

Training Language Teachers: An educational semiotic model

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Abstract

The changing culture toward multimodality enforces acquiring visual literacy in every aspect of today's modern life. One of the fields intermingled with using various modes in different variations is language teaching and learning, especially for and by young learners. Young language learners' (5-12 years old) lack of world experience forces them to make the most use of non-verbal modes of communication to receive and send the intended message, enhanced in foreign language learning environment. As a result, the language teacher him/herself will be supposed to be armed with visual literacy of this new language and to have the ability to successfully transmit this knowledge to the students. The present study aims to investigate whether the three focused factors in educational semiotics; namely, Process of abduction, Principle of kinesics, and Proxemics- proposed by Sert (2006) exist in the curriculum of Iranian pre-service language teachers in one of the educational districts in Isfahan. By distributing two questionnaires among TTC course instructors and pre-service teachers, and obtaining the percentage of the analyzed data, the findings showed that the number of institutes which focus on the matter are rare. Also, it was revealed that the pre-service teachers, majoring in English Language, performed better in terms of realizing the meaning of body language units and comparing and contrasting them (principle of abduction). The results will be useful for future teachers and their educational curriculum in favor of enhancing the fifth language skill, foreign language visual literacy.

Key words: English Teacher Training, Educational Semiotics, Visual Literacy, Children

Introduction

'Later, mother came back into the room. Her face was very white and her eyes were red from crying' (Nesbit, 2005).

In Nesbit's (2005) "The Railway Children", the sadness of mother is not shown directly through words; rather, the signs in her face reveal the true atmosphere to the young reader. Communication is a multifaceted act which not only is manifested via words, but also is shown by actions, movements, facial expressions and other body movements, totally, paralinguistics. This phenomenon has been much considered by researchers under the title of 'kinesics' or 'kinetics'. The first figure to regard it as a field of study was Birdwhistle (1970) believing that body movements are learned versions of communication and are formed in culture and they are capable of being broken into 'ordered systems of isolable elements' (p. xi). The field is defined as:

Conscious and unconscious psychomuscularly-based body movements and intervening or resulting still positions, either learned or somatogenic, of visual, visual-acoustic and tactile and kinesthetic perception, which, whether isolated or combined with the linguistic and paralinguistic structures and with other somatic and objectual behavioral systems, possess intended or unintended communicative value (Poyatos, 2002).

To have a successful communication in a conversational situation, one has to assimilate into the communicational system of his society which includes, as mentioned above, both verbal and non-

verbal modes. Children-the focus of this study- much resort to non-verbal means of communication as they are not competent in linguistic literacy and their mental lexicon is not complete yet (Mohammadi, H., & Vahid, 2012). Since Morain (1978) divides non-verbal aspects of communication into three categories of body language, object language- e.g. signs and clothing- and environmental language- e.g. color-, using the phrase ‘non-verbal’ is too wide for the aim of the present work and it is worth to delimit the study to ‘body language’ or ‘kinesics’. The first kinesic signs in children are reported by Birdwhistell (1970) in their tenth month, especially in quiet kids, who use eye focus as a communicative behavior. He continues that a “‘normal’ 6-year-old child is able to move smoothly within the communication system of his society” (p.6).

As the child’s need to communicate non-verbally is enhanced in a foreign language learning atmosphere in which the weakness of communicational power as well as cultural strangeness enhance, teacher’s familiarity with and making use of different types of signs- namely, index, symbol, and especially icon- will result in a better teaching/learning outputs. Thus, if the language teacher accompanies visual iconic teaching aids with the intended materials, students will have a better understanding. On the importance of icons in children’s developing process, it is mentionable that ‘iconicity’ is also evident in childhood development. The relevant scientific literature makes it saliently obvious that children invariably pass through an initial stage of gesticulation and vocal sound imitation before they develop full language” (Danesi, 2004, p. 29). Imitative pictures and gestures are, consequently, very helpful for young learners’ passing through the strangeness of the target language.

However, what is problematic in using gestures is their culture-bound nature which may make the situation more confusing for the young learner.

As a result, given that an English language instructor is himself equipped with the necessary knowledge of all types of non-verbal cultural behaviors in both student’s mother and target languages along with the similarities and differences between the their meaning, he can successfully transfer the target language in all its facets by adding the fifth language skill, foreign language visual literacy.

Review of Literature

Karimi, Dabaghi, and Tabatabaei (2012) believe that Nonverbal messages have an essential effect on the moral growth of children. They searched for the possible influence of nonverbal communication (NVC) on Iranian young EFL learners’ understanding and attitude in language learning. To do so, they investigated 6 separate dimensions of non-verbal behaviors, namely eye contact and gaze, facial expressions, posture and gesture, touching, vocalic communication, and proxemics on their experimental group vs. control group, who received verbal communication-VC- through teaching fifteen common English words, accompanied by their related pictures or gestures. The participants’ attitudes were examined through a five-option-scale questionnaire and their understanding via an oral test. The result showed that the most of the participants’- both in control and experimental groups- statements about non-verbal communication (NVC) strongly agreed with the use of NVC in L2 teaching and learning environment. Also, the experimental group outperformed the control group which shows the effectiveness of NVC in comparison with VC.

Elfatihi (2005) suggests that in comparison with previous teaching methods, it was with the advent of ‘communicative language teaching method’ that, the focus changed toward genuine communication including nonverbal aspects in a classroom improving teaching and learning processes, particularly for beginners. He aimed at qualitatively and quantitatively analyzing

nonverbal communication in a beginners' EFL classroom—aged 15-19 years old- in Morocco to investigate its use in fostering the process of learning and improving the teaching practice. The results obtained from observations, handing out questionnaire, and interviews showed that the most gestures used by the teachers were by hand and head which can punctuate his presentation. He concludes that there are three objectives for using these two gestures, “presenting language items, providing feedback to the students, and managing the classroom” (p. 24). Elfatih's participants declared that they liked their teacher to look at them ‘occasionally’ - e.g. when they want to answer a question- not ‘always’-especially in the time when they are doing their tasks or are speaking with their classmates. Teacher's eye contact combined with frown acts as a tool to manage the disturbing noise in the classroom. On student's classroom gestures, he points that raised eyebrows accompanied with eye contact shows their understanding and lowered eyebrows beside dropped eyes is a failure in understanding.

In addition, he discusses about proxemics as a means of communication: how students manage the distance between each other and distance between students and the teacher. In this regard, he mentions that the proxemics between the teacher and students is related to the role of the teacher in the classroom which has changed toward “a kind of monitor, guide or counselor” necessitating him to move around the classroom to help students. He reports that students liked their teacher to be close to them so as to answer their questions and also to ensure them feel that he is attentive to what they are doing. However, they did not like him to be too close to disturb their speaking and joking.

Consequently- according to the rarity of the number of the studies done in favor of the kinesics and proxemics in kid's foreign language learning, and its importance from cultural point of view- this research is set out to investigate whether three focused factors in educational semiotics (ES)- namely, Process of abduction, Principle of kinesics, and Proxemics- proposed by Sert (2006) exists in the curriculum of Iranian pre-service language teachers in one of the educational districts in Isfahan. The importance of such a study is due to the cultural uniqueness of some of the non-verbal behaviors (Morain, 1978; Martinez, 2008; Ho, Holes, & Cooper, 2004, Poyatos, 2002) which make confusion for the young language learner.

Sert's (2006) Educational Semiotics

The incorporation of semiotics in second language learning was implicitly proven through the previous lines. The way through which semiotics should be used in this field is pointed by Sert (2006). He believes that ES is a linking line between semiotics and foreign language learner-centered teaching which leads to a long-term success in foreign language learning. The belief in ES starts from the fact that semiotic signs of the target culture are vital in teaching a language as a language is not distinct from its culture. Sert believes that by enhancing the awareness of social codes and signs in the learning environment, much better results would be gained. Sert asserts that using iconic signs or even non-verbal behaviors of the target culture in the process of teaching will help with the long-term coding of the target language and also with the production level. Semiotic codes insisted in Es are as follow, the first of which suffices the purpose of this paper:

- Social codes (verbal language, behavioral codes etc.)
- Textual codes (scientific codes, mass-media codes etc.), and
- Interpretative codes (perceptual codes and ideological codes).

However, the fossilized cultural signs of the mother tongue in a native speaker's mind are the source of ‘interference’ in foreign language learning:

When you are thinking, speaking or writing in the target language, the production process lasts longer as you should go through the object, the interpretant, the representament and the equivalence of that representament in the target language. If the target language item is coded to the long term memory systematically through adequately frequent repetition in meaningful contexts with correct “signs”, the outcome will obviously be automaticity. When the concept in the target language is more abstract or has not been coded to the long term memory effectively, the production process may last longer or may not occur. [...] In this sense, educational semiotics tries to find ways to improve and accelerate the process of learning a foreign language (p.108).

As a result, as Sert suggests, of the basic principles of educational semiotics is that the teacher should have a high awareness of signs and strategies for the teaching environment and be well equipped with inference power, another aspect of ES. The teacher should be able to teach children how to think and infer through contrastive analysis. ES insists on teaching methods that encourage students to compare and contrast the cultural aspects of native and target languages. This ability is called Abduction.

Behavioral codes, briefly introduced previously and be elaborated more in the next section, which are culture-oriented ways of communication, can be message transmitter per se or as accompaniment of verbal codes, and foregrounded by ES, are kinesics and proxemics: ‘It should always be kept in mind that these para-linguistic nuances deeply affect the communicative skills of a language learner.’ (p. 111).

Kinesics and Proxemics: Types and Definitions

In studying kinesics, in addition to the different aspects of kinesics- mentioned in the ‘introduction section’- Poyatos (2002) insists on inclusion of other parts of the field which are neglected by researchers. He names them as ‘posture’, ‘gaze movement and direction’, ‘movement of hands in pockets’, ‘expanding and contracting chest’, and ‘stride’. Poyatos (p.187) asserts that kinesics activities can be perceived individually or jointly in the following four ways: Visually (in case of gestures),

Audibly (e.g. snapping the fingers),

Tactually (e.g. hugging, kissing, shaking hands), and

kinesthetically (not necessarily along with direct contact: another person’s movements are communicated through a shared couch and to that person’s words or silence is added that very intimate sensory perception of his or her movements).

Poyatos believes that for kinesics to be studied progressively, one should regard the difference between ‘gestures’, ‘postures’, and ‘manner’:

- Gesture: By *gestures* we should understand not only conscious movements (mainly of the head, the face alone, including gaze, and the extremities), but also unconscious and even uncontrollable ones (e.g. an emotional trembling), communicatively joined to or independently from verbal-paralinguistic language, alternating with or simultaneous to it, and constituting a main form of communication: smiles, winks, a sidelong glance.

e.g. ‘Oh, but do stay and take a little! [tea]’ [...] / But he rejected the offer with a majestic wave of the hand (A. Brontë, *TWF*, XI)

- Manner: as more or less conscious and dynamic, mainly learned and socially ritualized according to a situational context, alternating with or simultaneous to words: how we don or doff a garment, walk with a swag, take food to the mouth and chew it, laugh, cough, perform a greeting, cross arms or legs (one thing being the posture itself and another the manner in which we adopt or release it).

e.g. The mariner produced a toothpick, and (saving his regard [too look at Mr. Marvel]) was engrossed thereby for some minutes (Wells, *IM*, XIV)

- Posture: *Postures* of the whole body, of the legs, trunk, hands or eyelids alone, are static (but moving through a manner), conscious or unconscious, equally ritualized and, as with manners, less utilized as part of an expressive repertoire, although, as with gestures and manners, they communicate gender, social status, cultural background, mood, etc.:

“[...] The dead are in Paradise.”/ Then he hung his head, for he did not believe that Emil was in Paradise (Cather, *P*, V, I).

(Pp. 195-196)

Although Poyatos classifies gestures and facial expression in one categorization, other researchers (e.g. Rae Sharifabad, Vali, 2011) differentiate between them. This is to say in gestures, face has little, if any, significance, while as far as facial expressions are concerned, face and its most important component-eyes- are the most crucial elements in nonverbal communication. Eyes, the doors towards one's inner self and the windows towards the outer world, (Shahshahani, 2008) are also significant in studying proxemics- a gap in the study of communication and realistic approach to interaction (Poyatos, 2002).

Proxemics is the study of how people use and perceive the physical space around them, such as touching, exchange of breath and body odor (Sree & Siawuk, 2012; Morain, 1978). Obviously, proxemics is a culture-dependent phenomenon and every culture has defined definite rules for distancing between its people in different situations. According to Hall (1966), Sree and Siawuk (2012) put that proxemics can be divided into four categories of intimate, social, personal, and public spaces.

The ever affecting factor on human behavior, culture, determines the space between and the touching manner of people engaged in a conversation. Accordingly, countries are classified as either a "contact" culture (those that facilitate physical touch or contact during interaction, engage in more gazing and have more direct orientations, less interpersonal distance, and more touching when interacting with others) or a "non-contact" culture (those that are more limited in physical touch or contact during interaction).

As the focus of this study is on the two cultures of Iran and English speaking countries, considering the following points are fruitful:

Although Americans are believed not to be touch oriented, are offended when not looked directly in the eye while conversing. They shake hands when they meet their friends, even when they meet for the first time (Watson, 1970; Luminita 2002; Imai 2002; Hyun 2007, in Rae Sharifabad and Vali, 2011).

Islamic countries like Iran may find cross-gender touching inappropriate, gazing, when conversing with an opposite sex, impolite, and shaking hands with the opposite sex, even if it is a teacher or administrator, as immodest (Ariza, Lapp, Rhone, and Robison, n.d; Iranparto, 2011).

Both Iranian and American cultures may be regarded as non-contact cultures, at least in the case of the space between interlocutors.

Due to the importance of semiotics, revealed through the previous lines, this study set out to find an answer to the following question: Where is the place of ES in 'Language Teacher Training Curriculum' in Iranian language institutes? However, before investigating the answer to the research question, it is worth discussing about the status of body language in primary schools of Isfahan.

Body Language in Primary Schools of Isfahan

To find out the status of body language in primary schools of Isfahan and the feeling of Isfahani teachers towards it, an ancillary questionnaire was devised and distributed among some primary school teachers, both male and female. As they have indicated, most of them use body movement instead of verbal means or accompanied the former with the latter. They affirmed that their students understand those body movements and react correctly, especially when the two modes of communication are combined. In terms of proxemics, because of Islamic doctrines in Iran, most of the male teachers stated that they do not touch their female students and keep a reasonable space. However, female teachers asserted that they do touch their female students to make them calm when necessary or to encourage them.

Method

Participants

Since Isfahan, the city in which the researcher lives, is a large city, going through all the language institutes was an impossible job. Consequently, the institutes located in the third educational district of Isfahan, with TTC or ITC classes, were selected and the first questionnaire (appendix 2) was handed out to their instructor (out of 14 institutes which hold TTC classes, just 8 included classes for children). Based on the items selected by the instructor, the second questionnaire (appendix 3) was given to the pre-service teachers. Considering the number of the TTC participants, which is not always very many, 24 pre-service teachers were examined.

Procedure

To achieve the goals of this study, a library research was primarily conducted to collect the inter-cultural difference of kinesics and proxemics between Iranians and English speaking people's cultures. For the kinesics part, Raei Sharifabad and Vali (2011), Hooshmand (2000) and Karimipur Davaninezhad's (2009), sections 1 to 6 of Appendix 1, and for the proxemics, in addition to the report provided by Iranparto website (2011), Raei Sharifabad and Vali's (2011) research and the instructions posed by Ariza, Lapp, Rhone, and Robison (n.d), were exploited as criteria. Then, the first questionnaire was filled out by TTC instructors and the second one by the pre-service teachers. The institutes whose instructors chose the fourth or third and fourth items of the second question in the first questionnaire were excluded from the study (3 out of 8). The second questionnaire was given to the pre-service teachers of the other five institutes.

Instruments

As there are no researches done in exactly the same line with the present study, the two questionnaires used in this study were devised by the researcher and were expert-judged. The first questionnaire included two multiple choice questions, the first of which examined instructor's intercultural knowledge about body language. In addition, two open ended questions were added in order for the teachers to add their ES experiences or any extra notes. The second question, searched for their use of ES in TTC classes.

The second questionnaire included: 1) 14 gestures or postures, selected randomly from the Appendix 1, necessitating the participants to specify whether each of the gestures or postures is exclusive for Persian or English cultures and to mention their related meaning(s), and also, if the participants realized that gestures or postures were used in both Persian and English cultures, they would then be asked to specify the possible meaning differences between the two cultures-principle of 'Abduction', 2) Five selected messages shared by both Persian and English cultures, with different manifestations in gestures or postures in the two cultures, enabling the participants

to choose the related culture for the gestures or postures mentioned below each message, and 3) Three questions regarding social Proxemics.

Results

The obtained results from the two questionnaires were analyzed in terms of percentage. The results from the first questionnaire showed that 62.5 percent of the TTC instructors chose items 2, 3 and 4 in the first question. However, 37.5 percent selected items 3 and 4 in the second question.

The analysis of the data from the second questionnaire revealed that the participants could be divided into 3 groups:

Those whose major was linguistics, English translation, English literature, or TEFL.

Those who major was other than different fields of language.

Those who did not have a university degree.

The participants could also be divided into five groups in terms of their answers to the questions as follows:

A: Those who marked correct meaning and comparison/contrast (principle of ‘*Abduction*’).

E: Those who just realized the *existence* of the gestures in either culture.

En: Those who just considered the true meaning of the gesture in *English* culture.

Per: Those who just considered the true meaning of the gesture in *Persian* culture.

No: Those who stated the correct meaning of the gesture, but *no indication* of the related culture.

Table 1. Percentages related to the participants who had a degree in English language

A	E	En.	Per.	No
25	26.2	10.5	1	4.3

Table 2. Percentages related to the participants who had a degree other than English language

A	E	En.	Per.	No
11	27	17	1	3

Table 3. Percentages related to the participants who had not a university degree

A	E	En.	Per.	No
22.7	26.8	14.3	1.8	1.8

Discussion

As stated above, although 62.5 percent of the TTC instructors had the desired intercultural knowledge about body language, less than half of them (37.5), who were the most experienced instructors and belonged to group C, chose to use ES in their curriculum. This shows that ES is not insisted on in language institutes in Isfahan and the more experienced the instructor, the more attentive will he/she be in presenting a complete curriculum. In later stages of the research, this group was excluded.

In the second phase, the second questionnaire handed out to the pre-service teachers in the rest of the institutes, showed that the participants who had a degree in language studies had a more thorough knowledge of the meaning of body language units, and were more competent in the process of abduction.

Pre-service teachers, holding a degree in fields other than language, scored higher in 1) ‘just realizing the existence of the gestures in either cultures (E)’, manifesting that they knew the intended gesture exists in either culture, but failed to choose their correct place of occurrence, and 2) and in ‘Just considering the true meaning of the gesture in English culture (English)’: revealing that they were more familiar with English culture body language than their mother tongue visual means of communication. This can be due to their residence in or travel to English speaking countries that caused them to score higher in comparison with the other two groups.

Participants with no university degree, scored higher in ‘Just considering the true meaning of the gesture in Persian culture (Persian)’ indicating their lack of enough acquaintance with English culture and their need to pass some courses in this regard.

Concluding Remarks

Semiotics, the ever growing field of study, which has penetrated into every field of study, has opened a lot of flourishing horizons for language teaching and learning in the name of Educational Semiotics (ES). In ES, the use of all types of signs; namely, iconic, indexical and symbolic, are emphasized. Using signs helps the language learner, especially children, to visualize their process of learning, and as a result, to make it a long lasting knowledge. Humans mostly accompany their verbal communication by their bodily movements which are themselves visual-symbolic means of communication. Knowing the meaning of the target language body language units, in addition to those of the mother tongue, helps the young learner, who relies much on visuals to communicate, to process the meaning better and remain safe from misconceptions in the foreign environment. For this aim, language teachers must be taught to use and how to make use of these symbolic means. Not only target culture’s body language units must be insisted on in the curriculum of pre-service teachers, but also those of the mother tongue have to be highlighted. This is due to the fact that the pre-service teachers should be equipped with the principle of ‘Abduction’, and as a consequence, transfer it to their young students, the learners of the fifth language skill.

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Appendices

Appendix 1

ES: English Speakers

PS: Persian Speakers

Sb: somebody

Similar in form and Meaning in all cultures: positive transfer occurs

Facial expression	Meaning	Explanations
-Bowing posture of body -Cry face + lip-pout -Gazing down -Slumped posture of the shoulders -Audible sigh -drooping eyelids -flaccid muscles -Hanging head -contracted chest -lowered lips, cheeks, jaw -downward-drawn mouth corners -raised inner ends of the eyebrows	Sadness	
Laugh Smile	Happiness	Unlike other facial signs of emotion, the smile is subject to learn and conscious control
Tongue-show	disagreement, disbelief, dislike, displeasure, uncertainty	It is momentary visible protrusion and retraction of the tongue between the lips. It may modify, counteract or contradict verbal remarks
Tense-mouth	Anxious, nervous tension, emotional concerns also Mood shift, novel thought, sudden change of heart	It is produced by compressing, in-rolling, or narrowing the lips to a thin line or a position of the mouth in which the lips are visibly tightened and pressed together by contraction of the lip and jaw muscles.
Flash-bulb eyes	Intense emotion, anger, surprise, fear	It is an involuntary widening of the eyes
Gaze down	Defeated attitudes, guilt, shame, submissiveness, telling a lie	It may be held longer than three seconds
Lip-pout	Disappointment, displeasure,	Pushing the lower lip against

	sadness, uncertainty (in children)- disagreement (in adults)	the upper in a protruded look. In adults the muscles of the chin are contracted
Raised eyebrow	disagreement or surprise	
Yawn	-Early in the morning: you didn't sleep enough. -In a meeting or conference: bored of the lecture.	
hand brought up to the forehead	Salute	often used in the military manner
Bowing	Formal Greeting	The greeter averts the eyes (I dare not look at your majesty) and exposes the head (You can kill me if you wish).

Shared gestures in both Persian and English with the same meanings

Gesture	Meaning	Explanations
Head nod, moving the head upside down	Yes (agreement)	Used alone or with verbal cues.
Shrugging the shoulders	Indifference, carelessness	In Iran, is usually accompanied by lip pout.
Palm out and forefinger and index fingers pointed upwards, then split into the shape of 'V' (for victory)	Peace sign	
Tapping the wrist	Questioning about time	
Pressing the palms together and rest the head on the back of the hands while closing the eyes	Tiredness	
Patting the stomach with hands	Hungry	
Imitate drinking from an imaginary glass	Thirsty	
Wagging the forefinger side to side	Warning	
Rubbing the hands together	To be cold or show eagerness	
Pinching the nose or holding it with fingers	stinking	
Rubbing the thumb and forefinger of the right hand together	Money	
Hand cuts across the throat	Impatience	In Iran, it may also indicate

		that sb is quite full and can eat no more at the table.
Stroking one's chin, tap one's head with forefinger	Thinking	
Jerking the forearm while the right hand is clenched	Obscene	
Cupping the ear	I can't hear you	
Sticking out the tongue	Derision	Usually done by children
Rolling the eyes	Incredulity or amazement	In Iran, mainly used by young girls.
Whistling	Admiration of pretty woman, cheering at sports events applauding performances	Admiration of pretty woman by whistling is a taboo in Iran
Snap the fingers	Getting sb's attention	
Winking	Flirtation, friendliness, amusement, 'I'm just kidding'	It is very rude to use this gesture in Iran as a flirtation signal
Chewing fingernails	Nervousness. The person is not feeling secure	
Wrinkling the nose	Disgusting, smelling	
Open hand, palm up	Sincere, open	

Shared forms and different meanings

Gesture	Meaning	Explanations
Thumb up	-ES-except Australia: positive - PS: obscene, very rude	With an outstretched fist, the thumb is extended straight up
A-OK: With the palm out, the thumb and forefinger are curled into a circle, while the other fingers are extended upwards	-North America: All's well -Iran: Laziness	

Gestures with same meaning and different forms

Gestures	Meaning	Explanations
-ES: use thumb up with a slight tilt -PS: use full hand	Hitchhiking	
-ES: Is shown by single outstretched finger (usually the index finger, sometimes the thumb). -PS: people are pointed to with a toss of the head, a thrust of the chin, a pursing of lips, or entire open hand	To designate an object or person	To point at people is not polite

-ES: Finger on lips -PS: finger on nose	Silence	
Hand Shaking	Greetings	- Canada, USA: hand shake + eye contact = standard form of greeting. - Iran: hand Shaking is preserved for the members of the same sex, not opposite ones (unless they are close relatives). It is used for both greeting and farewell.
ES: thumb is kept near forefinger PS: the thumb is pressed to the tip of the forefinger	Showing small amounts	
-ES: waving hello or good bye is done by extending the arm, palm facing down and waving the hand up and down at the wrist joint/ raising the arm, palm outward, and move the whole arm and hand back and forth like an upside down pendulum. -PS: the second variation is used in farewells.	Good bye	
ES: index finger is hold toward temples and circles are made with it. PS: the head near the temple is tapped and then the finger is sharply moved upwards accompanied with a nod.	Crazy	
-ES: hands are held against the face while the little finger and thumb are extended widely held up to the ear. -PS: the fist is usually kept near ears	Telephone	
-ES: hand and arm are shaken from side to side with index finger extended to indicate 'no' -PS: the same gesture is acted, except for the index finger which is replaced by the whole hand and the head may be shaken sideways at the same time	Negation-No	In Iran, children are scolded by pointing and shaking the finger

Hand cut across the throat	Impatience	In Iran, it may also indicate that sb is quite full and can eat no more at the table.
-ES: head is shaken from side to side. -PS: head is moved in upward position	Negation by head	
-ES: Palms of both hands are put together and held in front of the chin. -PS: hands are held in front of body in a cupped form	Praying	
-ES: palms are kept up, while the forefinger is wiggled at the person summoned. -PS: a full-hand in scooping motion is used. The palm may face downwards or upwards.	Come here	English speaking people rarely use this gesture to a superior, rather among peers or in summoning service personnel.
ES: the index finger is usually used. -PS: the full hand is used	Pointing to oneself	

Unique Gestures of English

Gesture	Meaning	Explanation
Crossing the fingers	Good luck	Used in USA
The hand is kept loose while the thumb and little finger are extended	I love you	Used by ordinary people of America
Lifting the hand up, palm out, and extending the thumb, forefinger, and little finger.	Congratulation	Particularly used in USA
Snapping the fingers	Getting sb's attention	
Taking the hand and making circular motion over stomach	Satiated	
Thumb down	Rejection, disagreement	Used in USA
Rubbing the two index fingers together	Closeness	Used by children and adults alike
Thrusting the middle finger	Insulting	-Used in USA -In England, this sign equals the victory sign if the hand is hold while the palm faces toward oneself
Scratching the head	Confused	Used in America
Thrusting the middle finger	Obscene	
Crossing the right hand fingers and holding it behind one's back	Not serious, kidding	

Unique gestures of Persian

Gesture	Meaning	Explanations
Biting the lower lip	Shame	Used, mostly, by women
The palm faces downwards, the hand extended and raised and with a sweeping movement, it is brought down.	Blaming	
The right hand is put on the chest and people bow slightly	Respect	
Make a fist with the right hand and insert the thumb inside the forefinger and middle-finger	Screw you	
1. Slapping the left hand with the right hand, accompanied with lip biting 2. Slapping the head	Regret	This sign is often practiced by women
Nodding	Hello	Nods are used in encounters with friends. This is more practiced in tense and formal situations.
Sucking the forefinger and showing it to the other person.	Break up with sb	Used by children
Extending the right hand's little finger	Initiate peace, make up with others	Used by children
Tapping the nose with forefinger repeatedly	Making fun of sb	Used mostly by children
Covering the eyes with the right hand and look furtively from beneath the hand	Feigning to hide one's lie	Used in conversations with close friends and intimates, to ask the other person not to mention the lie he has told to the participant, as a sign of shyness
Wiping of an imaginary sweat from the forehead	Keep my blushes/ to show humbleness	Used when sb does a favor for another person and he mentions the favor in order to thank him.
Holding the victory sign in an opposite way towards the other person to indicate that one is willing to a cigarette	Asking for cigarette or light	

Appendix 2

Gender: F M

Age:

Subject of Study:

Years of Teaching Experience:

The level of TTC class you conduct: children teenagers adults

The extent of residence or travel to English speaking countries:

The extent of exposure to English speaking movies (per week):

Dear Teacher,

This study is conducted to investigate the existence or nonexistence of body language in TTC classes. Also, the researcher wishes to collect some units of body language that are used by you, the conductor of the TTC class.

Thank you in advance for your warm participation.

As you know, language of body (body language) carries meaning.

(Body language comprises gestures- facial expressions and hand movements-, postures- body movements-, and proxemics- certain space between, gazing to, and hand shaking with oneself and his interlocutors. Accordingly,

Part A.

please mark the correct item(s):

There is no difference between the meaning of each unit of body language in Persian and English cultures.

Some of the units of body language are unique for Persian or English cultures.

Some units of body language are used in both Persian and English cultures.

Occasionally, a message is shared between Persian and English with different manifestations in gestures or postures in the two cultures.

Part B.

Following the Item(s) you marked in part A above, please specify which of the following items is correct in your TTC classes:

As there are no differences between the meanings of the units of body language in Persian and English cultures, I feel no need to teach body language for the pre-service teachers.

Although there are some differences between the meanings of the units of body language in Persian and English cultures, I do not teach them for pre-service teachers.

I teach body language units for pre-service teachers.

I teach body language units for pre-service teachers and I contrast and compare their differences and similarities in Persian and English cultures.

Part C.

Do you ever use any unit of body language in your teaching classes to convey meaning? If yes, please, specify them along with their related meanings.

.....
Please add any notes, if necessary.
.....

Appendix 3

Dear pre-service Teachers;

As you know, language of body (body language) carries cultural meaning.

part A

Please specify whether each of the following gestures or postures is unique for Persian or English cultures and write the related meaning(s).

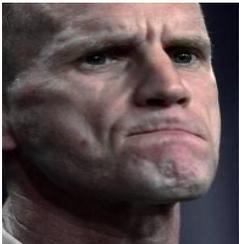
If the gestures or the postures are used in both Persian and English cultures, please specify the possible meaning differences between the two cultures.

Note: Where possible, each gesture or posture is accompanied with its related image.

Tongue-show



Tense-mouth



Hand cuts across the throat



Snap the fingers



Open hand, palm up



Winking



Thumb up



Palm out, the thumb and forefinger are curled into a circle, while the other fingers are extended upwards.



The hand is kept loose while the thumb and little finger are extended.



Lifting the hand up, palm out, and extending the thumb, forefinger, and little finger.

Crossing the right hand fingers and holding it behind one's back.

Sucking the forefinger and showing it to the other person.

Extending the right hand's little finger.

Tapping the nose with forefinger repeatedly.

Part B:

Occasionally, a message is shared between Persian and English with different manifestations in gestures or postures in the two cultures. Please choose the right gesture or posture for each culture (write P for Persian and E for English).

Hitchhiking:

-use thumb up with a slight tilt

-use full hand

To designate an object or person:

-single outstretched finger (usually the index finger, sometimes the thumb)

.....

- a toss of the head, a thrust of the chin, pursing of lips, or entire open hand

.....

Praying:

-Palms of both hands are put together and held in front of the chin

-hands are held in front of body in a cupped form

Come here:

-palms are kept up, while the forefinger is wiggled at the person summoned.....

-a full-hand in scooping motion is used. The palm may face downwards or upwards

Pointing to oneself:

-the index finger is usually used

-the full hand is used

Part C:

According to the cultural norms, people observe certain space between, gazing to, and hand shaking with their interlocutors and themselves (techniquely named as Proxemics). Please specify the right proxemic manner of each culture (P: Persian culture, E: English speaking people's culture).

Note: Social norms are intended.

Cross- gender touching

P:.....

E:.....

Looking directly in the eyes (between both the same-gender and cross-gender)

P:.....

E:.....

Shaking hands (between both the same-gender and cross-gender)

P:.....

E:.....