

Non-Verbal Communication and Respect in Kurdish Social Situations with Reference to English

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ABSTRACT

Communication can have different forms by different people in diverse ages. Communication can be generally verbal and non-verbal. Non-verbal communication is any gesture or action used by people to show many functions of language, being informative, directive, interpersonal, aesthetic, etc. This study is an attempt to investigate this means of communication in terms of politeness both pragmatically and sociolinguistically in the Kurdish social situations. Despite of the scarce pragmatic and sociolinguistic attention to politeness in non-verbal communication in the Kurdish community, this means of communication is of vital importance in this culture due to its inferential influence on politeness and expression of respect. People can show respect to others by some gestures and traditional practices without stating any polite expression verbally. The non-verbal cues like gestures and actions can be socially normalized ones and/or be institutional. After conducting focus group discussions with the Kurdish native speakers and analyzing the data primarily qualitatively, the study revealed that there is a direct relationship between respect and non-verbal communication, the cultural practices and gestures employed by the Kurdish informants are being socially conventional in the Kurdish community. Despite of the great impact of non-verbal cues on communication, the majority of the informants preferred to use verbal communication in terms of sending the message intended, the perception, i.e. understanding of the message got almost similar voices for receiving the message of communication as visualized the bar graphs in the analysis section. Expressive speech acts like, greetings; thanking, congratulating, etc. related to politeness can be saliently conveyed non-verbally. The rituals and gestures practiced by the Kurdish community are almost fixed and used similarly by all individuals.

KEY WORDS: Non-verbal Communication, Sociolinguistics, Politeness, Kinesics, Gestures, Meta-language.

1.	Introduction
<p>"The most important thing in communication is hearing what is not said" a quote by Peter F. Drucker to highlight the importance and effectiveness of non-verbal cues in communication (Ratcliffe, 2016). Non-verbal communication is older than verbal communication, phylogenetically speaking (Mastumoto et al. 2016: xxi). It conveys the larger proportion of communication up to 93% and this corresponds to the well-known saying "Actions speak louder than words."</p>	<p>exploration of the use of non-verbal cues as forms of respect:</p>
1.1 Aims of the Study	<ul style="list-style-type: none">• What are other forms, rather than speech, used to express respect in the Kurdish community? i.e. what are the non-verbal cues used as politeness strategies?• Which means is more effective to express politeness: verbal or non-verbal?• Does non-verbal communication occur alone or is accompanied by verbal communication?• With respect to using and understanding messages, which means of communication is preferred by the informants verbal or non-verbal?
1.2 Research Questions	1.3 Scope of the Study
<p>The following research questions guide the</p>	<p>The study incorporates both body language and social customs that are meant to express politeness towards the addressee/addressees, whether they are</p>

accompanied by verbal communication or not. However, it excludes politeness expressed by supra-segmental features, like tone of voice, pitch, etc. and interjections.

1.4 Data: Collection and Data Analysis

The non-verbal cues are collected by means of focus group discussions with a set of questions. This means of data collection enabled the researcher to discuss the informants' ideas to give more elaboration about the contexts in which they use non-verbal cues (See the appendix of this study for the set of questions of the focus group discussions). Twenty-six informants are selected, upon their approval, as sources for data collection: thirteen male and thirteen female. The researcher primarily assigned thirty participants for data collection yet four of them were not brought up in the Kurdish community; therefore, they were excluded from the groups. The mother tongue is Kurdish and they are from Duhok area and its suburbs. The sessions are moderated by the researcher and before getting data the researcher explained the topic for the informants and gave some examples of nonverbal cues which function is showing respect to put the informants on the track. Three sessions are conducted for focus group discussions and the time assigned for session is 45 minutes. Three sessions are assigned by the researcher to pay attention to minute details provided by the informants. Additionally, each session lasted for 45 minutes to avoid boredom in the discussion and keep enthusiasm of the informants while answering the questions. There is also the employment of natural observation to get authentic data, known as the arm chair approach in sociolinguistics- This method depends on one own experience being incorporated in the same community of the informants. The method is majorly a qualitative study that adopts the content-latent approach with an eclectic study analysis.

The focus group discussion incorporates three types

of questions: **probe questions** that are meant to introduce the topic and make the informants feel comfortable to provide their inputs, **follow-up questions** to delve further into the discussion, and **exit questions** to ask for any additional comments and double-check that nothing important is missing as data.

1.6 Value of the Study

This study can be worth for serving the Kurdish community by enabling its individuals to take other factors into consideration rather than speech to express politeness and have a harmonious life. Making shortcuts in interaction, and being sociolinguistically competent by the non-verbal cues are other credits for the current study.

2. Non-verbal Communication

2.1 Non-verbal Communication: Related Work

Non-verbal communication has attracted the attention of many scholars due to its influential impact on communication. Some scholars investigated the notion as a general means of communication while others tackled the topic from politeness perspective. Yule (2020) in his book "The Study of Language" investigated non-verbal communication in general, drawing a clear cut distinction between gestures and signs. Matsumoto, Hwang, and Frank provided the sources of non-verbal communication alongside with its functions in their work "APA Handbook of Nonverbal Communication published in 2016. Manusov (2016) in her article "A history of research on nonverbal communication : Our divergent pasts and their contemporary legacies" provided a comprehensive account of non-verbal communication as a legacy from different aspects, linguistic, social, rhetorical, etc. Combining non-verbal communication with politeness, Senowarsito, Tarjana, and Nurkamto in their article "Politeness of Non-verbal Interaction in EFL Classrooms published in 2016, related non-verbal cues to students- teacher interactions and how

there is mutual respect between the two interlocutors non- verbally.

2.2 Non- verbal Communication: Literature Review: Terminology

Non- verbal communication (henceforth NVC) falls within the domain of semiotics (Crystal, 2008: 89)- the scientific study of natural and artificial signaling systems (Crystal, 2008: 431)

NVC has been also labelled as **body language**. It designates any forms of human communication, but not spoken or written words. It includes a broad array of codes that influence the behaviours, thoughts and emotions of others (Matsumoto et al., 2016: xix).

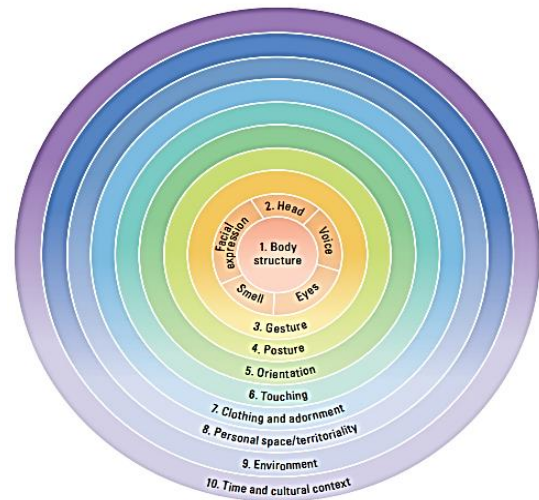
The integration of interaction cues (verbal and non-verbal) can have many terminologies, like: mixed syntax, multimodal communication, multichannel process, comprehensive communication act, composite signal, and integrated message (Manusov, 2016: 4)

2.3 Types of Non- verbal Communication

Non- verbal cues are majorly classified into four categories (Eunson, 2012: 263-271)

- **Kinesics**, referring to gestures and body movements.
- **Paralanguage**, referring to speech variations, like, voice volume, pitch, quality, interjections like um, uh, etc.
- **Proxemics**, indicating the personal distance. There are four zones for territoriality: **intimate** with family members and lovers, **personal** with friends and close colleagues, **social- consultative** with colleagues in a meeting, and the **public** with people in public spaces (Eunson, 2012: 270).
- **Chronemics**, signifying time in terms of punctuality, keeping others waiting to indicate status.

Besides of the aforementioned types of non- verbal cues, (Eunson, 2012: 257) provides the minute details of the cues, as visualized in the below figure:



(After Eunson, 2012: 257)

2.4 Functions of Non- verbal Communication

Non- verbal communication has the following functions (Husseini, 2017):

- It defines communication and characterizes the context of situation; for example, brightly lit rooms designate upbeat activities (Matsumoto et al., 2016: xxi). It conveys the identity of the person or his social context via the way of dressing or adornment.
- It comments on, supplements, qualifies, or contradicts verbal communication.
- It regulates conversation in turn taking; when to speak, when to listen, and to show that the listener is following the interaction by using **back channels**, like "umms", "ahhs", etc.
- Non- verbal communication can convey a message by itself without any speech; a smile indicates politeness, or pleasure, "goodbye" can be signified by a waive of the hand, etc.

2.5 Sources of Non-verbal Communication

2.5.1 Environment or Context

Non- verbal communication can be designated by the behaviours occurring within the environment, like the use of photographs, colour, lighting, type of furniture, fabric texture, etc. This can be salient in churches, restaurants, houses, etc. (Matsumoto et al., 2016: xix).

2.5.2 One's Physical Characteristics or Appearance

This source of non-verbal communication is related to the static appearance of people, like height, weight, skin colour, etc. known as **Physiognomy** that can reflect non-verbal cues related to face structure while arti-factual clues like jewelry can indicate one's socio-economic status and wearing glasses designates smartness (Matsumoto et al., 2016: xx). Taking Darwinism into account, different physiological body types denoted diverse personalities; for example, endomorphs (soft, obese people) are sociable and pleasant while, mesomorphs (muscular and hard-looking people) are strong-willed and leaders, whereas ectomorphs (thin and brittle-looking people) are smart and nervous (Sheldon, 1940 cited in Manusov, 2016: xx).

2.5.3 Dynamic Actions

Facial expressions, body postures, and voice gestures, touching, and interpersonal distance can have dynamic actions, known as Body Behaviours (Matsumoto et al., 2016: xxi).

2.6 History of Research

Research on non-verbal communication falls within the domain of psychology, communication, zoology and anthropology. The history of research on non-verbal communication is known as "heritage" that can be linguistic, rhetorical, ethological sociological, cultural, and psychological (Manusov, 2016: 3).

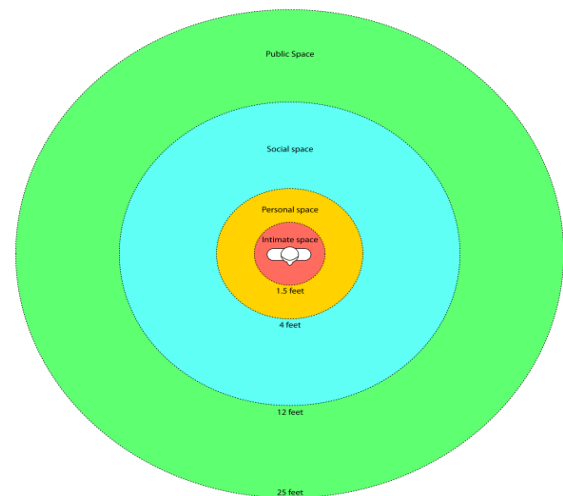
2.6.1 Rhetorical Heritage

It employs the non-verbal cues appropriate for the effective public speeches. Ekman (1965) (cited in Manusov, 2016: 3) states that there are six ways that show the interaction of non-verbal cues with spoken words: repetition, conflict, complement, substitution for, accentuation, moderation, and regulation of what is said. Rhetoric can be **visual** that interprets and criticizes images and **material** that is closely related nonverbal cues; such as, environment and space (Manusov, 2016: 4). The non-verbal cues were used as means of persuasion alongside speech.

2.6.2 Linguistic Heritage

It suggests that non-verbal cues function as a communicative code that is liable to research as languages are investigated within linguistics. These cues mirror linguistics, like touch cues called **haptics (tacesics)**, time cues known as **chronemics**, (Manusov, 2016: 4), and the use of space and its meaning called **proxemics** suggested by Hall (1977). The term is derived from Latin "proximus", meaning "near" and it describes the interpersonal zone during social interaction, depending on social variables, like age, position, gender, degree of familiarity, etc.

The components of proxemics are: **spatial dimensions, their levels of interpretation, and the spatial physical features** (Danesi, 2006: 241). Each is sub-categorized into **micro, meso** and **macro** components. The first refers to the instant private physical environment, the second refers to the space that is within one's spatial reach but outside his private territory. The third is large in scale like cities and beyond (Danesi, 2006: 241).



2.6.2.1 Factors of Proxemics Behaviour

There are eight factors for the paradigm of proxemics suggested by Hall 1977 cited in (Danesi, 2006: 242).

- **Identifiers of Postural- sex**, like male vs. female, standing vs. sitting.
- **Orientation Factors: Sociofugal, Sociopetal**, like back to back, face to face.
- **Kinesthetic Factors**, like body parts distance.

- **Touching Factors**, no holding, holding, and caressing.
- **Visual Factors**, like looking, gazing, etc.
- **Thermal Factor**, the detection of radiated heat.
- **Olfaction Factors**, odor detection.
- **Vocal Factors**, like loudness of voice.

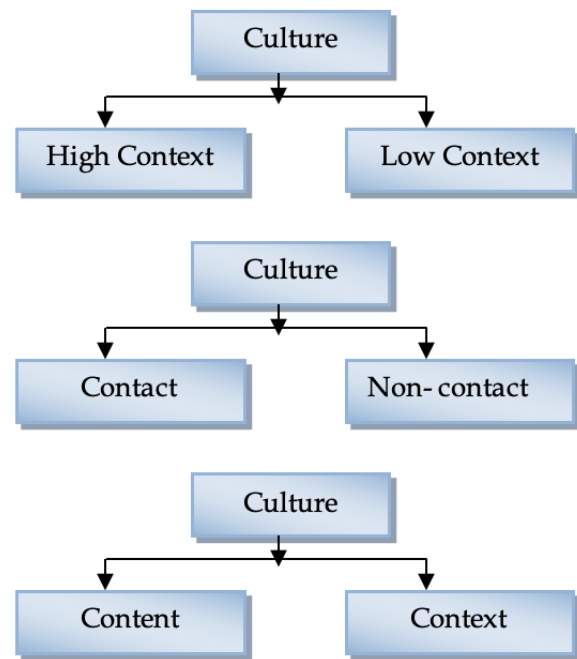
2.6.3 Sociolinguistic Heritage

Non- verbal communication can be utilized for interaction management, giving the floor to each other and turn taking in conversation. Sociolinguistically speaking, non-verbal communication can be a part of cause and effect (Manusov, 2016: 7).

2.6.4 Cultural Heritage

This study is related to ethnography in the sense that non-verbal communication is reflected and affected by culture. There are two types of culture: High-context Culture and Low- context Culture. The former relies heavily on non-verbal communication while the latter has less reliance on non-verbal cues. For example, in China the gift of a clock means having a short life for the recipient, while in Malaysia it means "friendship" (Salleh, 2005 cited in Manusov, 2016: 8). The former has a negative connotation thus being disrespectful, while the latter being completely respectful, being completely respectful.

Hall (1966) in his turn, categorized culture into: **contact** and **non-contact**. The former, in contrast to the latter, engages in touch, having smaller **proxemics zones**, referred to as "**immediacy cues**". There are also **content** and **context cultures** where the former highly depends on the context of situation, gestures, and the message behind the lines to convey the idea; therefore; it leaves much of the core message to be inferred. However, the latter is highly explicit and direct in communication (cited in Goman, 2008: 150). The following diagrams visualize the types of culture:



2.6.5 Ethological (Evolutionary) Heritage

It focuses on non-verbal cues from a biological perspective. Non- verbal cues have an adaptive value to identify us as species and they are universal to identify us as human beings; for example, decoding facial expressions can be decoded accurately by people from an array of cultural backgrounds (Manusov, 2016: 9). The universal and biological bases of non-verbal communication come from child development, passing through the same phases of employing non- verbal cues in almost all communities (Manusov, 2016: 9).

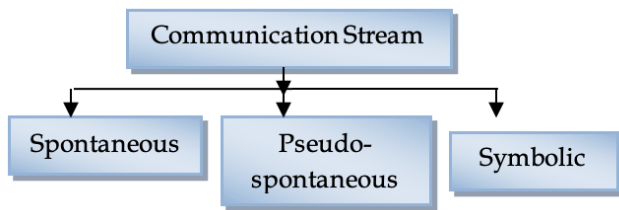
2.6.6.1 Communicative Streams

Buck and VanLear (2002 cited in (Manusov, 2016: 10) provide three communicative streams:

- **Spontaneous:** Non-verbal cues that are biologically based and automatic.
- **Pseudo- spontaneous:** Cues that are semi- automatic but they are adapted to the communicative context; such as, raising eye brows to show surprise.
- **Symbolic:** Arbitrary and socially- defined cues, like **emblems** "thumbs up" to say OK.

Communication stream is illustrated in the below

diagram:



2.6.6 Psychological Heritage

It relates non-verbal communication to cognition. It shows the automaticity and the awareness of non-verbal communication (Manusov, 2016: 10). Psychologically speaking, non-verbal cues can be employed as a means of convincing people to do things they do not want to do; for example, dress and demeanor can be related to power, reflecting status (Milgram, 1974 cited in Manusov, 2016: 11).

2.7 Signs vs. Gestures

Sign can be an alternative for speech, while gestures are used when speaking. Sign language is the language of the deaf and the dumb, whereas gestures are used by normal people as well. For example, one hand with a downward movement indicates not doing well in an exam (Yule, 2020: 235).

2.8 Emblems

Emblems do not depend on speech and reflect fixed expressions; they are conventional and socially-based (Yule, 2020: 235).

e.g.

Thumbs up – Things are good.

The index and middle finger in a V-shape- The back of the hand indicates victory while the front of the hand signals insult.

It is to be noted that the term **kinesics** is used in semiotics to refer to the study of visual communication implied by systematic gestures (Crystal, 2008: 431).

2.9 Iconics

Iconics echo and refer to the spoken message, drawing a square in the air can mean "searching for a box" (Yule, 2020: 235).

2.10 Deictics

Deictic means "pointing", it is used in the current context of situation, and its meaning changes with the change of context (Yule, 2020: 235). For instance, pointing to a cake may mean "Have some cake, please.", "The cake was delicious.", or "Please, have more cake." Deictics do not exist in the current physical space but they are only there in shared memory" (Yule, 2020: 235).

2.11 Beats

Beats are gestures accompanying the rhythm of talk used for the sake of emphasis or a change in events (Yule, 2020: 236). Beats convey the content that is non-narrative, i.e. they are zero-content speech (Beat Gestures).

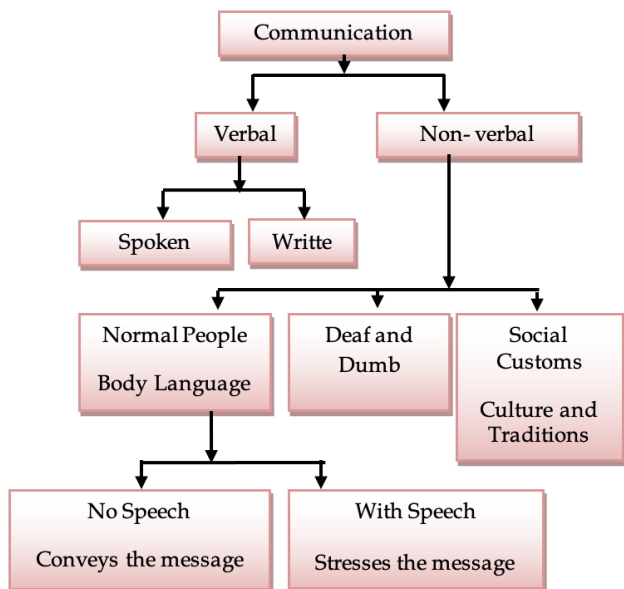
2.12 Haptics

It is the expression of relief through touching when words cannot. It is the most effective means of communication when the person is speechless (Yule, 2020: 236).

2.13 Non-verbal Communication and Etiquette

Respect and courtesy can be demonstrated by etiquette. Such conventions vary with the variation of culture (Etiquette Involved in Non-verbal and Verbal Conversation Website). Gestures, paralinguistic features, clothing and adornment, physical contact etc. can be used positively as reflections of etiquette (Etiquette Involved in Non-verbal and Verbal Conversation Website).

As a result of the aforementioned demonstration of non-verbal communication, the researcher has come up with the following diagram to categorize the forms of communication:



(Categorization of Communication)

People usually use their body parts to convey a certain message and to express politeness. Such body movements can be used alone or with speech to clarify the message. However, for the deaf and the dumb, certain Movements of hands with the use of fingers are used as an international language, known as sign language. As for social customs, they refer to certain culture-specific practices that communities adopt as means of respect; for example, in Arabic Culture, serving the guest with coffee is an expression of good hospitality; with celebrities and significant political figures, walking on the red carpet is also a means of respect expression towards them.

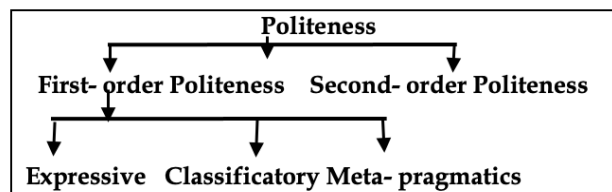
2.14 Politeness

2.14.1 First Order and Second Order Politeness

Politeness can be in two forms: first- order politeness (also referred to as politeness 1) and second- order politeness (also referred to as politeness 2). The former occurs in every day interaction and it is based on common sense among the individuals of diverse socio-cultural groups, whereas the later views the term, from a theoretical and scientific angle (Watts, 2003: 30). Politeness 1 is identified as a socio-psychological term while politeness 2 is theoretically a sociolinguistic term (Watts, 2003: 30).

According to Chodor owsak, 2004 (cited in Flexis-

Brasdefer, 2008: 10), there are three types of first-order politeness: expressive, classificatory and meta-pragmatic. Expressive politeness reflects the speaker's intentions that can be realized in forms of speech, known as politeness indicators, like thank you, excuse me, please, and terms of address like honorifics, etc. Classificatory politeness, as the name implies, is categorical in nature as it shows the hearer's judgment of others being polite or impolite. The final type; that is, meta- pragmatic politeness shows how politeness is viewed by people in ever day interaction. While the second type is judgment about the speaker of being polite or impolite, the third type is judgment about the phenomenon of politeness as a whole (Chodor owsak, 2004 cited in Flexis- Brasdefer, 2008: 10). The following diagram illustrates the types of politeness:



First- order and Second- order Politeness

First- order politeness can provide a means for the party that distinguishes between haves and have-nots in terms of linguistics, society, gender and race. Such differentiations are employed by those who are powerful and they justify politeness in work for constructing social classes. These polite expressions are usually stable and can be used for a considerable period of time (Watts, 2003: 42).

Various scholars have defined second- order politeness differently in the field in question. So, politeness is given many definitions by many pioneers in the domain of pragmatics. Second- order politeness also tackles the concept in terms of universality as a theoretical construct (Brown and Levinson, 1987: 244).

Watts (1992 cited in Jakubowska, 1999: 24) views politeness from the speaker's part as inevitably

connected to social class and social and political power. Being polite reflects a good personality of the speaker by being from a high status and brought up well but not really showing any consideration of deference towards addressees. There are polite forms that are developed for the sake of the reduction of friction in personal interaction (Lakoff, 1975: 64). Politeness, according to Leech (1983: 105), is identified as the quest for comity; that is, it indicates friendship and acceptance of points of view among the interlocutors. Politeness is also characterized by the alleviation of face- threats (Brown and Levinson, 1978 cited in Watts, 2003: 50). The concept of antagonism is put forward to view communication as a risky procedure; therefore, politeness is seen to have a seminal role in communication to defuse hazard and minimize animosity between the members involved in communication (Kasper, 1990: 194). Politeness can also place restriction on human communication in order to pay attention to feelings of others, show mutual comfort and enhance rapport (Hill et al, 1986: 349).

To summarize, one can claim that first- order politeness coincides with common sense, while second- order politeness can be matched with a scientific understanding of politeness with respect to definitions. What the former seeks is how politeness is put into practice by lay men, whereas the latter tries to put the conception into a scientific framework in the domain of linguistics. Data categorized as first- order politeness is authentic and can be collected from field work and corpus, while information for second- order politeness is usually gathered from expertise in the area and is usually abstract and can be dealt with differently by different academics as each one has his/her own opinion in defining the term.

In the light of the literature review provided, the researcher can state that there are many means used as non- verbal cues. When hearing the term, one

only thinks about body language; however, there are many aspects of communication that play a seminal role in non- verbal communication, like distance, specific social practices and conventions, appearance, time, etc. All these factors can have diverse interpretations in diverse situations; that is, they may have different pragmatic interpretations. Furthermore, the study investigates the Kurdish society in terms of the demonstration of the non- verbal cues employed for politeness purposes. Such a notion has not been investigated, to the researcher's knowledge.

2.15 Kurdish Language

In his work, *The Language Varieties of the Kurds*, Sheyholislami (2015: 30) states that the identification of the Kurds as people has been, along the history, through their native language 'Kurdish'. Despite the fact that having a large number of speakers, this language has not been immune from being stigmatized, suppressed and even endangered. However, this language, as any other language, has been facing many challenges like lacking standardization, a unified orthography and mutual intelligibility among the major dialect groups (Sheyholislami, 2015: 30).

Kurdish language is an Indo- Iranian language and comes after Persian and Pashto to be considered as the third largest Iranian language (Encyclopedia Britanica, 2018). It consists of five dialects; the two major ones are: Northern Kurdish (Kurmanji) and Central Kurdish (Sorani) both having standardized literary varieties. The other three dialects are Southern Kurdish (Kalhur/ Kirmashani/ Faili), and Gorani/ Hawrami (Sheyholislami, 2015: 31) and (The Dialects of Kurdish, 2017). Khorsheed (1985: 55-74) states that Northern Kurdish splits into: Bayazidi, Hakari, Botani, Shamdenani, Badinani, and dialects of the west; the central dialect splits into: Mokry, Sorani, Ardalani, and Sulaimani. On the Other hand, Southern Kurdish splits into Great Lori and Small

Lori.

2.16 Data Analysis: Non- Verbal Cues

As postulated by the participants, there must be correspondence between the verbal communication and the non- verbal cues to convey a right, sincere message; if there is any contradiction between the two, communication will break down and there will be insincerity in the message conveyed. Despite of the social conventions and the superiors' practice of control on the inferiors, human beings should be respected regardless of their appearance, position, origin, etc. However, sometimes individuals are obliged to make such differentiations due to the social stratification, but certainly this should be diminished in society. This is the ideology of the informants, as they expressed.

2.16.1 Non- verbal Cues for Speech Acts

The non- verbal cues mentioned below are provided by the informants along with their interpretations.

2.16.1.1 Greeting

- Handshakes (normal or firm), the firm handshake is more powerful and sincere. Greeting cues, like hugging, kissing the cheeks are for the same gender, as different genders do not practice such non- verbal cues due to social and religious reservations.
- According to the informants of the current work, eye contact between the interlocutors of the same gender is acceptable, while this cue between different genders can be interpreted as harassment or sending romantic signs.
- There is cultural diversity in non- verbal cues for greeting are culturally, like handshakes, kissing the cheeks, bumping noses, bowing, etc. Sometimes, the intention is clear, but there may be a cultural conflict, as it is salient in the following pictures:



(After Shidujaman and Mi, 2018: 365)



(After Goman, 2008: 153)

2.16.1.2 Thanking

- Handshakes: Can be used in formal and informal situations.
- Hugging: It is employed in informal situations, among close interlocutors.
- Offering and providing help in return is a non- verbal cue for thanking.
- Exchanging gifts is a social non- verbal cue for politeness.

2.16.1.3 Welcoming

- Smiling.
- For women, there is the non- verbal cue of kissing cheeks. However, this cue is used by men as well but not as frequently as by women.
- Handshakes.
- Engage in conversation, as ignoring can be a sign of disrespect.

2.16.1.4 Apologizing

- Touching the chest with the right hand, depending on the context as the same gesture can be used to say "Thank you. I am fine" when somebody offers a drink to the addressee.
- Showing sad facial expressions to express your sincerity and meet the speech act's felicity conditions. One participant says "No one will believe you when you say I am happy to meet

you, but you show sad facial expressions. There is contradiction between speech and body language"

2.16.1.5 Congratulating

- Handshakes and Hugs.
- Smiling.
- Give him/her a gift. It should be a gift that s/he likes.
- In weddings, inviting the bride and the groom, and the groom's family to lunch is a nonverbal respect cue.
- Hanging a piece of gold (or a one hundred dollar) in the groom's chest in the wedding party is also a sign of respect.
- Posting the bride, the groom's pictures in social media. It is to be noted that there may be reservation by some families to post the bride's picture, but they are more open for the groom's.
- Taking selfi pictures with the bride and the groom.
- Paying a visit to the bride and the groom's house to give them a gift. This is more respectful than just giving them money in the wedding party. However, this depends on the situation as some people may give them money as a congratulatory one in the party in order not to disturb the latter by paying them a visit.

2.16.2 Farewell the Guest Respectfully: Non- verbal Cues

- Accompanying the guest till the door.
- Waiting at the door till the guest leaves.

2.16. 3 Welcome the Guest at one's House: Non-verbal Cues

- When s/he arrives, the owner of the house stands up for the guest.
- The owner of the house will not sit down unless, the guest sits down.
- Serve the guest water voluntarily.
- Engaging in the conversation (all members of the

family) with the guest as remaining silent can be a cue of disrespect and the guest is undesirable.

- Ask the guest to sit at the head of the reception room.
- Serve him fruits and delicious food; not only delicious but also the food he likes. This can be categorized as a non- verbal social custom.
- Do not let the kids to play around as they may disturb the guest. However, reproaching and punishing the kids in the presence of the guests can be an impolite cue.
- All the members of the family should sit with the guest and engage in conversation to show respect.
- Offer him/ her wifi password.
- Lower the sound of the T.V.
- Do not get busy with your personal mobile. If there is a necessary call, reduce the time of talking on phone to the minimum.
- Do not ask personal questions.

2.16.4 Respect the Teacher: Non- verbal Cues

- Show obedience.
- Do not talk unless he gives permission. This is to maintain turn- taking in a smooth mode.
- When to talk, raise your hand.
- Do not have long non-sense discussions with him.
- Put the mobile in silent mode.
- Studying the subject and doing homework is a sign of respect for the teacher, though this is for the benefit of the student.
- Maintain formal distance between the teacher and the student. This is proxemics non- verbal cue.
- The student must be in classroom at lease five minutes before the teacher as a matter of respect. If it happens that the teacher and the student are at the door to enter, in this case the student must let the teacher in before him as a matter of respect; such an action is identified as a chronemic non- verbal cue.
- Let the teacher in and out before the student.

- It is worth noting that generally people let the one on the right hand to enter first following religion discipline.
- Do not talk to classmates and focus on the teacher's explanation.
- The way of seating should be formally acceptable because it is a formal institution otherwise it would be an indication of impoliteness.
- It is to be noted that showing such respectful non-verbal cues are not only meant to be implemented inside the classroom, but they also have to be adhered to outside the classroom.

2.16.5 Respect an Acquaintance: Non- verbal Cues

- Greet him by waiving the hand, or handshaking. This is within the domain of kinesics, gestures and body language.
- This cue is typical among males since it is a socially odd behavior for females to do so even if the interlocutors belong to the same gender.
- -Invite the person to lunch, house is preferred to restaurant.

2.16.6 Respect the Interviewer in a Job Application

Interview: Non- verbal Cues

- Attend the time due for the interview, a chronemic cue.
- Take care of the personal appearance and wear formal clothes.
- Use a moderate tone of voice.
- Be truthfull about one's strong and weak points.
- Smile in a respectable way.
- Use head nodding to show approval, a body gesture.
- Maintaining eye contact is body language with a visual cue.
- Use interjections, like mm, aha, etc. to give an impression to the interviewer that one is following his comments and this is identified as backchannels.

- If the interviewee is sitting the interviewer enters the room, the former needs to stand up to show respect.

2.16.7 Two Families who are Acquaintances Show Respect to Each Other: Non- verbal Cues

- Serving each other food, especially Kurdish traditional food.
- Inviting each other to food, particularly for new neighbours as a non- verbal cue for the speech act of welcoming
- Do not make noise in order not to disturb each other.
- Going out with each other.
- Being helpful.
- Participating in each other's weal and woes.

2.16.8 Party and Boss's Speech

The institutional non- verbal cues for respecting the boss (any prominent figure) are the following:

- At the beginning of the party, the whole audience are invited to stand up as a non- verbal cue to show respect towards the martyrs who sacrificed themselves for the sake of the Kurds' land; this action is accompanied by the Kurdish national anthem.
- When he goes to give a speech to the audience, the audience should stand up then sit down.
- One of the party's organizers accompanies the boss to the stage, the same case when he gets back to sit in his place and the audience stand up again, especially those in the first row.
- The boss's seat should be in the first line of the audience, what is called VIP seat.
- Clapping and standing ovation.
- Jotting down the notes when the boss speaks in a meeting is a sign of respect to show that the addressee cares about the speaker's speech and inputs.
- Smile.
- Nodding the head to show agreement.

- Ask for an appointment via the secretary and ask the secretary before entering the boss's office.
- Knock the door.
- No interruptions and paying attention to turn taking in conversation.
- Leave a distance between the person and the boss.

Wearing formal clothes not casual ones when meeting a prominent figure is a respectful non- verbal cue in similar vein, formal shoes instead of slippers should be worn. A female correspondent wears a scarf when having a T.V. interview with a Muslim religious figure is a salient non- verbal cue for politeness.

2.16.9 Respectful Non-verbal Cues for the Family who has a Funeral

- Being quite.
- Help the family in serving the guests.
- Wear clothes with dark colours.
- No make- up for females.
- Handshakes.
- Use sad facial expressions to show solidarity with the family.
- Praying for the deceased, using hands, palms up directed to the heavens.
- Visiting the deceased's grave is a matter of respect, every Thursdays and in Eids.
- Going with the family as they burry the deceased is a matter of respect.
- Do not watch T.V. for a period of time, a traditional Kurdish custom.
- The weddings of the family and the close ones should be postponed or should be run without singers and DJs.
- Give charity to people for the deceased.
- Buy Haj and Omrah for the deceased.
- Hang the deceased's picture in the house as a memorial. Although it is religiously forbidden, the custom is practiced by many Kurdish families as a social convention.
- Put the deceased picture in one's social media and

viber profile. However, this is a current practice by the Kurdish informants that appeared as a new technology generation tradition.

- Do not talk badly about the deceased.

2.16.10 Respect the Parents Non- verbally

- Handshakes, hugs and kisses when there is a long time, no see, giving them one's seat.
- Kiss the hand of the parents.
- Helping the parents is a non- verbal cue for respect. Male informants showed their readiness to do the household work for their mothers while most of them refused to do it for their wives. This can be justified as the Kurdish community is male- dominated and it is a social stigma to help their wives in the household work.

2.16.11 Further Comments about Non- verbal Cues Employed for Respect.

- Not hurting others by speech and/or by action is a matter of respect.
- Expressing respect towards the other party, whether verbally or non- verbally, does not always mean that the latter is worth respecting; rather, it is respecting oneself and avoiding undesirable situations and attitudes.
- Throwing a party for the first- year students at university is a non- verbal expression of respect.
- Knocking the door to enter the room and ringing the house bell are respectful non- verbal cues for asking for permission.
- Sometimes one is obliged to use respectful non- verbal cues towards the other party because of some social and institutional norms and this can be counted as insincere acts not genuine ones.
- Despite of the social stigma, nowadays, taking the wife for regular visits to her parents' house is a matter of respect by the husband, sitting with them and engaging in discussions is a further respect cue, as putting the wife in front of her parents' door and leaving is considered an impolite behavior from her family's outlook but a

manhood trait from the husband's perspective. Therefore, one can say that the same action can be interpreted differently by different people, seeing the action from their own angle.

- When talking to somebody, turning the whole body towards him is a matter of respect, as turning only the head is an indication of impoliteness.
- The thumb -up signal in the Kurdish community has a stronger force than OK. rather it means "Perfect", i.e. more than OK.
- Nowadays, the roundtable discussion is used in meetings as an indication of respect to ensure the vital role of each employee in running a specified company. Thus, this arrangement of seating is a non- verbal cue from the manager that shows solidarity and respect to the employees.

Preparing the shoes for the guests before they leave is a nonverbal indication of respect, a Kurdish social custom.

As provided by the informants, it is not condition that both means verbal and non- verbal come together in interaction. Sometimes, one of the two means can be enough and fully understood by the interlocutors.

3. Conclusions

The study has come up with the following conclusions:

- Non- verbal communication that denotes respect does not only include body language, but it is larger in scale that incorporates any act or a social convention that is meant to express politeness, like preparing a fancy lunch for the guests, asking them to sit in the front of the reception room, etc.
- Most of the polite non- verbal cues expressed in the Kurdish community, as provided by the informants, are socially and institutionally customized ones.
- NVC communication can take shortcuts to carry much meaning that the verbal communication cannot convey to reflect politeness.

- Respect expressed through non- verbal communication towards the person or the group of people can identify them as from a highly-elevated rank and can have a mutual positive effect on both parties in interaction.
- Non- verbal communication is a , but not solely, means of expressing respect.
- NVC Reinforces the message conveyed; makes shortcuts in communication that it does not require to mention everything verbally. It derives inferences.
- Non- verbal communication is more effective than verbal communication, as people believe in actions not speech.
- Non- verbal cues are meant for face- saving acts. As acts in oral language can be referred to as speech acts first put forward by Austin (1962), the non- verbal cues are actual physical acts that are culturally and situationally - based ones.
- The Kurdish culture pays much attention to non- verbal communication for respect services.
- Backed up by the literature studied, the researcher came up with a visualized categorization and sub- categorization of communication, as it is mentioned in the diagram: Categorization of Communication.

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Appendices

Focus Group Discussion Questions

Introduction

Dear participants

My name is Parween Saadi Abdulaziz, PhD in English Language and Linguistics. I am conducting research on Non-verbal Communication and Respect in Kurdish Social Situations with Reference to English. Kindly be noted that your personal information is my responsibility to keep confidential and the data you provide in this focus group discussion will be used only for academic purposes. Your participation is completely voluntary and you have the free-will to stop at any stage you like. Your free will of participation is welcomed by the researcher and is highly appreciated.

Informed Consent

Kindly provide your approval for recording this focus group discussion and please be noted that your participation in this group discussion is completely voluntary and you can withdraw at any time you want

Examples of non-verbal cues to express respect

- Let the person enter the room before you.
- Red carpet for politicians and actors.
- Sit at the front of the room.
- Kiss the hand of an elderly.
- Give your seat to another person, give your seat to a woman in a public transportation.

Personal Information

Age: Gender:

Educational Background:

Mother Tongue:

Nationality:

Probe Questions:

- 1- Which means of communication do you use more?
 - Verbal or Non-verbal
- 2- Which means of communication do you understand more?
 - Verbal or Non-verbal
- 3- What is the relation between Non-verbal communication and respect?
- 4- Do you take the static physical appearance of people, like their position, background knowledge, status, etc. into consideration to express your respect towards them? Why?
- 5- Do you take the way and type of clothing into account to respect people? Why? How?

Follow-up Questions:

- 1- Why is non-verbal communication important in your interactions?
- 2- What are the types of non-verbal communication in general? Here the moderator explains the types from the literature review to give the informants an idea about the types.
- 3- What gestures will you use when:
 - you want to enter your boss's office? How would you greet him?

- you want to greet your parents.
 - you show hospitality to your guest.
 - you show respect to your teacher.
 - you show respect to an acquaintance in any situation from your own perspective.
- 4- You have a job interview, how will you show respect to the interviewer?
 - 5- What are your social customs via which you express respect towards the other party?
 - 6- You are in a party and the boss gives a speech, what institutional norms are used to express respect towards your boss?
 - 7- You go to a funeral, what conventions do you use to respect the family which has the funeral?
 - 8- Provide gestures for the following speech acts:
 - Thank you.
 - You are welcome.
 - I am really sorry.
 - Congratulations.
 - Greetings.
 - Farewells.
 - Depend on me.
 - Express Condolences through non- verbal communication and social norms.
 - Express respect to the dead through non-verbal communication.

Exit Questions:

- 1- Are there any other social situations in which you use non-verbal messages?
- 2- Are there any other specific norms your community uses to show respect?

Thank you for your active participation

Asst. Prof. Dr. Parween Saadi Abdulaziz