

Non-Verbal Communication of Kinesics in Iraqi Culture

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التواصل غير اللفظي في الثقافة العراقية

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من المتعارف عليه ان اي شيء يوصل فكرة او رسالة ما فهو تواصل. البشر يتواصلون بعدة طرق مختلفة منها اللغة اللفظية التي يتم التحدث بها ومنها غير اللفظية التي تشمل الحركات الجسدية وتعابير الوجه وما الى ذلك. هذه الدراسة تتناول التواصل باستخدام الحركات والاشارات في الثقافة العراقية وتعرض ما يعنيه كل حركة واشارة. بالإضافة الى ذكر ما اذا كانت الحركة مقبولة اجتماعيا ام لا, وتعرض ايضا التصنيف الحركي لها. بيانات هذا البحث تم تجميعها وعرضها من قبل الباحثين كونهم عراقيين اولاً وبالاستعانة بالمجتمع العراقي عن طريق مراقبة التواصل بين الناس في الاماكن العامة والمغلقة. هذه الدراسة وصفية غير احصائية ولغوية مائلة الى الاجتماعية. تهدف الى عرض واضح للغة والثقافة التواصلية العراقية. **الكلمات المفتاحية:** غير اللفظي، الثقافة العراقية، علم الحركة، السيميائية، و الاشارة.

Abstract

Undoubtedly, anything that delivers an idea or message is communication. Humans communicate in various ways, including spoken language, physical movements, facial expressions, and the like. This study deals with communication using signs in Iraqi culture and presents what each means, besides mentioning if it is acceptable. It also displays their classification. The current research data is compiled and presented by the researchers for their being Iraqi and using Iraqi society by monitoring communication among people in public and enclosed spaces. The study is descriptive, non-statistical, and linguistically oriented, and aims at a clear presentation of Iraq's communicative language and culture. **Keywords:** non-verbal, Iraqi culture, kinesics, semiotics, and sign.

1. Introduction

Numerous studies dive into semiotics as it studies signs and their daily use in modern life. Other studies deal with verbal or non-verbal communication. However, no study tackles non-verbal communication in general and kinesics in particular. Thus, this study tries to fill this gap by presenting non-verbal communication and kinesics regarding Iraqi culture. Since non-verbal communication has numerous meanings that differ from one culture to another, the researchers focus on non-verbal behaviours in Iraqi culture to clarify them for other cultures. The notion is included under the term kinesics. Although non-verbal communication has many types, in this study, the focus is on kinesics despite the existence of others to clarify the use of this type in Iraqi culture. This kind of communication is valuable in many fields, such as politics, education, economics and business, drama and the arts, medicine, tourism, and judicial investigations. In addition, learners of the Iraqi dialect should know it because it is an integral part of the language. Culture plays a significant role in non-verbal communication because it establishes acceptable and unacceptable behaviours that affect communication. Before referring to non-verbal communication, it is noteworthy to know that semiotics is the study of using symbolic communication. Furthermore, the purpose of communication is considered. It may refer to the act of effectively communicating a message from the sender to the recipient. Non-verbal communication is the process of conveying meaning without words, in which the body plays a vital role. Non-verbal communication is no less important than verbal communication, as it sometimes supports what is verbally said. Cultures can be different in what they accept and don't. Because of these differences, there are often misconceptions among them. In the present study, researchers focus on studying kinesiology, which is considered one of the types of non-verbal communication through the use of the hand and other parts of the body. It has five types: gestures, eye contact, body movement, body posture, and facial expressions.

2. Semiotics

The term semiotics was first introduced by the Greek physician Hippocrates (460-377 B.C.) (Solithatun, 2018:7). Hippocrates was the creator of Western medical science. He established semiotics as a branch of medicine for the study of symptoms. Semiotics derives from semieon means sign or mark (Sebeok, 2001:4). Accordingly, semiotics is the study of symbols, signs, and signification. It contains verbal and visual signs (Nöth,1990:13; Solithatun, 2018:7). Hence, semiotics has a long history tacked back from the ancient Greek philosophers to John Locke, who, in his Essay Concerning Human Understanding, links semiotics with ethics and physics as one of the three central fields of human knowledge (Stamper, N.D., IX.1). Prior (2014:1) defines a sign as "aliquot stat pro aliquot" (something that stands for something). As for Pauzan (2018:4), semiotics is the study of signs. Barthes (1967:9) declares: semiology, therefore, aims to take in any system of signs, whatever their substance and limits, images, gestures, music sounds, objects, and the complex association of these which form the content of ritual, convention, or public entertainment:

these constitute, if not languages, at least of signification. These signs carry common meanings that people agree upon. Saussure (1993:15) states, “regards linguistics as a part of semiotics and take signs as the combination of signifier and signified” A sign can be well-known as a signifier or a symbol that implies something else. Signs can sometimes represent the things they signify, while other times, they might be a symbol of what they signify. For years, it has been established that every sign in society, cognition, and nature belongs to the field of semiotics. The latter studies are progressively attractive to anyone concerned with understanding signs (Solithatun, 2018:1). Semiotics is a broad multiple that includes the study of various kinds of signs conveyed by different media and channels of socially organized sign systems (Prior, 2014:1). Moreover, this interpretation process happens by connecting a sign to usual systems of conventions and, hence, it becomes part of an organized collection of interactions (Cobley and Jansz, 2000:29). In short, a human being functions as a meaning-maker who uses signs to receive, understand and express information. Understanding and interpreting signs include a physical component of objective existence. For instance, the American stop sign stands to stop the vehicle. These mutual understandings result from socially accepted rules and norms (Tsotra, Janson, and Cecez-Kecmanovic, 2004:4211).



Figure ١. The American stop sign

3. Communication

Communication derives from the Latin verb communicate, which means “to make common” (Weekley, 1967: 338) or “to share” and is etymologically connected with both “communion” and “community” The study of communication is an essential one. Communication is at the heart of life. Effective communication can help people solve problems in their professional life and improve relationships in their personal life. Communication specialists claim that ineffective communication is the cause of many issues while excellent communication is the answer to them. There is communication everywhere. We speak constantly during the day and cannot escape it. Therefore, nearly every aspect of life depends on communication (Pearson, Nelson, Titsworth, and Harter, 2017: 5). Additionally, Burgoon, Manusov, and Guerrero declare (2021:12) “We define human communication as the process of creating meanings between people through the exchange of signs” Nowadays, there are many types of communication; the primary and most widely used forms are verbal and non-verbal (Kacharava and Kemertelidze, 2017: 104-105). Although concentrating on a certain type of nonverbal communication, this is the research's specific emphasis.

3.1 Verbal and Non-Verbal Communication

Typically, verbal behavior consists of speech, but it can also occasionally include writing or gestures; that represent letters or words. A complex system of non-verbal cues is used per speech to synchronize and provide feedback and illustrations. Timing, pitch, and intensity are a few of these prosodic cues that contribute significantly to vocal communication. Paralinguistic signals, such as an emotional tone of voice, and other non-verbal cues, are independent of the content of the speech. However, verbal coding frequently affects non-verbal signals; for instance, symbolic acts or items used in rituals may be called or have particular meanings, and non-verbal behavior patterns, such as types of behavior like “charm,” “dignity,” and “presence,” are linguistically classed. However, non-verbal cues represent feelings, attitudes, or experiences that are difficult to put into words (Argyle, 1988: 3).

3.1.1 Non-Verbal Communication

Frequently, communication has both verbal and nonverbal elements. While verbal communication repeatedly refers to the words people use to interact, nonverbal communication stands for communication shaped by other means further than words, i.e., body language, eye contact, or vocal cues, etc. (Knapp and Hall, 2002: 22). According to Argyle (1988:5), the five primary functions of non-verbal behaviour are:

- Expression of Emotion: Emotions are expressed primarily through the face, body, and voice.

- Communication of Interpersonal Attitudes: The establishment and maintenance of relationships if regularly done through nonverbal signals, i.e., touch, tone of voice, gaze, etc.
- Support Speech and Accompany: Vocalization and nonverbal behaviours are coordinated within the speech in conversation, i.e., using phrases like “uh-huh” when another is talking or nodding one’s head.
- Self-Presentation: Presenting oneself to another through nonverbal attributes such as appearance.
- Rituals: Greetings and other rituals heavily rely on non-verbal communication signals. Additionally, Manusov (2016:1) defines non-verbal communication as “comprises everything other than language that we use as a means for communicating with others.” This definition is occasionally known as the basis of a “code” approach to non-verbal communication. That is an emphasis on identifying particular “carriers” of meaning, which includes touching (ibid). Another extensive category system codes include kinesics, i.e., body movements that can be communicative; proxemics refers to the use of personal space as communicative or as defining a communicative context and territory which refers to the employment of space more broadly; haptics which is touch as a means of communicating; facial expressions, which can also be conceptualized as part of kinesics, as they involve movements in the face; physical appearance, including attractiveness, physical features, clothing, and personal artifacts; gaze behavior, i.e., all of the ways eyes are used in interaction; and vocalics or paralanguage, i.e., those characteristics of the voice that are not words per se but often though not always accompany and give meaning to words. Categories included less often are olfactics (the use of smell or scent as communication; objectics (artifacts as communication); and environmental elements, e.g., room color, furniture arrangements, and materials used (Manusov, 2015: 2). Other non-verbal functions include social influence or persuasion, relational messages or ways to enact power and intimacy, conversation management, i.e., how non-verbal cues allow interactions to flow, emotional expression, self-presentation or the management of identity deception and deception-detecting, and person perception or impression formation. When academics talk about the social meanings that certain acts may enact for us, they frequently include these functions since they are crucial to who we are as communicators. (ibid: ٣)

3.1.2 The Importance of Non-Verbal Communication

Non-verbal communication cannot be ignored and is used to reinforce what is said verbally. For example, people around us cannot believe us when we say serious things with normal facial expressions (Ibrahim et al., 2022: 1845). It emphasizes how crucial non-verbal communication is. According to communication studies, particularly significant in cross-cultural interactions is nonverbal communication. Many more feelings and intentions are conveyed and received non-verbally than audibly. According to Mehrabian and Wiener, only 7% of messages are verbal, whereas 93% are non-verbal. However, depending on the author, the verbal portion can reach up to 35% (Hans and Hans, 2015: 50). Non-verbal communication represents an area of human behavior with plenty of elements to be analyzed. Sometimes even when our voice and words are under control, our body language can tell something different, including the tiniest facial expressions and movements that currently show our thoughts and feelings (Mujezinovic, 2011: 12). According to Hargie and Dickson (2003: 50), non-verbal communication is used to:

- Use written communication instead of spoken communication when speaking may be improper or impossible.
- Strengthen the overall message by enhancing verbal communication.
- Alter verbal communication.
- Contradict what is said, whether consciously or unconsciously.
- Control dialogue by indicating speech turns.
- Communicate attitudes and emotions to others.
- Discuss issues such as control, dominance, and like in relationships.
- Use visual cues like clothing and accessories to communicate social and personal identity.
- Contextualize conversation by establishing a particular social context.

3.1.3 Types of Non-Verbal Communication

It is essential to know the different types of non-verbal communication. *Haptics*, this type is related to physical touch. Humans are in constant physical contact with the outside world through the tactile sensations of their skin. Touch may be the most primitive of our senses since the day of our birth. Humans have approximately 20 square feet of skin on the body and millions of touch sensors connected to a brain that records pleasure, pain, temperature, pressure, and a variety of other sensations. The communicative message of touching might be caring, empathy, sympathy, concern, understanding, and authority (Calero,

2005:11). Touching conveys numerous non-verbal messages constantly transmitted in our society. Generally, it's vital not only to your position in the pecking order of status or authority but also to the social acceptability of your actions. In some cultures, touching is essential in relationships and in developing new friends. In others, it is not encouraged. Regardless of which type one may live in, it is nonetheless part of life and a significant nonverbal means of communication (Calero,2005: 20). **Appearance** is about how we dress, style our hair, the accessory we wear, the colors of our clothing, and a lot more also indicate a non-verbal message. For instance, a person who always wears black clothes, dark makeup, black accessories, piercings, or tattoos communicates a goth, gloomy, and mysterious personality (ibid: 145). **Environment**, the way you keep your places, communicates a lot about you. If your workplace, for instance, is chaotic, it communicates that you are not an organized individual. **Chronemics** is related to how people organize their time. People who are always on time are seen as trustable, independent, able, and committed. **Paralanguage** is the non-lexical component of speech like pitch, intonation, and hesitation. Intonation keeps the receiver engaged and interested. **Silence** conveys many meanings, approval or not, and engagement depending on the context. **Proxemics** refers to how personal space communicates the way we relate to others. There are four types of personal space:

1. Intimate is where the communication is too close, affectionate, and passionate.
2. Personal space is where you communicate with your friends and family members.
3. Social space is where communication is professional or casual.
4. Public space is where the usual communication is formal (Poyatos, 1984: 326). The focus of the research is **Kinesics** is the study of body motion (Birdwhistell, 1970: 71). Kinesics demonstrates the non-verbal content in body gestures and posture. It is derived from a Greek root word meaning "movement" This type is concerned with body movement, gestures, and facial expression (Calero, 2005: 3).

3.2 Kinesics

Kinesics is the study of arm, hand, body, and face movements. It is derived from the root of the word kinesis, which means "movement" using gestures, head motions, posture, eye contact, and facial expressions as nonverbal communication (Hans and Hans, 2015: 1). Kinesics, as it is known scientifically, has been referred to as "body language" (Moore, Hickson, and Stacks, 2010: 185). Another definition of body language is a type of non-verbal communication in which the body communicates information rather than words (Marković, 2017: 4). According to Affini (2017: 62), Ray Birdwhistell, an anthropologist, coined the term "Kinesics" in (1952) to describe the study of how humans communicate through posture, gesture, stance, and movement. Birdwhistell's work includes filming people in social situations and researching them to reveal levels of communication that are not immediately obvious in other contexts. A word's meaning can change depending on how it is interpreted through body language, just like in verbal communication. Without context, in this case, the kinesic context, it is impossible to understand a word's meaning (Marković, 2017: 4). Each social group may have different rules for using kinesics, even though humans share basic repertoires (body motions, eye contact, facial expressions, gazing, postures, touching, and proxemics). In all aspects of kinesics, are differences based on gender, nationality, tribe, or culture. People who do not share repertoires of kinesics may misunderstand each other. These problems are active for controlling relationships and expressing interest, politeness, submission, permission, or disapproval. When one group of individuals is in an above position to rule over another group whose kinesics are significantly different, this produces cross-cultural difficulties and becomes critical (Chaika, 1994: 123). Americans believe everyone shakes hands when greeting, but this is incorrect. In India and Thailand, bowing to someone while holding their hands in a praying stance in front of their chests is interpreted as saying, "I pray to God for you." For non-natives, this gesture can also signify "thank you" and "I'm sorry," which might be confusing. Older generations in several Middle Eastern nations do a greeting that involves the right hand sweeping upward, touching first the heart, then the forehead, and then up and outward, known as " the salaam " (Ivy and Wahl, 2009: 191). As Aforementioned, kinesics is the general term for the nonverbal study of **facial expressions, gestures, eye contact, body movement, and posture** (Steinberg, 2007: 94).

3.2.1 Facial Expressions

Manusov (2015: 1) states, "The face is the place where we "meet" other people. That is, we look to others' faces and their expressions to identify and engage with them, as they do with us". A considerable percentage of non-verbal communication is expressed through facial expressions. Think about the amount of information given with a smile or a frown. The facial expressions of happiness, sadness, anger, and fear are the same all over the world. Although, nonverbal communication and behavior can differ significantly

between cultures (Bujalková and Zrníková, 2018: 176-177). A human face caught in a moment of expression can still convey meanings, and people can recognize basic facial expressions. A basic set of facial expressions: happiness, sadness, fear, anger, and disgust are supported by researchers. The first four expressions are particularly recognizable across cultures. The human face can communicate various feelings because it is the most expressive part of our bodies. A smile, bright eyes, and slightly raised eyebrows will non-verbally reinforce the verbal message when delivering something light-hearted or humorous, and a furrowed eyebrow and slight head nod will also confirm this message when telling something somber and serious (Hans and Hans, 2015: 48).

3.2.2 Gesture

According to Yule (2022: 201), gestures involve using hands with other body parts, but they are somehow different. Sign language is a language. It is used instead of speaking. Gestures are used when speaking. Examples of gestures include a downward motion with one hand while talking about something not going well in learning class or a twisting motion with one hand while trying to open a bottle or jar. Gestures are just part of the way people express meaning and are observed when people speak or sign. So Feyereisen and de Lannoy (1991:4) defined gesture as “any kind of movement performed during speaking.” Gestures “may provide a window into knowledge that is not readily expressed in speech” (Alibali, Bassok, Solomon, Syc, & Goldin-Meadow, 1999: 327). Movements of the hand are associated with speech. We can use them to refer to people, objects, and self; show spatial relationships (in/outside; up/down), and spatial movements (round- and round) (Furnham and Petrova, 2010: 35). Traditionally, most of the culturally recognized gestures have been claimed to have relatively specific meanings (see Table 2)

| Gestures | Meanings |
|-------------|----------------|
| Node head | Agreement |
| Shake fist | Anger |
| Clap | Approval |
| Rub hands | Cold |
| Point | Give direction |
| Rub stomach | Hungry |
| Wave hand | Goodbye |
| Shake hands | Greeting |
| Beckon | Come |
| Thumb down | Disapproval |

Table (1) Some gestures with their meanings (Furnham and Petrova, 2010: 35).

3.2.3 Eye Contact

In face-to-face interaction, the eyes are essential. One of the most effective non-verbal communication techniques is eye contact. Our attention is drawn to someone's eyes when we look at their faces to understand what they are saying (Kumar, 2010: 257). According to Patel (2014: 92), eye movement is an active part of facial behavior, as the eyes are always involved in facial delineation. Different forms are considered cross-cultural. The frequency of eye contact can indicate interest, boredom, and even dishonesty. The speaker's direct gaze refers to sincerity or candour. Looking down is often associated with modesty; rolling the eyes up is a sign of fatigue. Researchers have found that some areas of the face reveal

more about our emotional state than others. For example, eyes are more likely to express joy, sadness, or surprise. The lower part of the face can also indicate happiness or surprise; for example, a smile can indicate friendliness or cooperation; eyebrows and forehead can indicate anger.

3.2.4 Body Movement

Body movement is the intentional or unintentional movement of body components, such as the hands, feet, legs, and shoulders, that can support or contradict spoken communication. Body movement is a powerful sign of how one feels, including anxiety, excitement, and nervousness. For instance, when we win a race, we unintentionally raise our hands by clenching our fingers together to make it look like we are holding something while screaming, laughing, and smiling. That item implied that we were content at the moment (Safira, Rangkuti, Nasution, Harefa, 2020: 496).

3.2.5 Posture

Patel (2014: 93) notes, “body posture is the bearing or the position of the speaker’s body.” Besides, posture conveys a great deal of information about humans. A person's posture, self-image, attitude, and emotional state can all be inferred from the way they sit, stand, slouch, or droop. While people may perceive them as weak if they are hunched over or have their heads in their hands, slouching or sitting with their feet up on the desk frequently suggests that they are superior (Steinberg, 1995: 60). For instance, a posture of slouching body may indicate submission or exhaustion, while an upright posture indicates a dominant or energetic state of mind. Whereas a firm handshake conveys confidence or honesty. A handshake that is too firm can come across as arrogant or defiant. Folding your arms across your chest or in front of your body is protective and gives the impression that you are a closed, guarded, and defensive person. People cross their arms, cross their legs, and turn their bodies around to indicate that they are rejecting the message. People with outstretched hands and feet show that they accept a message (Verma, 2015: 79). Furthermore, lowering your body to others, such as bowing shallowly or deeply, is a common sign of respect and sometimes a sign of failure. Aggressiveness is shown by stiffening the body and raising the shoulders, which are signs of readiness for hand-to-hand combat (Eunson, 2012: 266-267).

4. Kinesics in Iraqi Culture

| No | The description | The kinesic kind | The meaning |
|----|--|-------------------|-----------------------|
| ٠١ | Raising the eyebrows is one of the most common expressions of non-verbal communication. Eyebrows are included within the scope of the face. This type of communication occurs when two people pass each other in opposite directions. One of them raises his eyebrows while raising his head slightly as an expression of greeting, or what is called in the Arabic language “Alsalaam.” | Facial expression | Greeting. |
| ٠٢ | Putting the right hand on the left side of the chest is used when someone provides a service or assistance. The response is from the other person by placing the right hand on his chest. Sometimes it is accompanied by words such as “Allah mercies your parents” and “thank you” This non-verbal signal also accompanies the phrase “Alaikum-salaam” | Gesture | Thanks and gratitude. |

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| ٠٣ | When asking about words like "Where" and "When," the mouth is moved in a manner equal to the word or message being asked about. When communication is poor, the sender will occasionally use it. | Gesture | It's the equivalent of asking "where" and "when". |
| ٠٤ | Some Iraqis prefer to eat with their hands rather than spoons. Therefore, using the five fingers of the hand with their spacing a little and moving them down and up is associated with eating. | Gesture | A reference to eating or the need for it. |
| ٠٥ | Directing the palm while moving it left and right quickly is equivalent to the verbal phrase "I don't want to." | Gesture | Absolute rejection. |
| ٠٦ | The joined fingers while the hand is upside down as if pulling something from above. It is a non-verbal sign whose meaning differs from one country to another. It has two indications in Iraqi culture. Joined fingers may indicate a request to wait and may be a sign of threat according to the speed of movement of the hand. | Gesture | Moving fingers quickly represents a threat. However, moving them slowly means giving me a moment or waiting for me. |
| ٠٧ | A shrug of the shoulders with the hands spread out, as if the head was tilted slightly to the right, with a crooked mouth. In other cultures, it indicates indifference, but in Iraqi culture, it carries an altered significance. It points out a person's lack of knowledge about something. | Gesture | I don't know. |
| ٠٨ | Hitting the forehead with one of the hands is an involuntary reaction. Its meaning differs from one culture to another and has many suggestions in other cultures, e.g., shock. But in Iraqi culture, it is wholly dissimilar. A person may possibly do it as a reaction to doing something incorrect without intending to. | Body movement | Do something unintentionally wrong. |
| ٠٩ | Moving the fingers of the hand except for the thumb forward and backward typically means "come" only. But in Iraqi culture, this expression carries the meaning of "come" when the person moves their fingers forward and "go" when someone moves their hands backward. As the person extends one of their arms straight while moving their four fingers. | Gesture | Come and go. |

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| ١٠ | The act of wiping the palm with the other is used as an expression of “there is nothing” or more precisely sense suppose that a father asks his son to go to buy bread from a store, but the seller tells the son that the bread has run out, then the son can use this expression non-verbally as a sign of running out of bread. | Gesture | Something has run out. |
| ١١ | Intertwining the fingers of the hands with each other is the sign that one makes to express the intensity of human congestion. As one places the fingers of one hand in the middle of the fingers of the other hand in an intertwined manner. | Gesture | Human congestion. |
| ١٢ | “Al-finjan” as it is called in Iraqi and Arab culture, is a small cup used for drinking coffee. Shaking it indicates sufficiency, i.e., the person does not want anymore. This non-verbal expression is considered a tribal custom in Iraqi culture. | Body movement | I do not want more coffee. |
| ١٣ | From time to time, things that one dislikes happen. So, they react by shaking one of the hands and curving their mouth down as an indication of not liking what is happening. | Body movement | Dislike. |
| ١٤ | The act of biting the lower lip while opening the eyes wider is associated with a warning or when one wants to ask someone to be silent but in an imperative manner. It is used by Iraqi mothers while getting angry with their children. | Facial expression | Do not talk or keep quiet. |
| ١٥ | The coffee pot, that is used to prepare and serve coffee is also called 'dallah' in Iraqi and Arab culture and is associated with many implications. The most prominent of which is death. In Iraqi tribes, turning coffee pots upside down indicates that the owner of the place or one of their relatives has died. | Body movement | Death. |
| ١٦ | Slaughtering livestock for guests is a way of expressing the host's generosity. Thus, putting the head of a slaughtered cow or sheep in front of the guest demonstrates that this sacrifice is for them only. | Body movement | This sacrifice “livestock” for you, i.e., generosity. Also refers to respect. |

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| ١٧ | <p>“Al-Ghamma” as it is in the Iraqi culture, is the movement of directing the palm at a person, sometimes accompanied by the word “Ummudak” in the Iraqi dialect, which is used to reprimand because of bad behavior or to express disappointment in a person and also to express one's disgust for an absurd or inappropriate act.</p> | Body movement | Disappointment. |
| ١٨ | <p>The headband “Alaqqal” is a piece of Arab dress worn by men in some Arab countries, in general, and in Iraq, in particular. It is part of the men's popular dress usually made of goat wool. It is worn over the “shemagh” or “ghutra” and symbolizes Arabism. Throwing the headband is one of the customs of the Bedouins in Iraq particularly. The aim is to fulfil the request of the one who threw the headband.</p> | Body movement | A request to provide something one needs. |
| ١٩ | <p>Beating on the chest once or more is a non-verbal signal used by men habitually. It occurs when someone requests a specific call from a person and the latter's response with that signal shows their ability to fulfil the request. It is often accompanied by an expression that enhances the strength of the message, such as; trust me.</p> | Gesture | Rely on me. |
| ٢٠ | <p>Putting the index finger and thumb on the earlobe is a sign that means we do not hear the other person clearly when they speak and indicates to them our desire to repeat the speech or raise their tone more.</p> | Gesture | I can't hear you. Raise your voice. What did you say? |
| ٢١ | <p>When someone raises the index finger to the top and moves their hand is a sign of swearing of Allah about something necessary or urgent or to express the sincerity of the speaker.</p> | Body movement | Equivalent to a situation requiring immediate action or attention. |
| ٢٢ | <p>Usually employed by children, moving the small finger of the hand straight between the lips and then lowering it is an indication that the one doing something has disturbed or irritated the other person.</p> | Gesture | Equivalent to “ I don't want to talk with you or see you at present.” |

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| ٢٣ | When a person wipes their chin with the palm of their hand down and then joins their fingers is a sign of threatening someone and warning them that they have done something immoral to that person and will be punished later. | Gesture | A reference to the intention to inflict pain, injury, damage, or other hostile action on someone in retribution for something done or not done. |
| ٢٤ | Moving the fingers of the hand in a circular motion close to the head is a signal to tell a psychopath or someone that another person is crazy to sympathize with or avoid them, depending on the situation. Sometimes, it refers to a sane person whose actions are irrational. | Gesture | A reference to a person suffering from a chronic mental disorder with abnormal or violent social behavior. |
| ٢٥ | A wink is usually used between friends. No one else realizes it to indicate that something is a joke, secret, or trick someone. It may be a sign of flirtation between couples. | Eye contact | A reference that someone has hidden information or intentions or may sometimes be accompanied by attraction. |
| ٢٦ | Biting the index finger indicates remorse after making a hasty decision. | Body movement | Equivalent to feeling or showing strength, annoyance, or deep regret and guilt. |
| ٢٧ | One of the common signs in Iraqi culture is when a person bends their lips to the right or left. This is a reaction and an indication of his dissatisfaction with something. | Facial expression | Equivalent to a feeling of annoyance or disapproval. |
| ٢٨ | When Iraqi women place the palm of their hand on the back of their other hand, this is a sign of helplessness or disappointment about something. | Body movement | Inability to act effectively or displeasure caused by the nonfulfillment of one's expectations. |
| ٢٩ | A person claps the palm, usually in a fast, continuous, and repetitive rhythm to express admiration and acceptance. But if the clapping is a single blow using the palms of the hands, it is considered an expression of remorse and regret. | Body movement | Regret. |
| ٣٠ | Nodding in a direction by using the head is used by security men to allow or request the other person to pass to the other side. | Gesture | Pass. |

Table (2) Kinesics in Iraqi Culture

5. Conclusions

Although there are five types of kinesics, posture is not mentioned for its absence in Iraqi culture. Since kinesics is the use of the hand and other parts of the body for non-verbal communication, the body plays an essential role in communications of this kind. The most prominent used body part is the hand, which is closely associated with gestures, as the latter is the most used type of kinesics in Iraqi culture. Most of the

signs can replace spoken words without there being a misunderstanding between the recipient and the sender, and their use is supportive of what is orally said. Some non-verbal signs used in Iraqi culture have a counterpart in other cultures, but the way of expression is different, and the meaning is the same. For instance, putting the index finger and thumb on the earlobe means asking the speaker to raise his voice a little in Iraqi culture, but in other cultures, this is done by placing the palm behind the ear pinna.

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