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A SOCIOPRAGMATIC ANALYSIS OF NONVERBALS IN INTERCULTURAL COMMUNICATION: A CASE STUDY OF REFUGEES IN KURDISTAN REGION

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BY
BEKHAL ABUBAKER HUSSEIN
MA in English Language and Linguistics

SUPERVISED BY
ASST. PROF. RAUF KAREEM MAHMOOD, Ph.D.

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بسم الله الرحمن الرحيم

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ ٱلْقَوْلِ وَٱللَّهُ يَعْلَمُ أَعْمَالَكُمْ

(سورة محمد، اية: ٣٠)

"Had We willed, We could have shown them to you, and you should have known them by their marks, but surely, you will know them by the tone of their speech! And Allah knows all your deeds." (Surah Muhammad, Ayat 30)

Dedication

To …

My Adorable Father;

My Affectionate Mother;

My Beloved Husband;

My Dear Brothers;

With Love & Gratitude.

Acknowledgments

Abstract

Nonverbal communication is universally essential to enhance better human understanding and cooperation. It has been widely proved that comprehension and interpretation of this type of communication are crucial among diverse nations, cultures, and ethnic groups, in particular. Nowadays, refugeeism has become a global phenomenon, and the refugee number has risen due to armed political conflicts in underprivileged areas prominently, including Middle East countries. Kurdistan region is one of the critical areas that have a long history with refugeeism. Kurdish people have become refugees, on the one hand, Kurdistan region has become a haven for refugees and IDPs of the neighboring areas, on the other hand. Refugees face psychological, social, economic and political problems. Besides, diversities in verbal and nonverbal communication increase their challenge. Thus, the demand for communication reinforcement has become essentially necessary to treat refugees with better nonverbal communication strategies.

It is hypothesized that the sociopragmatic context of refugeeism has an effective impact on encoding and decoding nonverbal cues, their types, and functions. The effect can occur in terms of using specific nonverbal cues, how sociopragmatic variables, and culture-based background influence the process of nonverbal communication among the intercultural context of refugeeism. A sociopragmatic approach is applied in this study by using an interdisciplinary model that has been formed to analyze the data. It is founded on the bases of Leech's (1983) model for sociopragmatic analysis and a blended model from Patterson's (2014, 2017), and Gamble and Gamble's (2013) models to study the types and functions of nonverbal cues, as well as the Interpretive Approach to study intercultural communication.

After investigating the theories related to the area of nonverbal communication, a case study of 100 genuine refugees in Sulaymaniyah Governorate camps has been achieved. The study focuses on the types of nonverbal cues and their communicative functions in the sociopragmatic refugeeism context.

The study has adopted the qualitative method, so various data collection instruments, such as unstructured in-depth interviews, participant and nonparticipant observation, are used, in addition to photographing and recording purposeful videos of the study samples. Data analysis shows the influence of sociopragmatic refugeeism context on using nonverbal communication cues and their functions. Thus, the validity of the hypothesis above has been verified. The study ends with a number of conclusions, recommendations, and suggestions for further studies based on the findings of the study.

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List of Abbreviations

CMC	Computer-Mediated Communication
ESOL	English for Speakers of Other Languages
FSI	Foreign Service Institute
IC	Intercultural Communication
IDP	Internally Displaced People (Persons)
IDT	Interpersonal Deception Theory
MALL	Mobile-Assisted Language Learning
NGO	Non-Governmental Organization
NVC	Nonverbal Communication
OCHA	United Nations Office for the Coordination of Humanitarian Affairs
RRP	Refugee Resettlement Project
SLA	Second Language Acquisition
UNHCR	United Nations High Commissioner for Refugees

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Chapter One
Introduction

1.1 The Title of the Study

The study is entitled: "A Sociopragmatic Analysis of Nonverbals in Intercultural Communication: A Case Study of Refugees in Kurdistan Region." It investigates the types and functions of nonverbal cues in intercultural communication among refugees in selected refugee and IDP camps in Kurdistan Region of Iraq from sociopragmatic perspective.

1.2 Statement of the Problem

Human communication involves more than mere linguistic expressions or the verbal messages they share in the interactions. Nonverbal behaviors not only have a critical impact on verbal ones but also may even substitute them. The sociopragmatic context and sociopragmatic competence play a significant role in the processes of using, studying, interpreting, and analyzing nonverbal cues, especially in intercultural communication.

There has been some uncertainty as to whether or not nonverbal cues influence intercultural communication, particularly among refugees, in addition to the impact of sociopragmatic contextual variables such as age, gender, ethnicity, and religion on the process of communication. The research problem originates from the diverse culture-based difficulties and challenges refugees face in the communication process among themselves and with the host community or humanitarian agencies.

1.3 Research Questions

The main goal of the present study is to answer the following questions:

1. Does Nonverbal Communication dominate the process of interaction?
2. Do sociopragmatic contextual variables, such as age, gender, ethnicity, and religion, play an essential role in producing effective communication?
3. Does the status of being refugee influence nonverbal communication cues types and functions?
4. What is the impact of sociopragmatic competence on intercultural communication among refugees?

1.4 The Aims of the Study

This study aims to

1. investigate nonverbal cues types and functions analyses in refugeeism context,

2. explore the impact of sociopragmatic competence on intercultural communication among refugees,

3. explore the effect of sociopragmatic variables on intercultural communication among refugees,

4. indicate the most appropriate nonverbal communication strategies to deal with refugees from human perspectives to decrease their suffering.

1.5   The Hypotheses of the Study

It is hypothesized that:

1. The context of refugeeism affects the encoding and decoding processes of nonverbal communication.

2. Sociopragmatic contextual variables, such as age, gender, ethnicity, and religion, play an essential role in producing effective intercultural communication among refugees.

3. Nonverbal communication mainly depends on the tacit sociopragmatic competence among the interlocutors.

1.6   The Scope of the Study

The investigation of this study is limited to the impact of the context of refugeeism on nonverbal cues types and functions on intercultural communication among refugees from a sociopragmatic perspective. Four sociopragmatic contextual variables: age, gender, ethnicity, and religion, have been selected depending on the blended model of the study. Three camps of refugees have been selected in Sulaymaniyah Governorate: Arbat, Ashti, and Barika camps, where refugees and IDPs have been settled. The sample of the study consists of 100 refugees from diverse ethnic and religious backgrounds. They have been randomly selected from the three camps mentioned above. Two different tools are used for the data collection of this study: interview and observation.

1.7   The Procedure of the Study

The following steps are applied in this study:

1. Presenting a theoretical framework of literature review and key concepts explanation,

2. Adopting Leech's (1983) model for studying sociopragmatics; a blended model for analyzing the types and functions of the nonverbal cues that have a communicative value which is structured from Patterson's (2014, 2017) Model, and Gamble and

Gamble's (2013) Model. In addition to the Interpretive Approach for studying intercultural communication among refugees, this model emphasizes using language to describe human behavior.

3. Selecting a sample of diverse ethnic, religious and cultural background refugees in Sulaimani governorate refugee and IDPs camps,

4. Collecting data by in-depth interviews to be achieved by the researcher and by overt and covert observation of participants, and nonparticipants, taking photos and recording videos,

5. Analyzing the collected data, using a qualitative research approach,

6. Drawing conclusions based on the findings of the study.

1.8   The Value of the Study

The value of this study lies in its novelty. Studying nonverbal communication among refugees is a new subject of research not only in Kurdistan Region but also in the entire world. This was an immense academic challenge for the researcher due to the work novelty and the lack of in-depth analyses of the same topic by other researchers. The interdisciplinary method that is applied in the study involves sociopragmatics. Moreover, the study employs a blended version of important approaches to study nonverbal communication and intercultural communication. It suggests new appropriate nonverbal communication strategies to deal with refugees from human perspectives to decrease their suffering.

This study and its findings could be a major source for local NGOs and international agencies that provide services to the refugees, mainly in Kurdistan and Iraq, such as humanitarian, educational, health, psychological, athletic, and/or artistic sectors. Moreover, it concentrates on their attitude towards refugees to see how their delegated staff are trained to deal with refugees from intercultural and nonverbal communication perspectives. Besides, the study contributes to the field of interdisciplinary studies that depend on linguistic facts and theoretical insights for the linguistic field, which have not been conducted previously in Kurdistan region.

1.9   Documentation System

The Harvard Referencing System has been applied in this dissertation, which requires page number(s) merely in the case of direct quotations from the sources. The samples of the study are numbered to avoid confusion in the analysis and explanatory parts.

Chapter Two

Theoretical Framework and Literature Review

2.1 Introduction

This chapter studies the main key concepts that the dissertation tackles and ends with a revision of previous major studies related to the topic. Firstly, the basic concepts of Sociology and Sociolinguistics are briefly defined. Then, Pragmatics and Sociopragmatics domains are illustrated according to the views of the most dominant scholars in the fields. Later, the terms of Communication and Culture, Verbal Communication, Nonverbal Communication and Intercultural Communication are studied according to their relationships with the core of the research.

Secondly, several relevant sub-points related to the sociocultural background of Intercultural Communication IC are tackled with, such as Factors of studying IC and Obstacles of IC. After that, the keyword 'Refugees' has been explained, which is intensively covered throughout the study of the dissertation. Finally, a literature review of the previous studies in this perspective has been provided.

2.2 On Defining Sociopragmatics

2.2.1 Sociology and Sociolinguistics

Sociology has a remarkably long history. It can be traced back to Plato and Aristotle in Greek philosophy, to Ibn Khaldun in Islamic jurisprudence, and to the European and Scottish Enlightenment; however, the term 'sociology' was first used by Auguste Comte in 1824 to refer to the science of human association (Abercrombie et al. 1994, p. 367). Based on the Dictionary of Sociology, "technically, sociology is the analysis of the structure of social relationships as constituted by social interaction." Delanty views 'sociology' as "a form of social inquiry that takes wide-ranging forms" (cited in Ritzer, 2007, p. 4606). Nevertheless, sociology has been defined from diverse perspectives of modern disciplines. Thus, from different definitions, sociology can be defined as "the scientific study of human society, social behaviors and relationships and their forms" (Abercrombie et al. 1994, p. 368).

Sociolinguistics is an interdisciplinary branch of linguistics made up of sociology and linguistics. It is not possible to study a language without its users. Thus, sociolinguistics establishes the connection between the study of language and the related aspects of its users in

the real world. Sociolinguistics can be defined as "the study of language in relation to society" (Hudson, 1996, p.1). Holmes (2013) further sees that sociolinguistics studies the relationship between language and society. Sociolinguists are interested in explaining why language users speak differently in different social contexts. They deal with identifying the social functions of language and the ways it is used to convey social meaning. People construct aspects of their social identity through their language, so language and identity have a mutual influence on one another.

2.2.2 Pragmatics

The roots of pragmatics date back to early classical traditions of rhetorics and stylistics. Nonetheless, modern pragmatics is rather new discipline. The term 'pragmatism' was coined by Peirce (1839-1914). Besides, pragmatics has been identified as an independent field of study within semiotics in the 20th century by C. Morris, R. Carnap, and C.S. Peirce. "The classical division between syntax, semantics, and pragmatics goes back to Morris 1938, who distinguished three separate 'dimensions of semiosis' within his science of signs" (Bublitz and Norrick, 2011, p. 16).

According to Verschueren (1999), pragmatics is, by definition, interdisciplinary. Pragmatics' perspective aims to give insight into the connection between language and human life generally. Pragmatics also connects linguistics and the rest of the humanities and social sciences. Pragmatics deals with the full complexity of linguistic behavior. Mey (2001, p.22), sees that "pragmatics studies the use of language in human communication as determined by the conditions of society." What distinguishes pragmatics from the neighboring disciplines is that pragmatics focuses on the user and his/her *terms* of language use, i.e., not merely language possession and speech abilities should grow. However, there are also societal factors that affect the use and development of language (Mey cited in Mesthrie, 2001, p.80). Verschueren (1999, p.7) further specifies pragmatics "as a general cognitive, social, and cultural perspective on linguistic phenomena in relation to their usage in forms of behavior (where the string 'cognitive, social, and cultural' does not suggest the separability of what the terms refer to)."

Leech (1983, p.12) believes that "the grammar interacts with pragmatics via semantics. This view, although a useful starting-point, is not the whole story; we may note, as an exception, that pragmatically related aspects of phonology (e.g., the polite use of a rising

tone) interact directly with pragmatics, rather than indirectly, via syntax and semantics."
Leech further indicates the aspects of speech situation that can be regarded as criteria in order
to differentiate dealing with pragmatics rather than semantic phenomena, like addressee or
addresses, the context of an utterance, the goal(s) of an utterance, the utterance as a form of
act or activity, and the utterance as a product of a verbal act.

According to Mey, pragmatics appears to be the first, historically motivated approach
towards a societal relevant practice of linguistics. Moreover, four developmental tendencies
contribute to making what pragmatics is from the 1990s, the *Antisyntactic* Tendency, the
Social-Critical Tendency, the *Philosophical* Tradition, and the *Ethnomethodological*
Tradition. Essentially, societal pragmatics deals with the connection between Linguistics as
pure science and the practice of linguistics, i.e., "What they do with their words" (cited in
Mesthrie, 2001, p.79).

This dissertation aims to deal with pragmatics through a sociopragmatic analysis of
nonverbals in intercultural communication. Thus, it focuses on the impact of social context
and societal pragmatics on understanding, explanation, and interpretation of nonverbals in the
IC domain. Hence, not only sociopragmatic context and situation influence the analysis of
nonverbals but also the diverse culture-based communication has its effect on the issue.
Shared knowledge is necessary for effective communication. It can be constructed through
shared conceptual stimuli or publicly vocalized utterances (Mey, 2009). According to Dascal
(1985), the requirement that the interactants should master the sociopragmatic devices needed
to convey the intended messages. Here, the importance of what is called Intercultural
Pragmatics arises to establish shared knowledge and background to support a successful
communicative process.

2.2.3 Sociopragmatics

Sociopragmatics is a dominant field of General Pragmatics. As a term,
Sociopragmatics was first coined by Leech to illustrate the study of ways in which pragmatic
meanings reflect "specific 'local' conditions on language use, and it is the sociological
interface of pragmatics" (Leech, 1983, p.10). Leech (1983) writes "socio-pragmatics" with a
hyphen, but recently it has been generally solid. Additionally, in his book footnotes, Leech
attributes the formulation of the Pragmalinguistics/ Sociopragmatics distinction to Thomas
(1981, 1983), (Culpeper, 2009, p.185).

On this basis, Leech classifies General Pragmatics, which is "the general conditions of communicative use of language," into Pragmalinguistics, which is language-specific, and Sociopragmatics which is culture-specific. Thus, Leech distinguishes three areas of pragmatics: General Pragmatics, Sociopragmatics, and Pragmalinguistics. He has illustrated this in (Fig.1).

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                    ┌────────────────────────┐
                    │   General Pragmatics   │
                    └────────────────────────┘
                       ↙                  ↘
    ┌─────────────────────┐      ┌─────────────────────┐
    │  Pragmalinguistics  │      │  Sociopragmatics    │
    └─────────────────────┘      └─────────────────────┘
              ↓                            ↓
     Related to Grammar           Related to Sociology
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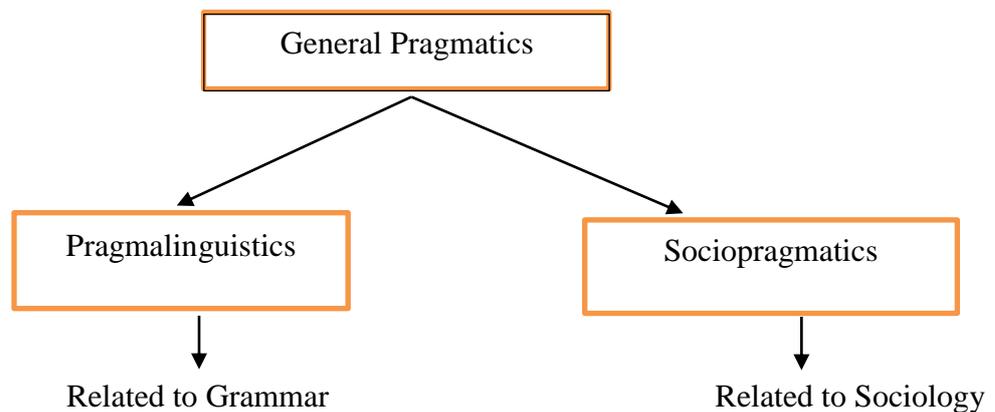
Figure 1 Leech's Categorization of Pragmatics (cited in Leech 1983, p.11)

Furthermore, within a board definition of pragmatics, as the scientific study of all aspects of linguistic behavior, Marmaridou (2011) scrutinizes the distinction between 'pragmalinguistics' and 'sociopragmatics' that focuses two methodological approaches to pragmatic analysis. Pragmalinguistics typically deals with "the study of the particular resources that a given language provides for conveying pragmatic meaning (illocutionary and interpersonal)." On the contrary, sociopragmatics combines pragmatic meaning with an analysis of participants' social distance, the speech community's social rules, appropriateness norms, discourse practices, and accepted behaviors (cited in Bublitz and Norrick, 2011, p.77).

To answer the question of what sociopragmatics is; Culpeper (2009) believes that the field is not a well-recognized and agreed research area even within synchronic research, and sees that one's view of sociopragmatics will change fundamentally according to one's view of pragmatics. Europeans have an expansive view of pragmatics that involves "general cognitive, social, and cultural perspective on linguistic phenomena in relation to their usage in forms of behavior" (Verschueren, 1999, p.7). In this view, all phenomena included by pragmatics are social. Consequently, the term "sociopragmatics" is to be argued as part of pragmatics that involves a greater emphasis on the social context. On the other hand, sociopragmatics has been more clearly defined in the Anglo-American view of pragmatics, where pragmatics is considered another component in a theory of language, distinct from

other components in its connection to context. Here, sociopragmatics can be traced to the work of Geoffrey Leech (1983) and Jenny Thomas (1981, 1983), (cited in Culpeper: 2009).

According to Culpeper (2009), a focal point of sociopragmatics is the way in which speakers *exploit* more general norms to generate particular meanings, and take up specific social positioning. He further argues that aspects of the social context called upon are not all equal regarding generality. He believes that "the immediate text and co-text of interlocutors is the most local; the social situation (including speech events, activity types, frames, etc.) is medial; and cultures (national/regional cultures, institutional cultures, etc.) tend to be the most general. The social situations can provide a link between micro, more linguistically-oriented considerations (the typical focus of pragmalinguistics), and macro, more sociologically-oriented considerations (the typical focus of a field such as Critical Discourse Analysis)" (Culpeper, 2009, p.180). Moreover, Culpeper suggests defining sociopragmatics as that area of study that covers aspects of the social context that is specific to the pragmatic meanings of particular language use. He further sees that the word "particular" is necessary to be mentioned in this definition to distinguish sociopragmatics from what Leech labels as the general role of pragmatics, which is, "meaning in relation to the speech situation" (Leech, 1983, p.15).

Holmes and King (2016) used the term sociopragmatics to cover research that examines the relationship between social context and discourse. It can be argued that individuals who share ethnic socialization patterns develop similar expectations regarding competent communication behavior; these expectations, however, may not be equally shared by people who experience different ethnic socialization patterns.

On the other hand, "sociopragmatics encapsulates the knowledge of the convention of communication in a society, the linguistic structures and the sociolinguistic factors that account for that structuring and the abilities that enable learners to communicate successfully. As an aspect of sociolinguistic competence, it also addresses the issue of appropriateness, which is how utterances are produced and understood appropriately in different sociolinguistic contexts" (Thomas 1999, cited in Ekwelibe: 2015, p.89). In the current study, sociopragmatics is the perspective through which the analysis of nonverbal cues in IC is investigated.

2.2.4 Sociopragmatic Competence

Leech (1983) states that the term sociopragmatics belongs to more specific 'local' conditions on language use, and it is the sociological interface of pragmatics. This dissertation focuses on the influence of social context and societal pragmatics on the explanation, understanding, and interpretation of nonverbal cues in the domain of IC. Hence, not only sociopragmatic context influences the analysis of nonverbal cues but also the sociopragmatic competence of refugees and the diverse culture-bound communication parameters have their impact. According to Harlow (1990), sociopragmatic competence in a language involves more than linguistic and lexical knowledge. Regarding verbal communication, sociopragmatic competence indicates that the speaker knows how to vary speech-act strategies according to the situational or social variables in the act of communication. Thus, the linguistic forms and sociocultural context are interdependent. Likewise, sociopragmatic competence is essential in using, studying, interpreting, and analyzing the nonverbal cues, particularly in intercultural communication.

Consequently, sociopragmatic competence is the correct use and selection of language according to the context and the social convention that manages communication. Failure in using appropriate sociopragmatic features may result in a serious communication interruption between interlocutors. Thus, "sociopragmatic competence is a very crucial aspect of communicative competence, which takes into account the appropriate use of language in a given socio-cultural context. As a branch of communicative competence, it accounts not only for the observable aspects of language event but also for the unobservable ones: the choices the users make, the constraints they encounter in using the language for social interaction, and the effect their use of language has on other participants. Sociopragmatic competence is the awareness of -when to do what- according to social variables, norms, and the context" (Ekwelibe, 2015, pp. 90, 92).

According to Canale and Swain (2003), appropriateness of utterances is essential in sociopragmatic competence. They further explain the term by referring to both appropriateness of meaning and appropriateness of form. Appropriateness of meaning tackles the extent to which the interlocutors are competent to use particular communicative functions, such as requesting, apologizing, commanding, consoling in a proper given context, whereas, appropriateness of form involves the extent to which a given meaning represented in a verbal or nonverbal form is proper in a sociolinguistic context.

Additionally, the significance of the context category to intercultural communication is overemphasized by the researchers of the nonverbal process of communication. Different cultures use context differently to communicate (Novinger, 2001, p.58). Hence, cultures modify the interlocutors' use of nonverbal cues, which can be classified into two types: contact or high-context cultures and noncontact or low-context cultures. The former involves the cultures that encourage nonverbal displays of warmth, closeness, and availability, whereas the latter represents the cultures that discourage the use of nonverbal displays of warmth, closeness, and availability (Gamble and Gamble, 2013, p. 175).

2.3 On Defining Communication

2.3.1 Communication

Human beings are social beings by nature. Since their creation, they have been interacting with one another. In practice, communication is one of the human activities that involves all aspects of life. Theoretically, however, it is a complex term that can be defined in various ways. The term "communicate" is derived from the Latin word "communis" that refers to the act of sharing. Communication may be comprehended as a "symbolic process whereby reality is produced, maintained, repaired, and transformed" (Carey, 1989, p.23, cited in Martin & Nakayama, 2010, p.94).

Fiske (2002:2) defines communication as "social interaction through messages." He assumes that communication is the practice of social relationships. To him, it is a multi-disciplinary area of study that includes an endless list of practices, such as talking to one another, hairstyle, text messaging, orating, and facial expressions. Even when humans think or decide, they are practicing a type of communication which is "Intrapersonal Communication."

According to O'Sullivan et al. (2006:50), "there are broadly two types of definition of communication. The first sees it as a process by which *A* sends a message to *B* upon whom it has an effect. The second sees communication as negotiation and exchange of meaning, in which messages, people-in-culture, and 'reality' interact to enable meaning to be produced or understanding to occur."

Fiske (2002) refers to the first approach as the "process" school, and he labels the second one as the "semiotic" school. The first approach aims to identify the stages of communication, so that each stage and its role in and effect upon the whole process may be appropriately studied. Lasswell (1948) does this with his model, "Who says what in which is a

channel to whom with what effect?" Here, the intention to communicate has been much regarded which is a point of disagreement as other scholars argue that scientists can extract much information from animals, plants, rocks although the latter do not communicate because they have no intention, nor the power of choice (cited in O'Sullivan et al., 2006, p.50). The process school views communication as message transmission. It deals with how senders and receivers encode and decode, with how transmitters use the channels and media of communication.

On the other hand, the second approach, "semiotic," is structuralism-based in that it focuses on the relationship between constituent elements necessary for meaning to occur. "These elements fall into three main groups: firstly, the text, its signs, and codes; secondly, the people who read the text, the cultural and social experience that has formed them and the signs/codes, they use; finally, the awareness of 'external reality' to which both texts and people refer. How meaning is produced from the interaction between these three groups is the main study of semiotics" (O'Sullivan et al., 2006, p.50-51).

Likewise, Fiske (2002: 3) assumes that "for semiotics, the message is the construction of signs which, through the interaction with the receiver, produces meaning. Reading is the process of discovering meanings which occurs when the reader interacts or negotiates with the text." This negotiation involves the receiver's intellectual, social, psychological background, and cultural experience. Thus, it is a cognitive process that will be influenced by many factors. Shared understanding is also an essential means to produce and exchange meaning. Since culture has its significant impact on the process of communication, the message is not something sent from *A* to *B*; but a constituent that has relationships with other elements, such as external reality and the producer/reader.

This study deals with communication from the second approach perspective, i.e., the semiotic school, because it aims to analyze the process sociopragmatically. Thus, the sociopragmatic context impacts meaning production and exchange, especially nonverbal and intercultural communication that is always intermingled with the social, educational, and cultural environment in which they occur. The interlocutors assume that the addressee comprehends the meaning that they intend when people communicate. More probably, the diverse cultural backgrounds and experiences of the interlocutors make this assumption be incorrect (Martin & Nakayama, 2010, p.94). Fiske (2002) believes that readers who have

different social experiences or cultural backgrounds may find different meanings in the same text. This is not necessarily evidence of communication failure.

Communication process may occur in several ways depending on the message and its context in which it is being sent. Types of communication can be classified, based on the communication channels used, into Verbal Communication and Nonverbal Communication, whereas communication can also be classified according to the participants in the process into Intrapersonal Communication, Interpersonal Communication, and Intercultural Communication.

2.3.2 Verbal Communication

Using language is human beings' most specific and significant ability, and it is their vehicle for mental life and communication. Jakobson (1972:73) states that "The ability of human language to convey an infinite number of messages and to form and develop new concepts is based on the unique and universal properties of the verbal code." Scholars in the field define verbal communication as the sharing of information between individuals by using speech. Paynton and Hahn (2018) define verbal communication as "an agreed-upon and rule-governed system of symbols used to share meaning." Effective verbal communication depends on many factors and cannot be deprived of other critical interpersonal skills like nonverbal communication cues, listening, and shared ground; such elements support the process of verbal communication. People usually consider the spoken domain when they think about verbal communication. However, Paynton and Hahn (2018) believe that verbal communication encompasses spoken and written communication since the written domain is encoding verbal communication to be decoded by the readers. Thus, verbal communication is about using words, spoken and written.

On the other hand, all languages provide strategies for both literal and figurative verbal communication, through which speakers can communicate their ideas, information, feelings, and emotions (Fussell, 2002). The speaker encodes meanings by the words of an utterance, i.e., conveying messages by verbal communication. However, the addressee goes beyond the literal meaning of the words, understands the utterance, and comprehends the particular sense in which the speaker intended to be understood. Thus, any communicative exchange is implicitly a shared or collective activity in which meaning is manifested by the participants' collaborative efforts (Krauss, 2002, p.1).

2.3.3 Nonverbal Communication

Nonverbal Communication is a type of human communication. It includes different types of codes or cues such as facial expression, personal space, gestures, eye contact, paralanguage, use of time, and conversational silence. In other words, Nonverbal Communication can be defined as the type of communication, "which is expressed through nonlinguistic means. It is the actions or attributes of humans, including their appearance, use of objects, sound, time, smell, and space, that have socially shared significance, and stimulate meaning in others." (Gamble and Gamble, 2013, p. 152). Nonverbal messages have a metacommunicative nature, which means communicate about communication. Besides, Manusov (2017, p.1) defines nonverbal cues as "all those elements other than spoken words that have the potential to be meaningful to and are used in rule-governed ways by people in a group."

Studies about Nonverbal Communication have an ancient history. A quote from Socrates exemplifies this point: "Nobility and dignity, self-abasement and servility, prudence and understanding, insolence and vulgarity, are reflected in the face and in the attitudes of the body whether still or in motion" (Xenophon, Memorabilia [III. x] cited in Matsumoto et al. 2016, p. 18). Martin and Nakayama (2010) identify two forms of communication beyond speech. The first involves nonverbal communication, and the second is the cultural spaces that the communication process participants occupy and negotiate. They defined cultural spaces as the social and cultural contexts in which people identity forms; it is "the particular configuration of the communication that constructs meanings of various places" (Ibid: 267). Cultural spaces are not necessarily the physical homes and neighborhoods, but the cultural meanings created in these places. Besides, nonverbal communication can be understood best in the settings it occurs. "Settings are defined in terms of both the varying roles taken by actors within societies and the diverse cultures in which expressions and gestures are learned" (Hargie, 2006, p.73).

Patterson (2017) identifies the characteristics of nonverbal communication and its distinctiveness from verbal communication. Firstly, he states that unlike verbal communication, the nonverbal channel is always on, in the social setting. Secondly, "the sending and receiving of nonverbal signals may occur simultaneously." The third characteristic is that "most nonverbal messages are sent and received automatically and outside of awareness." The fourth characteristic indicates that nonverbal communication is

"cognitively efficient, even when the verbal side of communication becomes demanding or difficult."

According to Calero (2005), each culture establishes its own accepted and unaccepted behaviors. Different cultures can be completely different in what they accept or reject. Moreover, misunderstanding may occur between people having diverse cultures because of the diversities. Thus, it is not enough for a traveler to learn to speak a different language, but s/he must be familiar with and understand the customs and nonverbal codes of the new culture. Martin and Nakayama (2010) also confirm that societies have different nonverbal languages, just as they have different spoken languages.

Eventually, there are several differences between verbal and nonverbal communication. Firstly, verbal communication uses one channel through speech or writing, whereas nonverbal communication occurs through multiple channels at the same time. Secondly, verbal communication is notable and temporary, yet nonverbal communication is continuous; i.e., while interlocutors are able to be verbally silent, they cannot be muted nonverbally. Thirdly, verbal communication is practiced consciously; however, nonverbal communication is enacted almost always unconsciously. Finally, some nonverbal communication cues are considered universal and identified internationally, while verbal communication is exclusive to a specific language (Paynton and Hahn, 2018).

On the other hand, there are shared points between the two types, and both can be expressed in spoken and written domains. Table (1) explains this point; verbal communication can be orally used as a spoken language, whereas it can also be expressed non-orally as both written language and sign language. Likewise, nonverbal communication can be produced orally using paralinguistic cues such as laughing, crying, coughing, sighing, etc., while it can be enacted non-orally by using nonverbal cues other than vocalics. Moreover, some nonverbal cues can be encoded by using emojis in writing.

Table 1 Shared Points between Verbal and Nonverbal Communication

(cited in Paynton & Hahn, 2018)

	Verbal Communication	Nonverbal Communication
Oral	Spoken Language	Laughing, Crying, Coughing, etc.
Non-Oral	Written Language/ Sign Language	Gestures, Body Language, etc.

2.3.3.1 Sociological Definition of Nonverbal Communication

Conventionally, verbal language is known to be the most effective means of communication that impacts human day-to-day social interaction. Nevertheless, the communication process can occur nonverbally through various cues, such as facial expressions, eye contact, proxemics, touch, gestures, body postures, or movement, which have communicative values, and may even substitute for verbal interaction.

Contemporary disciplines of studies such as sociology, cultural anthropology, social psychology, linguistics, communication, and media deal with nonverbal communication. In sociology, nonverbal communication has a significant impact on the competent presentation of self in everyday life. Awareness of nonverbal communicative norms in the form of socially acceptable nonverbal behavior at specific social contexts is essential for felicitous social interaction.

Two main perspectives encompass the study of nonverbal communication in sociology. First, symbolic interactionism has been suggested by Erving Goffman (1956), who believes that the elements of impression management, information control, and being attentive to what human bodies and faces are "telling" others are important for successful interaction with others. Secondly, phenomenology which suggests that sensory experiences and information are too crucial to the development of a self-sense and to interact with others. Recent studies on nonverbal communication have concentrated on the styles people decorate and mark their bodies to convey information about group membership and status.

2.3.3.2 Pragmatic Definition of Nonverbal Communication

Pragmatics is regarded as one of the essential fields of study that tackle the issue of nonverbal behavior. Most studies, in this respect, concentrate on *context* as the most inclusive item that has to be studied, along with the study of nonverbal behavior. Studying language use in context is the core domain of pragmatics, likewise almost all the studies in the fields of psychology, sociology, and communication observe context in comprehension, interpretation, and usage of nonverbal behaviors. Therefore, the study of *context* is the focal point between pragmatics and nonverbal communication.

Wharton (2009) believes that nonverbal behaviors may contribute to communicating explicitly in rare cases, e.g., nodding or shaking head for answering Yes/No questions. He argues that nonverbal behaviors often communicate vague information about mood, emotions, and impressions, and makes use of the distinction that relevance theory highlights between *strong* and *weak* communication, or *strong* and *weak implicature.* Wharton proposes that nonverbal behaviors have a wide range of applications related to the discipline of pragmatics. Thus, the study of nonverbal behavior requires the study of pragmatics, which is a cross-disciplinary subject. The roots of pragmatics belong to philosophy and linguistics, even it extends to reach diverse fields of study, such as cognitive science, social psychology, sociology, and communication.

2.3.3.3 Nonverbal Cues Usages

Nonverbal cues encompass widespread usages in human life. Almost all human actions and activities involve nonverbal behaviors. Since humans are active and mobile beings, they cannot stand motionless. While they can stay verbally silent, they are not able to quit nonverbally. Even when they think alone, decide, or plan, they practice intrapersonal communication.

Based on their usages, not all nonverbal cues have communicative values. Hargie (2006) has distinguished among three usages of nonverbal cues. First, the nonverbal cues which have interpersonal or intercultural communicative values; scholars argue that nonverbal communication should be learned similarly to the verbal language. Second, nonverbal behaviors can be used as a personal style. Finally, nonverbal behaviors can be used as a skill.

On the one hand, some nonverbal communication is universal, while the majority is culturally specific. On the other hand, nonverbal behaviors can be further classified into conscious nonverbal behaviors and subconscious nonverbal behaviors. The former include nonverbal behaviors that are practiced consciously and intentionally, e.g., most nonverbal behaviors that are displayed by teachers in the classroom setting, actors on the stage, angry drivers to each other, and participants in job interviews or liars in a deception situation. However, the subconscious nonverbal behaviors are regarded as the real expression of one's self by the scholars in the field. Subconscious nonverbal behaviors convey the truth stronger and are more authentic than conscious nonverbal behaviors or verbal messages. Subconscious nonverbal behavior is the target of the current study.

2.3.3.3.1 Nonverbal Behavior as Communication

Nonverbal behaviors manifest communicative value through exchange interactions. Researchers have argued that nonverbal behavior, as a communication skill, is meaningful merely if the context of behavior is considered (Hargie, 2006, p.90). Patterson's (2014:176) Parallel Process Model of nonverbal communication "emphasizes the interdependence of behavioral and person perception processes from a functional perspective on social interaction." According to his theory, the form and outcome of the behavioral (encoding) and person reception (decoding) processes are a product of four connected elements which are:

A. Determinants (biology, culture, gender, personality)
B. The social environment (partner, setting)
C. Cognitive-affective mediators (interpersonal expectancies, affect, goals, dispositions, cognitive resources, attentional focus, cognitive effort, action schemas)
D. Person perception and behavioral processes (impression, formation, actor behavior).

Many researchers have reviewed the complexity of the issue of communicative and self-presentational uses of nonverbal behavior. DePaulo (1992) investigated the difficulties of communicating intended messages and emotional states through nonverbal channels. The focus was on two factors; firstly, nonverbal behavior is more accessible to others in interaction than it is to the actor. Secondly, there is no chance of not acting through nonverbal channels. As people can fall silent verbally, they can never become silent nonverbally (cited in Hargie, 2006, p.90).

According to Martin and Nakayama (2010), learning or acquiring of nonverbal communication is similar or simultaneous to verbal communication. Generally, the interlocutors are aware and competent in using the intended word or nonverbal cue in the right context. Researchers emphasize the significance of nonverbal communication applying linguistic frameworks to investigate nonverbal aspects of communication; they postulate that, like verbal language, nonverbal communication varies from culture to culture.

Andersen (1991, cited in Burgoon, 2016, p.6) has suggested a categorization that distinguishes several types of nonverbal communication from incidental perceptions and unreceived messages involving: intuitive, incidental, informative, and interpretative communications. Burgoon defines nonverbal communication "as those behaviors other than words themselves that form a socially shared coding system; i.e., they are typically sent with intent, typically interpreted as intentional, used with regularity among members of a speech community, and have consensually recognizable interpretations" (Burgoon, 2016, p.7). This

view is compatible with Goffman's (1956) understanding that many cues are given meaning by people who use them, so they become a recognizable part of the social shared coding system.

2.3.3.3.2 Nonverbal Behavior as Style

Nonverbal behavior as communication has historical precedence; however, two additional analogies can be identified: nonverbal behavior as a personal idiom (style), and nonverbal behavior as a skill. Nonverbal behavior can be reflected as style, and personalized as stylistic ways of accomplishing the tasks of life, e.g., one's signature, voice, thumbprint, handwriting, rate of walking, and talking (Gordon et al. cited in Hargie, 2006, p.77).

Another typical example of personal style is the paralinguistic expressions that can not be regarded as nonverbal communication. These are labeled 'Biological Codes' in speech. According to Schötz (2019:2), human speech articulation and auditory vary due to the speaker's age, sex, anatomy, personal voice quality, dialect or accent, physical and mental state, emotion, and attitude. Besides, Poyatos (2002: 21) states that the voice characteristics that distinguish individuals are: "timbre, resonance, intensity or volume, tempo, pitch (level, intervals, range), intonation range, syllabic duration, and rhythm." These qualities allow hearers to recognize the speaker even if they do not know what s/he is saying, so they form a uniquely personal style of a speaker's speech.

2.3.3.3.3 Nonverbal Behavior as a Skill

In addition to communicative and stylistic usages, nonverbal behavior has a skilled performance. Plenty of research categorized nonverbal behavior as a skill. The skill is based on the experience obtained directly or indirectly from the place, and is used to do for any subject that is needed at the time of performance. Examples are the skilled performance of sports players, a surgeon conducting an operation, a baker at the bakery, a chauffeur driving a car, or a pilot controlling a plane (Ibid, p.78).

According to Hargie (2006), skilled nonverbal performances encompass several features. First, they usually involve complex, highly coordinated motor acts. Second, they are based on perceptually differentiating environment properties. Third, they depend on practices. Fourth, they are resistant to decay, interference, and effects to disuse, even they remain viable after verbal information has been lost to recovery. Fifth, they depend on individual abilities. Sixth, they are acquired best by modeling. Finally, their inadequacy can be recognized only in practical performances.

2.3.4 Intrapersonal Communication

Communication occupies a vast area of humans life. Even when they think, decide, or select, they practice a type of communication which is called Intrapersonal Communication. The term is defined as the communication that occurs in humans' own minds. It is the basis of their feelings, biases, prejudices, and beliefs. Examples are when one makes any decision about what to eat or wear; when one thinks about something, or what one wants to do in the weekends. Thus, when communication takes place within the individual, it is called Intrapersonal Communication (O'Sullivan et al., 2006, p.156).

Intrapersonal communication is practiced as a dialogue or a monologue within one's self; hence the sender and the receiver are the same person. Some factors influence this type of communication, such as self-conception, perception, and expectation. Also, it falls into three types: Internal Discourse, Solo-vocal, and Solo-writing.

2.3.5 Interpersonal Communication

Interpersonal Communication is a communication between two or more individuals, where information is exchanged, and people interact with each other. The sender and the receiver of information are entirely separate entities. It contains verbal as well as nonverbal communication accompanied by responses and feedback from the participants. Interpersonal communication is the expression of intrapersonal thinking processes to exchange and increase knowledge through discourse. Nevertheless, since the interpretation of nonverbal codes is culture-based, there is a frequent possibility of misunderstanding and misconception.

There are three major styles of Interpersonal Communication, Direct Interpersonal Communication, Mediated Interpersonal Communication, and Indirect Interpersonal Communication. Examples of the first type are face-to-face conversations in the workplace, which could be friend-friend, teacher-student, doctor-patient, shopper-salesman, manager-employee, a policeman directing traffic, or other forms of interactions. The second one can be observed as the conversational interactions that occur with the help of technology. Nowadays, the acronym (CMC) Computer-Mediated Communication is used, such as using social media for communication, through chatting, messaging, emailing, etc. The third type instances are reflected in using nonverbal cues in expressing feelings, thoughts, and preferences.

According to the number of participants, interpersonal communication can be further classified into three types. Firstly, communication which takes place between two persons is

called Dyadic Interpersonal Communication. Secondly, Group Communication that occurs between three or more individuals without restriction on the number of participants. Finally, Public Communication which involves a large number of participants. Eventually, to perform interpersonal communication skillfully, "the individual must be able to identify the emotions or intent expressed by the other person and make sophisticated judgments about the form and timing of the appropriate response" (Becker, Heimberg, and Bellack, 1987, cited in Hargie, 2006, p.11).

2.3.6 Communication and Culture

Culture plays a significant role in forming human beings' intellectuality, personality, behaviors, and attitudes. As a result, it affects the process of communication, which involves exchanging information, ideas, thoughts, feelings, and emotions by using speech, signals, writing, and behavior. The role of culture is so significant that "we must learn to speak a foreign culture in the same way that we must learn to speak a foreign language" (Hall, 1976, p. 20).

Culture is as complex as communication, and communication is central to the life of culture. Moreover, cultures cannot adapt, develop, survive, change, or flourish without communication. In this respect, the study of communication comprises the study of culture with which it is integrated (Fiske, 2002, p.2). Culture is present everywhere. It is complex and pervasive, having various dimensions. Because it is so boarded, there is no single definition or a central theory of what it is. Culture can be defined as "the deposit of knowledge, experience, beliefs, values, religion, notions of time, roles, spatial relationships, concepts of the universe, and material objects and possessions, acquired by a group of people in the course of generations through individual and group striving" (Samovar & Porter, 2003, p.21).

Knoblauch (2001:3) assumes that there are various notions of 'culture' identified by different trends, movements, and schools of thought. For example, the traditional notion of culture has been defined by Scheler (1960) as the "Higher forms of knowledge" while contemporary theoreticians refer to culture in terms of science, philosophy, or the arts. The interaction between culture and communication may seem apparent by individuals influenced by the ideas of postmodernism, post-structuralism, or cultural studies (cited in Luzio et al. 2001).

Habermas (1988) introduces the term "Communicative paradigm" in his approach to the study of culture. The idea of this paradigm is that culture is being constructed in communicative actions. The notion of communication encompasses more than merely referring to a technical model of information transmission. Communicative action is meant here "to include the performance of social action in the use of language as well as nonverbal signs, cultural objects, and artifacts." The theory thus refers to the theories of social action developed by Max Weber and Alfred Schütz (cited in Luzio et al. 2001, p.4).

Cultures relatively vary in the proportion of verbal and nonverbal communications that they use. Communication styles that focus on words more than behaviors are called "Low-context" cultures while "High-context" ones concentrate more on the nonverbal context and behaviors than the spoken words. Cultures also modify the use of nonverbal cues. Contact cultures are cultures that encourage nonverbal displays of warmth, closeness, and availability. On the other hand, noncontact cultures discourage the use of nonverbal displays of warmth, proximity, and availability (Gamble and Gamble, 2013, p. 175). Culture has been approached as an explanatory variable in cross-cultural pragmatic studies (Spencer-Oatey & Jiang, 2003, p. 1634).

According to Novinger (2001: 23), culture is "the matrix in which perception and verbal and nonverbal communication processes develop." She also argues that cultural differences cause more significant obstacles in communication than linguistic differences do. These complex interrelationships can be clarified in this diagram:
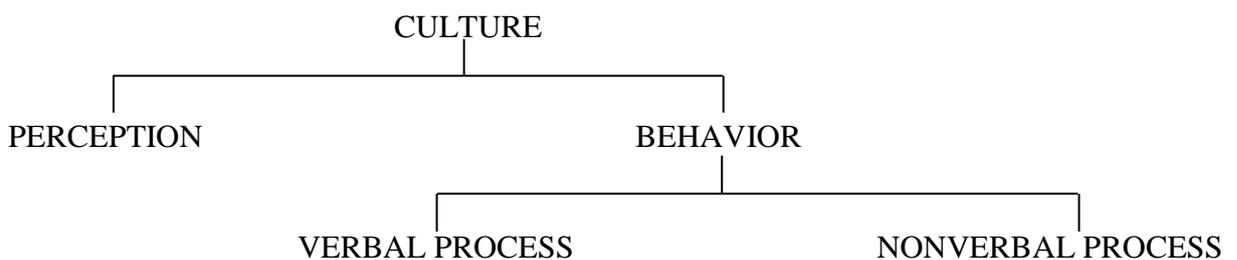
Figure 2 Culture-Perception-Behavior Interrelationship Diagram
(cited in Novinger, 2001, p.23)

On the other hand, Martin and Nakayama (2010) define culture according to various approaches, such as social science, interpretive, and critical. To the interpretive approach,

culture is contextual symbolic patterns of meaning, involving emotions. Culture impacts communication, and communication reinforces culture. Interpretive researchers, influenced by anthropological studies, also see culture as shared and learned; nevertheless, they have a tendency to emphasize contextual patterns of communication behavior, rather than group-related perceptions.

2.4 Intercultural Communication IC

Intercultural Communication IC is not new; as an interactive practice, it belongs to antiquity. It all began when people from diverse cultural backgrounds started to meet together and communicate with each other. However, as a technical term or a field of study, it has recently been identified and systematized. Intercultural Communication is the verbal and nonverbal interaction among people from diverse cultural backgrounds. Traditionally, intercultural communication took place among small groups of diplomats, merchants, and missionaries, explorers, and tourists. Nowadays, its value has promoted due to the enormous technological advancements in the communication field and the impacts of the process of globalization (Samovar & Porter, 2003, p.1).

Intercultural communication IC has been studied for over fifty years. Leeds Hurwitz (1990) has provided a synopsis about its development. She referred to the work of E. T. Hall and noted his focus on practical and applied intercultural training, not on theory and research development. During his work with American Foreign Service Institute (FSI) after World War II, Hall explored the micro communication behaviors that distinguish cultures and coined the term "Proxemics" to describe how people from diverse cultural backgrounds, deal with personal space and the level of their tolerance concerning physical closeness. Hall argues that much could be learned and comprehended from face-to-face interactions where body movements, gestures, tone, and proxemics of speech participants are critical to effective communication. Based on the work achieved at FSI and led by anthropologists and linguists, training courses were held for the diplomats to communicate with the different cultures they met outside the USA. This practical training component remains a central principle of IC research today (cited in Donsbach, 2008, p.2340).

Intercultural linguistics, as a new academic discipline, has emerged recently because of the importance of intercultural studies in communication. Intercultural linguistics can support awareness about communicative principles, which create the basis for intercultural

communication. Besides, it can be the tool for enhancing communication in the current globalized world where cultures and languages meet in a profound and unprecedented way (Pikhart, 2016).

2.4.1 Factors of Studying Intercultural Communication

Cultural diversity has become a fact of life. It is reflected when people from diverse cultures come together and participate in the communication process. It is regarded as a considerable phenomenon in some societies, but it turns to conflict, hate speech, discrimination, and ethnocentrism in others. The interrelationship between culture and communication has led to the recognition of the IC as a unique field of study. The investigation of those elements of culture that affect interaction mainly when members from two or more cultures interact in an interpersonal setting is the idea that IC encompasses (Samovar and Porter, 2003).

IC studies differences and diversities in cultural group membership. It is about acquiring intercultural competence, which involves knowledge and skills to manage such differences and diversities appropriately and effectively. It is also about developing individuals' worldviews to see things from different angles without prejudice and stereotyping (Ting-Toomey and Chung, 2005). Many factors stand beyond why to study Intercultural Communication. According to Martin and Nakayama (2010), and Ting-Toomey and Chung (2005), IC is studied due to the following factors:

1. The self-awareness imperative
   Studying intercultural communication increases one's awareness of his/her own culture, i.e., cultural identity and cultural background. Moreover, it motivates to avoid ethnocentrism, which is a tendency to think that one's own culture is superior to other cultures. The awareness of IC raises human's cultural identity and background, especially when living abroad.

2. The demographic imperative
   The world is increasingly diverse due to factors such as political and military conflicts, immigration, sports and economy. The constant demographic changes in countries and communities' experiences have altered the social landscape and increased immigrants, refugees, and undocumented individuals. Recently, relationships among people have developed due to political, economic, social, and cultural factors. Probably, political

and armed conflicts form the most significant phenomenon in modern life, at least in the Middle East, because of which a vast number of refugees have fled from their homeland to find peaceful shelters. Resultantly, studying IC has become an urgent issue and a fact of life in modern communities to facilitate communication, cooperation, and coexistence in societies.

3. The economic imperative and economic globalization

The new global economic system has turned the whole world into a huge global market and founded many international companies. This needs lots of economic exchange processes, including the labor market. Therefore, people need to understand how business and cultural practices are conducted in other countries to compete effectively in the global market. Consequently, international businesses generate plenty of job opportunities.

4. The technological imperative

Recent technological advancements have turned the world into a global village. An increase in information led to increased contact among people with diverse cultural backgrounds. Besides, technology has increased contact among people with a shared culture and resulted in the foundation of Diasporic Groups. This has strengthened a sense of identity for some ethnic or national groups that are geographically dispersed throughout the world. Moreover, technological advancements have led to Multiphrenia, which means splitting an individual psychologically into multiple selves.

5. The peace imperative

Through comprehending IC, people understand that respect is fundamental to global and intrapersonal peacebuilding. Peaceful people can hold more compassion and care for others around them.

6. The ethical imperative

Living in an intercultural environment contains ethical challenges. Individuals of different ethnicities, languages, genders, ages, races, socioeconomic conditions and diverse cultural backgrounds can live and coexist on this planet by considering principles of conduct that help govern behaviors of individuals and groups. One of these crucial principles is comprehending IC. According to creativity research, people can learn more from those who are different from them than those who are similar to them (Sternberg, 1999 as cited

in Ting-Toomey and Chung, 2005). Similarly, a small research group suggests that the quality of ideas produced in ethnically diverse groups have significantly higher outcomes than ethnically homogeneous groups. This is due to the synergistic perspective, which means combining the best of all cultural approaches in solving a workplace problem.

These factors reinforce the importance of conducting studies in the field of intercultural communication, which enhances effective communication in the global and diverse world.

2.4.2 Obstacles of Intercultural Communication

IC encounters obstacles that should be regarded for effective communication. IC is not a matter of verbal communication merely, but it also involves the nonverbal one, which is considered the most real and effective means of communication that shifts among diverse cultures and holds various explanations. According to Novinger (2001), communication is a system of behavior; however, intercultural communication is more complicated than communication among persons from the same culture because different cultures demand different behaviors. All types of communication are practiced in the matrix of culture; therefore, diversity in culture is the primary obstacle to intercultural communication.

Novinger (2001) also assumes that communication encounters more significant barriers in cultural differences than in linguistic differences, e.g., collectivism versus individualism. Individualists like to be more distant in their interactions, while collectivists interact closely and are interdependent. Besides, she suggests that goodwill on both sides of the interaction establishes a successful intercultural communication process. Intercultural communication demands development in relationships, which takes time to develop. Interlocuters from diverse cultural backgrounds feel anxious about foreign cultural norms, customs, behaviors, beliefs, religions, and languages. Thus, anxiety arises in individuals concerning IC because of ignorance about adequate behaviors in such a context.

El Kouchi (2019) recognizes several barriers to IC: first, neglecting the dissimilarities in essential aspects, such as laws, habits, and attitudes of another society. Next, language problems result in obstacles to intercultural communication since people lose the medium of communicating meaning and experiences due to the lack of a shared language. Moreover, translation issues create difficulties, especially in translating idioms, proverbs, concepts, specific vocabularies, and even problems in grammar and syntax.

On the other hand, ethnocentrism is one of the essential barriers to IC. Ethnocentrism "is a belief in the centrality of one's own culture. It often involves judging aspects of another culture by the standards of one's own" (Jones & Draper, 2019, p. 2). Normally, individuals hold values of societies in which they are brought up; this is their lifestyle and the way of their interaction with others. Nevertheless, the tendency of ethnocentrism makes individuals regard their beliefs, races, genders, and worldviews central and typical. Bennett (1993) identifies three stages people go through when they encounter the barriers of intercultural communication; the stages are denial, defense, and minimization. He also assumes that when people become more interculturally competent, they move their experience from Ethnocentrism to Ethnorelativism. He coined the term "Ethnorelativism" to mean the opposite of "Ethnocentrism." According to Bennett (1993), Ethnorelativism means " the experience of one's own beliefs and behaviors as just one organization of reality among many visible possibilities." (cited in Jones and Draper, 2019, p.2).

Furthermore, stereotypes as an extension of ethnocentrism, are one of the most apparent obstacles to IC. Samovar et al. (2013: 233) define stereotyping as a complex form of categorization that mentally organizes individuals' experiences with and guides their behavior toward a specific group of people, i.e., it is judging others based on previously formed opinions or attitudes. Negative stereotyping also affects individuals' perceptions and understanding of the world, and they are problematic since they are oversimplified, overgeneralized, and/or exaggerated (Jones and Draper, 2019, p.2).

In addition, other tendencies, such as prejudice and racism, create barriers to IC. Prejudice arises when individuals hold a generalization about a group of people or things, mostly based on little or no factual experience. Prejudice can be positive, such as liking a specific group or thing; or negative, i.e., disliking a specific group or thing. Besides, racism is the belief of superiority of a race over another, leading to discrimination against people of other groups or races (Samovar et al., 2013).

Eventually, nonverbal communication can be an obstacle to the IC. Since it is a form of communication without words, it may be misinterpreted (Jones and Draper, 2019). Furthermore, nonverbal communication cues decoding and interpretation are culture-based and demand sociopragmatic intercultural competence. Thus, some scholars believe that for effective IC, nonverbal communication should be studied like the verbal one.

2.5 Refugees

Throughout human history, there have always been refugees because of wars, political upheavals, ethnic discrimination, and religious strife. Human rights violations cause an increase in the number of refugees in the world. While the presence of refugees is a hallmark of contemporary society, refugee flows date back to pre-modern times. Human history is full of stories of forced migration and exodus. That is why the importance of sanctuary and the obligation to protect the persecuted are part of all great religious traditions and texts.

Refugees become a significant international issue, after the formation of the modern state system in the 17th century. The rise of centralized states in Europe leads local authorities to enforce territorial unity on ethnic and religious minorities. In this context, refugees became a more prominent matter of inter-state concern. Since the adoption of the International Convention on the status of refugee on 28 July 1951 and its Protocol of 31 January 1967, the problem of refugee protection has been a constant preoccupation of the United Nations organization and international humanitarian agencies (UNHCR, 2010).

According to international law, refugees have the right to be protected by the country in which they seek asylum and should not be forced out. However, many internally displaced persons face the same difficulties as refugees; they are not granted the same rights. Bauman (2004) argued that "refugees are the 'wasted lives' of globalization, stripped of all identities but one- that of being stateless, statusless, and functionless" (cited in Morrice, 2007, p.2).

Refugees can be defined as people who have suffered human rights violations and have been imposed to flee across the borders of their home countries to seek protection elsewhere. A refugee is defined as a person with well-founded fear persecution, oppression, imprisonment, torture, or annihilation because of factors including race, ethnicity, religious background, and political belief. Additionally, traumatized or tortured refugees are forced to leave for the same factors as other refugees but have also had severe traumatic experiences, such as individual trauma, torture, rape, abduction, or collective trauma, i.e., war, terrorism. These experiences cause a loss of a "sense of self" or of belonging to humanity and life (Kirstal-Andersson, 2000, p. 18).

United Nations Higher Commissioner of Refugees (UNHCR) has set specific definitions for Refugees, IDPs (Internally Displaced Persons), and Migrants. Refugees are

those who have fled because of violence, conflict, or fear of persecution. They are unable or too frightened to seek protection from their country, or return there, for fear of discrimination. IDPs (Internally Displaced Persons), however, are those who have fled their homes because of natural or human-made disasters, violence, or persecution. They are displaced within their own country and have not crossed an internationally recognized country border. Finally, Migrants are those who have left their homes to live or work elsewhere. Their reasons for leaving vary, and their migration may be voluntary or forced.

Refugees undoubtedly face enormous challenges. Understanding the fundamental difficulties of refugees and their children is an essential need. Serious challenges complicate refugees' lives, such as fleeing from or leaving a native land, the changes and conflicts experienced in living in and adapting to new life circumstances. Refugees face "the states of being a stranger, loneliness, missing, longing, guilt, shame, separation, loss, sorrow, language degradation, value degradation, inferiority, non-identity, rootlessness, bitterness, suspicion, prejudice- to be prejudiced, to feel prejudiced, the scapegoat, to be-scapegoat, and to feel like a scapegoat" (Kirstal-Andersson, 2000, p. 88).

Refugees may require the process of 'Acculturation,' which refers to the process of adapting to a diverse culture. Several theoretical models of acculturation and intergroup relations have been developed. Berry's classification of acculturation strategies is based on two main issues, namely maintenance of the own culture and contact and anticipation with the host culture (Berry, 1997, p.3). Being either positive or negative towards the new culture leads to a specific acculturation strategy. According to Berry, the acculturation strategies are not discrete and static; individuals can switch between strategies. It is found that integration is the best strategy. In this strategy, it is crucial to maintaining both the own cultural identity and to have positive contact with the host culture.

2.5.1 'Refugees' as an Inclusive Term

Throughout the study, the term 'Refugees' is used to refer to both statuses of 'Refugees' and 'IDPs' since the term 'refugees' is more comprehensive and occasionally used to cover both refugees and IDPs by several humanitarian organizations. Moreover, these two terms have legal aspects more than social connotations. Social scientists suggest that "the reality of displacement is the same whether one is a refugee or an IDP" (Barutciski, 1998, p. 11).

Debates over the conceptual meaning of 'refugee' and 'IDP' concepts are not new. For example, it is documented in the United Nations Office for the Coordination of Humanitarian Affairs (OCHA) (2003), that the Greek government argued to the United Nations (UN) General Assembly in 1949 that people displaced internally by war should have the same access to international aid as refugees, even if they did not need international protection (cited in Brun, 2006). Furthermore, Barutciski (1998) views the creation of a distinct category of 'internal refugees,' and identification of specific rights that would be possible to be provided to those individuals that do not cross the border of their country might be appropriate.

2.6 Literature Review

Social and psychological contexts of the interlocutors draw scholars' attention, particularly pragmatists, to deal with their influence on human interaction and language usage. Several studies pursued linguistic and communication issues among refugees. Refugeeism affects communication and language usages because the processes are socially and psychologically intermingled.

Depending on the socio-cultural background, an article by Kleinmann (1982) studied external influences and their neutralization in SLA concerning adult Indochinese refugees in the United States. In his study, Tollefson (1993) investigated language policy and power in (the former) Yugoslavia, the Philippines, and Southeast Asian refugees in the US. Firstly, the study showed that the resolution of the conflict over language policy has significant consequences on the structure of power in the two multiethnic societies, (the former) Yugoslavia and the Philippines. Then, it studied how language policy prevents Southeast Asian refugees from getting important administrative and political positions in the United States. As a result, they are obliged to enroll for low-level language courses so as not to obtain a high level of language competence, which is required for high position employment.

Moreover, language learning has been tackled in the process of refugee resettlement in the host community, which is a case study comparing conditions in Germany and Japan, accomplished by Kosaka (1993). This study focuses on aspects of language acquisition by refugees. Objects of this empirical research were the conditions involving language acquisition observed among refugees from Indo-China in Munich, Germany, and Tokyo, Japan. The study approaches language acquisition with the hypothesis that language learning

will be improved by the similarity between the language of the refugee and that of the host country, and by better financial support and more comprehensive assistance by the host country's organizations. Furthermore, the study deals with socio-cultural factors that influence the process of intercultural communication.

On the other hand, the Refugee Resettlement Project (RRP) – a decade-long investigation of the resettlement of Southern Asian refugees in western Canada- a study accomplished by Beiser and Hou in 2000. It has examined gender differences in the determinants of English-language acquisition as well as female differences in the employment consequences at language proficiency at two points in the resettlement process; the first after the refugees had been in Canada for approximately two years, and the second at the conclusion of their first decade in the country.

Likewise, a 10-year study done by Beiser and Hou (2001), examined the impact of the protective effects of language facility and risk-inducing impacts of unemployment on the mental health of Southeast Asian refugees resettling in Canada. According to this study, rates of depression and unemployment have declined dramatically during the first decade after arrival. Although language fluency improved during this period, approximately 8% of the study samples spoke no English even after ten years in the country. However, Kleijn, Hovens, and Rodenburg (2001) pointed out how different cultural and language background influences psychological assessments such as the Harvard Trauma Questionnaire and the Hopkins Symptom Checklist -25 in different languages.

Next, searching the relationship between language proficiency and integration, a study accomplished by Fennelly and Palasz (2003), has investigated the impact of English language proficiency on effective integration in the American society. It targeted the Russian, Somali, Hmong, and Mexican immigrants, and refugees in the Midwest. It concluded that different National origin groups hold substantial differences in English language proficiency, even after overcoming background variables. Moreover, the level of education, gender, and the duration of staying in the United States have significant impacts on the issue.

Eventually, in 2004, seeking national origins in refugee cases, Language and National Origin Group, an international group of linguists, has set guidelines for the use of language analysis concerning questions of national origins in refugee cases. Language analysis has been used by some governments to determine whether asylum seekers' cases are genuine or fake. Such analysis usually focuses on recording asylum seekers' conversation to judge their

country of origin, especially for refugees' status who arrive without documents. The group found out there is always a connection between the way that people speak and their national origin.

Another paper prepared by Stevens (2005), examined a claim argued by Dummett in his book "On Immigrants and Refugees" that the feeling of racism can be removed by the creation of a social climate in which the expression of that feeling is disreputable. He concluded the paper by suggesting some ways in which the insights of Dummett's philosophy may be applied to the case of asylum seekers and their representation by the media and political discourse.

Meanwhile, a study by Eades (2005) has presented recent developments in the application of linguistic work to immigration issues, particularly concerning refugees, and specifically within the legal context of determining eligibility for refugee status through validating (or invalidating) nationality claims. Such an application of linguistics to legal contexts comes within the scope of forensic linguistics.

Likewise, a study by Baynham (2006) concluded that the identity of refugee students itself could compose a stable point in highly unstable and potentially threatening situations. He reached this conclusion by analyzing the contribution of student agency and teacher contingency in the construction of classroom discourse in adult English for speakers of other languages (ESOL) classes for refugees and asylum seekers. On the other hand, a study prepared by Fatahi et al. (2009) analyzed experiences of war-wounded Kurdish refugees focusing on cross-cultural communication through interpreters. The results showed that war-wounded Kurdish refugees experienced some difficulties regarding communication through interpreters, mainly related to insufficient language links to the Swedish authorities, particularly health care personnel.

On the other hand, Tubergen (2010) examines how pre- and post-migration characteristics of refugees are related to their second language proficiency. Data are taken from a survey of 3500 refugees, who were born in Afghanistan, Iran, Iraq, former Yugoslavia, and Somalia, but resettled in the Netherlands. The analysis has indicated that speaking and reading skills are better among refugees who received pre-migration education, who migrated from a major city, and who arrived at the host country at a younger age. Post-migration characteristics are also important. Language skills are better among refugees who lived only in a refugee reception center for a short period, who completed an integration course, who

received post-migration education, who intended to stay in the host country, and who are healthier.

Hanson-Easey and Augoustinos (2010) investigated a critical issue concerning refugees and racist discourse in media interviews. They believe that the words of political elites have the potential to play a significant role in the constitution and the proliferation of racist discourse. The article examines the political rhetoric extended in the articulation and defense of controversial government policy on Sudanese humanitarian refugee quotas in media interviews. Through their analysis, they show how causal inference and category description function diversely in political discourse, contending with situated issues of policy justification, accusations of racism, and the allocation of blame, which exclusively rests with African refugees.

However, a paper accomplished by Janusch (2010) has tackled the problem of refugee education in hosted countries, especially in Victoria, Australia. It investigates a different approach to develop a policy for improving educational outcomes and the emotional well-being of young refugees in Victoria. Furthermore, Finn (2010) studied adult refugee trauma survivors in a learning community.

In her study, Perry (2011) investigated the local educational experiences of refugees from a variety of countries. She encountered participants who were eager to tell their stories and who believed that participating in scholarly research was an essential means of advocating for themselves and their communities. Moreover, UNHCR regards education as one of the basic rights of refugee communities. This has been indicated obviously in Dryden-Peterson's study (2011), which has been supported by the UNHCR Policy Development and Evaluation Service. Additionally, research by Cheah et al. (2011) analyzed the role of language competence, interpersonal relationships, and media use in refugee resettlement using data from 315 Bosnians living in St. Louis, Missouri. Correlation analyses revealed that host language competence, ethnic interpersonal relationships, and the use of media, actively contribute to refugees' adaptation.

Another study in 2011 by Phillimore searched the issue of refugees and language proficiency as interest in the integration of the refugees has grown with the increase in numbers of asylum seekers spread across the UK. English proficiency is regarded as one of the critical requirements for enhancing integration. Thus, lack of English language is seen as one of the significant obstacles to refugee employment. In this study, a range of problems is

identified, indicating that monitoring is neither suitable nor dependable and that refugees and asylum seekers are challenged to learn sufficient English to enable integration.

In (2013), a study accomplished by Ahmad et al. examined the feasibility of Mobile-Assisted Language Learning (MALL) in developing vocabulary skills among non-English speaking migrant and refugee women. Besides, another study conducted in 2013 by Hatoss, examined Sudanese refugees in Australia, with a particular focus on identity, language maintenance, in a special context.

Additionally, an article by Madokoro et al. (2014) investigated the issue of terminology, which is especially relevant in discussions of home and belonging and how various groups interpret these notions. The article contributes to an emerging body of scholarship on refugees and forced migrants that reach beyond the traditional focus on the Second World War in Europe and the political refugees of the Cold War to consider how historical processes of migration, colonialism, and decolonization inform contemporary understandings of refugee issues. Another article by Kanno and Varghese (2014) examined the difficulties that first-generation immigrant and refugee ESL students face in accessing four-year college education through a qualitative interview study at a U.S public university.

In (2015), a research accomplished by Kaplan et al. reviewed the impacts of refugee experience on cognitive functioning. The paper points out that nearly 60,000 children of refugee backgrounds are resettled in Western countries each year. The study has investigated the distinctive influence for these children like traumatic events exposure, and the need to acquire a new language, factors that need to be considered to avoid overdiagnosis of learning disorders, and inappropriate educational placements.

Recently, a study prepared by Kirkwood et al. (2016) has examined how the meaning of language and specific words should be understood as produced in local contexts of language use. This issue is fundamentally vital for asylum seekers and refugees as well. For example, the term 'genuine asylum-seeker' can be used to describe those who will be welcomed into the UK following their arrival, and a 'soft touch' used to describe the mistaken belief of those who are not 'genuine' and who will be made less welcome. Different terminology is used to indicate various legal and legitimate statuses of people, such as the distinction between 'genuine' and 'bogus' asylum-seekers, between 'genuine asylum-seeker' and 'economic migrant,' or between those who have unreasonably separated from their children and those who only 'breed' them to obtain sympathy. These are found in arguments relating to asylum across a diversity of contexts.

In conclusion, it can be indicated that recently the linguistic studies in the fields of language and verbal and nonverbal communication among refugees have become urgent and essential issues due to the increase of refugee numbers as a result of armed, economic, and social conflicts, especially in the Middle East. Furthermore, this status has turned to a global humanitarian crisis that needs immediate solutions from various perspectives.

It is noticeable that studies about refugees have increased since 2012, particularly from linguistic and communicative domains. Reviewing the literature, twenty-six previous studies have been scanned in this dissertation. Twelve studies tackled the topics of language learning, acquisition, teaching, fluency, proficiency, and education among refugees and asylum seekers. One research has investigated language policy and power; five searched the cultural and psychological influences; six argued about the relations between language and national origin, resettlement, integration, and identity. Finally, two studies examined the relationship between racism and language in political and media discourses.

Actually, to the best of the researcher's knowledge, most of the studies in the fields of language and communication issues among refugees have investigated Verbal Communication and Second Language Acquisition. Besides, most of the studies have dealt with SLA among refugees from psychological and mental health perspectives. None of the reviewed studies conducted Nonverbal Communication, neither linguistically nor sociopragmatically, in particular, which has a significant impact on intercultural communication among refugees.

Chapter Three

Methodology

3.1 Introduction

This chapter covers the methodology applied in the practical part of this dissertation. It studies the selected models to tackle sociopragmatic perspective, intercultural communication and to categorize nonverbal cues, as well as the models of analyzing their functions. The chapter deals with the process of sample selection, data collection tools, data analysis procedure, and validity and reliability.

In the course of this study, the focus is on the sociopragmatic analysis of nonverbal communication by observing a variety of its cues among refugees. It aims to investigate further the relationship between the context of being a refugee and using specific nonverbal cues in relation to the cultural background. The primary focus of this study is on nonverbal communication and its role in the refugeeism context.

3.2 Selected Models

The procedure followed in the practical part of this study is represented in an interdisciplinary model that has been formed to analyze the data. It is founded on the bases of Leech's (1983) model for sociopragmatic analysis and a blended model from Patterson's (2014, 2017) and Gamble and Gamble's (2013) models to study the types and functions of nonverbal cues, as well as the Interpretive Approach to study Intercultural Communication. Thus, the current study's interdisciplinary model, explained in Figure 3 encompasses several fields of research, like Linguistics (Pragmatics; Sociopragmatics), Psychology (Social Psychology), and Communication (Nonverbal; Intercultural). The interdisciplinary model means "integrating knowledge from different disciplines in conducting research and constructing theory" (Martin and Nakayama, 2010, p.48).

The Interdisciplinary Model of the Dissertation

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The Interdisciplinary Model of the Dissertation
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   ┌─────┼─────────────────────────────────────┐
Sociopragmatics Model        NVC Model                    IC Model
   |              ┌───────────┴───────────┐           |
Leech (1983)   Patterson          Gamble & Gamble    Interpretive Approach
               (2014, 2017)          (2013)
                     └──────────┬──────────┘
                         ┌──────┴──────┐
           Types of NV Cues        Functions of NV Cues
```

Types of NV Cues
Kinesics, Paralinguistics (Vocalics), Proxemics, Haptics, Artifactual Communication & Appearance, Olfactics, Color, Chronemics, Design & Arrangement of Setting, Etiquette

Functions of NV Cues
providing information, regulating interaction, expressing intimacy, exercising influence, managing impressions, emphasizing verbal messages, complementing verbal messages, contradicting verbal messages, substituting verbal messages, deception.

Figure 3 The Dissertation Interdisciplinary Model Diagram

3.2.1 Sociopragmatics Studying Model

Concerning the sociopragmatic perspective, the study applies Leech's (1983)   model. Leech coined this term to study how pragmatic meanings manifest "specific 'local' conditions on language use," a sub-field of pragmatics that he distinguished from the study of "general" pragmatic meaning. Leech's Sociopragmatic domain more specifically aims to investigate "how communication of pragmatic meaning involves speakers' presentation of their identities" (Leech, 1983, p.159).

Leech refers to "specific" local conditions with the indication that sociopragmatics tackles "any aspect of the social context that is specific to the pragmatic meanings of particular language use" (Culpeper, 2009, p.179). Hence, Culpeper sees that the word "particular" is necessary to distinguish sociopragmatics from what Leech views as the general role of pragmatics, i.e., "meaning in relation to the speech situation."

3.2.2 Intercultural Communication Studying Model

The study applies a contemporary approach, which is the interpretive approach for IC analysis. It is established on anthropology and sociolinguistics disciplines. Its research goal is manifested in understanding and describing human behavior while its methods of study are participant observations and field study. Concerning the relationship between culture and communication, the interpretive approach, views that "culture is created and maintained through communication. Moreover, it emphasizes that communication and culture, and cultural differences should be studied in context" (Martin and Nakayama, 2010, p.51).

> "An Interpretive approach is an approach to IC that aims to understand and describe human behavior within specific cultural groups based on the assumptions that (1) human experience is subjective, (2) human behavior is creative rather than determined or easily predicted, and (3) culture is created and maintained through communication" (Ibid, p.59).

Moreover, the significance of the interpretive approach lies in its focus on using language to describe human behavior. It applies qualitative methods deduced from anthropology and linguistics, such as field studies, observations, and particular observations.

3.2.3 Nonverbal Communication Studying Models

The following subsections deal with the component of the blended model, which consists of Patterson's model (2014, 2017) with Gamble and Gamble's model (2013). The blended model investigates the types and functions of nonverbal communication cues in the refugeeism context.

3.2.3.1 Patterson's Model

Scholars have dealt with the complexity and problematic nature of nonverbal behaviors as communication from various perspectives. Plenty of approaches and models have targeted this objective, which particularly emphasized two factors. Firstly, nonverbal behavior is more accessible to participants in interaction than it is to the actor. Secondly, "it is never possible to 'not act' by nonverbal channels. While one can fall silent verbally, one can never become silent nonverbally" (Hargie, 2006, p. 90).

The models adopted in the current study survey the types and functions of nonverbal cues. The types and functions are investigated according to a blended model that combines Patterson's model (2014, 2017) with Gamble and Gamble's model (2013). Patterson's model is one of the most recent attempts to organize nonverbal behavior into basic functions or purposes of communication. In his functional perspective, Patterson argues that nonverbal behavior is meaningful only when considered during the exchange of expressions between participants in interaction (Hargie, 2006, p. 87).

Patterson (2017:1) defines nonverbal communication as the term that "refers to the sending and/or receiving of information and influence through the physical environment, appearance, and nonverbal behavior." He believes that nonverbal communication has a greater impact on human social interactions, although "linguistic, or verbal communication is a powerful means of transmitting a wide range of information." He further suggests that nonverbal communication is not confined to face-to-face interactions, but it involves Computer-Mediated Communication (CMC). According to Patterson (2017:1), "any communication medium that holds visual and vocal information is a vehicle of nonverbal communication." i.e., the images on TV, films, the internet, photographs, and vocal cues in the audio channels are examples of this type of communication. Patterson (2019) further develops this approach labeled 'A Systems Model of Dyadic Nonverbal Interaction.' Although the systems model focuses on face-to-face nonverbal communication, it has considerable relevance for digital communication, which examines the social effects of mobile device use and as a framework to study human-robot interactions.

Patterson (2014) proposed "a systems" approach to nonverbal communication, which has been developed from the previous fifty years approaches. He believes that the volume and sophistication of nonverbal research have increased dramatically (Patterson, 2014, p.178). Moreover, Patterson (2014) considers the basic characteristics of a systems approach to nonverbal communication such as functional emphasis, determinant factors, setting matter, patterns of behavior, and simultaneity of sending and receiving messages. Previously, "a systems" approach was defined by Tubbs (2012: 50) as "an approach that aims to integrate all important topics of various approaches into a single comprehensive conceptual model."

Patterson's modal is a functional emphasis approach. It is characterized by an emphasis on the functions of nonverbal communication, which is not arbitrarily acted. That is, receivers read the social performance presented in a sender's appearance and behavior, and

regulate their behavior accordingly (Zebrowitz & Collins, cited in Patterson, 2014, p.176). Patterson suggests Parallel Process Theory. According to his theory, sending and receiving nonverbal messages operate simultaneously, a feature that distinguishes nonverbal communication from verbal communication. To understand the dynamic relationship between the sending and receiving sides of nonverbal communication, it needs to focus on both sides rather than on each in isolation (Patterson, 2014, p.178).

Additionally, another characteristic of this approach is the recognition that the course of nonverbal communication is affected by several factors and their dimensions. These antecedent factors play a significant role in understanding the course of nonverbal exchange because they predictably influence both the cues of nonverbal communication and the functions underlying them. The factors can be classified into three major categories:

1. Personal factors include biology, culture, gender, personality, and the environment.

2. Experiential factors that deal with the impact of recent and/or similar experiences on interactions.

3. Relational-situational factors are grouped in a common category because they often interact with one another in specifying a particular influence of nonverbal communication, that is the impact of the type of relationship between the individuals, which is usually shaped by the setting, i.e., the physical environment (Patterson, 1983, 2017), for example, a party, a mosque, a refugee camp, a workplace.

According to Patterson, "the basic functions of nonverbal behavior are related to the management (both interpretation and presentation) of those acts primarily involved in social interaction." He argues that the nonverbal system operates in the service of a variety of different interpersonal functions, e.g., providing information, regulating interaction, expressing intimacy, expressing social control, presentation function, affect management, facilitating service or task goals, exercising influence, and managing impressions (Patterson, 2014, p.176). Recently, in his research conducted in 2017, he has mostly focused on these functions: providing information, regulating interaction, expressing intimacy, exercising influence, and managing impressions.

3.2.3.2   Gamble and Gamble's Model

Gamble and Gamble (2013) argue that nonverbal messages fulfill metacommunicative functions, and communicate about communication, clarifying both the nature of the participants in the interaction and the meaning of their verbal messages. Researchers have concluded that nonverbal cues held nearly two-thirds of a message's communicative value. Therefore, a full understanding of verbal messages requires understanding the meaning of nonverbal messages that accompany them or occur in their absence. Gamble and Gamble indicate five functions of nonverbal communication: contradicting, emphasizing, regulating, complementing, and substituting verbal messages.

Patterson's model and Gamble and Gamble's model have points in common regarding the functions of nonverbal cues. However, Patterson's model is more comprehensive. For nonverbal patterns, Patterson (2014) believes that interactions in the real world are not characterized by behaving in single, isolated channels; the simultaneous initiation of multiple behaviors characterizes the sending side of the interaction.

The current study applies a blended model of Patterson's model and Gamble and Gamble's model in terms of the functions of nonverbal cues. Thus, it focuses on the functions: providing information, regulating interaction, expressing intimacy, exercising influence, managing impressions, emphasizing verbal messages, complementing verbal messages, contradicting verbal messages, substituting verbal messages and deception. The last function, deception, has not been included in either model; however, the researcher found it necessary to be regarded in the study since it is a significant nonverbal cues' function according to the scholars in the field.

3.2.4 Types of Nonverbal Cues According to the Selected Models
3.2.4.1 Types of Nonverbal Cues According to Patterson's Model
3.2.4.1.1 Components and Patterns of Nonverbal Behaviors

Patterson's model highly emphasizes the components, patterns, and types of nonverbal cues. Concerning the components, Patterson believes that the nonverbal system of communication contains components that can be classified into static and dynamic. Static components are some relatively "unchanging elements" during the course of interaction while the dynamic components are "highly variable" (Patterson, 2017, p.2).

A. Static Features:

According to this model, "every face-to-face interaction occurs in a particular context." Thus, static features are represented in:

1. The design and arrangement of setting, e.g., the types and placing of furniture in a home setting or business setting

2. The allocation of time, i.e., being punctual to the appointments or not. Time as a resource is also controlled by physical setting, e.g. "furniture in fast-food restaurants is engineered to be uncomfortable enough that patrons will finish their meals promptly and interact minimally."

3. Appearance characteristics could provide lots of information that impact impressions and communication, such as information about sex, race, age, social class, religion, ethnicity, and even occupation.

B. Dynamic Features:

Patterson (2017) believes that dynamic behaviors are the fluency components in the "give-and-take of nonverbal communication." These include:

1. Distance and orientation

2. Gaze

3. Facial expressions

4. Posture and movement

5. Gestures

6. Touch

7. Vocal behaviors

8. Olfactory cues

Patterson (2017) believes that nonverbal communication operates in a holistic process; it is crucial to moving elemental components to overall patterns. He identifies two-pattern dimensions, as follows:

A. Involvement or immediacy: it is indicated by close distance, touch, gaze, greater facial expressiveness, directed-facing orientation, forward lean, and vocal expressions. Furthermore, Patterson distinguishes positive involvement among friends from negative involvement among opponents.

B. Disposition: it is operated in social settings where the interlocutors have to signal their intentions and motivations to others, and simultaneously anticipate what those around

them are likely to do. The nonverbal cues which are essential for this dimension are expressive reactions of the interlocutors' faces and bodies, distance, gaze, posture, muscle tension, and speed movement.

Patterson first used the terms involvement and non-involvement in 1983 when he classified the types of nonverbal behaviors into two general categories. He used the term "involvement," while Mehrabian (1968:54) used "immediacy" to refer to the "extent to which communication behaviors enhance closeness to or nonverbal intervention with another." On the other hand, by the non-involvement category, Patterson means those behaviors that are less important in the dynamics of social interaction, for example, most leg and foot movements, grooming behaviors, self-manipulation (scratching, fiddling with one's keys or rings), postural adjustment and artifactual cues (clothing, glasses). Patterson reiterates that the non-involvement behaviors can still provide important information about others, but their direct effect on the interaction process is probably less than that of the involvement behaviors (Patterson, 1983, p. 6).

3.2.4.1.2 Types of Nonverbal Behavior

According to Patterson, the term "nonverbal behavior" might incorporate the following (Patterson, 1983, p. 3).

1. Paralinguistic cues
2. Interpersonal distance
3. Gaze direction
4. Touch
5. Body lean
6. Body orientation
7. Facial expressions
8. Posture and postural adjustments
9. Gestures
10. Hand movements
11. Foot or leg movements
12. Grooming behaviors
13. Self- and object manipulations (scratching, adjusting clothes, fiddling with rings, keys, or other objects)
14. Pupillary dilation- constriction

15. Pauses
16. Interruptions
17. Speech duration

3.2.4.2 Types of Nonverbal Cues According to Gamble and Gamble's Model

Similarly, Gamble and Gamble's model (2013) deals with the types of nonverbal cues and explores eight nonverbal message categories. They illustrate that the meanings stimulated by behavioral cues falling within these categories do not occur in isolation, but they interact with each other, reinforcing or reducing the impact of the perceived cues. The types have been elaborated in Table 2.

Table 2 Types of Nonverbal Cues (cited in Gamble and Gamble, 2013, p. 158)

Types	Meaning & Message Are Sent by
Kinesics	The study of human body motion, facial expression, gestures, eye movement, posture, the rate of walk, face and eye talk
Paralinguistics (Vocalics)	The messages of the voice, how words are spoken, variation in the voice, pitch, volume, rate, articulation, and pronunciation, hesitation and silence
Proxemics	Space & distance talks, how space & distance are used: intimate, personal, social-consultative, public spaces
Haptics	The study of how touch communicates
Artifactual communication & appearance	Appearance, hairstyle, clothing, jewelry
Olfactics	The study of the sense of smell
Color	Variations in clothing and environmental colors
Chronemics	The study of how humans use time to communicate

As for body movement cues, Gamble and Gamble (2013) confirm five cue categories of nonverbal behavior identified by Paul Ekman and Wallace Friesen, which are used to describe bodily cues: emblems, illustrators, regulators, affect displays, and adaptors. Likewise, in his research conducted in 2017, Patterson also referred to the close relationship between gestures and speech, which suggests that many gestures are part of the verbal system of communication. By this point, Patterson confirms the distinguished nonverbal categories identified by Ekman and Friesen (1969), particularly the different types of gestures: "emblems," "illustrators," and "regulators" (cited in Hargie, 2006, p. 83). Eventually, nonverbal behavior might include most of what people do with their bodies.

Regarding the types of nonverbal cues, both models, Patterson's model (2014, 2017) and Gamble and Gamble's model (2013) involve similar categories, yet Patterson's model is more extensive and comprehensive. As an outcome of her investigation, the researcher has found that the best model to approach nonverbal cues in refugeesim context is neither Patterson's nor Gamble and Gamble's models but a blended one of the two models. Thus, the concentration is on the following types: Kinesics, Paralinguistics (Vocalics), Proxemics, Haptics, Artifactual Communication and Appearance, Olfactics, Color, Chronemics, Design and Arrangement of Setting, and Etiquette.

3.3 The Process of Sample Selection

The process of sample selection is accomplished by applying the qualitative research method in the study. This method is the most practical one to be applied concerning the targets of the research. Qualitative sampling has been defined by Gay et al. (2006: 413) as the method of choosing a small team of people for a study so that those selected can help the researcher to better understand the element investigated. Mack et al. (2005:1) view the strong point of the qualitative method in its competence in offering a complete description of how people feel a certain aspect of the research. Also, this process is important for discovering intangible forms, as well as socioeconomic status, gender roles, ethnicity, religion and social norms. This method also pursues to understand the research problem from the viewpoints of the local population it covers. It is productive in collecting culturally specific information about the values, opinions, behaviors, and social context of a particular population.

Gay et al. (2006) identified several types of qualitative sampling, such as intensity, homogeneous, criterion, snowball, and random purposive sampling. Hence, the most

appropriate sampling is random purposive sampling, which has been implemented. Thus, more participants than needed are selected for the study, and then the most significant participants have been distinguished as typical samples for the data analyses.

The samples of the study are randomly selected from refugees and internally displaced people (IDP) camps in Sulaimani governorate. The camps are composed of refugees and IDPs from a variety of ethnicities, religions, nationalities, and cultures. One hundred samples have been selected randomly during three field visits carried out by the researcher, while the most representative participants that are dealt with for the analysis have been chosen within the whole samples, purposively. It is worth mentioning that participants' age descriptions are based on the United Nations' concepts of 'age' and 'aging.' Thus, children are those persons under (14); teenagers between the ages of (13-19); youth (15-24); adults (18) upwards; young adults (20-24); and aging from (65) and over. The samples of the study are divided into three age groups: children and teenagers, young and adults, and finally aged participants. The procedure of the field visits and demographic distribution of the samples are as follows:

1. A visit was paid to Ashti camp, which hosts 2547 Sunni Arab families from Salahaddin governorate, 250 Yazidi families from Shngal, and 6 Shabak Shiite Kurd families from Nineveh governorate. Table 3 includes the basic personal information of the study participants in Ashti Camp.

Table 3 Ashti Camp Samples' Information

No. of Samples	Gender	Age	Ethnicity	Religion
4	Male	Aged	Kurd	Yazidi
5	=	Young + Adults	Kurd	Yazidi
2	=	Aged	Arab	Muslim
2	=	Young + Adults	Arab	Muslim
3	=	Young + Adults	Kurd/Shabak	Muslim
6	Female	Young + Adults	Kurd	Yazidi
1	=	Young	Arab	Muslim
2	Male, Female	Children + Teenagers	Arab	Muslim
2	Male, Female	Children + Teenagers	Kurd/Shabak	Muslim
12	Male, Female	Children + Teenagers	Kurd	Yazidi
39				

2. A visit was paid to Arbat Camp, which hosts 406 families from Salahaddin Governorate, two from Diyala, and two from Nineveh governorate. All are Sunni Arabs. Table 4 includes the basic personal information of the study participants in Arbat Camp.

Table 4 Arbat Camp Samples' Information

No. of Samples	Gender	Age	Ethnicity	Religion
8	Male	Aged	Arab	Muslim
15	=	Young + Adults	Arab	Muslim
2	Female	Aged	Arab	Muslim
6	=	Young + Adults	Arab	Muslim
18	Male, Female	Children+ eenagres	Arab	Muslim
49				

3. A visit was paid to Barika Camp, which hosts 1500 families from Qamishli and 500 from Kobane, both located in Syria. Table 5 includes the basic personal information of the study participants in Barika Camp.

Table 5 Barika Camp Samples' Information

No. of Samples	Gender	Age	Ethnicity	Religion
1	Male	Aged	Syrian Kurd	Muslim
5	=	Young + Adults	Syrian Kurd	Muslim
1	Female	Aged	Syrian Kurd	Muslim
5	=	Young + Adults	Syrian Kurd	Muslim
12				

The samples live in the same context, which is the status of being refugees, living in refugee camps; however, they have diverse gender, age, ethnicity, religion, and cultural backgrounds. The focus of the researcher is on the nonverbal cues expressed by the samples interpersonally, interculturally, and in groups among themselves.

3.4 Data Collection Tools

The study is achieved by applying qualitative research methods; therefore, qualitative data collection tools have been used. This process is also called "fieldwork, which involves spending considerable time in the setting under study and collecting as much relevant information as possible" (Gay et al., 2006, p. 413). According to Creswell (2014), a qualitative research method involves several characteristics, such as collecting data from the natural setting, in the field where the targeted participants experience the topic under study. In this context, the researcher has had face-to-face interaction to collect data by talking or starting a conversation with the participants to stimulate them to interact and observing their behaviors closely.

The second characteristic of the method is that the researcher herself is regarded as the primary data collection instrument. Thus, the qualitative researcher collects data, observes behavior, and/or interviews participants (Gay et al., 2006, p. 413). Another characteristic embodied in the multiple sources of data collection; the researcher can collect data through observations, interviews, documents, and audiovisual techniques (Creswell, 2014, p.234).

Moreover, the method applies both inductive and deductive data analysis. According to Creswell (2014:234), the procedure starts inductively, but the deductive idea plays an important role as the analysis grows. Otherwise, the researcher maintains her/his observation in the participants' meanings to the studied phenomenon, i.e., emphasis should be on learning the meaning that participants hold about the studied topic, not the meaning that the researcher brings to the research or writers' interpretation in the literature. Eventually, the research design may be changed after the field study and the process of data collection and analysis.

Many scholars in the field of research methodology agree that the most common and essential instruments used to collect data in the qualitative method involve interviews and participant observation. There are several types of interviews, such as structured, semi-structured, unstructured, or in-depth, and focus-group interviews. In this study, the most appropriate type is an unstructured in-depth interview. The coming subsections deal with both types of data collection tools observation and in-depth interviews, indicating their advantages and disadvantages.

3.4.1 Observation

The observation instrument for data collection means the process of obtaining data by the qualitative researcher by watching the participants. During the observation, the researcher's focus is on understanding the natural environment as lived by the participants without changing or manipulating it. The objective of this tool is to help researchers comprehend perspectives held by the study populations. Its distinction lies in that the researcher investigates the participants in their own place rather than having the participants come to the researcher (Mack et al., 2005). According to Gay et al. (2006: 414), there are two types of observation: "participant observation and nonparticipant observation."

 A. Participant Observation: In this type, the researcher participates in the situation being observed while observing and collecting data on the activities, people, and physical aspects. The advantage of this type is that it enables the researcher to gain insights and develop relationships with participants, which might not be possible if the researcher observed but did not participate. The degree of participant observation depends on the extent that the researcher interacts with the situation; a researcher can be an active participant-observer; a privileged, an active observer; or a passive observer (Gay et al., 2006, p. 414). Although participant observation provides valuable insights, it has weak points. The risk of losing objectivity, and becoming emotionally influenced with the participants, or having difficulty participating and collecting data simultaneously, are the most common drawbacks of this type.

 B. Nonparticipant Observation: This type is also called 'external observation.' Hence, the researcher is not directly involved in the observed situation. However, she observes and records behaviors without interacting or participating in the life of the understudy setting. This type is regarded as more objective than the first type. Nevertheless, the researcher may encounter more difficulty obtaining information on participants' opinions, attitudes, and emotional status.

Whether the researcher is a participant-observer or nonparticipant observer, s/he needs a method to document the observations. Thus, field notes are the best way to collect and document what has been observed. Field notes mean gathering, recording, and compiling qualitative research materials during the study (Ibid, p.414).

In this study, the data collection tool of observation is a participant observation based on several observable characteristics. This is an essential rule for studying nonverbal

behaviors. The tool is composed of observing several nonverbal cues (hand movements, facial expressions, body postures, artifacts, eye contact, and proxemics). These categories were complemented by the category of "speech," in which the researcher took notes about the impact of sociopragmatic features on nonverbal communication in the status of being a refugee in intercultural refugee camps.

3.4.2 Unstructured In-depth Interview

Interviewing is one of the major data collection techniques that comprise purposeful interaction, in which the researcher attempts to obtain specific information from the study samples that cannot be gained by observation tool alone. Some features distinguish interviews, such as structure, formality, and time duration. Concerning their form, they can be structured, unstructured in-depth interviews, semi-structured, or focus groups, whereas in formality level, they can be formal and planned or informal and unplanned. Finally, they vary in time duration; they may range in length from a few minutes to a few hours (Gay et al., 2006, p. 418). According to Mack et al. (2005), this type is the most popular technique for data collection because it is "very effective in giving a human face to research problems," and it is designed to elicit a clear image of the participants' perspective on the research topic.

Despite the advantages of this type of interviewing, it involves some disadvantages, such as difficulties in data analysis especially with a lot of qualitative data, tiredness in interviewing a large number of participants, and risk of bias and subjectivity as a result of fatigue, or being emotionally involved with the interviewees (Baloch, 2017).

In this study, the informal, unstructured in-depth interview technique has been applied. This type of interviewing is less formal and least structured, in which the wording and questions are not predetermined. It is like a casual conversation that enables the qualitative researcher to comprehend what is going on in the research setting (Gay et al., 2006, p. 419). Nevertheless, unlike the daily conversation, the interviewer should target specific purposes of achieving the interviews.

The research setting of this study is the refugee camps, where the nature of this specific environment requires this type of interview. The focus of the study is on the nonverbal behaviors of the participants, so this type is the most practical tool to obtain information for being more appropriate to collect complex information with a higher proportion of opinion-based information.

3.4.3 Photographing and Video Recording Techniques

In addition to the observation and interview tools, the researcher has used another technique for data collection by photographing and recording purposeful videos of the samples. Some scholars in the field of research methodology regard this technique as a part of an interviewing tool.

The photos and videos are taken with the support of a photographer who accompanied the researcher in the field visits, after taking verbal agreement from the participants. The photos are displayed within the explanation of the types and function of the nonverbal cues in chapters four and five, respectively, whereas the purposeful videos are recorded on a CD attached to this dissertation. The photos of the refugees have been shown in the research because of the analysis requirements. However, if the research has been turned to a book, the researcher may fade out the faces.

The photos are captured closely and attentively during a face-to-face conversation between the researcher and the samples or the interpersonal interactions among the samples themselves. The setting of this tool, like the two previous ones, was always the refugee camps. Finally, the relationship between using nonverbal cues and being a refugee is investigated in this step.

3.5 Data Analysis Procedure

The data analysis procedure encompasses several steps. First and foremost, the theoretical aspect of data collection has been studied. Secondly, the target of the practical side has been indicated that can be achieved in the field study. Three field studies to three IDPs and refugee camps have been carried out by the researcher. During the field studies, 100 samples have been selected randomly, and the data collection tools have been applied, which manifest in interviewing, observing, photographing, and video recording techniques. Thirdly, the process of categorization of the selected samples is accomplished on the bases of gender, age, ethnicity, and religion as social contextual variables.

A 'Case Study' has been applied in the dissertation as one of the qualitative research approaches. According to Baxter and Jack (2008: 544), a Case Study is "an approach to research that facilitates exploration of a phenomenon in its context using a variety of data sources." A 'Case study', which can be qualitative and/or quantitative, has also been defined as "an in-depth exploration from multiple perspectives of the complexity and uniqueness of a

particular project, policy, institution, program or system in a 'real life'" (Simons 2009, cited in Starman 2013, p. 32). Baxter and Jack (2008) further argue that a case study approach can be methodized when the focus of the study is to respond to 'how' and 'why' questions. Moreover, case studies are of immense scientific value when the researcher cannot control the participants' behavior, and s/he wants to cover contextual conditions because s/he believes that they are relevant to the phenomenon under study or the boundaries between the phenomenon and the context are not clear.

In this study, a 'Case Study' has been used to scrutinize the types and functions of nonverbal cues in intercultural communication among refugees in selected refugees and IDP camps in Kurdistan Region from sociopragmatic perspective. Applying the procedure of 'Case Study,' the phenomenon that has been investigated is nonverbal communication in the intercultural context of refugeeism by using data collection tools of the qualitative approach. The focus of the study is to answer how the context of refugeeism impacts the types and functions of nonverbal cues, and why sociopragmatic variables affect the encoding and decoding of nonverbal communication cues.

Then, the blended model of studying functions and types of nonverbal communication has been applied. Ten functions have been chosen to be tackled in the study. Each function has been explored theoretically and exemplified practically through three purposively selected samples to show the variety of social variables in the intercultural context of refugeesim. Concerning the types of nonverbal cues, the study investigates the most effective and significant cues among refugees and IDPs. Eventually, data analysis has been achieved by investigating the functions and types of nonverbal cues during the interviews, observation, and photo and video recording.

3.6 Validity and Reliability

In qualitative research, validity is the degree to which the collected data accurately suit what the researcher tries to measure, whereas reliability is defined as the degree to which the study data consistently measure whatever they measure (Gay, Mills and Airasian, 2006, pp. 403, 407). "Validity and reliability are conceptualized as trustworthiness, rigor, and quality in the qualitative paradigm." Reliability is a concept to evaluate quality in a quantitative study for the sake of "explaining" in the qualitative study, and it aims at "generating understanding" (cited in Golafshani, 2003, pp.602, 604).

To ensure the validity and reliability of this study, a qualitative research method has been used. For the sake of reliability, three different types of data collection tools have been used: observation, interviewing, photographing, and video recording. The collected and analyzed data are authentic, original, and first-hand information of living samples from the IDP and refugee camps.

Chapter Four

Empirical Analysis of Nonverbal Cues among Refugees

4.1 Introduction

In this chapter, observations are made at three refugee camps where the researcher conducted several hours of observations focusing on the nonverbal tendencies among the intercultural population of the camps. Observations mainly depend on nonverbal communication through the use of nonverbal cues. The conclusions are drawn based on how the sociopragmatic variables: gender, age, ethnicity, and religion influence the use of nonverbal communication cues in the refugeeism context. On the other hand, the impact of the context on using nonverbal cues has been studied among 100 participants who were observed at refugee camps setting. The chapter initiates a comprehensive explanation of the types of nonverbal cues based on the selected blended model.

4.2 Types of Nonverbal Cues

"Nonverbal Communication" is often mistakenly called "Body Language," which is a popular vernacular. According to Patterson (2017) and Burgoon (2016) using the term Body Language to label Nonverbal Communication is vague because the latter involves more elements than body parts movement, such as paralinguistic cues, spatial distances, touch, chronemics, as well as using objects, design, and arrangement of settings to send messages. Besides, as Burgoon asserts, not all nonverbal cues are communicative, i.e., some are a part of personal behavior style, like switching on a light or answering the telephone. In contrast, others are regarded as human nonverbal skills such as driving, hammering, and playing musical instruments.

Burgoon (2016) defines Nonverbal Communication as those attitudes different from the words themselves, making a socially free coding process; that is, they are taken with objective, characteristically understood as intentional, applied regularly among individuals in the speech community. However, Paynton and Hahn (2018) have criticized this definition because it seems like a verbal communication definition, and it disregards the role of nonverbal communication as a tool for interpreting the hidden meaning beyond the words. Moreover, Rahmat et al. (2019) identify nonverbal cues as codes accompanying words used in

speech that communicate perceptual information in social interaction, or as cues that substitute verbal message in its absence by other researchers.

According to Patterson (2017), the nonverbal system of communication encompasses components that are both static and dynamic, i.e., some elements are relatively unvarying throughout an interaction, whereas others are variable. He further argues that the fixed features of the setting and interlocutors found the context for interaction, while the dynamic behaviors are the fluid components in the give-and-take of nonverbal communication. Consequently, nonverbal communication occurs as a coordinated pattern of elements, not merely an additive package. Thus, "various component behaviors operate as a system, with some behaviors compensating for changes in other behaviors" (Patterson, 2017, pp.3, 4).

Types of nonverbal cues, codes, or behaviors have been intensively explored by researchers and scholars in the field of nonverbal communication studies. Likewise, several classifications have been provided based on the movements of human body parts. This study applies a blended model of Patterson's and Gamble and Gamble's models since the outcome of this blending is a comprehensive approach to deal with the nonverbal cues categorization scientifically. In addition, the term "Cues" is used in this research because it is more inclusive than the terms "Behaviors" or "Codes" to indicate almost all human nonverbal behaviors. The following are the major types of nonverbal cues according to the created blended model.

4.2.1 Kinesics

Kinesics is the anthropological term of body language. Originally, it was coined by the anthropologist Ray Birdwhistell (1918-1994). According to Dael et al. (2016), kinesics belongs to skeletal body movement, that is, motions of the head, torso, and limbs. Some scholars exclude facial expressions and eye movements, while others include them in the kinesics. Birdwhistell also developed one of the first coding systems aimed at complete body movement symbolic transcription following the hierarchical structure of linguistic principles. "Body movement is segmented into kinemes, the most elementary unit of behaviors, much like phonemes in speech. Kinemes combine into kinemorphs (analogous to morphemes), and further into larger units of kinemorphs constructions" (Matsumoto et al., 2016, p. 556).

Kinesics can communicate liking, social status, and even relational responsiveness (Mehrabian, 1981, p.73). It is the study of human body motion or physical movements. According to the adapted blended model, it also encompasses facial expressions, gestures,

posture, postural adjustments, rate of walk, body lean, body orientation, hand, foot or leg movements, and eye language. Moreover, kinesics involves self and object manipulations, such as scratching, adjusting clothes, and fiddling with their fingers or rings, keys, or other objects (Patterson, 1983, p.3). The importance of kinesics is evitable in communication. Some scholars believe it composes 70% of the context of the conversation (Waiflein, 2013, p. 2).

Concerning the study samples, participants in samples 1, 2, 3, and 4, display clear examples of kinesics. Sample 1 is an aged Muslim Arab female. Her facial expressions reveal her psychological and physical contexts. As a refugee, the feeling of sadness, disappointment, and helplessness intermingled with her aging wrinkles. Although she verbally expressed her satisfaction with her life circumstances, her face and eye language are rich sources of information about her real inner emotions.

Sample (1)   Sample (2)

Likewise, the kinesics of sample 2, who is a young Yazidi Kurdish female, disclose her genuine feeling and emotions about herself, her family, and relatives' living status. Her facial expressions reveal that she has undergone a lot of catastrophic crimes and violence, which are also noticeable in her lower eye contact. The image completes with her posture and gestures that express the helplessness and distant hope for any future positive change in their situation.

Sample 3 is an aged Muslim Arab male. His kinesics expresses a lot about his feelings and personality. Although his facial expressions involve the same emotions as other participants but simultaneously, his eye contact, posture and gestures reveal patience, stability, and insistence for expecting better circumstances. Eventually, sample 4 is a Muslim Arab male child. He alters the image of being a refugee completely. As childhood innocence,

or because he has not seen any other lifestyle and environment, he is full of joy and happiness. This is reflected in his face and eye, which had delighted when the photographer took his photos. His posture and gestures display his joyfulness, entertainment, and satisfaction with the situation.
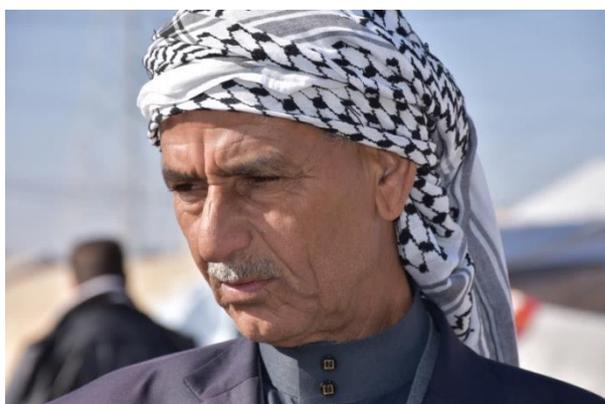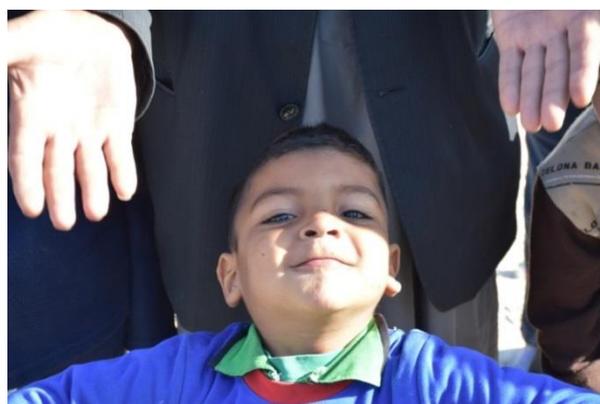
Sample (3) Sample (4)

A. Facial Expressions

Facial expressions are the primary means of expressing and sharing emotions and feelings (Paynton & Hahn, 2018). According to Patterson (2017), facial expressions are rich sources of information. That is why most of the interlocutors' visual attention is directed at others' faces. Specific facial signals have become universal throughout the world, such as happiness, sadness, anger, fear, disgust, and surprise. Patterson (2017) believes that facial expressions are primarily signals of emotions. Fridlund's behavioral ecology theory argues that facial expressions are signs of intentions or social motives, not emotions. Thus, facial expressions are cues to indicate what people are likely to do, not how they feel. For instance, an "angry" face may imply a threat, not just hiding anger. A smile may not always reflect happiness. It may be a sign of cooperation, friendliness, disgust, or mockery. Moreover, facial expressions complete and qualify verbal comments. Any inconsistency between verbal language and the facial expressions makes the listeners doubt the speaker's intention (cited in Patterson, 2017, p. 3).

Basically, encoding and decoding of nonverbal cues, particularly facial expressions, are controversial and sociopragmatic context-based. Besides, this issue encompasses the functions of nonverbal cues, which are explained in Chapter 5 of this study. On the other hand, facial expressions can reduce the rigidity of the informal written messages through

emojis, which have become widespread since mid of the 2010s and known as literal icons of nonverbal communication. Emojis are used to express the emotional attitude of the writer, to convey information briefly, and to communicate a message playfully without using words (Paynton & Hahn, 2018).

Gamble and Gamble (2013), have distinguished two types of communicative facial expressions, representational facial expressions and presentational facial expressions. The former is exhibited when the interlocutors use their facial expressions to communicate genuine inner feelings, whereas the latter is performed when the interlocutors consciously control their faces to communicate a message meant only for public consumption. When the interlocutors practice presentational facial expressions, they might get engaged in interpersonal deception. Gamble and Gamble have also detected another type of facial expression, which is labeled microfacial, or micromomentary expressions. Microfacial expressions may last for not more than one-eighth to one-fifth of a second, reveal actual emotional states, and typically appear when interlocutors try to disguise or hide their states.

Examples of expressive facial cues are prominent almost in all the study samples, such as samples 1, 2, and 3. Their facial expressions indicate sorrow, disappointment, and helplessness, except participants 4, 5, 6 who express the joy and happiness of childhood even in terrible refugee contexts.

Sample (5)   Sample (6)

B. Eye Language

Eye language is regarded as an essential part of kinesics because most of the human information about others comes through the visual channel. For example, the meaning of a particular look depends on the context, cultural norms, the relationship of the participants, and the message to be conveyed. According to Gamble and Gamble (2013), eye behaviors

constitute a crucial part of interpersonal communication since human beings use their eyes to establish, maintain, and terminate contact, and eye contact indicates if a communication channel is open. It determines whether the interlocutors want to initiate, continue, or avoid the interaction.

Eye language includes eye movement, gaze amount and direction, pupillary dilation or constriction. Moreover, there are different types of gaze, such as holding gaze, repeated gaze, lower gaze, staring down, upper gaze, lateral gaze, steady gaze, and averting gaze. Eyes can also be described as "Shifty eyes," "Goo-goo eyes," "Eye to eye." Besides, messages sent by eyes can be interpreted in a variety of ways; yet there are three central functions eye movements serve. First, eyes disclose the extent of interest and emotional involvement. Secondly, they have a judgmental impact of persuasiveness and perception of dominance or submissiveness, and thirdly, eyes regulate turn-taking and person-to-person interaction (Gamble and Gamble, 2013, p. 160).

The pupils of human eyes indicate lots of reliable emotions. When the interlocutor takes an interest in what another says, the blinking rate decreases and the pupils widen. Likewise, the pupils dilate when the interlocutors experience positive emotion and lessen with a negative one. Gamble and Gamble (2013, p. 160) propose, "The pupils rarely, if ever, lie because regulating pupil size is a nonverbal cue beyond human conscious control" for ordinary people.

Almost all researchers in the field contend that there is a robust mutual relation between the types of relationships among the interlocutors and eye contact. The closer and more intimate the relationship is, the more eye contacts, especially gaze, are practiced (Patterson, 1983, p. 5). However, the matter is also culture-specific. In some cultures, including the cultural background of the study participants, avoiding direct eye contact is regarded as respect and modesty, especially between different genders, whereas it is considered disrespect and dishonesty in some other cultures. Direct eye contact is also essential if an interlocutor tries to persuade another. Hence, the steady gaze is urgent, neither looking down nor looking away serves a persuasion situation. Besides, the visual dominance can be practiced by increased eye contact, and averted eyes indicate the impression of submissiveness. Besides, a downward gaze with a closed posture indicates a perception of powerlessness (Gamble and Gamble, 2013, pp. 160, 165).

The eye language of the study samples expresses their living circumstances. One can observe their misery and sorrow even if they show satisfaction verbally. For example, sample 1 avoided direct gaze and preferred not to look at the researcher when she asked her about their living situation. Through her face and eye language, she expressed her willingness not to engage in a long conversation. Her mostly lower eyes contact alongside her forehead and eyebrows disclose her impatience, grief about her current living, and the catastrophes she had undergone before she settled into the refugee camp. Her posture and gestures integrate with her facial expressions and eye contact displaying a complete image of her status as a refugee. Sample 2 also showed her feeling and emotions as a refugee living in a camp, especially by her eye language. During the interview, she used a lower gaze, looking at her hands or the ground while speaking.

C. Postures

Postures provide information about a person's feelings and intentions. An individual's posture can indicate interest, respect, and openness toward participants in the rate of interaction. For instance, a closed or rigid posture is less inviting than a relaxed and open one. Posture differences among people also signify power, solidarity and social status. More dominant individuals are more relaxed and less caring about their social environment. People are also different in how quickly they move and whether they are graceful or awkward, coordinated, or selfish (Patterson, 2017, p. 3).

Gamble and Gamble (2013) suggest that individuals move and stand in distinctive ways, so significant that their characteristic walk or posture can identify people. Although some of the individual's body messages facilitate effective interpersonal interaction, others, whether sent consciously or unconsciously, interfere in it. In the case of the study samples 1 and 7, the posture of sample 1 expresses closedness and disinterest in an active interaction, whereas sample 7 indicates openness by her inviting posture, facial expressions, and kinesics.

Sample (7)

D. Gestures

Patterson (2017, p. 3) defines gestures as "specific movements of the hands, arms, and even the head that merit distinction." Gestures usually accompany speech, yet they can be practiced independently or can even replace verbal messages such as waving instead of leave-taking verbally. Ekman and Friesen (1969) identify five categories of gestures that can be used to describe bodily cues: emblems, illustrators, regulators, affect displays, and adapters, see Table 6.

Table 6 Types of Bodily Cues (cited in Gamble and Gamble, 2013, p. 163)

Cue Category	Description	Examples
Emblems	Deliberate body movements that can be translated into speech	Thumbs-up, wave Hello
Illustrators	Body cues that support or reinforce speech	Direction pointing
Regulators	Intentional cues to influence turn-taking	Head nods, breaking eye contact
Affect displays	Unintentional body movements that reflect emotional states of being	Slumping body; relaxed, confident body
Adaptors	Unintentional movements that are frequently interpreted as signs of nervousness	Nose scratches, hair twirling

Gamble and Gamble (2013) postulate that use or misuse of gestures reveals much about interlocutors' social skills since ignorance or unawareness of self or another's use of the gestural cues may be interpreted as rudeness or insensitivity. Generally, the individuals' postures and gestures reveal a lot concerning how they feel about themselves and others. Even when they want to avoid verbal communication with someone, their bodies continue talking. Examples from the study participants are clear, hence the unintentional hand movement of sample 1, which is shown in sample 8, reflects her emotional states and displays effects that have been explained previously in this chapter.

Sample (8)

Moreover, two other apparent examples of gestures, especially emblems, i.e., deliberate body movements that can be translated into speech, have been detected in the gestures of samples 9 and 10. Sample 9 is an Arab Muslim female child; she makes a V sign which is a widespread intercultural nonverbal cue, mostly translated into "victory." She had signed the gesture when the photographer took her photo. However, her intention is unpredictable, whether she means victory by her sign or just imitates the elders. Sample 10 is a Kurdish Yazidi boy who intentionally waved to greet the researcher and her photographer. His gesture is the most dominant among his other nonverbal cues. However, his facial expression, especially his innocent smile, accompanied by his body posture, indicates his openness and will to be friendly.

Sample (9)

Sample (10)

Eventually, there are two examples of illustrators, which are body cues that support or reinforce speech: samples 11 and 12. Sample 11, who is an adult Muslim Arab male, reinforces his speech by his hand gesture. He has dealt with their terrible circumstances as a refugee and the solutions in his viewpoint. Sample 12, who is an aged Muslim Arab male, enhances his speech by his hand gesture, asking permission to complete his explanation.

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| Sample (11) | Sample (12) |

4.2.2 Paralinguistics (Vocalics)

Paralinguistics means 'alongside linguistics'; it has been used since the middle of the last century (Schuller et al., 2013, p.5). Paralanguage is the term used to describe vocal qualities. The nonverbal cues are seen or nonvocal; nevertheless, paralinguistic cues, are heard or vocal. Patterson (2017) labels them as 'Vocal Behaviors,' which are characteristics of speech that are distinctive from its content or meaning. Paralinguistic cues play a crucial role in the communication process as changes in voice tone and stress can modify the meaning of utterances. According to Patterson, vocal, not verbal, characteristics that can reveal information about the interlocutors, their feelings and motivations are pitch, loudness, emphasis, tempo, and pausing. He also suggests that a certain voice may impact the first impression, including judgments of dominance and attractiveness (Patterson, 2017, p. 4).

Likewise, Gamble and Gamble (2013) identify Paralanguage as the messages that interlocutors send by their voices. Often, an interaction outcome is determined by 'how words are said' and not 'what is said.' Interlocutors depend on the vocal cues to elicit the real meaning of the spoken words. These include variation in the voice, pitch, volume, speech rate, articulation, intonation, pronunciation, hesitation, pauses, interruptions, speech duration, and silence.

Paralanguage focuses on how words are said since it is more effective in conveying meaning than the words themselves. Sarcasm, sincerity, humor, encouragement, mocking, jocking, condemning, complaining, uncertainty, hesitation, shying, embarrassment, and confusion are good examples of the impact of paralinguistic cues on conveying a specific meaning in a specific context. Paralinguistic cues also serve a function of nonverbal

communication, which is accenting the verbal messages when the encoder emphasizes a specific word in his/her utterance.

Consequently, the tone of the voice supports to communicate what the speaker means to convey or hide. It can strengthen or negate the spoken words. The sound of voice communicates the interlocutors' emotional state, attitude, personality, status, and turn-taking. The way of speech impacts how others interpret the speaker's intention, credibility, intelligence, and attractiveness (Gamble and Gamble, 2013, p.165).

Some studies consider "silence" as an independent nonverbal cue and behavior, while others, such as Gamble and Gamble (2013), regard it as a part of paralinguistic cues. Silence conveys lots of messages and meanings. Losey (1997) indicates that "Listening to silences can be just as instructive as listening to voices, maybe more" (cited in Nakane, 2007, p: 14). Recently, silence grabs the researchers' interest as an effective or secret form of communication. Calero (2005) believes that silence can have many meanings, such as ignorance, nuanced opposition, complex hesitation, and lack of interest. He further argues that there is a deep cultural significance to silence. Sociopragmatically, silence has several functions; Nakane (2007) indicates that functions of silence can be classified into cognitive, discursive, social, and effective.

Paralinguistic cues are investigated in the study samples. For example, sample 13, who is a teen Muslim Arab female, expresses shyness and disinclination to engage in a long conversation through her paralinguistic cues. She expresses her satisfaction with her life circumstances vocally. Nevertheless, her sociopragmatic context contradicts her statements, and that is evident in her paralinguistic cues. She answers "Yes" to a question of whether their life is good, but she produced the "Yes" with low volume and hesitation. Likewise, sample 14, who is a young Syrian Kurdish female, expresses her inner feeling of not having the desire to respond or get engaged in a long discussion by lowering her volume and using low pitch.

Sample 15 comprises two young Syrian Kurdish male participants. They express their viewpoints about their economic situation by accenting some words that confirm their financial necessities and that they do not receive enough aid from the local or international aid agencies. However, sample 16, which comprises a group of adult Yazidi Kurdish male participants, have preferred silence to speech. They declined to participate in the interview, yet they show their acceptance to take photos. Silence is a great nonverbal cue that involves much meaning. Hence, their silence may imply deep disappointment from their life circumstances due to the dramatic catastrophes they endured in their homeland. Samples (13, 14, 15, and 16) are displayed in the attached CD.

4.2.3 Proxemics

Proxemics is the study of how space and distance are used to communicate. Human beings' use of space and distance is not arbitrary, but it reveals their feeling about themselves and what they think of others. Generally, the interlocutors use physical proximity and distance to indicate either desire to communicate or disinterest in communication. Furthermore, physical proximity and distance mostly signal the type of relationships among people, such as friendliness, unfriendliness, extroversion, and introversion. Edward T. Hall has coined the term 'Proxemics' to show that proximity affects human interaction. It also belongs to the usage of personal space around the interlocutors as they interact with each other as well as the way they structure the space around them in homes, offices, and communities (Gamble and Gamble, 2013, p.168).

Patterson (2017) uses 'distance and orientation' for Proxemics, and he regards them as the essential elements of dynamic behaviors. He has identified two types of features of nonverbal communication, fixed and dynamic. Thus, the fixed features of the setting and interactants establish the context of interaction while the dynamic behaviors are the fluent components in the give-and-take of nonverbal communication. On the other hand, he argues that even the fixed features of design and arrangement of settings affect how individuals space themselves. Moreover, they indicate the power, dominance, social, and economic status of their owners. The significance of distance and orientation lies in their contribution to the overall involvement level in interactions and affects the other dynamic behaviors such as body posture, gaze type, paralinguistic cues, especially voice volume, and touch. Thus, Patterson believes that various component behaviors operate as a system, so a change in distance and orientation causes changes in other nonverbal behaviors.

Types of spatial relationships draw the interest of researchers since Hall (1966), who identified four distances that signify the kinds of interactions interlocutors have and the relationships they share. Although they are cultural-specific, the four types are:

A. Intimate distance ranges from skin contact to 18 inches from another person. Such proximity, which may involve physical touching is usual with the trusted or intimate persons, especially among family members. Nevertheless, this distance is also used for physical fight or harassment in some crowded public places such as elevators, buses, and theater lobbies. In such places, individuals tend to put up with the intimate distance between themselves and strangers.

B. Personal distance grades from 18 inches to 4 feet. It is less proximate than the intimate distance, which may include handshaking. It is used at social events such as receptions, talking between classes, or coffee breaks.

C. The social-consultative space is around 4 feet to 12 feet. In this space, the interlocutors do not communicate personal topics. It includes issues that are neither private nor of a personal nature, such as business discussion or conversation during meals, conferences, or meetings. The more distance kept between interlocutors, the more formal their interaction becomes.

D. Public distance ranges between 12 feet and beyond. This distance is used by interlocutors to remove themselves physically from interaction, to communicate with strangers, or to address large groups (cited in Gamble and Gamble, 2013, pp. 168, 169).

According to Gamble and Gamble (2013), three types of environmental space involve nonverbal communication: fixed-feature space, semi-fixed-feature space, and informal space. Fixed-feature space encompasses the permanent characteristics of an environment, including walls, tents, doors, built-in-cabinets, windows, roads, and paths, e.g., the placement of windows in a school building is different from that of a hospital. Secondly, semi-fixed-feature space involves movable objects such as furniture, plants, temporary walls, and paintings to indicate boundaries and even enhance or prohibit interaction; e.g., in the education environment, desks can reduce contact while face-to-face chairs encourage interaction.

On the other hand, the third type is informal space or non-fixed-feature space, which is the space the interactants carry with them. It is invisible, mobile, and enlarged or contracted at their will to keep the individuals at a specific distance or bring them closer. This type varies according to the type of interaction or relationship. The usage of informal space leads to the rise of another proxemics variable, which is labeled "Territoriality" by Gamble and Gamble (2013). Identifying spatial areas like one's own rooms, chairs, and seats are examples of territoriality, which may cause problems if they are not regarded by others or being used without their owners' permission. In the professional environment, territory signifies status, e.g., the size and location of the offices are usually designed and employed according to the hierarchy of authority and professional power from the president to the managers, and then the other lower-status employees.

There are many examples of proxemics among the study samples, such as intimate distance: represented by sample 17, which comprises four participants: a Kurdish Yazidi mother and her three children. She embraces her little child, affectionately. Feeling of fear about their life and future is apparent in her nonverbal status. Then, there is an example of a personal distance represented by sociopragmatic contexts of sample 18. There is a personal distance between the interviewer (the researcher) and the interviewee who is a Kurdish Yazidi young female refugee. They are aware of the personal distance that should be kept between them.

Sample (17)

Sample (18)

Next, there is a social-consultative distance, which can be seen with participants in sample 19. They are two officials from the administrative staff in the camp. One of them is an Arab adult who is an IDP himself and has been appointed as an official to help the camp administration. The second is a young Kurdish man from the host community, who is a camp official too. They keep their space when they talk, and they hold their specific seats. Finally, there is a public distance that is used to communicate with strangers or to address large groups. Sample 20 comprises a number of participants interviewed by the researcher. They are unconsciously aware of keeping the public distance.

Sample (19)

Sample (20)

On the other hand, the three types of environmental space concerning nonverbal communication have been investigated: fixed-feature space, semi-fixed-feature space, and informal space or non-fixed-feature space. Firstly, fixed-feature space in the refugee camps encompasses the tents they live in, as in the case with sample 21. The restrooms are shared among the camps' residents, on which the articles of "Convention on the Rights of Child" are written, shown in sample 22. Secondly, semi-fixed-feature space includes the simple furniture and goods they own, shown in samples 23, 24, and 25. An example of intercultural nonverbal semi-fixed-feature lies in the camp administration office where the Arab coffee pot 'Dallah' put together with the usual teapot used by Kurdish people, shown in sample 26. Finally, although the refugees have lost their territoriality in their homeland, at least temporarily, they establish a kind of territoriality as families in their camps. However, individuals have lost their territoriality as their families. More than one family share the same tent, shown in samples 27 and 28.

Sample (21)

Sample (22)

Sample (23)

Sample (24)

Sample (25)

Sample (26)

Sample (27)

Sample (28)

Nowadays, proxemics need possible new reshaping rules with the spread of pandemics, such as the Coronavirus. Particularly among refugees because their environment and infrastructure are quite vulnerable to the rapid spread of viruses and contagious diseases.

4.2.4 Haptics

Haptics is the study of how touch communicates. Patterson (2017) regards touch an essential cue of nonverbal communication in all kinds of relationships. Beginning with infancy, touch is critical to the physical and psychological health of infants and young children. In this stage, touch involves feeding, bathing, comforting, and playing. Touch is vital in other stages and relationships. It may communicate affection, support, encouragement, and comfort in friendly contexts, and it may express hatred, threat, and aggression in intense hostile settings. Thus, its interpretation depends on the sociopragmatic context of the interaction, and it is culture-specific. For example, contact cultures consider touch as closeness and warmth in relationships, whereas non-contact cultures do not. Moreover, inappropriate touch causes negative impressions; e.g., tapping on shoulders can be a sign of

solidarity or encouragement in specific contexts and culture, but it can be mocking or deriding the touched person in contexts.

According to Gamble and Gamble (2013), haptics, or touch, is usually encompassed in the closest relationships. Like proxemics, touch should be practiced within cultural norms; otherwise, it will turn to discomfort or disrespect. It plays a vital role in interpersonal communication and conveys various messages according to diverse cultural contexts, such as communicating attitude, affect, or support; affiliation encouragement; showing control, power, and concern for others. Touch also signifies greetings and leave-taking. Even a handshake can differ according to different contexts and relationships, i.e., it is gender-based and culture-specific. It can be formal, social, and polite or friendly and warm. People of higher professional, economic, or social status usually initiate touch. Hence, the touching act implies power, although it may signal dislike, dominance, aggression, or abuse.

Haptics is common in the refugee camps since it is a critical cue of nonverbal communication. For example, sample 17 represents mother affection and family support in the touch between a Kurdish Yazidi female and her little children. Another instance is sample 18; here, haptics takes place between the researcher and a Kurdish Yazidi female interviewee by shaking hands warmly to communicate support and sympathy. Sample 29 marks touch and hug between the researcher and an Arab orphan female teen who lives with her two little sisters alone after her father's death and her mother's remarriage. Haptics here implies affection and love, of which the two orphans have been deprived.

Sample (29)

Eventually, haptics could be reshaped in all touch forms for health and safety reasons after the spread of Coronavirus Pandemic hand in hand with proxemics, among refugees in particular due to the vulnerable environment of the refugee camps.

4.2.5. Artifactual Communication and Appearance

Artifactual communication and appearance include several cues such as appearance, hairstyle, clothing, jewelry, mode of dress, personal adornments, and grooming behaviors. These cues are very influential in the process of communication, especially in forming the first impression in the early stage of any relationship. They are vital and may lead to the acceptance or rejection of a job opportunity interview, for example. Moreover, they influence others' judgment about the individuals' characters, power, success, and competence. Generally, people respond more positively to those who are better dressed than those whose appearances are doubtful or unacceptable (Gamble and Gamble, 2013). Concerning the refugees, discrimination based on their physical appearances, particularly dressings and appearances, is practiced in dealing with them in almost all the societies. Probably, children are the most vulnerable age group that face prejudice because of their physical appearances, e.g., samples 30, 31, and 32.

Sample (30)

Sample (31)

Sample (32)

Moreover, 'lookism' is practiced in almost all looks-based cultures, which is defined as "prejudice or discrimination based on physical appearance and especially physical appearance believed to fall short of societal notions of beauty" (Merriam-Webster Dictionary). Lookism is also defined as "construction of a standard for beauty and attractiveness, and judgments made about people on the basis of how well or poorly they meet the standard," according to Oxford Dictionary. As a result, one main factor of cosmetic plastic surgeries increases, especially nose reshaping and tummy tuck.

One of the findings of recent research is that what people wear affects their cognitive processes. This has been reflected in the emergence of a new scientific field called "embodied cognition" which deals with the study of how humans' cognition is greatly influenced by their body via an extensive system of metaphorical thought, e.g., "thinking about the future caused participants in a study to lean slightly forward while thinking about the past caused participants to lean slightly backward. This embodies the notion that Future is Ahead" (McNerney, 2011). According to Gamble and Gamble (2013), individuals' selection of what they wear, not only affects how others see them but also influences how they think about themselves by transforming their psychological state.

On the other hand, Patterson (2017) believes that appearance characteristics supply important information affecting impression and communication. Thus, the automatic judgments of others are inevitable and often useful. For example, information about sex, race, and age is indicated by physical appearance. Likewise, clothing style can exhibit information about a person's social class, ethnicity, religion, and occupation. Moreover, Patterson argues that individuals are sensitive to appearance since it indicates the similarities and/or differences among them. He further proposes that despite being imperfect indicators of what others are really like, the automatic judgments expressed by appearance characteristics are useful and relatively accurate. Besides, individuals can modify their appearances to create desired impressions and increase likeability. The modification can be simple, such as changing clothing and grooming, or it can be complicated like practicing exercises, weight loss regimens, and cosmetic plastic surgeries.

In the case of refugees, their gender, age, ethnicity, and religion can be distinguished by their appearance characteristics. For example, clothing is the most significant artifactual nonverbal cue. Mostly, refugees are not well-dressed, even they may wear clothes that do not fit their size because they might be distributed by the host community, NGOs, or charity

organizations. Additionally, refugees are not immune to discrimination based on physical appearances, unemployment, or racism. The examples are samples 1, 2, 3, and 4. Clothing can also be regarded as one of the intercultural nonverbal cues, especially among refugees. Hence in the investigated camps, Arab refugees do not mind wearing Kurdish clothes; either to accommodate the host community or to facilitate living in colder places than their own, examples are samples 33, 34, and 35. The case of sample 34, is an aged Muslim Arab female who wears a traditional Kurdish feminine overcoat, which is called 'Kolawana.' Likewise, samples 33, 35 are two young Muslim Arab males who wear traditional Kurdish trousers, which are called 'Sharwal.'

Sample (33)

Sample (34)

Sample (35)

Moreover, the hairstyle is one of the artifactual appearances. There in the studied refugee camps, the children, especially the girls, are in lack of being looked after properly; mostly, their hairstyle is not organized, as could be observed with samples 30, 31, and 32. However, sample 36, who is a young Kurdish Shabak male, wears a headband, which was

unique among other young refugees. His behavior might refer to his tendency to look different among others or to break the routine of his hairstyle in those monotonous living circumstances.

Sample (36)

Obviously, in the refugeeism context, people concentrate on basic life necessities such as security, shelter, food, and necessary clothing. Females' artifactual accessaries are rarely seen in the camps, such as rings, bracelets, and necklaces. Samples 37 to 44 wear or hold simple types of accessaries having different grooming styles.

Sample (37)

Sample (38)

Sample (39)

Sample (40)

Sample (41)

Sample (42)

Sample (43)

Sample (44)

4.2.6 Olfactics

Olfactics is the study of the sense of smell and how smell communicates. Gamble and Gamble (2013) regard smell as one of the nonverbal cues that influence communication. Smell triggers emotional reactions, romance, or friendship, and it can attract or repel. Olfactics has attracted the human interest resulting in the production of many kinds of perfumes, colognes, mouthwashes, deodorants, household disinfectants, scented candles, aromatherapy oils, and air fresheners. Smell also associates with the recall of good and bad memories, e.g., the sense of smell sharpens when something terrible happens, and also good memories related to the presence of pleasant smells like freshly baked cookies and Rose blooming.

Patterson (2017) also believes that the importance of olfactory cues is obvious in varying cultural rules about cleansing and grooming, as well as the marketing of soaps, shampoos, perfumes, and air fresheners. People spend considerable amounts of money

annually on products to remove unpleasant odors and replace them with more desirable ones. Some natural pheromones can affect attraction or other feelings like fear, subconsciously. Patterson argues that this situation is an instance where nonverbal communication operates automatically in affecting judgments and behaviors.

At the selected refugee camps, no specific pleasant odors have been used. Refugees require cleaning materials because they cost a lot, and they can not afford extra fees, apart from their basic needs. However, it is observable that some refugees are tidier and cleaner than others. Sample 44, a young Kurdish Syrian female, samples 10, 45, 46, 47, 48, 49, Kurdish Yazidi adults and children, and sample 52, an Arab child, could be considered proper examples of olfactics type in nonverbal communication.

Sample (45)

Sample (46)

Sample (47)

Sample (48)

Sample (49)

4.2.7 Color

Color is considered a basic cue in nonverbal communication that talks both to and about its users. Gamble and Gamble (2013) suggest that colors individuals wear, affect them physically and emotionally. Research reveals the influence of colors on individuals in both clothing and living environments. For example, exposure to pure red for extended periods may lead to the excitement of the nervous system, and the rise of blood pressure, respiration rate, and the heart rate, whereas the exposure to dark blue, may cause the occurrence of a calming effect, and the fall of blood pressure, respiration rate, and the heart rate. The users' predictable reaction to various colors is accounted for in various settings, such as restaurants, hospitals, schools, markets, law enforcement agencies.

Colors may convey different meanings according to diverse cultures, i.e., their messages could be culture-specific. For example, white is the color of the wedding in most cultures, while in some Asian cultures, white is the color of mourning. Table 7 exhibits different meanings conveyed by different colors, according to Gamble and Gamble (2013, p.174)

Table 7 Color Matters

Color	Meaning/Personality	Communicates
Gray	Neutrality	Noninvolvement, concealment, or lack of commitment
Blue	Calmness	Contentment, being at peace
Green	Growth	Persistence, high self-esteem, constancy
Red	Energy	Intensity, conquest, fullness of living
Yellow	Happiness	Lack of inhibition, a desire for change
Violet	Enchantment	Longing for wish fulfillment, a desire to charm others
Brown	Security	Need for physical ease and contentment, for release from discomfort
Black	Nothingness	Surrender, renunciation

In the context of this study samples, their usage of colors, especially for dressing, is not optional because of being refugees and IDPs. They depend on humanitarian aids from the host community, international agencies, or the government. However, one can observe that children, teenagers, young participants from both genders tend to wear light and colorful dressing, examples are the participants in samples 4, 5, 6, 7, 10, 17, 24, 29, 30, 31, 36, 38, 43, 44, 45, 46. In contrast, the middle-aged and aged participants use dark color clothes, such as samples 1, 3, 11, 12, 20, 34. Moreover, widows from any age group should wear black according to the eastern culture norms; examples are samples 1, 34, and 50.

Sample (50)

4.2.8 Chronemics

Chronemics is an essential cue of nonverbal communication. Gamble and Gamble (2013, p. 174) define chronemics as "The study of how humans use the time to communicate." It is the communicative value of time that modifies individuals and nations' notion of time management. Some individuals are preoccupied with time, whereas others regularly waste it. This will be reflected on the public level when time-wasting becomes a feature of a specific society.

Moreover, the concept of punctuality is individual and culture-specific, which causes communication and relationship problems due to misunderstandings, miscalculations, and disagreements. For example, the meaning of "being on time" is different from the context of a job interview or a critical test to the context of attending a party, which is more flexible. Thus, culture has an effect on how people use and think about time enhancement. In certain cultures, individuals live only for the present day, while others live waiting for tomorrow.

Previously, Hall (1976) studied a culture-based view of 'time' and the impact that can have on communication. He distinguished between two different cultures based on considering 'time': monochronic and polychronic cultures. Monochronic cultures tend to do just one task at a time, regarding time-management and the punctuality of being on time. There is a date and the right environment for everything. They do not get along well with interruptions and dedicate themselves too much to their tasks, with a deadline to be done. Human relationships in monochronic cultures are objective, and the focus is on task outcomes.

On the other hand, Polychronic cultures like to do multiple tasks at the same time. They are often distracted and interrupted for the sake of achieving their tasks. They also

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change their plans easily. People are the main concentration of polychronic cultures, particularly those who are related to them or their function, and they tend to build lifetime relationships. United States, Canada, and Northern Europe are monochronic cultures. Latin America, the Arab part of the Middle East, and sub-Sahara Africa are polychronic cultures.

On the other hand, Patterson (2017) suggests that the allocation of time may be necessary for setting the context of interaction, e.g., being on time for a meeting implies punctuality, interest, and reliability in some contexts, whereas it implies desperation in others. Patterson considers 'time' a resource, which is also exploited by the physical setting. A typical example of this is uncomfortable furniture designing in fast-food restaurants, which allows minimal interaction to save time for serving as many customers as possible.

Considering chronemics in the refugee camps, one can say that 'time' has lost its great value here, and refugeeism is merely time-wasting. Refugees' days, nights, weeks, months, seasons, and even years are relatively the same because of their unfortunate circumstances and far hope for any recent changes, i.e., refugeeism is the waste time of humanity. This situation is evident with sample 51 participants who are just busy with playing cards at the typical job time, which is 10 a.m. Besides, idleness causes the majority of males to become heavy smokers, including a religious preacher at one of the camps.

Sample (51)

4.2.9 Design and Arrangement of Setting

The design and arrangement of the setting are static components of the nonverbal system of communication that affects interaction. Patterson (2017) has dealt with this cue and regarded it as one of the most influential features of nonverbal communication. He studies lots of setting designs and arrangements, and how they affect the interaction and how different

nonverbal cues participate and interfere with making communication effective. For example, the arrangement of chairs in a party, a classroom, or a meeting is different, and it influences other nonverbal cues such as eye contact, paralinguistics, and proxemics.

Besides, the design and arrangement of settings affect interlocutors' behavior and etiquette according to their professional and social status as hosts and guests, as well. For example, official offices of presidents and governmental posts, as well as huge companies' heads, are mostly very big and well furnished. However, lower-level employees may share ordinary rooms or halls with simple furniture. Large offices signify the power and status of the people at the top, keeping enough distance between them and their visitors. One more significant example embodies in devoting specifically designed rooms for guests at houses where distinguished visitors are mostly directed. Likewise, other rooms and places are designed and furnished according to the purpose of their usages, like dining rooms, kitchens, and bedrooms (Patterson, 2017, pp. 2, 3).

In the case of the study refugee camps' samples, the camps are designed to settle as much as residents do as possible. Mostly, tents are used in Arbat, and Ashti camps (sample 21), while concrete blocks are used to build small accommodations in Barika camp. The tents are set beside each other and include simple design and arrangement. However, being neat and clean can be observed even from the simple designs and arrangements, for instance, the case of sample 2 family tent, who is a young Kurdish Yazidi female. She lives with her family beside five other tents of her relatives, including her mother-in-law.

4.2.10 Etiquette

Nonverbal cues are intensively connected to the rules of etiquette. Although the selected model of the study has not mentioned it, etiquette could be regarded as one of the nonverbal communication categories. According to Macmillan dictionary, etiquette is defined as "a set of rules for behaving correctly in social situations," and "professional, business, diplomatic etiquette" "a set of rules about behavior for people in a particular profession." Scholars in the field refer to etiquette as unwritten norms of behavior that affect human interactions. Each field has its own etiquette, e.g., social etiquette, business etiquette, official etiquette, diplomatic, and political etiquettes. Nonverbal cues play a significant role in displaying adequate etiquette in a specific context. Awareness of proper eye contact,

proxemics, touch, paralinguistics, chronemics, appearance, and kinesics shows the individual's informativeness of different contexts' etiquettes. Research shows that displaying etiquettes can open up channels for effective communication and support, showing a better image of personality, especially self-organization.

As a crucial nonverbal cue, it has been observed that even in the refugeeism context, most people comply with the rules of etiquette, for example, in welcoming guests. The researcher has been welcomed and invited by almost all the interviewees, especially samples 18 and 27. Besides, their hospitality, emotions, and wishes to have a better situation to serve their guests are noticeable through their nonverbal cues, especially kinesics, postures, and gestures.

4.3   Sociopragmatic Variables and Types of Nonverbal Cues
4.3.1 Context

In the process of data analysis, *context* is regarded as the dependent variable since it is the shared point of the setting of the whole 100 participants, and also *context* represents the point that is emphasized by the interdisciplinary model of the current study. From the sociopragmatic perspective, and the blended model to study the types and functions of nonverbal cues, as well as the interpretive approach to deal with intercultural communication, the *context* manifests the feature that affects all other variables.

According to Martin and Nakayama (2010), people communicate differently depending on different contexts. Context is typically established by the physical or social aspects of the situation in which communication occurs. For example, the communication act may take place in a classroom, a party, or a court. Hence, the observed nonverbal communication has occurred in the refugee camps setting, where all the psychological, social, economic, political, and cultural structures are involved in the process. Generally, the context has an outstanding impact on nonverbal communication. For example, "smiling" may be large and certain in some contexts and smaller or reversed in some others.

4.3.2 Gender and Types of Nonverbal Cues

Gender-based analysis of the types of nonverbal cues has triggered many researchers in the field. It is widely believed that males and females use nonverbal communication cues distinctively. Women and men show different patterns of nonverbal cues in the encoding and decoding processes during social interaction (Patterson 1983, 2010; Matsumoto et al., 2016). Studies indicate that females and males differ in using specific nonverbal cues, particularly artifacts, proxemics, haptics, kinesics, paralinguistic cues, and physical attributes.

Basically, some nonverbal cues are thought to be gender-specific. For example, in the paralinguistic perspective, "crying" is believed to be more frequently practiced by females rather than by males. Even in some cultures, if a man cries, he will be accused of effeminacy. Generally, both genders are sensitive to the usage of nonverbal cues avoiding gender-deviant and cross-gender behaviors according to their cultural norms (Matsumoto et al., 2016, p. 139).

Moreover, silence is another gender-specific as well as a culture-based nonverbal cue that has enormous implications. Silence has different usages in different social and cultural contexts. For example, in the Kurdish culture, females' silence is preferable while males' is not. Most societies have imposed females' silence as a form of gender-based or domestic violence. There have been many victims of violence forced to be silent and not report their cases to the authorities. In previous centuries, women did not even dare to publish their literary and educational writings under their real names. They have either published them under men's pseudo names, or men have published them as their own works (Ibid). In the current study samples, the male participants were more expressive than the females. This probably refers back to their cultural and social backgrounds, which provides more opportunities for the males' participation. Thus, the number of male participants is approximately double of the female ones, 62: 38.

Another nonverbal cue that determines masculinity and femininity since birth is "artifacts." Recently, in most cultures, pink and blue blankets have been used to wrap newborn girl and boy babies, respectively. One can notice gender-based differences of colors and designs used to manufacture toys, games, mechanical and electronic devices, clothing, jewelry, and accessories. These examples of artifacts communicate gender, express self-identity, and indicate the personal tastes and social roles (Paynton and Hahn, 2018). Concerning the current study participants, a prominent example is the headcovers among the

male and female refugees. Samples 1, 7, 17, 24, 29, 34, 44, 50 show the style of the feminine headcover, whereas samples 3, 20, 51, 52 represent the masculine headcover.

Sample (52)

On the other hand, proxemics is another aspect of different usages between the two genders, which has two dimensions. First, proxemics has been understood as a personal space or a place where people feel comfortable. Studies show that females have greater involvement in using personal space compared to males. A high level of involvement depends on contact cultures, which are interested in using nonverbal cues frequently. However, non-contact cultures prefer a low level of involvement. The unwanted closeness between the two genders is regarded as impoliteness or even harassment in most cultures. Secondly, proxemics can also mean the physical space to which the individuals have access. For example, in eastern cultures, mostly the best spaces are devoted to men, especially in banquets and guest rooms. Likewise, men mostly occupy more spaces in spacious houses, such as the library or office room, guest hall, and garages. Women mostly engage in kitchens and dining rooms.

Concerning the study participants' use of proxemics, it is observed that both genders consider the types of distances in their interactions. Four main types of gender-based proxemics can be noticed. First, male-female distance is clear in samples 11, 20, and 53, while female-female distance can be seen in samples 7, 18, 27, and 29. Male-male proxemics is detected among samples 19 and 51. Finally, the intimate family proxemics is observable in samples 7, 17, 27, 47, and 54.

Sample (53)

Sample (54)

Haptics is another aspect of gender-based differences between both genders. People use touch to communicate with others. However, the meaning that touch conveys depends on the user's gender and the social and cultural context of the situation. Women usually use touch to express caring and support, such as touching on the shoulder or giving a hug, whereas men use it to direct actions of another and to show control. Men also use haptics for several aims, such as expressing affection and desire in romantic contexts, communicating caring and closeness to children, and showing support to friends. Another strategy among men in using touch is to show power such as businessmen or politicians shaking hands, punching, wrestling (Paynton and Hahn, 2018).

Based on gender relationships, haptics is observed in the study subjects. Considering the norms in the Muslim society, apparent haptics, such as handshaking, are rare between opposite genders while it is common between the same gender participants, e.g., samples 18, 29 as female-female, and sample 55 as male-male haptics.

Sample (55)

Haptics is common in the refugee camps since it is a critical cue of nonverbal communication. For example, sample 17 represents mother affection and family support in the touch between a Kurdish Yazidi female and her little children. Another instance is sample 18; here, haptics takes place between the researcher and a Kurdish Yazidi female interviewee by shaking hands warmly to communicate support and sympathy. The last example is sample 29; hence, the touch and hug are between the researcher and an Arab orphan female teen. Haptics here implies affection and love, which the two orphans are deprived of.

Like haptics, Kinesics is also a crucial nonverbal cue used by males and females distinctively. Men use their body motions or physical movements to show strength and control, while women use theirs to communicate approachability and friendliness. However, using specific body cues by both genders, such as 'smiling,' is culture-specific. Moreover, females and males use paralinguistic cues differently. They differ in vocal qualities such as pitch, volume, inflection, the rate of speech, and rhythm. These differences have a reflection on their interaction. According to Paynton and Hahn (2018), women tend to use back-channeling more than men. Such listening noises like '(h) mm,' 'oh' and 'ah' are usually accompanied by nodding the head. They often mean that the addressee listens to the addresser and follows what s/he is saying. However, men use such paralinguistic cues less frequently, which usually mean the acceptance of the interlocutor's utterance.

According to Gamble and Gamble (2013), social and cultural contexts impose a specific style of physical attributes on both genders, especially body size and shape. For example, in the US media, movies, and advertisements, men are preferred to be larger and bodily strong, whereas women should be smaller and very thin. This view has been imposed widely all over the world communities through globalization and technological advancement. Thus, plastic surgeries, diet programs, and exercising have become very common. Besides, media nonverbal messages reinforce the stereotyped portrayal of women and men to be vulnerable and in control, respectively.

4.3.3 Age and Types of Nonverbal Cues

Nonverbal age-related issues have drawn the researchers' attention. They believe that this field is valuable because it is associated with multidisciplinary studies such as Sociology, Psychology, Communication, and Linguistics. Starting from infancy and continuing to youth until late adulthood, human social interaction is influenced by the ability to express, interpret, and distinguish nonverbal cues. Studies have investigated the extent to which age relates to the variation in using nonverbal cues. According to Manusov and Patterson (2006), those cues

play a vital role in enhancing social interaction and achieving its goals. They believe that interlocutors need to acquire nonverbal communication proficiency concerning encoding and decoding, i.e., people possess "nonverbal sensitivity." Consequently, interlocutors also observe "sociopragmatic competence" in order to encode or decode the right nonverbal cue in the right context.

Like verbal communication, people have nonverbal communication abilities since infancy, when infants appear to have nonverbal communication instinctive ability to encode feelings and necessities. Parents or caregivers regard the nonverbal cues to interpret or decode infants' needs, such as various types of cryings, and kinesics, especially facial expressions for hunger, sleeping, cleansing, and sickness. Then, encoding and decoding capacity improves gradually from infancy through early adulthood. Nevertheless, both abilities may begin to decrease at more advanced ages (cited in Manusov and Patterson, 2006, p. 2).

According to Burgoon (2016), some research findings can be framed in a series of propositions concerning dependence on nonverbal as compared to verbal information. Firstly, adults depend more on nonverbal than on verbal cues to determine social meaning. Secondly, children rely more on verbal rather than on nonverbal cues. They become more literal when they acquire language; however, they tend to use nonverbal signals before puberty. Finally, elderlies and aged people observe nonverbal cues when the verbal and nonverbal cues contradict; however, they depend on the verbal ones when the verbal and nonverbal cues are compatible. Thus, both coding systems contribute to the establishment of meaning.

On the other hand, nonverbal cues' usage is culture-based behavior; color, proxemics, posture, and haptics are among them. Children and adolescents interlocutors regard personal distance when they interact with the elderly and aged people. They are also supposed to stand up, change their postures when an older person enters a room as a sign of respect and politeness. Besides, aged persons, especially guests, are guided to sit in the best place in eastern societies' cultures. Concerning haptics, children and the young mostly kiss their aged relatives' hands instead of just shaking, especially in social occasions.

Colors usage has been investigated in the selected refugee camps; it is noticed that aged Arab females prefer the black color. This tendency is culture-specific based on the sociopragmatic context, and it is a custom that aged women should not wear colorful clothes, examples are samples 1 and 34. According to the Arab tradition, widows also should put on black dresses as a symbol of sorrow and sadness for losing their husbands; sample 50 is an

instance. However, young women and children wear colorful clothing in various cultures, as seen with participants in samples 4, 5, 6, 7, 10, 17, 24, 29, 30, 31, 36, 38, 43, 44, 45, and 46. Nevertheless, the aged, as well as young males in the intercultural refugee camps communities, prefer to wear dark colors, e.g., samples 1, 3, 11, 12, 20, and 34. However, Arab males tend to use white if they wear their traditional thobe (Dishdasha), as shown in sample 56.

Sample (56)

On the other hand, aged individuals from diverse gender, ethnic, or religious backgrounds are used to put head covers while young generations from diverse cultural backgrounds mostly stay away from practicing this cultural norm. Moreover, the style of headcovers is distinguishable according to the age groups. For example, samples 7, 17, 24, 29, 36, and 44 represent the young generation headcover style, whereas samples 1, 3, 20, 34, 51, 52, and 56 manifest the old generation style.

4.3.4 Ethnicity and Types of Nonverbal Cues

Apparently, nonverbal cues seem to make up a "universal language"; however, scholars have shown that the usage and understanding of a range of nonverbal cues are evidently "cultured." Nonverbal cues provide a typical site for providing information about culture (Manusov, 2017, p.239). Since each ethnicity encompasses its own culture, the relationship between ethnicity and usage of nonverbal cues is culturally specific. Moreover, nonverbal communication is included in the norms and values within the social identities of ethnic groups. Racial and ethnic identities have developed in-group codes that determine how group image and concept should be drawn (Yilmaz, 2017, p. 11).

Nonverbal cues such as physical appearance involving clothing, hairstyle, and artifacts probably form the most prominent cues to indicate ethnic group appearance characteristics. Furthermore, ethnic groups' identities affect usage, perception, and representation of nonverbal cues like haptics, proxemics, and gestures. On the other hand, nonverbal communication plays a vital role with regard to the diverse cultures of ethnic groups, which can be divided into several classes. Gamble and Gamble (2013) introduce contact and noncontact cultures labeled high-context and low-context cultures by Patterson (2017). Cultures can be further classified as individualistic and collectivist (Manusov, 2017, p. 252).

Concerning nonverbal cues and cultural variation, Manusov (2017: 252) suggests that "nonverbal cues provide a rich and diverse set of objects and actions that can become part of a culture's rules and patterns and take on specific meanings within a culture." She further argues that when nonverbal cues enter the cultural rule, they can be considered "signs," which means cues that are given specific meaning and usage by a group. These cultural rules reflect worldviews, values, attitudes, histories, beliefs of that culture, letting society members know what is appropriate and inappropriate to use in a specific context. For instances, nonverbal social customs and traditions that are practiced in public gatherings such as wedding celebrations, funeral ceremonies, and other special occasions. Hence, facial expressions, postures, gestures, and physical appearances are highly regarded by individuals.

According to Gamble and Gamble (2013), culture modifies human use of nonverbal cues. Hence, "contact or higher- contact cultures encourage nonverbal displays of warmth, closeness, and availability" while "noncontact or lower- contact cultures discourage nonverbal displays of warmth, closeness, and availability." Likewise, Patterson (2017) emphasizes the insights of the anthropologist Edward Hall who proposed that cultures are different in the extent to which communication is relatively explicit or implicit. Thus, in low- context cultures, most information is transmitted in a relatively explicit style through language. Therefore, people mean what they say, i.e., ambiguity in the messages meaning is minimized.

In contrast, in high context cultures, messages encompass more considerable ambiguity because there is an increased emphasis on both situational cues and individuals' nonverbal behaviors. As a result, nonverbal communication plays a more significant role in understanding the meaning of interactions. Generally, East Asian countries are on the high-context, whereas the United States and northern European countries are on the low-context end. However, cultural identification differs between younger and older generations, and

between urban and rural dwellers. Cultural norms have become mutable due to global communication and tourism (Patterson, 2017, p. 5). Gamble and Gamble (2013) point out that misunderstanding may occur in intercultural communication when interlocutors fail to understand that nonverbal cues usage is culture-specific.

Other cultural dimensions concerning expressive behavior involve individualism and collectivism. Patterson (2017) argues that " different physical and social environments increase variability in nonverbal communication across culture." For example, individualistic cultures such as the United States and most western Europe focus on the individual distinctiveness while the collectivist ones like East Asian countries tend to emphasize one's identity within a larger social group. This dimension is reflected in assertiveness and expressiveness. According to Manusov (2017), individualistic and collectivist orientations towards cultures have been the basis of many cross-cultural studies of nonverbal behavior.

Moreover, Patterson suggests another dimension involved in the culture distribution of power, prestige, and wealth. For instance, a lower power person is probably to show greater respect and control in interacting with a higher power partner. This might be expressed by keeping greater distances from high-power people and minimizing negative facial expressions (Patterson, 2017, p. 5).

In the term of the study participants, being of the eastern high-context culture, a large number of them showed warmth and closeness. Even though it was the first time they met the researcher, they welcomed her warmly, particularly the female participants, e.g., 18 and 27. Additionally, nonverbal cues involving clothing, hairstyle, and artifacts probably form the most prominent cues to manifest the characteristics of ethnic group appearance. Furthermore, ethnic groups' identities affect usage, perception, and representation of nonverbal cues like haptics, proxemics, and gestures. The study participants' ethnic backgrounds can be distinguished by their appearances, especially dressing, using, or not using headcovers. For example, samples 2, 17, 18, 34, 39, 44, 51, and 57 are Kurdish Yazidis and Syrian Kurdish Muslim refugees, while samples 1, 3, 7, 11, 12, 20, 24, 30, 50, 52, and 55 are Muslim Arab refugees. As a case in point, Yazidi males have a particular style of mustache, as the case of sample 57.

Sample (57)

Despite ethnic unique nonverbal cues, there is intercultural nonverbal communication among refugees. For example, Arab refugees from both genders wear Kurdish clothes such as male trousers and female overcoat (sharwal and kolawana), which are special traditional Kurdish clothes, e.g., samples 33, 34, 35. Besides, some Kurdish Yazidi female refugees wear scarfs, as in the case of samples 17 and 58 participants.

Sample (58)

4.3.5 Religion and Types of Nonverbal Cues

Religion, one of the sociopragmatic variables that have been analyzed in this study, has a remarkable role in nonverbal interactions, especially proxemics, artifacts, and kinesics: eye contact and gestures, in particular. Nonverbal cues may provide information about the religious identity or religious- cultural backgrounds of the interlocutors.

According to Manusov (2017:1), culture reflects itself through nonverbal means and/or leads to comparison among diverse cultural groups. She further argues that nonverbal

cues are culture and context-based for meaning. They are congruent with what Ferdinand de Saussure referred to as 'signs,' a "semiotic term that emphasizes the arbitrary or assigned nature of meaning to cues" (Bussmann 1996, cited in Manusov 2017). The term 'signs' is mostly equivalent to 'cues' to emphasize the culturally-determined connection between the 'signifier' and its given meaning 'the signified.' Erving Goffman (1956:15) also confirms that "many cues are given their meanings by the people who use them, and, when employed, the cues are meaningful only to others who are in that group." Thus, religion-based nonverbal cues are meaningful to the religious group that practice them. Meanwhile, communicative problems between groups or sometimes controversial issues among single group members, who use nonverbal cues in different ways may occur. The Arab Muslim female participant in Sample 59 represents a controversial issue in the Islamic World whether Muslim women should cover their faces and hands or not, through her artifacts.

Sample (59)

Religion plays an essential role in constructing the social and cultural identity of individual and social groups. Consequently, it affects interaction and self-representation, primarily through nonverbal communication (Yilmaz, 2017). Religious ideologies and ceremonies are mostly embodied in meaningful nonverbal cues. For example, in addition to verbal prayers, Muslims practice praying in a nonverbal system, which includes specific body posture and orientation, gestures, eye contact, dressing, and facial expressions. Similarly, other Islamic rituals, such as Pilgrimage, involves particular dressing, eye contact, postures, and gestures for binary genders. Likewise, other religious identities, Yazidis, for instance, have their own nonverbal cues system along with their verbal ones.

The sample of this study holds diverse religious identities, such as Islam (Sunni and Shiite), and Yazidi. Observations are majorly made based on the nonverbal interaction through the use of proxemics, kinesics, and physical appearance. Almost all participants who

are observed in public and private settings made use of space, gestures, and artifacts in a way that is congruent with their religious identity. However, there are cases of intercultural nonverbal communication among them.

The distinction of using specific nonverbal cues among diverse religious identities is highly observed in physical appearances. For instance, sample 52, an aged Muslim Arab male, puts on a traditional Muslim headcover, whereas participants in samples 51 and 57, aged Yazidi males, put on their own style headcovers. Moreover, Muslim females from diverse ethnic backgrounds mostly wear scarfs, such as samples 1, 7, 24, 29, 34, 44, and 50. Religious-based usage of some objects is another nonverbal cues reflection. For example, Muslim and Yazidi men usually use 'rosary' not only as a religious act but also as a social tradition, as seen in samples (60- A, B, C).

Sample (60-A)   Sample (60-B)

Sample (60-C)

The sociopragmatic context and culture-based background of the selected camps' residents make them aware of how to use proxemics, touch, eye-contact, especially with the opposite gender. Thus, the researcher has not faced any initiation for handshaking by any male participants from any diverse cultural background. Moreover, they sat or stood at a public spatial distance, as in the case of participants in samples 11, 19, 20, and 53. On the other hand, cases of intercultural nonverbal cues can be observed among the diverse religious refugees and IDP groups. For example, some Yazidi females put on scarfs in the Muslim women style, e.g., participants in samples 17 and 58.

As a result, it can be stated that there are several types of nonverbal cues that have communicative values. They provide a great deal of information about the interlocutors and highly contribute to the process of communication. The sociopragmatic context has a prominent impact on using the nonverbal cues by the refugees. Furthermore, the contextual variables, such as gender, age, ethnicity, and religion, have a great influence on encoding and decoding nonverbal cues. Finally, it seems fair to say that the sociopragmatic context affects both encoding and decoding the types of nonverbal cues. More details about the functions of nonverbal cues in the refugeeism context are given in the following chapter.

Chapter Five

Functions of Nonverbal Cues and Data Analysis

5.1 Introduction

This chapter surveys the data analysis of nonverbal communication functions among refugees. As explained in Chapter Two, nonverbal cues can be used as a style, skill, and communication. The focus of the current study is on the communication aspect. Using nonverbal cues as communication reflects their communicative functions in the refugeeism sociopragmatic context. Thus, Chapter Five analyzes the data with relation to the sociopragmatic variables and their impact on functions conveyed by the nonverbal cues.

5.2 Sociopragmatic Variables and Data Analysis

Tracing back to Leech's (1983:13) definition of sociopragmatics and its key point which is "more specific 'local' conditions on language use," in addition to his notion of the "context" which he identifies as "any background knowledge assumed to be shared by speaker and hearer and which contributes to hearer's interpretation of what speaker means by a given utterance." It can be pointed out that context plays a vital role in verbal and nonverbal communication. Hence, the process of contextualization appears to be the decisive feature of interaction.

Knoblauch (2001:12) states, 'contextualization' means that "in communicating, speakers and listeners use verbal and nonverbal signs to indicate what they are doing: arguing, debating, informing. The contextualization cues are not universal but depend on local contexts." It is the significance of particular contextualization cues that selects specific contexts. Consequently, being a member of a certain speech community is determined by the use of specific cues that are understandable as indexical for this community. Typical contexts are constructed by conventional contextualization cues within certain communities by practice. To be part of a culture, one has to know and be able to perform (and negotiate) this contextualization. From this perspective, culture is made up of the shared typifications that enter into the signaling and use of activity types in interaction, as well as of contextualization conventions processes (Gumperz, 1992, cited in Knoblauch, 2001, p. 12).

Since context is a shared point among the models of the current study, the data analysis process of nonverbal cues functions focuses on the context of being a refugee. Thus, four contextual sociopragmatic variables, which are gender, age, ethnicity, and religion, have been analyzed. The purpose behind selecting these variables relates to Patterson's personal factors, which involve biology, culture, age, gender, and personality. Ethnicity and religion constitute the most effective components of culture.

5.2.1 Gender

The relationship between gender and nonverbal communication has often drawn researchers' attention. The blended model of this study indicates that the personal experience of most people suggests that males and females often do react differently in social situations. Such differences are mostly displayed in nonverbal cues. Patterson (1983) identifies two major aspects in which gender-based nonverbal differences are manifested, firstly in general interaction patterns, and secondly, in both encoding and decoding nonverbal messages.

Firstly, concerning the interaction patterns, the nonverbal interaction style probably contributes to the interlocutors' gendered identity, as the styles that men and women like most have an effect on some gendered patterns. Judith Hall, views "female" and "male" are roles, each type with predefined attitudes. As a consequence, men and women communicate nonverbally in a way that reflects expectations in their society. As for example, it is normal for men to show assertive behaviors that demonstrate their dominance and power, while women are expected to show more responsive and reactive behavior (cited in Gamble and Gamble, 2013, p. 177). This view reinforces the Gender Feminism movement, which refuses all the elements of distinction between males and females, including the biophysiological ones.

Additionally, in same-sex interactions, plenty of research concludes that females typically prefer higher levels of involvement with one another than males do. This situation is reflected by females selecting closer distances than males, both in dyadic or larger group interactions. Moreover, females engage in more gaze with one another than males do. Touch also appears to be more frequent and more positively evaluated among females than among males. On the other hand, in opposite-sex pairs, patterns of involvement as a function of gender are more complicated and conditional (cited in Patterson, 1983, p.146). Generally, males and females differ in their usage of proxemics, gaze direction, and touch.

Secondly, in both encoding and decoding nonverbal messages, research shows that gender is considered an essential variable in the study of nonverbal communication since it is proved that males' performance is different from females'. In her meta-analysis of 75 studies that reported accuracy for males and females at decoding nonverbal communication, Hall (1978) concludes that the majority of the research on decoding suggests that females are more accurate decoders of nonverbal messages, compared to males. Likewise, the results on encoding differences also propose some advantages for females in encoding accuracy, at least in some dimensions of expression. Distinctively, females may be better encoders of spontaneous facial expressions of an effect than males. This is due to cultural, psychological, and biophysiological factors.

Results from a study by Buck (1977) on children with 4 to 6 years of age support a sort of social learning basis for sex differences in encoding. Significantly, Buck has found a negative correlation between age and encoder accuracy for the boys but not for the girls (cited in Patterson, 1983, p.149). Finally, even the preferable skin color of both genders is culture-specific; some prefer light color, while others mostly admire darker skin (Martin and Nakayama, 2010, p.191).

Table (8) and Figure (4) show data based on the study participants' gender, which includes 62 males and 38 females of diverse ages, ethnicities, and religious backgrounds. Although the participants are taken randomly, the total number of both genders indicates expressiveness and readiness to interact among male participants rather than female ones. This may belong to the cultural norms that offer more frequent opportunities for male social interactions. However, female participants are observed to be more expressive than male participants in encoding nonverbal face messages. The observer can see the depth of sorrow, disappointment, and grief on the females' faces.
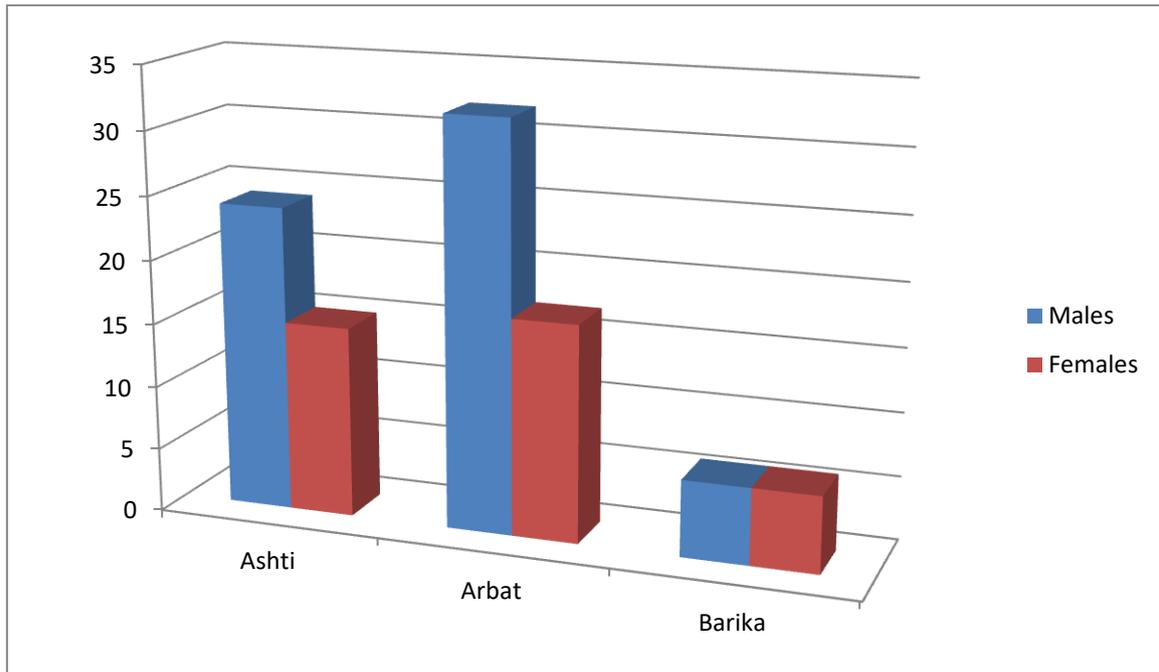
Figure 4 Statistical Analysis of Gender Categorization of the Samples

Table 8 Data Analysis According to Gender Categorization of the Samples

Camps	Males	Females	Total
Ashti	24	15	39
Arbat	32	17	49
Barika	6	6	12
Total	62	38	100

5.2.2 Age

Age is a sociopragmatic variable that affects the use of nonverbal cues. Human beings deal with verbal and nonverbal communication according to their life stages: infancy, adolescence, adulthood, and aging. Before they know how to express verbal messages, infants learn how to communicate nonverbally, and they acquire the ability to point out their necessities by the nonverbal cues, especially paralinguistic cues, postures, gestures, and proxemics. Moreover, studies show that the capacity to interact nonverbally enhances human communication development, remarkably (Selinger and Olson 2014).

There are two major views concerning the relationship between age and nonverbal communication. First postulates that nonverbal cues in the infancy are changed to verbal

messages alongside growing, i.e., the cues decrease throughout the age of human beings while the other view assumes differences in types of nonverbal communication behaviors overage rather than a decrease. The latter view depends on research data that show the use of hand and arm movements by children (4-18 years) (Jancovic et al. 1975). The nonverbal effect of aging has been examined by multiple fields of studies, such as communication, gerontology, and biology. Meanwhile, various theories founded to investigate aging effects in nonverbal communication (O'Hair et al. 2015).

According to Patterson (1983), age is one of the personal factors that may contribute to distinct patterns of involvement in social interaction. Researchers have noted that as children grow older, they use larger distances in relating to others in interactions. Additionally, the use of touch by children decreases in involvement, i.e., it appears that children closely approach adult norms of interpersonal involvement by the adolescent years.

Much research has studied the correlation between age and nonverbal cues, in which issues such as impression formation, emotion perception, and the interaction between verbal and nonverbal behaviors have been investigated. Results of several studies (Jancovic et al. 1975; Lima et al. 2013; Benson et al. 2018) show age-related variations in vocal qualities, age-stereotyping facial cues, aging adult's identity, and traits. Emotional expression and sensitivity to emotional cues have also been pursued in other studies that demonstrate that elderlies decode emotion information, particularly negative information, somewhat less accurately than the adults. However, the results also indicate that sensitivity to emotion-related body cues remains strong across the adult years, and highlight listening behaviors, as well as the display of these behaviors, may differ by age and marital status and quality (cited in Montepare and Tucker, 1999).

Significantly, a study investigating age, body type, and clothing is accomplished by Lennon and Clayton (1992) shows that this issue is not static but varies per the function of the age and body type of the wearer. Another outcome of the study highlights the context provided by an individual's age and body type to affect the meaning of clothing, which is one of the nonverbal cues.

Eventually, the United Nations has identified aging as 65 years and over; however, views of aging is one of the culture-dependent notions. Communities differ in their viewpoint of aging; some societies observe aging from the early forties while the prosperous societies consider aging from the late sixties upwards. Age can also be regarded as one of the potential

nonverbal cues that determine an individual's personality and self-esteem since aging makes a great source of experience. Nevertheless, people's notions of age and youth are all based on cultural conventions (Martin and Nakayama, 2010).

Table (9) and Figure 5 show data based on participants' age, which includes 34 children, 48 young and middle-aged, and 18 aged participants from both genders, diverse ethnic, and religious backgrounds. The participant observation shows deep grief and disappointment in the adult participants, while the children with their innocent faces rarely show sorrow and sadness even in such unfavorable circumstances they are undergoing. They try to adapt to the new environment of living in a refugee camp, far from their cities and countries. They even try to create playing tools from the simple materials available in the camps. Participants in samples 1-A and 1-B represent this specific context.
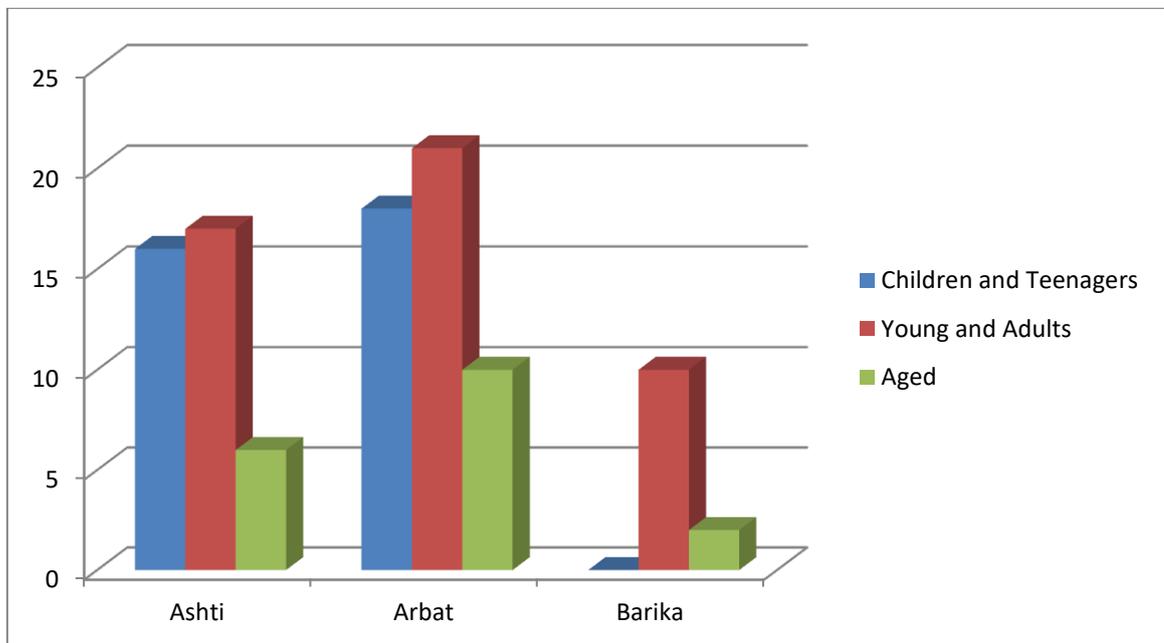
Figure 5 Statistical Analysis of Age Categorization of the Samples

Table 9 Data Analysis According to Age Categorization of the Samples

Camps	Children and Teenagers	Young and Adults	Aged	Total
Ashti	16	17	6	39
Arbat	18	21	10	49
Barika	0	10	2	12
Total	34	48	18	100

| Sample (1-A) | Sample (1-B) |

5.2.3 Ethnicity

Macmillan dictionary defines "Ethnicity" as "the fact that someone belongs to a particular ethnic group," whereas Martin and Nakayama (2010) explain ethnic identity as a set of ideas about one's ethnic group membership. It typically includes several dimensions, such as self-identification, knowledge about the ethnic culture (traditions, customs, values, and behaviors), and feeling about belonging to a particular ethnic group.

Ethnic identity, just like age, gender, and religious identities are vital to nonverbal interactions due to the relationship between ethnic identity and culture, which composes a high proportion of the national culture of any society. Individuals are influenced by their ethnic identity, mostly through observing traditions, customs, values, verbal, and nonverbal behaviors. Researchers suggest that ethnic and racial diversities are to be carefully regarded in understanding nonverbal communication. Ethnic consideration of traditions, customs, values, verbal, and nonverbal behaviors should be observed in intercultural communication. For example, a norm of respect and politeness may be regarded as the opposite in another culture. Sage Handbook of Nonverbal Communication (2006) indicates that diverse racial cultures impose different codes of communication.

In this study, ethnic significances can be obviously recognized through the observation of nonverbal behavior and in-depth interviews of the study participants in the selected refugee camps. From an ethnic perspective, the participants can be classified into two major ethnic groups: 44 Kurdish and 56 Arab cases. Generally, the Arab refugees have shown to be more expressive and readier to participate in the study than the Kurdish ones. The Arab refugees, particularly the adult males, tend to control the interaction by their paralinguistic cues, such as

voice tone and volume; moreover, their kinesics expresses social control. Unlike the Arab refugees, most Kurdish adult males avoid participation in the study, and even some verbally refused to take part in the interviews, mostly through silence.

Regarding the reasons that might have led to their silence or disinclination to participate by most male Kurdish refugees may encompass deep disappointment, fed up with sorrow, anger, and fear, as resistance to their current catastrophic circumstances, or they may have lost any ray of hope of any early change to their traumatic life. On the other hand, some female Kurdish refugees have agreed to take part in the study. Probably, this situation refers to their wishes for positive changes, or they have just tended to express their deep sorrow and share it with a visitor. As mentioned in the "Gender" section, Patterson (1983) suggests that males and females often do react differently in social situations. Table (10) and Figure 6 show data analysis by ethnicity.
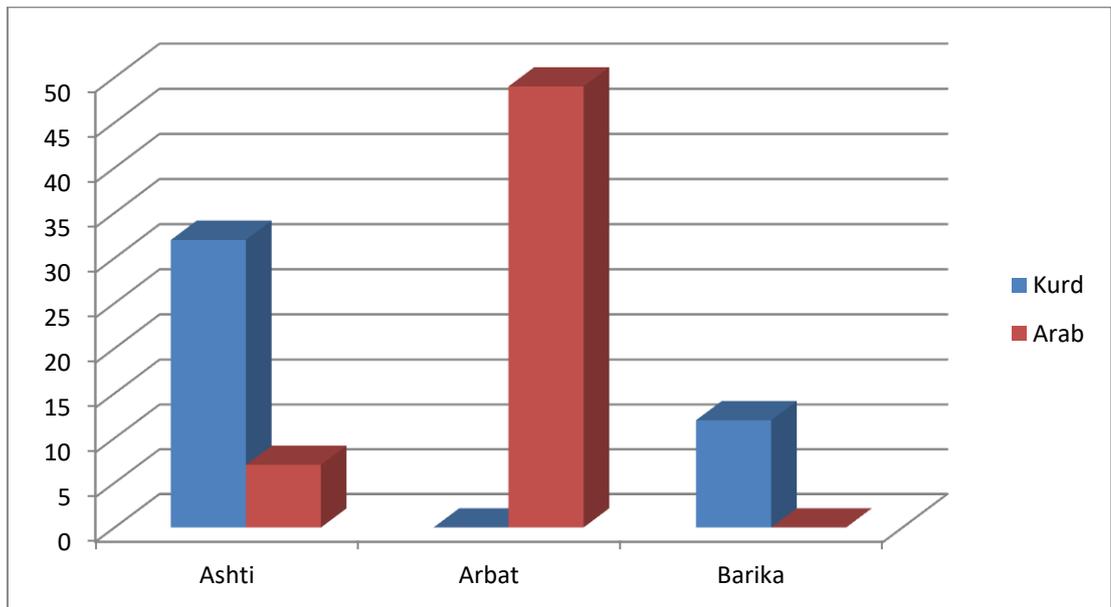
Figure 6 Statistical Analysis of Ethnic Categorization of the Samples

Table 10 Data Analysis According to Ethnic Categorization of the Samples

Camps	Kurd	Arab	Total
Ashti	32	7	39
Arbat	0	49	49
Barika	12	0	12
Total	44	56	100

5.2.4 Religion

Patterson (1983) suggests that religion probably affects habitual patterns of nonverbal involvement. Religion has its unique nonverbal codes that are familiar to the religious group that an individual belongs to. Religion creates an identity for its followers who act verbally and nonverbally accordingly. In a study accomplished by Yilmaz (2017), the results show that female religious participants are less explicit in their nonverbal interactions, and they avoid eye-contact and touch with the opposite sex. Likewise, the use of kinesics and intimate space by the religious male participants was somewhat limited in the same context.

Each religious group has its traditions, customs, values, verbal, and nonverbal behaviors that need to be regarded by its followers. This case is especially manifested in nonverbal cues, such as kinesics, eye-contact, artifacts, smell, and touch. Some religions communicate and show their religious differences through their clothing. For instance, Hasidic Jews wear traditional, somber clothing, and Muslim women are often veiled by wearing hijab, reflecting the Muslim guidelines of female modesty. However, other religious identities cannot be identified by clothing or other artifacts (Martin & Nakayama, 2010).

Religious identity is considered an essential dimension of people's identities. It can be a point of intercultural conflict. Religious identity is sometimes confused with racial or ethnic identity, which makes it ambiguous to see religious identity by merely referring to a particular ethnicity. In this perspective, it is difficult to draw distinctions among various identities, such as racial, ethnic, class, national, and regional, on the one hand, and religious identity, on the other hand. For example, misconceptions have arisen after 11 September 2001, such as regarding all Muslims or all Arabs as terrorists. Recently, issues of religion and ethnicity have become more complicated and problematic, especially after terrorist behaviors that are conducted all over the world by individuals, groups, and even states, but the religion and ethnicity of the criminals are mistakenly accused (Ibid).

In this study, Sunni Muslim refugees constitute the majority of 68% of the participants. This is due to armed conflicts and their persecution by military groups in their home areas in Iraq and Syria. Yazidi Kurdish refugees come in the second place 27%, while Shiite Muslim refugees compose 5% of the randomly selected participants. Table 11 and Figure 7 show data analysis according to religious categorization of the study samples.
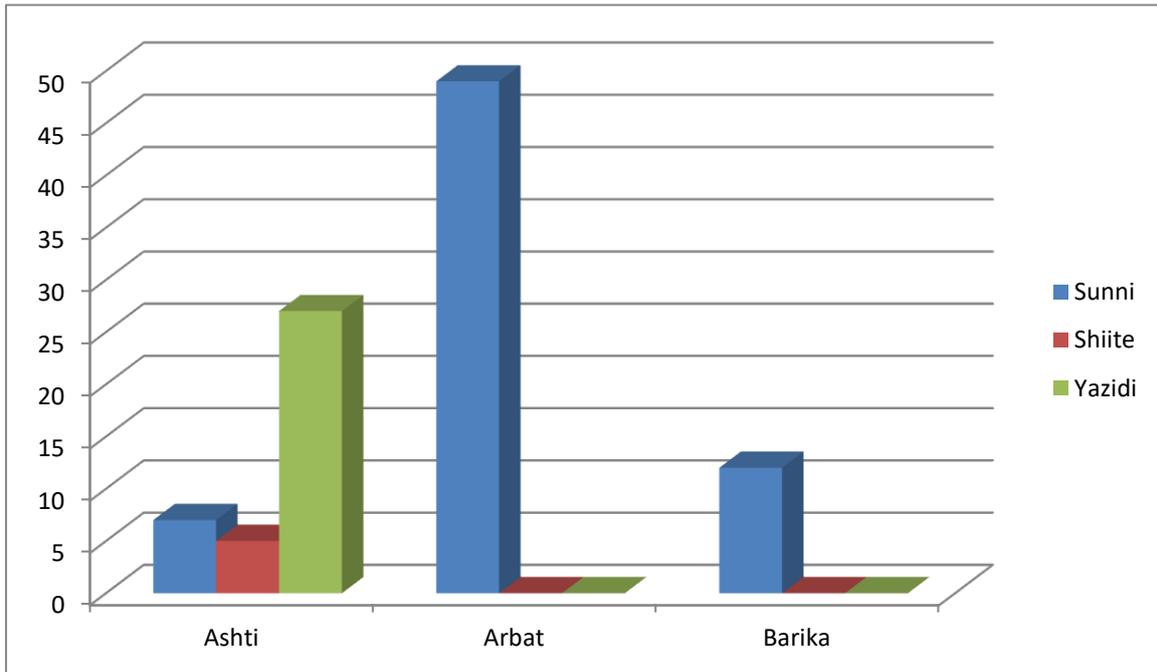
Figure 7 Statistical Analysis of Religion Categorization of the Samples

Table 11 Data Analysis According to Religious Categorization of the Samples

Camps	Muslims		Yazidi	Total
	Sunni	Shiite		
Ashti	7	5	27	39
Arbat	49	0	0	49
Barika	12	0	0	12
Total	68	5	27	100

5.3 Functions of Nonverbal Communication

Scholars have paid particular attention to the functions of nonverbal behaviors from various perspectives, such as psychology (especially social psychology), sociology, linguistics, anthropology, and recent media and communication studies. Nonverbal communication is an essential part of the whole communication process. Hence, the full comprehension of verbal messages requires understanding the nonverbal messages that accompany them or occur in their absence. Nonverbal cues are integral to communication; they can even change the meaning of verbal messages (words), e.g., the blinking of eyes, the tone of the voice, the way the body moves, the expression of the face. Consequently, the

improvement of the ability to use and interpret nonverbal behavior and contextual cues leads to better understanding of interpersonal and intercultural relationships. Verbal and nonverbal communications have a mutual relationship, whereas words are best at conveying thoughts or ideas, i.e., "what is said," nonverbal cues are best at revealing information about relational matters such as liking, respect, and social control, i.e., "how it is said." Certainly, the meaning of each type of verbal or nonverbal communication cannot be interpreted without carefully considering the other (Gamble and Gamble, 2013, p. 152, 153).

Patterson (2001) categorizes nonverbal behavior according to essential functions or purposes of communication; nonverbal cues are meaningful only when considered during the exchange of expressions among participants in an interaction. This relational nature of behaviors must be regarded sensitively to the behavioral context of every interlocutor, or for the others who view the members in a primary relationship. The basic processes of nonverbal gesture are connected with the control of these attitudes involved essentially in the social interaction (cited in Hargie, 2006, p.87).

In the current study, the functions of nonverbal cues are dealt with according to the blended model. Patterson (1983) has identified nearly nine functions of nonverbal cues: "providing information, regulating interaction, expressing intimacy, expressing social control, a presentation function, affect management, facilitating service or task goals, exercising influence, and managing impressions." In his recent studies, Patterson (2017) focuses on five of these functions: "providing information, regulating interaction, expressing intimacy, exercising influence, and managing impressions." Likewise, Gamble and Gamble (2013) propose five functions of the nonverbal cues: "contradicting, emphasizing, regulating, complementing, and substituting verbal messages."

The selected models overlap in some functions, such as regulating interaction. Nevertheless, the researcher deals with the functions that are relevant to the core and the objectives of the study taken from both models and shaped under the umbrella term "The Blended Model,":

1. Providing information
2. Regulating interaction
3. Expressing intimacy
4. Exercising influence
5. Managing impressions

6. Emphasizing verbal messages

7. Complementing verbal messages

8. Contradicting verbal messages

9. Substituting verbal messages

10. Revealing deception

Eventually, the same nonverbal cues can convey various functions. They reveal different interpretations according to the sociopragmatic variables, such as age, gender, relationship, or familiarity among the participants in an interaction, and the context in which the act of communication takes place. For example, 'gaze' may convey interest, admiration, scorn, warning, and guiding in different settings such as household, party, racist situation, court, and classroom.

5.3.1 Providing Information

Information is sent and received in social settings, continuously. Appearance characteristics indicate basic information about different aspects such as gender, race, age, and fitness. Socioeconomic status, group membership, and even personal interests are often signified by artifacts, especially clothing, grooming, and jewelry. However, particular sociopragmatic contexts such as funerals, wedding celebrations, and official uniforms, impose or require specific types of nonverbal behaviors, particularly kinesics, gestures, postures, clothing, and artifacts. Likewise, nonverbal behaviors provide additional information about personality, attitudes, feelings, and even motives in the situation (Patterson, 2017).

Providing information is considered the essential function from an impression formation or a decoder perspective. The decoder may elicit aspects of the encoder's acquired dispositions and temporary states, or the meaning of a verbal interaction when observing an encoder's (actor's) behavioral patterns. Facial cues are usually emphasized to infer emotional expressions. However, other nonverbal cues are also important in formulating the impression, such as the postural, paralinguistic, and visual channels (Hargie, 2006). Patterson (1983) argues that the most basic function of nonverbal behavior might be described as informational. A great deal of specific information is transmitted by the face, although it may also deceive. Specifically, the decoder might evaluate a particular pattern of encoder's behavior and infer something about:

A. The encoder's characteristic dispositions

B. The encoder's more fleeting reactions

C. The meaning of a verbal exchange

Besides, there is a second way in which nonverbal behavior can be informative; in this sense, such behavior may relate only indirectly to interaction. Particularly, an encoder's behavior may provide feedback that helps in defining his/her feeling states (Patterson, 1983). Moreover, Patterson (2017) confirms that appearance characteristics and behaviors facilitate expectations and adaptive reactions to others. Behavior happens first and affects how people think and feel later.

Applying the models to the selected participants, providing information function is explained and exemplified. Concerning the sociopragmatic variables, the selected participants represent different ages, genders, ethnicities, and religions, whereas the relationship between the decoder (observer) and the encoder(s) / actor (s) is the researcher-interviewee (s) relationship and the type of communication is intercultural, i.e., Kurd-Arab, and Muslim-Yazidi interactions. However, the context of communication acts is that of refugees living in camps.

Sample (2) is an aged Muslim Arab female. Her nonverbal cues provide lots of information about her personality and the living circumstances of being a refugee. Her body posture conveys anxiety, exhaustion, and hopelessness, and her facial expressions match her body posture in revealing her emotional status. Additionally, her straying gaze displays thinking about their idle monotonous life in the camps. She seems to have nothing to say, and prefers silence to speech as a protest against their catastrophic life. Furthermore, her kinesics, especially her hands, reveal closure and disappointment from any immediate solutions of their crisis as a refugee. Concerning paralinguistic cues, her tone also conveys being exhausted and fatigue to deal with any conversation, her short answers express her tendency to avoid providing much information about their living conditions.

Sample (2)

Concerning sociopragmatic parameters, her appearance characteristics represent an aged Muslim Arab female refugee. Thus, the afore-mentioned analysis of her nonverbal, and her usage of artifacts and color manifests that her nonverbal cues are age and gender-based patterns. Her casual dark clothes reveal her living conditions. The familiarity between her and the researcher is temporary, and this influences her short verbal answers. However, sharing a similar culture has led to accept the interview. Generally, the context of the refugee camp has an impact on her verbal and nonverbal behavior.

Unlike sample (2), sample (3) is an aged Muslim Arab male. His body posture reveals his consent to join the conversation, answer any questions, and tend to provide information as much as he knows. His paralinguistic cues confirm his body posture expressions; his tone conveys self-confidence, calmness, and stability of old age experience. His facial cues display his inner feeling, his eyes and V-shaped brows reveal his attention to the participants in the interaction. His situation reflects his gender-based behaviors. Usually, in eastern societies, men tend to interact and express themselves more independently than women. That is why he engages in a long conversation with self-confidence. Culture influences his behavior. He interacts with the researcher familiarly probably because of their shared background of being Muslims and living in the same country, Iraq.

Sample (3)

Sample (4) is an adult Yazidi Kurdish female; her body posture conveys helplessness, disappointment, deep sorrow, and grief of what had happened to her family, relatives, and fellow citizens. Leaning her body to one side is mostly a symptom of social anxiety. Her paralinguistic cues reveal her grieves; her soft low tone expresses her negative psychological status. Her body motions, especially the facial expressions, confirm her physical and psychological unfavorable circumstances. Her eyes convey the disaster she had passed through and the hope of returning home in the near future. Table (12) shows the function of nonverbal cues: providing information.

Sample (4)

Table 12 Providing Information Function

Sample Code No.	Types of characteristic appearances conveyed by nonverbal cues				Types of behavioral information conveyed by nonverbal cues (attitudes, feelings, motives)
	Gender	Age	Ethnicity	Religion	
2	Female	Aged	Arab	Muslim	anxiety, exhaustion, hopelessness, disappointment
3	Male	Aged	Arab	Muslim	readiness to interact, self-confidence
4	Female	adult	Kurd	Yazidi	helplessness, disappointment, social anxiety

5.3.2 Regulating Interaction

Patterson (2017) confirms the central role that nonverbal communication has in the give-and-take routine among people in social settings, and he supports the sociologist Goffman's classification of "focused and unfocused interactions." Goffman identifies focused interactions as a real verbal conversation among interlocutors, while unfocused interactions refer to the interactions that occur without words (cited in Patterson, 2017, p.7).

According to Patterson, nonverbal behaviors have impacts on both focused and unfocused interactions. In unfocused interactions, people negotiate their position and relationship with one another through their nonverbal behavior, e.g., standing in the queue at the bakery, picking a seat in a waiting room, or meeting people in the elevator. Patterson (2017:7) finds out "in focused interactions, nonverbal communication facilitates the efficient give-and-take of verbal exchanges." For instance, different nonverbal behaviors of speakers and listeners in an interaction, such as gestures, various types of gaze (gaze avoidance, breaking gaze, protracted gaze, prolonged gaze), head nods, vocalizations (uh-huh, umm, oh, pauses, etc.) convey different meanings and messages. They may reveal emphasis, anxiety,

subordination, indifference, reading the reaction of the interlocutor, ending a speaker's turn, understanding or agreement, reinforcing the speaker's comments, getting the interlocutor's feedback.

Eventually, Patterson (1983, 2017) argues that nonverbal communication is critical in taking turns in conversations. He further distinguishes two types of nonverbal cues that are involved in regulating interactions: the first is structural aspects that remain relatively stable throughout an interaction. These behaviors provide the structure of a framework for interaction called "standing features" of interaction and include posture, body orientation, and interpersonal distance. In contrast to the standing features, the second type is "dynamic features," which affects momentary changes in conversational sequences, such as facial expression, gaze, and a variety of paralinguistic cues such as tone, the pitch of voice, and change in voice volume. This function of interaction regulation is investigated with the following samples, and listed in Table No.13.

Sample (5) is a young Syrian Kurdish male. His behavioral standing features, including his body posture, orientation, and interpersonal distance, reveal his attention to participate in the interaction, preferring sitting to standing. However, his body orientation conveys the desire to end the conversation immediately. He uses public space distance in the interaction. His dynamic behavioral features, such as facial expression, gaze, and paralinguistic cues, organize his turn-taking. However, he avoids direct gaze to comply with a favorable sociocultural behavior in almost all Middle Eastern societies as a token of respect between Muslim males and females.

| Sample (5) | Sample (6) |

Sample (6) is a young Syrian Kurdish female refugee. Her behavioral standing features, including her body posture, orientation, and interpersonal distance, convey her psychological status of hesitation, shyness, and disinclination to continue a conversation with

a foreigner. She uses her dynamic features like facial expression, gaze, and paralinguistic cues to regulate turn-taking.

Sample (7)

Sample (7) is an aged Yazidi Kurdish male; his body posture and orientation reveal his readiness to participate in an interaction actively, and he is aware of using the public distance properly. Concerning his dynamic behaviors, he organizes his turn-taking by gazing and changing his voice tone and volume.

Table 13 Regulating Interaction Function

Sample Code No.	Gender	Age	Ethnicity	Religion	Type of function conveyed by nonverbal cues
5	Male	Young	Syrian-Kurdish	Muslim	Turn-taking
6	Female	Young	Syrian-Kurdish	Muslim	Turn-taking
7	Male	Aged	Kurd	Yazidi	Turn-taking

5.3.3 Expressing Intimacy

Intimacy is a significant element in most relationships. Thus, the level of nonverbal involvement increases with the increase of relationship intimacy. For example, a higher level of nonverbal involvement is observed among close friends compared to mere acquaintances (Patterson, 2017). Expressing intimacy has an essential significance in understanding and predictability of the nature of nonverbal attitudes during communication. Intimacy is related to an attraction, to liking another person, or openness toward another person. Generally, intimacy might be described as a bipolar dimension reflecting the degree of union or openness. Mutual gazing, intimate interpersonal proxemics, and mutual touching are examples of communicating intimacy (Hargie, 2006).

Additionally, nonverbal cues of intimacy can indicate types of human relationships, such as a family, relative, state of friendship, level of familiarity, acquaintance, business, informal, and formal relationships. Interlocutors nonverbally behave differently in formal or informal contexts. Thus, a specific context determines the degree of intimacy, which is mostly expressed by nonverbal behaviors, either involving or ignoring the participants in an interaction. Patterson (1983) argues that the function of expressing intimacy, which is a varied nonverbal involvement, reflects the differential intimacy desired towards another person. Practically, high-level intimacy is the result of greater liking or love, or greater interest in or commitment to the other(s). Intimacy in this context can be overtly evaluated and distinguished as a level of nonverbal involvement manifested among the participant(s) in an interaction. As a result, high intimacy may be typically reflected in high levels of nonverbal involvement. The following participants exemplify the function of expressing intimacy, shown in Table No. 14.

Participants in sample (8) are a middle-aged Yazidi Kurdish female with her little children. Their situation reflects their intimate interpersonal proxemics as a family. Here, mutual gaze and touch are common, which express intimacy, union, and openness. A high level of intimacy continues among family members both in positive and negative life circumstances. In addition to the paralinguistic cues, people express their sorrow in catastrophic times, mostly through direct gaze and touch by hugging their beloved ones.

Sample (8)   Sample (9)

Sample (9) participants are two middle-aged Muslim Arab males. Their situation conveys their relationship as friends, or at least as close acquaintance because they are originally from the same city, living at the same refugee camp momentarily. Gazing and

shaking hands are common among them. One can also notice the personal distance among them while they stand in their public distance from the researcher.

Sample (10)

Sample (10) participants represent two IDPs, Iraqi Muslim Arab citizens, the first is a young woman who is one of the refugee camp residents, and the second is a young man who has been appointed as a monitor in the camp. The context is distributing portions of meat that have been granted by some charity activists. The nonverbal cues convey the state that the young woman suffers. She has covered her face so as not to be recognized at this embarrassing situation, avoiding direct gaze or touch. She was standing in the public space until her turn came when she had to advance to get her portion, expressing least intimacy. This context is an example of obliged intimacy, where the lowest level of intimacy is observed in the nonverbal cues.

Table 14 Expressing Intimacy Function

Sample Code No.	Gender	Age	Ethnicity	Religion	Type of function conveyed by nonverbal cues
8	Female+ little children	Middle-aged	Kurd	Yazidi	Expressing high level of intimacy, union, and openness among family members
9	2 Males	Adult	Arab	Muslims	expressing ordinary intimacy between close friends
10	1 Male+ 1Female	Adult Adult	Arab Arab	Muslim Muslim	expressing the least level of intimacy among foreigners

5.3.4 Exercising Influence

Exercising influence function is described by Patterson (2017:8) as "goal-oriented behavior initiated to change the behavior, attitudes, and feelings of others." He further classifies nonverbal influence into several different categories. First, nonverbal influence expresses power and dominance through gaze, paralinguistic cues, controlling large territories, and expensive furniture. Second, nonverbal communication provides feedback and reinforcement through a smile, patting on the back, and head nod. Third, nonverbal influence is vital in compliance and persuasion, which can be expressed by a close approach, increased gaze, and touch. Finally, nonverbal communication is essential in deception and detecting deception.

Previously, Patterson (1983) used the term "Social control" instead of "Exercising influence," which functions to convince others and show different role statuses related to the participants in an interaction. Nonverbal cues that are involved in social control can be identified as gaze patterns, touch to display difference, for example, in eye contact, body orientation and tone of voice to try to persuade the other to believe in another's point of view (Hargie, 2006). The following participants exemplify the function of exercising influence, shown in table No. 15.

Sample (11) participants represent two old-aged, Iraqi Muslim Arab male IDPs. They discuss their different points of view on a topic. One of them tries to persuade the other by imposing power. He uses his gaze and touch to display his different status, and eye contact, direct body orientation, and vocal intonation to persuade the other to accept his opinion. He emphasizes and completes his verbal message through his nonverbal cues. In this specific context, the most significant one might be *touch*; he catches the other participant's arm to make him listen and persuade him to accept his viewpoint.

| Sample (11) | Sample (12) |

Sample (12) participant represents a young Iraqi Muslim Arab widow who lost her husband in armed conflicts in Iraq. All her nonverbal cues emphasize and complete her psychological and social status. Her indirect gaze, body orientation, and vocal intonation reveal her sorrowful life and her desire not to engage in a long conversation. However, her nonverbal behaviors convey a kind of social control over her young son, who live together.

Sample (13)

Sample (13) is a middle-aged Iraqi Muslim Arab male. He works as an Imam at the camp mosque. His nonverbal cues reinforce his social status the Imams usually have in the Muslim communities. His knowledge and education were certified by his nonverbal behaviors to influence others and persuade others with his opinions.

Table 15 Exercising Influence Function

Sample Code No.	Gender	Age	Ethnicity	Religion	Type of function conveyed by nonverbal cues
11	2 Males	Aged	Arab	Muslims	power, dominance, persuasion
12	Female	Young	Arab	Muslim	a sort of social control over her young son
13	Male	middle-aged	Arab	Muslim	reinforcing his social status

5.3.5 Managing Impressions

Impression management is one of the crucial functions of nonverbal communication. Patterson (2017) suggests that people can change their appearances, clothing, grooming, and behavior to establish particular images or identities. Moreover, some spend considerable time, resources, and energy to obtain a more desirable appearance. Nonverbal behavior changes can

be conscious or subconscious when people enter a specific setting intending to create a particular impression in others, for example, job interviews, meeting famous people, electoral campaigns, and refugee camps settings. This function can be observed in some study participants, shown in Table No. 16.

Sample (14) is an aged Iraqi Muslim Arab female. Her nonverbal cues manage the impression of her status as a refugee, living in a depressed and miserable life. She is wearing a Kurdish women overcoat,"kolawana." Both gender refugees of her camp do not mind wearing Kurdish dressing. Hence, changing appearances, especially clothing, does not target identity changing but probably as sociopragmatic integration with the host local Kurdish community around them or not having many other clothes options at such hard circumstances as refugees.

| Sample (14) | Sample (15) |

Sample (15) represents a young Iraqi Muslim Arab male. He is working as a wager with a humanitarian agency. His nonverbal cues reveal a sort of dominance or self-satisfaction, compared to other participants who are idle and unemployed. His body motions express activeness and readiness to act at a suitable time. Besides, his facial expressions convey insistence on challenging and facing life obstacles in which he, his family, and relatives encounter. His standing posture encompasses self-confidence and bearing responsibilities. Signals of anxiety are exhibited by increased blinking and facial movement, such as his v-shaped brows. His appearance, hairstyle, and clothing express his simple lifestyle due to the hard circumstances as a refugee. His simple, not mechanized, clothing indicates the possibility that it is his working dress or maybe the very few clothing options that he may possess. He is an Arab, but he has put on Kurdish men trousers called "sharwal." Usually, Kurdish men do not put on belts with shirts and sharwal, except in the working

places. Thus, he may imitate Kurdish workers who find this dressing style facilitating movements during hard works. Additionally, his clothes possibly make him more easily integrated with the local host community.

Sample (16)

Sample (16) is an adult Iraqi Muslim Arab male. He has returned after he failed to find a daily job outside the camp. His body posture, intonation, facial expression, and hand movements express disappointment, sorrow, and misery of refugee life. Like Sample (15), he has also worn local Kurdish trousers probably to integrate sociopragmatically in the host community and find a proper job to earn a living. Although he failed to find a job on the day of the interview, he had a glimmer of hope to find a job soon afterward.

Table 16 Managing Impressions Function

Sample Code No.	Gender	Age	Ethnicity	Religion	Type of function conveyed by nonverbal cues
14	Female	Aged	Arab	Muslim	Managing the impression of integration
15	Male	Young	Arab	Muslim	Managing the impression of dominance
16	Male	Adult	Arab	Muslim	Managing the impression of readiness to work

5.3.6 Emphasizing Verbal Messages

Nonverbal cues can emphasize and underscore verbal messages. Nonverbal communication can be used to accentuate verbal communication by emphasizing certain parts of the verbal message. Paralinguistic cues play an important role in stressing a specific word on which the speaker intends to focus. Thus, interlocutors do not express their verbal

messages in the same tone, pitch, volume, and stressed words. This function is essential in the effective communication process, and it can be purchased in the following participants of the study and shown in Table 17.

Sample (17) represents a young Iraqi Muslim Arab female. When the researcher asks her permission for interviewing her and recording it, she emphasizes her verbal acceptance by her paralinguistic cues, such as accentuating specific words and raising her voice volume.

Sample (18) is an aged Iraqi Muslim female. She is an Arab, but she dressed a piece of traditional Kurdish overcoat. When the researcher asked her whether she liked it or not, she emphasized her verbal agreement by her nonverbal cues, especially her kinesics and her hands' movement in particular. Furthermore, her paralinguistic cues, such as accenting specific words, expressed her liking for such a kind of dress in a higher pitch.

Sample (19) represents a young Kurdish Yazidi female. Her kinesics, especially eye and hand movements, facial expressions, body posture, and paralinguistic cues, emphasize her verbal explanation about the miserable circumstances of their living as a refugee. She also expresses being homesick to their city Shangal, which she has been forced to leave and flee with her fellow citizens. The samples (17, 18, 19) are displayed in the attached CD.

Table 17 The Function of Emphasizing Verbal Messages

Sample Code No.	Gender	Age	Ethnicity	Religion	Type of function conveyed by nonverbal cues
17	Female	Young	Arab	Muslim	Emphasizing verbal messages
18	Female	Aged	Arab	Muslim	Emphasizing verbal messages
19	Female	Young	Kurdish	Yazidi	Emphasizing verbal messages

5.3.7. Complementing Verbal Messages

Reinforcing or complementing verbal messages is another function of nonverbal cues. Unlike some other nonverbal communication functions, this function cannot be used alone without verbal messages. If it is used without verbal messages, it will raise ambiguity instead of completing the verbal message. For example, when somebody congratulates his/her friend on the occasion of his/her promotion, he/she congratulates verbally and uses nonverbal cues, such as shaking hands, smiling, or hugging at the same time. Thus, these nonverbal cues

cannot be used without the verbal message (Gamble and Gamble, 2013, p. 154). This function has been investigated in the following participants and shown in Table (18).

Sample (20) is an aged Iraqi Muslim Arab male. His verbal expression involves explaining their hard life circumstances and how he has been deprived of any financial sources because his family does not include a police officer or any military officials. He completes his verbal explanation by his nonverbal cues, especially kinesics and hand motion, in particular. He is counting the verbal items by his hand's movement.

Sample (21) represents a young Iraqi Muslim Arab female. When the researcher asks her permission for interviewing, she welcomes her, invites her to her tent verbally, and completes her warm invitation by her kinesics, moving her hand to her home direction. Her gestures and body posture complete her verbal message, which is welcoming and readiness to interact actively with the researcher.

Sample (22) is an aged Kurdish Yazidi male. His verbal message expresses their hard living conditions as refugees. Simultaneously, his nonverbal behaviors, especially his facial expressions, hand motions, and body posture, complete his verbal explanation. The samples (20, 21, and 22) are displayed in the attached CD.

Table 18 The Function of Complementing Verbal Messages

Sample Code No.	Gender	Age	Ethnicity	Religion	Type of function conveyed by nonverbal cues
20	Male	Aged	Arab	Muslim	Completing verbal messages
21	Female	Young	Arab	Muslim	Completing verbal messages
22	Male	Aged	Kurdish	Yazidi	Completing verbal messages

5.3.8 Contradicting Verbal Messages

According to Gamble and Gamble (2013), nonverbal cues can contradict or even negate verbal messages. In such situations, 'what is said' and 'what is done' are at odds. Thus, mixed or double messages will be produced, i.e., words say one thing and nonverbal cues another. Scholars in the field suggest that when verbal and nonverbal messages contradict each other, receivers pay more considerable attention to the nonverbal as the more accurate message. The following participants represent this function, listed in Table 19.

Sample (23) is an aged Iraqi Muslim Arab female. Although all her nonverbal cues indicate her sad and miserable life, she verbally expresses that they are spending a normal and peaceful life. Her body posture, gestures, facial expressions, and paralinguistic cues contradict her verbal messages.

Sample (24) represents some Iraqi Muslim Arab IDPs. Verbally, they confirm being in satisfied status and living normally, while nonverbally, their body motions and vocal intonation reveal their miserable life as refugees. Sample (25) is an aged Iraqi Sunni Arab disabled male. His body posture and intonation express sorrow and misery of refugees' life; however, he verbally identifies their living circumstances as positive. Here is the mixed or double message that the contradicting function of nonverbal cues creates. The samples (23, 24, and 25) are displayed in the attached CD.

Table 19 The Function of Contradicting Verbal Messages

Sample Code No.	Gender	Age	Ethnicity	Religion	Type of function conveyed by nonverbal cues
23	Female	Aged	Arab	Muslim	contradicting verbal messages
24	Males	middle-aged	Arab	Muslim	contradicting verbal messages
25	Male	Aged	Arab	Muslim	contradicting verbal messages

5.3.9 Substituting Verbal Messages

Substituting or replacing verbal messages is a significant function of nonverbal behavior. According to Gamble and Gamble (2013), nonverbal cues can substitute for or replace the spoken words. When verbal communication is replaced by nonverbal communication, the interlocutors usually use the cues that are easily recognized by others, such as waving, head-nod, or head-shake; otherwise, the nonverbal message will be ambiguous or misleading.

Good examples for this function are in the workplace, such as a teacher's tapping on a student's shoulder to express admiration and encouragement, a close interpersonal space, and touching behaviors by a doctor to a patient, and between hairdresser or tailor and customers (Hargie, 2006, p.89). The following participants exemplify this function, shown in Table 20.

Sample (26) is an aged Iraqi Muslim Arab male. His body posture, gaze direction, and particularly the shape of his hand substitute for his unsaid words as an attempt to clarify what he wants to convey.

Sample (26)

Sample (27-A) and (27-B) is a Yazidi Kurdish child. First, he hid himself to convey his desire to avoid direct contact (27-A), but later, he waved to replace his unsaid message of greeting (27-B).

Sample (27-A)   Sample (27-B)

Sample (28) is a young Iraqi Muslim Arab female. The situation is distributing portions of meat that have been granted by some charity activists. The context obliged the participant to reduce public space to get the portion, although in ordinary cases, they keep the public distance. Submitting hands replace the spoken words.

Sample (28)

Table 20 The Function of Substituting Verbal Messages

Sample Code No.	Gender	Age	Ethnicity	Religion	Type of function conveyed by nonverbal cues
26	Male	Aged	Arab	Muslim	Substituting unsaid words
27-A 27-B	Male	Child	Kurd	Yazidi	- Hiding to avoid direct contact - Waving to replace the unsaid message of greeting
28	Female	Young	Arab	Muslim	Submitting hands replaced the spoken words.

5.3.10 Revealing Deception

Deception can be defined as " a deliberate attempt to mislead others" (DePaulo et al., 2003, p. 74). According to DePaulo et al., unintentional mistaken falsehoods are not lies. However, literal truth planned to mislead are lies. The critical role of nonverbal behavior in deception and revealing deception has attracted the attention of scholars in the field for centuries. For example, Trovillo (1939) argues about 'why people behave differently when they are lying compared to telling the truth?' (cited in DePaulo et al., 2003). Besides, in 1981 Zuckerman, DePaulo, and Rosenthal have published the first comprehensive meta-analysis of cues to deception which has been updated by several reviews, such as DePaulo et al. 1985, Zuckerman and Driver 1985, Zuckerman et al. 1986, and Vrij 2000 (cited in Ibid, p. 74). In their meta-analysis, which included 116 studies, DePaulo et al. investigated 158 cues of deception, of which 102 could be considered nonverbal (vocal or visual) (cited in Vrij et al. 2019).

Burgoon and Buller (1991) consider verbal and nonverbal deception integral in deceptive communication. They have developed (IDT) 'Interpersonal Deception Theory' to "predict and explain the process of encoding and decoding deceptive messages in

interpersonal encounters" (Burgoon and Buller, 2014, p. 532). Moreover, Burgoon and Buller have distinguished between three types of verbal deception: 'falsification, equivocation, and concealment,' which all involve deception. According to their approach (IDT), Burgoon and Buller (1991:2) believe that "deceivers and receivers have little agency when it comes to communication. Changes in deceivers' behavior arise from involuntary psychological processes such as arousal, emotional reactions, and cognitive complexity to 'leak' deceptive intent through channels over which deceivers have little control."

Nonverbal behavior can be used to deceive or mislead others, and it can be used to detect deception. According to Patterson, effective deception requires consistency between verbal and nonverbal behaviors. Facial expression and gestures are the most dominant nonverbal cues used in deception. Mostly, the act of deception can be disclosed when there is an inconsistency between verbal expressions and nonverbal behaviors. When verbal messages contradict nonverbal behaviors, the interlocutors can use their deception detection skills to reveal that a person's behavior contradicts his/her words. Nevertheless, they should be aware of some psychological and culture-based conditions such as fear, or ignorance about appropriate social norms may cause confusion about which contradictory nonverbal cues are deceptive. Researchers such as Friesen and Ekman, Gamble and Gamble recommend believing the nonverbal cues, which are more difficult to fake when there is an inconsistency between verbal and nonverbal messages. "It is easy to lie with words; it is harder to lie nonverbally" (Gamble and Gamble, 2013, p. 156).

Deception clues can be detected in changes in facial or vocal expression, gestures, or slips of the tongue. When strong emotions are aroused, these changes may occur automatically, with verbal messages. Scholars have theorized several theories about the role of nonverbal behavior in deception and detecting deception. According to Buller and Burgoon's Interpersonal Deception Theory, many liars try to monitor and control their deceptive cues leaving only a 60 percent chance to be identified when they are lying. Likewise, Ekman and his co-researcher, Friesen, identify forty-three muscular movements that humans are capable of making with their faces. They also identify more than 3000 meaningful facial expressions. They have compiled them into the Facial Action Coding System, or FACS (cited in Gamble and Gamble, 2013). According to Burgoon (1991), nonverbal communication is an integral part of deceptive communication, so it should be regarded with deceptive conversations detection. Likewise, Allan and Barbara Pease (2006)

believe that verbal messages are the least dependable signs of lying because liars have the most control over words, whereas gestures deceivers make are the most reliable clues to detect deception.

On the other hand, Vrij et al. (2019) argue that, although there are several theories about nonverbal communication and deception, they do not fully explain why liars behave the way they do. In their study 'Reading Lies: Nonverbal Communication and Deception,' they concluded that nonverbal cues to deception are faint and unreliable, but verbal cues to deceit are more diagnostic. Studies will be more reliable if researchers examine authentic, not elicited data in more relevant settings because people's ability to detect lies is not sufficient, particularly if they only have access to visual cues. However, people overestimate the relationship between nonverbal behavior and deception and assume many relationships that are actually untrue. In contrast, other scholars such as Navarro and Karin (2008), the focus of detecting deception should be on the nonverbal cues, and they are critical in contexts like forensic and intelligence agency investigations.

Throughout the visits, the researcher could not detect any case of 'deception' through the use of nonverbal cues among the refugees inter- and intra-communication. Though it is not impossible for deception to take place in the 'refugeeism' context, the researcher, however, could not claim any genuine case.

To recap, nonverbal cues convey various functions. Applying the blended model of the current study, Patterson's (2014, 2017) and Gamble and Gamble's (2013) models, it has been observed that the main functions of nonverbal cues are: providing information, regulating interaction, expressing intimacy, exercising influence, managing impressions, emphasizing verbal messages, complementing verbal messages, contradicting verbal messages, substituting verbal messages and revealing deception. It was found out that 'providing information' and 'managing impressions' are the most outstanding functions mostly observed in the studied samples.

Chapter Six

Conclusions, Recommendations,

and Suggestions for Further Studies

6.1 Conclusions

At the end of the study, the following conclusions can be drawn:

1. The best model to approach nonverbal cues in refugeesim context is neither Patterson's (2014, 2017) nor Gamble and Gamble's (2013) model but a blended one of the two models.

2. The supplementary role of nonverbal communication constitutes an indispensable system for effective communication.

3. Nonverbal communication is highly influenced by sociopragmatic competence and context; this verifies hypothesis No.1.

4. Nonverbal Communication dominates the process of interaction because of the differences between verbal and nonverbal communication. Verbal communication conveys messages through a single channel by using words; it is distinct having a specific start and end; it is used consciously, and it is related to a specific language community. However, nonverbal communication uses multiple channels; it is continuous; it is generally used subconsciously. Besides, some nonverbal cues are universally understandable.

5. Contextual sociopragmatic variables such as gender, age, ethnicity, and religion have an impact on using, producing, and comprehending nonverbal communication cues; this verifies hypothesis No.2.

6. Subconscious sociopragmatic competence plays a vital role in nonverbal communication among the interlocutors; this verifies hypothesis No.3.

7. Facial expressions, body postures, and paralinguistic cues are the more dominant nonverbal cues in the context of refugeeism.

8. Most of the female participants feel shy and tend to lack self-confidence, but the males are ready to interact confidently due to the social background and cultural norms that provide more opportunities for male dominance and participation.

9. Paralinguistic cues play an essential role in the process of nonverbal communication by substituting, accenting, and/or emphasizing verbal messages.

10. Silence is an important nonverbal cue that implies a lot of meaning and different interpretations.

6.2 Recommendations

To make the study outputs more effective on the living conditions of refugees in the world, and refugees and IDPs in Kurdistan Region, in particular, the researcher recommends the following categorized procedures and processes to be implemented.

A. Governments and Authorities

1. Considering communication studies in general and nonverbal communication in particular in the security and police forces' training courses;

2. Promoting the concepts of coexistence and inserting refugees' rights in the educational curricula;

3. Cooperating, nationally and internationally, to establish peace and security in order to reduce the number of refugees and decrease their suffering,

4. Holding international, regional, and national scientific conferences to study the temporary and future consequences of refugeeism on humanity.

B. International and Local Humanitarian Agencies and NGOs

1. Educating their staff on nonverbal communication, especially awareness of different types of nonverbal cues and their functions, is crucial in communicating with refugees to decrease their suffering.

2. They are recommended to conduct studies, surveys, and reports that tackle refugees' challenges, especially communication and education difficulties, and share the results of the studies with the UN agencies to find out the most appropriate strategies for this universal crisis.

3. Reviewing "Human Rights" course to add nonverbal communication concept

C. Mass Media

1. Journalists and reporters are highly recommended to study nonverbal communication types due to the complementary role of nonverbal communication, which constitutes an indispensable system for effective communication.

2. Mass media employees need to be trained on the nonverbal cues' various functions to regard refugees' rights during the news coverage.

3. Social media users and activists need to be aware of refugees' rights to avoid publishing hatred, scorn, and racism through verbal and nonverbal communication.

D. Host Community

1. Citizens in the host community could be educated about nonverbal and verbal communication regarding refugees' rights through educational institutions and mass media.

2. The concepts of humanity, citizenship, brotherhood, love, and peace could be enhanced between refugees and the host community through various mechanisms. One way could be the use of nonverbal communication cues, such as smiling and waving to IDPs and refugees, and also respecting their symbols and values.

3. Raising public awareness is highly recommended on intracultural and intercultural communication to enhance tolerance based on ethnic, religious, gender, and age group backgrounds.

E. Refugees

1. Refugees' self-education on the nonverbal communication alongside with verbal communication is essential to achieve effective interaction in the intercultural camps and with the host communities.

2. Refugees' awareness of nonverbal communication may reduce xenophobia by both refugees and the host communities.

3. Refugees' awareness of nonverbal communication may decrease the barriers of acculturation and integration with the host community in refuge circumstances.

6.3 Suggestions for Further Studies

As this study tackles a blending of pragmatic and sociolinguistic perspectives of nonverbal communication among refugees, it is recommended to:

1. Conduct sociolinguistic studies of intracultural and intercultural perspectives of refugeeism.

2. Proxemics need possible new studying to review and reshape the rules of spatial and social distances with the spread of pandemics, such as the Coronavirus (Covid-19), particularly among refugees since their environment and infrastructure are quite vulnerable, and support the rapid spread of viruses and contagious diseases.

3. Study nonverbal communication cues of selected Speech Acts in the refugeeism context

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Appendix

Letter No. 7/29/1479
Date: 20/11/2017

To: Directorate of Refugee Camps, JCC
Subject: Data Collection

Greetings,

You are kindly requested to cooperate with Ms. Bekhal Abubakr Hussein (Assistant Lecturer and PhD candidate at College of Languages) to collect data on language performance at the refugee camps as part of her dissertation data collection procedures.

Best regards,

Prof. Dr. Abdulqadir Hama-Amin Muhammad
Dean, College of Languages, University of Sulaimani

الملخص

أصبح الاتصال غير اللفظي، مهماً عالمياً لتعزيز التفاهم والتعاون الإنساني، فلقد ثبت على نطاق واسع أن فهم و تفسير هذا النوع من الاتصال أمران حاسمان بين مختلف الدول والثقافات، والمجموعات العرقية على وجه الخصوص. واليوم، أصبح اللجوء ظاهرة عالمية، إذ ارتفع عدد اللاجئين بسبب الصراعات السياسية المسلحة في بعض مناطق دول الشرق الأوسط. وتعد منطقة كوردستان واحدة من المناطق الساخنة التي لها تاريخ طويل مع اللاجئين، ذلك أن الشعب الكوردي كان لاجئا لمرات عديدة من ناحية، و أصبحت أرضه ملاذا للاجئين والمشردين من المناطق المجاورة، من ناحية أخرى.

و يواجه اللاجئون عموما مشاكل نفسية واجتماعية واقتصادية و سياسية ، إضافة إلى التحديات التي تواجههم جراء التنوع في التواصل اللفظي وغير اللفظي، وعليه فإن الحاجة إلى تعزيز الاتصال أصبحت ضروريةً بشكل أساسي، للتعامل مع اللاجئين باستراتيجيات أفضل للاتصال غير اللفظي.

و بناء على ما سبق، تفترض الدراسة بأن السياق التداولي الاجتماعي للاجئين، له تأثير كبير في إرسال وفهم الإشارات غير اللفظية وأنواعها و وظائفها، وقد يحدث هذا التأثير عن طريق استخدام الإشارات غير اللفظية المحددة، وكيف تؤثر متغيرات التداولية الاجتماعية والخلفية الثقافية على عملية الاتصال غير اللفظي في سياق التواصل بين الثقافات للاجئين. وقد تبنت الدراسة مذهب التداولية الاجتماعية لتحليل البيانات، عن طريق تشكيل أنموذج متعدد المذاهب، وقد شكل هذا الأنموذج على أساس أنموذج ليج (١٩٨٣) لتحليل التداولية الاجتماعية، و أنموذج مركب من أنموذج باترسن (٢٠١٤، ٢٠١٧) وأنموذج كامبل و كامبل (٢٠١٣) لدراسة أنواع و وظائف إشارات الاتصال غير اللفظي، وكذلك أنموذج وصفي لدراسة التواصل بين الثقافات.

بعد استعراض النظريات المتعلقة بمجال الاتصال غير اللفظي، تم اجراء الدراسة على ١٠٠ حالة من اللاجئين الحقيقيين في مخيمات محافظة السليمانية، وتركزت الدراسة على أنواع و وظائف اشارات الاتصال غير اللفظي في سياق التداولية الاجتماعية للاجئين.

وقد اعتمدت الدراسة المنهج الوصفي التحليلي، مستخدمةً أدوات جمع البيانات كالمقابلات، بالاضافة إلى ملاحظة المشاركين وغير المشاركين، وكذلك التصوير الفوتوغرافي و مقاطع الفيديو. وقد بيَن تحليل البيانات، أن السياق التداولي الاجتماعي للاجئين له تأثير ملحوظ في استخدام الإشارات غير اللفظية ووظائفها، ممّا يُثبت صحة الفرضيات التى تبنتها الدراسة. ويخلص البحث إلى عدد من الاستنتاجات والتوصيات والافتراحات لدراسات لاحقة في ضوء النتائج التي تم التوصل إليها.

پوخته

پەیوەندیگرتنی نازارەکیی بنەمایەکی بنەڕەتیو گرنگیی جیهانییه، بۆ پتەوکردنو بەهێزکردنی لێکتێگەیشتن و هاریکاریی مرۆیی، له سەرتاسەری جیهاندا، پێویستبوونی ڕافەکردن و تێگەیشتن لەم جۆره پەوەندیگرتنه، لەسەر ئاستێکی بەرفراوان، له نێوان گەلان و کلتورو فەرهەنگه هەممه چەشنەکان، بەتایبەت گروپه نەتەوەییەکاندا، سەلمێنراوه.

لەم سەردەمەدا، پەنابەریی بووه به دیاردەیەکی گەردوونیی و ژمارەی پەنابەران به هۆی ململانێ سیاسییه چەکدارییەکانی ناوچه کارەساتبارەکان، له دیارترینیشیان وڵاتانی رۆژهەڵاتی ناوەراست، له هەڵکشاندایه. هەرێمی کوردستان، یەکێکه له ناوچه گەرمەکان که مێژوویەکی دێرینی لەگەڵ پەنابەریی هەیه، له لایەکەوه کوردەکان خۆیان چەندین جار ڕووبەرووی پەنابەریی بوونەتەوه، له لایەکیترشەوه وڵاتەکەیان بووه به پەناگەیەکی ئارام بۆ پەنابەر و ئاوارەکانی ناوچەکانی دەوروبەر. پەنابەران ڕووبەرووی گرفتی دەروونیی، کۆمەڵایەتی، ئابوری، و سیاسیی دەبنەوه. سەرای ئەمەش، هەمەرەنگیی له پەیوەندیگرتنی زارەکیی و نازارەکیی ئاڵنگارییەکانیان زیاتر دەکات، لەبەرئەوه بەهێزکردنی پەیوەندیگرتن، پێویستییەکی بنەرەتییه بەمەبەستی مامەڵەکردنی پەنابەران، به رێکاری پەیوەندیگرتنی نازارەکیی سەرکەوتووتر.

ئەم تویژینەوەیه گریمانەی ئەوه دەکات، که زەمینەی سۆسیۆپراگماتیکی (پراگماتیکی کۆمەڵایەتی) پەنابەران، کاریگەری کارای له بەجفرەکردن و جفرەلێکدانەوەی ئاماژه نازارەکییەکان و جۆر و گۆکردنیاندا هەیه، ئەم کاریگەریەش خۆی دەبینێتەوه له بەکارهێنانی چەند ئاماژەیەکی دیاریکراو، گۆراوه سۆسیۆپراگماتیکییەکان و پێشینەی کلتوری، که کاریگەریی لەسەر کردەی پەیوەندیگرتنی نازارەکی له کۆنتێکستی نێوکلتووریی پەنابەراندا، دەکات، لەم تویژینەوەیەدا، رێبازی سۆسیۆپراگماتیکیی، به بەکارهێنانی مۆدێلێکی فره تیۆریی، بۆ شیکردنەوەی داتاکان، پیادەکراوه. ئەم مۆدێله لەسەر بنچینەی مۆدێلی لیچ (١٩٨٣) بۆ شیکردنەوەی سۆسیۆپراگماتیکیی و مۆدێلێکی هاوبەش له پاترسن (٢٠١٤، ٢٠١٧)، و گامبڵ و گامبڵ (٢٠١٣) بۆ تویژینەوه له جۆر و ئەرکەکانی ئاماژه نازارەکییەکان، و هەروەها میتۆدی لێکدەرەوەیی بۆ تویژینەوه له پەیوەندیگرتنی نێوکلتووریی، پێکهێنراوه.

دوای پشکنینی تیۆرییەکانی پەیوەست به پەیوەندیگرتنی نازارەکیی ، تویژینەوه له ١٠٠ پەنابەری راستەقینه، له کەمپەکانی پارێزگای سلێمانی، کراون. تویژینەوەکه جەخت له جۆر و ئەرکی ئاماژه نازارەکییەکان له کۆنتێکستی سۆسیۆپراگماتیکی پەنابەراندا دەکاتەوه.

تویژینەوەکه رێبازی چۆنیەتیی پیادەکردووه، هەربۆیه ئامرازیی کۆکردنەوەی داتای هەممه چەشنی بەکارهێناوه، وەک دیدار و چاوپێکەوتنی ورد، تێبینیکردنی بەشداران و بەشدارنەبووان، هەروەها وێنەگرتن و تۆمارکردنی ڤیدیۆیی بەشدارانی تویژینەوەکه. شیکردنەوەی داتاکان، کاریگەریی کۆنتێکستی سۆسیۆپراگماتیکی پەنابەران، لەسەر جۆر و ئەرکی ئاماژه نازارەکییەکان، نیشاندەدات، بەمەش گریمانەی تویژینەوەکه، پشت راستدەبێتەوه. تویژینەوەکه به ژمارەیەك دەرەنجام و راسپارده و پێشنیاز بۆ لێکۆڵینەوەیتر لەسەر بناغەی بەرەنجامەکان، کۆتایی دێت.

شیکردنەوەی سۆسیۆپراگماتیکی ئاماژە نازارەکییەکان لە پەیوەندیگرتنی نێوکلتورییدا:

دۆخی پەنابەران لە هەرێمی کوردستان بە نموونە

ئەم تێزە پێشکەشکراوە بە ئەنجومەنی کۆلیژی زمانی زانکۆی سلێمانی، وەک بەشێك لە

پێداویستییەکانی بەدەستهێنانی بڕوانامەی دکتۆرا لە زمان و زمانەوانی ئینگلیزیدا

لەلایەن

بێخاڵ أبوبکر حسین

ماستەر لە زمان و زمانەوانی ئینگلیزیدا

سەرپەرشت

پ. ی. د. رؤوف کریم محمود

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