagreement with opinion of the opponent the speaker expresses. It follows from this that both representatives of the Russian diaspora and indigenous people (Kazakhs) allow high probabilities of emergence of disagreement during communication between family members and between spouses, than at the time of conversation with friends or communicating in a working official situation. However, It should be noted especially that fact that the silence observed in communication of representatives of younger generation of the Kazakh ethnos has rather negative character, than positive.

5. Silence as specific feature of nonverbal communication of Kazakhs

One of basic needs of mankind is the aspiration to love and need for feeling of accessory (Maslov, 1954), therefore, a family, friendship and proximity are very important for representatives of any ethnos. But for representatives of east ethnoses and cultures where belonging to society and family values play a predominating role, this requirement is of particular importance.

Verbal communication is a main type of human communication, but it is accompanied by different nonverbal actions, helping to understand and comprehend the speech text. While nonverbal communication is primary form of communication. Our ancestors communicated among themselves by means of movement of a body, mimicry, a timbre and intonation of a voice, frequency of breath, a look. Use of nonverbal communication in the course of communication helps the person to express participation and sympathy, to cause an insult and approval, and use in conversation of gestures strengthens effect of the uttered phrase. Researcher A. Mekhrabyan, studying nonverbal communication of people, came to a conclusion that 55% of messages are transmitted through nonverbal movements, a mimicry and change of voice intonations whereas 38% of information contain in paralinguistic part of the communicative act. Thus, only participants of communication receive 7% of the transmitted data by means of words. In spite of the fact that some scientists are skeptical about A. Mekhrabyan's works, nevertheless, his statistical calculations of participation of verbal and nonverbal communication in the communicative act is widely used by the different researchers studying communicative processes, including A. Piza (1984), R. Dzhiardinas (2002) and J. Lammers and J. Barbora (2009).

The speech act "silence" in structure of verbal and nonverbal communication has a set of the various purposes and carries out different roles and functions in the course of communication. Silence reflects tranquility, noiselessness, silence, peacefulness and silence can express awkwardness,

contempt, hostility and insincerity as well. Silence bears in itself many semantic loadings which directly depend on the personality speaking and on a topic of conversation. In a context of this research, silence is defined as silence, which occurs within communication process. It can be the end of conversation, a short pause before conversation continuation, instant stops because of forgetfulness, a long pause because of active thought process or the termination of conversation by all participants of the communicative act.

From the social -cultural point of view, silence is the lack of sounding speech, the part of communication, and having not smaller value, than verbal expression of thoughts. Sociocultural silence is defined by social and cultural traditions of society. (Mikhaylova M. V. 1999). Silence can be described as "absence of something that we expect to hear in this occasion... but remain untold". Besides, silence can be considered as a result of the period, which is required for cognitive processing of thought. Such silence has serious distinctions in different language communities (Katyukhina T.V. 2009).

6. Features of culture of Kazakhs and Russians

Kazakhstan is the country in which customs, cultures and religions of representatives of the various people and ethnoses are mixed. It is one of the most peaceful and steadily developing countries on all former Soviet Union. In Kazakhstan the balance between maintenance of the international relations and own traditional cultural values, such as respect for elderly people, observance of accurate social hierarchy, respect for other religions and cultural values, avoiding of the international conflicts is observed. Recent researches showed that Kazakhstan citizens avoid open conflict situations, trying to go on compromises. Studying speech etiquette of Kazakhs A. B. Baydurin (1991) specifies that Kazakhs don't go on the open conflict with the interlocutor as for them approval of associates, expression of respect for the interlocutor is of paramount importance. In most cases Kazakhs instead of openly expressing the disapproval in communication with the opponent, make long pauses for considering of more correct answer, or try to change the subject of conversation. Probably, owing to this cultural feature of conducting dialogue Kazakhs often use in the speech the phrase ұят болады which is translated as the word it is a shame.

The demographic situation of Kazakhstan looks today in a following way: Kazakhs make 63,07%, Russian – 23,7%, Uzbeks – 2,8%, Ukrainians – 2,08%, Uighurs – 1,4%, etc.

Ethnic forms of politeness of Kazakhs have the deep roots relating to cultural traditions of Kazakhs, having the name салт. Traditions have big influence on behavior of people, on their psychology and on the relation to social reality. Kazakhs are very reserved in manifestation of personal feelings in implementation of the communicative act that proves to be true by many researches (Zharkynbekov Sh1992, L.M. Shaykenova 2003.).

Russians are the second-large ethnic group in Kazakhstan, the most part of representatives of this ethnos is part of urban population of Kazakhstan. Ethno cultural connections between both people were fulfilled regularly throughout more than three centuries since accession of Kazakhstan to Russia (N.M.Shcherbakov 1983).

The language consciousness of the Russians living in the Republic of Kazakhstan differs from national language consciousness of the Russians being citizens of the Russian Federation as it develops a little in other cultural and social conditions, being strongly influenced from culture of indigenous people. Accommodation in other natural and geographical landscape, in surrounding with not the ethnic environment, in the conditions of interethnic contacts with representatives of the Kazakh ethnos, compact and diffusion moving formation of installations was promoted, different from ethnic installations of Russians, by realization of the ethnic behavior which has incorporated elements of the Russian national consciousness and line of the Kazakh mentality. The language consciousness of

Russians in the Republic of Kazakhstan represents a conglomerate combining in elements of the Russian and partially Kazakh national cultures. Emergence of such conglomerate was promoted by the following factors: 1. Accession of Kazakhstan to Russia and 2. Growth of migratory processes from Russia to Kazakhstan, connected with need of development of new lands, carrying out a colonial policy of tsarism in the Kazakh steppe, construction of military strengthening on the Gorki line, more than 3000 km long. Cossacks strengthening on boundary lands with Dzungaria; resettlement movement (N. F.Golikov, B.Y.Dvoskin 1989).

The Russian mentality or the Russian language consciousness is expressed in the national form peculiar for the Russian outlook. The contradictory traits inherent in the Russian nationality are shown in it. According to V. V. Vorobyov (1997), the Russian mentality represents set of the contradictory traits which are getting on in its structure: on the one hand – high self-sacrifice for the sake of common goals, on the other – despotism of the power. The unconditional love to the homeland is combined with disrespect for its historical past. The long-suffering adjoining on self-renunciation, and tendency to revelry, is eschatological – messianic religiousness and external piety, collectivism is the lines shining identity of mentality of Russians.

7. Analysis of data

The results received during questioning were divided into two sections:

1. Disagreements between family members (between parents and children, between brothers and sisters, between spouses);
2. Disagreements between close friends;
3. Disagreement between the chief and subordinates.

All results are presented as a percentage. Answers to questions of the questionnaire cover five (5) gradation on Likert's scale: always express, sometimes express, seldom express, almost never express, find it difficult to answer. Answers "always express" and "sometimes express" assume that speaker shows the disagreement while options "seldom express" and "almost don't express" can show silence. The option "find it difficult to answer" is regarded as the zero answer, which hasn't caused reactions in the respondent.

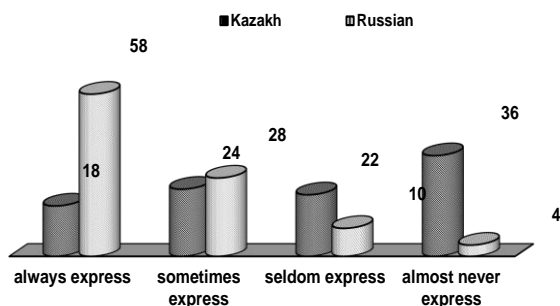
7.1. Section A: Disagreements with family members

In this point emergence of communicative disagreement among family members is considered: between parents and children, between brothers and sisters, between spouses. The analysis of the received results showed that in case of conflict situations in communication of parents with children, children showing the respect to parents prefer silence to open expression of the disagreement with the point of view of the parent. But in case of communication of Russian family members, between brothers, sisters or spouses, such control of emotions and avoiding of conflict situations in the course of speech communication isn't observed

7.1.1. Disagreements with parents

Figure 1 illustrates the answers of two ethnic groups showing the emergence of disagreement with parents. In this indicator the considerable difference in reactions of representatives of the Kazakh and Russian ethnoses is noted.

Figure 1. Disagreement with parents

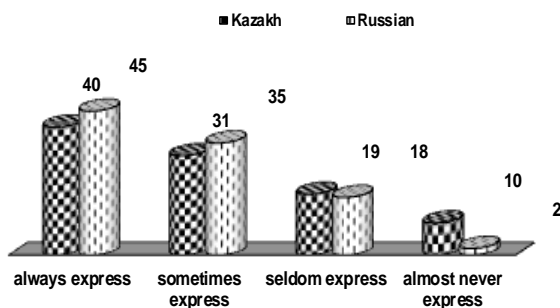


In Figure 1 it is visible that more than a half of Russian (58%) respondents noted that they "always express" the opinion in case of disagreement with parents; 28% from them showed that they "sometimes express" own opinion in a conflict situation and only 10% specified that they "seldom express" the emotions in unpleasant conversation with parents, and 4% noted that "almost never express" the negative, preferring to be silent or stop the conversation. The total indicator of the first two gradations shows that representatives of the Russian ethnos prefer the verbal solution of the conflict with parents. Only 18% of the Kazakh respondents noted that they "always express" the opposite opinion in case of disagreement with parents, 24% noted that they "sometimes express" the disagreement about opinion of the father or mother, 22% showed that "seldom express" the opinion and 36% chose the option "almost never express". These indicators are the certificate of that Kazakhs, thanks to influence of east culture, prefer to be silent and show respect to parents, than to argue with them and to act as instigators of a conflict situation.

7.1.2. Disagreements with siblings

Besides existence of disagreements with parents, Kazakhs also experience disagreements with the brothers and sisters. Figure 2 illustrates results of the carried-out poll.

Figure 2. Disagreements with siblings



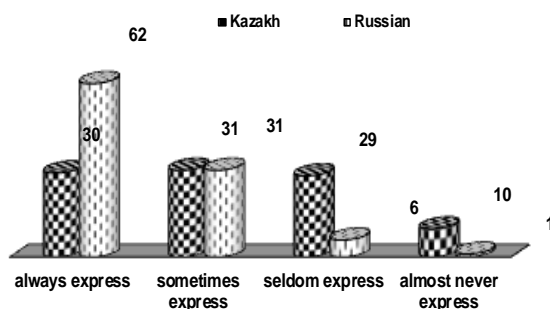
Answering a question connected with identification of reaction to disagreement between brothers and sisters, 45% of the Russian respondents noted option "always express", 35% chose the answer "sometimes express", 18% showed that "seldom express" the disagreement with opinion of the brother or the sister and 2% specified the option "almost never express", as aspiration to avoid a

conflict situation. The total result of the first two indicators (45% + 35%) shows that 80% of the Russian respondents prefer to sound the position openly at in the case of disagreement with brothers and sisters. Kazakhs in this point showed that 40% "always express" the disagreement with a position of the brother or the sister in the case of disagreement in communicative communication, 31% of Kazakhs "sometimes express" the relation to opposite opinion, 19% chose the option "seldom express" and 10% noted a position "almost never express". The obtained data show that reaction to disagreements with brothers and sisters is approximately identical in representatives of analyzed ethnoses. Both Russians and Kazakhs don't try to hide the emotions and freely express the opinion in the conflict and disagreement to close relatives. Silence and evasion from communication is seldom used at this social option of communication.

7.1.3. Disagreement with spouses/partners

Figure 3 illustrates results of disagreements between spouses/partners, which show that in these category representatives of the Russian and Kazakh ethnoses also have various reaction to disagreements between spouses/partners. The dominating position of the man in the Kazakh society influences on how often the woman expresses the disagreement with the point of view of the spouse.

Figure 3. Disagreement with spouses/partners



As it is seen in figure 3, 62% of Russian respondents noted that "always express" the opinion in disagreement with the spouses/partners, 31% – "sometimes express", 6% showed that "seldom express" the emotions and 1% chose the option "almost never express". The total result of the first and second category (62% + 31%) shows that 93% of Russians prefer to sound the position in the case of disagreement between spouses/partners. Kazakhs also prefer to express verbally the point of view in this situation, So, 30% chose a marker "always express", 31% noted "sometimes express", 29% gave the voice for a position "seldom express" and only 10% admitted that they "almost never express" the opposite opinion in family disagreements between spouses/partners. The general comparison of the received answers from Russians and the Kazakh respondents also shows that representatives of the Russian ethnoses are much free and more open in the solution of the family conflicts between spouses while representatives of the Kazakh ethnoses note that owing to national specifics the Kazakh women prefer to agree with opinion of the husband.

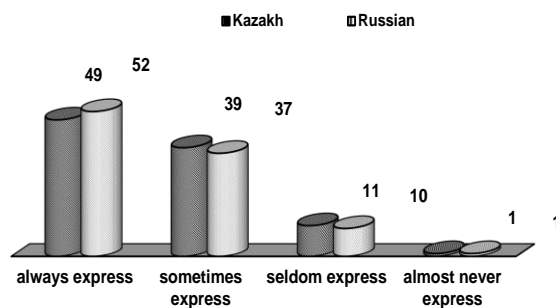
7.2. Section B: Disagreement with outsiders

Results of this section showed that representatives of both ethnoses feel much more freely and liberation in expression of the disagreement with opinion of the opponent when conversation happens between friends than if communication happens in working collective or directly in conversation with the chief. It is connected with that conversation between friends assumes closer

and confidential level of communication in which interlocutors not so diligent supervise the speech, than in case of communication at work.

7.2.1. Disagreements with close friends

Figure 4. Disagreements with close friends



In figure 4 answers of two analyzed ethnic groups are quite similar. 52% of representatives of the Russian ethnos chose the option "always express", 37% answered "sometimes express", 10% answered that "seldom express" the opposite opinion in disagreement with friends and 1% showed that they "almost never express" the opinion dispersing from opinion of friends. Total amount of the first two categories (44% + 37%) specifies that 81% of the Russians living in Kazakhstan, prefer to express the disagreement aloud, seldom finding forces to keep silent or agree with opinion of the interlocutor. Answers of the Kazakh respondents not strongly differ from Russians because communication between friends is practically always communication between the age-mates being in the confidential relations with each other and not depending on a social status. So, 49% of Kazakhs, considering a communication situation in the case of disagreement between friends answered that "always express" the opposite opinion, 39% claim that "sometimes express" the opinion dispersing from opinion of the interlocutor friend, 11% chose the option "seldom express" and 1% – "almost never express".

7.3. Disagreements with bosses

Figure 5 illustrates a difference in relationship in the presence of disagreement between the chief and the subordinate in the Russian and Kazakh cultures.

Figure 5. Disagreements with bosses



Owing to that interlocutors in this type of communication are at different steps of social hierarchy, their communication means rigid selection of lexical phrases, phraseological units, observance of social conventions and formalities in conversation. It leaves the mark on degree of openness and an admissibility of expression of own opinion. The data obtained during poll show that 12% of the Russian respondents chose the answer "always express", 24% noted that they "sometimes express" opinion dispersing from the administration, 41% chose the answer "seldom express" and 23% – "almost never express". Total amount of the first two categories (12% + 24%), made 36% of the Russian respondents who have shown that they prefer to express different from the administration opinion, gives the grounds to assume that prudence takes up over openness and desire of the Russian person to express the point of view, as communication in case of disagreement in working collective promotes the fact that careless and the sharp word can cause rather serious consequences for the subordinate. Possibly therefore 64% of respondents choose tactics of a consent or opportunity to keep silent as option of communicative behavior.

6% of the Kazakh respondents noted that "always state" the point of view even if it differs from the opinion of the chief, 17% chose the option "sometimes express", 34% showed that they "seldom express" opinion which contradicts a position of the administration and 43% specified that they "almost never express" disagreement with opinion of the chief. Total amount of the first two categories (6% + 17%) shows that 23% of Kazakhs find it possible to disagree with the chief and to state the point of view, but 77% prefer not to sound the position if it isn't pleasing to the administration. Such results are reflection of culture of the Kazakh people in which respect and honoring senior and higher take roots from the childhood.

8. Conclusion

In this article attempt was made to show various models reaction of representatives of the Russian and Kazakh ethnoses living in the territory of the Republic of Kazakhstan in communication with family members (parents, brothers / sisters, spouses/partners), friends and the chief during which disagreement occurs between interlocutors. As questionnaire showed Russians and Kazakhs owing to the cultural distinction differently build the communicative behavior in the presence of disagreement with the point of view of the opponent. So, representatives of the Russian ethnos in most cases are ready to express the point of view, only avoiding conflict situations in communication with the chief. Kazakhs try to express the opinion as softly as possible, to show respect to speaking and to support his point of view, or to keep silent not to cause offense and misunderstanding in the opponent. Among communication in the considered groups friendly conversation proved to be the most free and open in which both Russians and Kazakhs safely stated the point of view different from opinion of the interlocutor, thus without being afraid to touch it personal feelings. The analysis of the obtained data

showed that Russians practically always choose a verbal way of the solution of conflict situations and elimination of disagreements from opponents, and Kazakhs prefer to use smaller number of words (more careful and neutral answers) or silence. It is an indicator of Kazakhs tolerances and desire to make a compromise. At the same time the aspiration of Russians to a verbal resolution of conflict doesn't mean that they in communication behave more roughly and more disrespectfully, than Kazakhs. From the provided data it is possible to draw a conclusion that Russians prefer verbal discussion of a conflict situation and the general search of the solution of the arisen disagreements.

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