



Cultural Differences in Back-channeling Contents between English and Kurdish Languages

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Abstract

In order for a conversation to be communicated more efficiently, participants exchange back-channels as a method of transmitting knowledge to indicate states such as attention, comprehension, misunderstanding, approval and non-acceptance. Listener responses, more commonly referred to as back-channeling, have attracted attention from diverse scholarly disciplines including linguistics because of their importance in effective dialogue and communication. This study introduces back-channeling, conveys its importance, and discusses its implications across Kurdish and English cultures. The study aims at discovering most common Kurdish back-channels through analyzing authentic face-to-face interactions, and identifying their forms and function in conversation. For this purpose, a number of TV channel interviews and programs have been selected to be analyzed as study sample. As a results of this study, it is clearly understood that Kurdish back-channels are quite similar to English ones in having very various types and forms, yet when it comes to functioning in interactions amongst speakers, there are apparent differences in that same forms do not convey same communicative implications. This, undoubtedly, can be attributed to Kurdish and English cross-cultural and language nature differences.

Keywords: Conversation, Back-channeling, cross-cultural communications.

1. Introduction

Introducing Back-Channeling

According to Fishman (1980, p. 131) and Atmaja (2009, p. 6) back-channel is that listeners confirm that they are following speakers' statements by producing back-channel as a response for the speakers such as *uh, yeah, really*, smiles and headshakes and their responses or feedback express agreement, disagreement, interest and attention which is important for persisting conversation. Sending attentional signals to the listener is commonly inferred as being non-judgmental; whereas, either granting or assenting signals can be coded as being judgmental (D'hondt, Östman and Verschueren, 2009, p. 105). Ward (2007) emphasizes that back-channels are known as "response tokens," "reactive tokens," "minimal responses," and "continuers". Yngve (1970, p. 569) adds that every interaction, regardless of the language in which it takes place, involves verbal and non-verbal feedback loops. For example, Back-channel cues are used by listeners to indicate that they do not wish to talk even though the speaker is displaying turn-yielding cues. Therefore, the listener stays in his/her position when there is an opportunity to become the speaker. For this purpose, appropriate vocal cues



include reinforcers such as "Mm", "Oh", completion of a sentence by the listener, or requests for clarification. There are also non-verbal cues to be found, for example, postural shifts, head nods or, hand gestures. Kogure (2007, pp. 1243-1244) classifies back-channels into three main categories; namely, non-lexical, phrasal, and substantive. To elaborate, a non-lexical back-channel is a vocalized sound, carrying little or no referential meaning, which signals the listener's attention. For example, in English, listener responses such as *uh-huh* and *hmm* serve this purpose. Secondly, a phrasal back-channel most commonly assesses or acknowledges what the speaker is saying. For example, in English, words like *really?* or *wow!* serve this purpose. Lastly, a substantive back-channel is frequently used for turn taking by the listener usually in the form of asking for clarifications or mirroring what the speaker is saying to ensure understanding. Here are some of the most typical back-channels in a few languages.

Table 1: Most typical back-channels (Ward, 2007)

	British English	American English	Mexican Spanish	Japanese	Iraqi Arabic	French	German
1	yes	yeah	si	un	aih	oui	ah (ach)
2	m	uh-huh	si si	ee	Na'm	ouais	ja (ahja, aja)
3	no	hm	ajá	aa	repetition	humhum	mhm
4	yeah	right	mjm	laughter	mmm	hum	nein (ne)
5	really	okay	laughter	hai	hmm	ah	okay

In comparison with the languages mentioned above, in Kurdish language there are a variety of back-channeling used and produced by listeners in conversation, such as 'Belê, raste, eha and head nodding, berast!, Na!, O, jwane, waye and tewawa'. These are different from other languages culturally'. They are investigated thoroughly in this study by analyzing real life conversations and comparing them to the first two accents of English apparent in the table above.

The forms of back-channels

Knight (2009, p. 45) states that there are three main forms of spoken back-channels which are simple, double and complex. Firstly, simple forms are brief 'mono or bi-syllabic utterances' which consist of single words such as *yeah* and *mmm* (Knight, 2009, p. 45, cited in Gardner, 2011). Secondly, double back-channel forms embrace a series of a specific lexical form which is repeated two or more times such as *yeah-yeah*. Finally, complex back-channel forms include one of several items from different back-channel categories and/or one of several open-class lexical items' such as *yeah...right* or *yeah I know* (Knight, 2009, p. 45-46,).

The functions of back-channels

Cutrone (2010, p. 31) says that Fries (1952), Yngve (1970) and Orestrom (1983) consider that back-channels are a method to transmit signals from non-primary speakers to the primary speakers which show that the non-primary speakers agree and understand to what the primary speakers say. Therefore, they could have supportive functions. Cutrone (2010, p. 31) argues that while someone speaks, listeners should show their more active listening responses at that moment. According to Cutrone (2010, p. 31-34), there are six functions of back-channel which are:



I. Continuers

Non-primary speakers need to provide opportunities to primary speakers in order to continue their turn of speaking such as:

A: I'll pick it up from his place

B: Mm hm

A: At around 7 o'clock

II. Display of understanding content

It is the situation when non-primary speakers show their understanding of primary speakers' utterances such as:

A: You have to go two blocks

B: Mm hm

A: Then turn left at the video store

B: Uh huh

A: you can't miss it

B: I see

III. Agreement

It is the situation when the non-primary speakers show their reaction towards questions made by primary speakers such as:

A: you mean you heard the news already.

B: (Head Nod)

C: I was going to tell you.

IV. Support and empathy towards speakers' judgment

It is the situation when non-primary speakers show their supporting and empathising to primary speakers' evaluative utterances such as:

A: he quit his job again

B: it's going to be hard to find a new one

A: Yeah

B: He'll have to apply...

V. Strong emotional response

It is the situation when non-primary speakers show their response emphatically of primary speakers' statements such as:

A: I got an A+ on my Chemistry test.

B: Fantastic!

A: I hope I can keep it up all semester.

VI. Minor addition or request for information

It is the situation that when non-primary speakers need to correct, add and clarify primary speakers' utterances such as:

A: John will likely be back in April.

B: Really?

A: Yeah, the government is reducing troops in the Gulf.

Gender differences in back-channel feedback

According to Atmaja (2009, p. 7), as a listener, women seem to use more back-channel feedback than men. One difference is that as Fishman (1980, pp. 131-132) states that minimal responses such as *mm* or *hmm* might be generated more by women rather than men. Another difference is that Pellegrini (1980, pp. 97-104) shows that in the view of assent terms or



acknowledgments such as ‘yeah, right and uh-huh’ again are more excessively used by women than men. Atamaja (2009, p. 7) supports Pellegrini’ viewpoint by saying that assessments such as ‘wow, you are kidding and how horrible’ are produced more by women rather than men while listening to speakers.

A further difference is that laughter and smile are more often used by women rather than men in response to speakers (Duncan and Fiske, 1977, pp. 112- 123). In brief, women are more active listeners than men in communication and conversation.

1. Purpose

Back-channels are a part of larger language category which is conversational strategies phrases. They are typically used in an ongoing conversation by listeners to show their attitude and reaction to the speakers. There are so many references available on English language back-channels that can be accessed easily. The researcher has designed intentional opportunities among family members to initiate courses of conversation so as to be recorded and used as a corpus for data collection and analysis. Regarding Kurdish language, almost no studies have been found by the researchers to be utilized as a source of back-channel for Kurdish readers, students, and researchers. Thus, this current study is being conducted expected to be a valuable work. And what distinguishes this study from the ones mentioned above is that this study uses spontaneous, authentic conversations, these conversation samples are not designed deliberately for research purposes; they are television programs which entails the originality of the language being worked on and validity of the work.

This study aims at identifying and categorizing Kurdish back-channels. It compares these conversation signals to those of English to see similarities and differences between the two languages in respect to their cultural function and linguistic structure. It is worthy to mention that the classification and categories terminologies that will be given to Kurdish back-channels are adopted from English language as it has been researched long before Kurdish language. Nevertheless, any different signal discoveries and mismatches will be mentioned and analyzed as unique Kurdish language phenomena.

This paper seeks answers to the following questions.

- To what extent are back-channel contents used in Kurdish?
- What are the most common back-channel signals used in Kurdish and what cultural meaning they convey frequently?
- Are there any cultural implication differences between Kurdish and English back-channel contents?

2. Methodology

This study is of a qualitative type in that it analyzes speeches of television talk programs and interviews after they have been transcribed into written form. The objective of the analysis is to find variables of listeners’ response tokens according to their function and structure. The shows have been accessed from their original TV website or YouTube channel. Total number of TV shows that have been taken as the study sample are eight, each of which contained a number of back-channel phrases or signals targeted by the researchers.

The researcher watched the videos to transcribe the speech examples that represented relevant data for analysis. Only short relevant utterances by speakers in the video have been



transcribed. The selected TV shows are of various types according to the content of speech, discussion topic, sources, and speakers' gender and accent. In other words, they were chosen from various TV channels; the topics include personal biography, religious matters, villagers interviews, morning talk shows, and entertainment programs in which both genders were involved in the conversations. In the analysis, Kurdish back-channel examples were identified in authentic conversations, and then classified under the categories (non-lexical, phrasal, and substantive), forms (simple, double and complex), and functions (continuers, agreement, support, emotional response, request or addition of information, disagreement, interest, comprehension, misunderstanding and attention) according to the listeners' intention in the context.

3. Results and Discussions

Eight TV programs have been taken as study samples. Each program has been selected from a different source (i.e. TV channel), and they are of various topics and speakers according to gender, age and background. A number of back-channel tokens were identified in each source. Only the short speech part, in each source, which contained a back-channel example has been transcribed for the purpose of analysis. The Kurdish back-channel signals are to be discussed below according to their function in conversation, not the order of the source number. They are arranged according to both categories and forms. All conversation sources are separately referenced at the end of this study. Below are the most common back-channels used in Kurdish language listed according to the source number order. The conversation samples are presented in Latin alphabet here (*see same samples in Kurdish alphabet in the study appendix*)

Source one

Pêşkeşkar: Dilşad Ehmed (Qsekerî jimare 1)

Mîwan: xelkî ladê (qsekerî jimare 2)

#2: Baley Heme lewe eçê salê diwatr hatbê, dête Hanejale w Çrosane.

#1: Ella Weysî eçête kwê?

#2: Min ta'kîd nîm, elên ewîş kûrî heme bwe

#1: Başê (nore grîtin bo qse krîdin)

#2: Le hane sûren, newekanyan mawe w êsta ezanîn

#1: Başê (gorunî ton wek ewey pêy bilê biweste)

#2: Awa

#1: ba bizanîn newrol

Source two

Pêşkeşkar: Ebdûlrehman (Qsekerî jimare 1)

Mîwan: Xelkî lade (qsekerî jimare 2)

#1: Emey destî mîn xakenasy destî cûtyarane, maweyekî be hokarî merzewe w ragwastintan lêre îhmaltan kirdbû

#2: Belê

#1: Bo êsta destan pê krdwetewe be xakenas?

#2: Wela ka Ebdûlrehman êste boye destman pe krdwetewe kesabetî le nemawe, salanî pêşû her lem merzey goredere we ta snûrî xoman girgaşê

#1: 'ê

#2: Heta ewê se çwar merzî tiya bû

#1: 'ê

#2: êste merzî tiya nemawe

**Source three**

Pêşkeşkar: Serkar (Qsekerî jimare 1)

Mîwan: Eyyam Ekrem (qsekerî jimare 2)

#1: Kak Eyyam, dekrê bizanîn Eyyam Ekrem temenî çende?

#2: 'a

#1: dekrê yan nakrê?

#2: 54 salim

#2: ke emin la me'hed texerûcm kird w hatme Hewlêr

#1: Base

#2: Hestim krd, yanî nazanim, fen zor ze'ife.....

Source four

Pêşkeşkar: Herman (Qsekerî jimare 1)

Mîwan: Deşnê Mûrad (qsekerî jimare 2)

#2: Bexwa min tirsam, min keyf xoş nebûm, çûnke wityan be min Herman nexoşe le xestexane biwe, kîsey awyan têkirdwe. Demû çawî êstaş tewaw niye belam hatiwe bo bername, çepleyekî gewre bo sûper starî Kûrdistan kake Herman.

#1: Sûpas, bibûre, sax bî

#2: Min zor tûre bûm, min çûm.

#1: Berast?!

#2: To agaw la hîç nebû, hhhhh wa tegeyştîm kamîrey sarawebêt

Source five

Pêşkeşkar: Herman (Qsekerî jimare 1)

Mîwan: Jalya Sîrwan (qsekerî jimare 2)

#2: hezekem em karakterery ke xom bo xomî drûstekem تنها la şaciwana konebêtewanê

#1: belê

#2: belkû twanîbêtîm xom drûstkirdbê le rêgey bûn be şacwanîm

#1: dête meraq kirin, dibêjn berî bibîte şacwan karê wî çî bû? Çi karê dikir? Çewa dijiya?

#2: ê, raste, min wekû her kesêkî tir xwêndkarekî asayî bûm, ...

#2: minalêkî zor 'esebî w tûre bûm,

#1: ehe

#2: belam le heman katîşda, serkewtû bûm

#1: eger bête pirsyar kirin bêjin tû çewa bûye şacwan? Emê çî bersiv ji te wergrîn?

#2: wate hokar çî bû ke min bûme şacwan?

#1: belê belê

#2: wekû hemûman prosekeman bînî, diwanze dadwerî cîhanî lewê bûn....

#1: tû hez nakey ji bilî şacwanîyê peşkeşkar bî yanji ekter bî?

#2: planeke meke

#1: he ?

#2: planeke meke

Source six

Pêşkeşkar: Nezîr Kadanî (Qsekerî jimare 1)

Mîwan: Ebdûlrehman Sdîq (qsekerî jimare 2)

#2: benawî xûday bexşindey mîhrebana, le qûr'anda çend wişeyêk heye ciyawazin le manakan.



#1: 'hm

#2: yekê lew wişane ke blêy hawjînî le qûr'anda çî manayekî heye, yekê le manakan ka be manay hawjînî dê wişey 'zewc'e. çend wişey trîş hatwe belam ew manaye nageyenê.

#1: belê

#2: kewate to temaşake be yekêk biley 'zewc' yanî çî....

#2: mrov eger bigate astî pêxemberayetîş, eger natebayîyek habû le nêwan ew û xêzanekeyda, be her hokarêk, xûda bomanî rûn krdotewe ke ew diwane hêştta wekû zewc najin. Boye xûda defer miwê " إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ " " إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ " ey bo neyfermû zewc?

#1: nakokî heye dinavbera wanda?

#2: 'a, nakokîyeke çîye, 'îmran geystote astêk w

Source seven

Pêşkeşkar: Hîwa Cemal (Qsekerî jimare 1)

Mîwan: D. Vîyan Sebrî (qsekerî jimare 2)

#1: başe, bas basî kûrde, yanî kûrd wekû basim krd ke xopîşandan dekrêt bo ewey dabimezrên....

#2: weye

#1: yanî daway damezrandin deka, bekarî heye, keçî

#1: ezanim Diktore Viyan bastan kr diwe, le mwazeneya hatiwe, biryarbû ke 'îtr 'îmzay bewekalet nexwat, waniye...

#2: belê

#1: bo êsta mûddeyêk drawe ta mangî 10.

#2: belê belê.

Source eight

Pêşkeşkar: Jîle (Qsekerî jimare 1)

Pêşkeşkar: Aheng (qsekerî jimare 2)

Mîwanî bername (qsekerî jimare 3)

#1: Diwênê çîw kird?

#2: wela dûne digel hendêk hevalî derketim...

#1: 'him

#2: cewî xo pîçek gûherd, we min tû li we cihê dîtî

#1: hhhhhh waye lewê bûm

#2: eca pêtîvi naka ev pirsyarey ji te bikem

#3: zor kes heye wek yarî encamy deden, delên ba temaşay roj bikeyn, bizanîn kê detwanê ziyatir temaşay roj bikat

#1: le biçûkayetî zor waman kird

#2: 'a, zor

#3: 'a, weye....

These are all data collected from TV show conversations. The highlighted parts are examples of back-channeling. The examples could be analyzed by classifying them into the structural and formation categories identified in the theoretical background. This to find out if the Kurdish back-channeling fits into the same categorization of English ones or have other unique forms.

As mentioned before, Kogure has identified three main categories of back-channels. They are *non-lexical*, *phrasal*, and *substantive*, which have been defined in their own space. Knight (2009 cited in Gardner, 2011) states that there are three main forms of spoken back-channels



which are *simple, double and complex*. In light of these division, Kurdish back-channels are arranged in the table below accordingly.

A) Discussing categories and forms of Kurdish back-channels

Table 2: Categories of Kurdish Back-channels

No.	Back-channel Signals	Categories		
		Non-lexical	Phrasal	Substantive
1	ئێ (‘ê)	yes	-	-
2	ئههه (ehe)	yes	-	-
3	ئهم (‘him)	yes	-	-
4	به‌راسته؟! (berast?!)	-	yes	-
5	باشه (başê)	-	-	yes
6	ئێ راسته (ê raste)	-	-	yes

As it appears from the table, just as in English language, Kurdish back-channels also have the three categories. To elaborate, one can easily determine that the first three listener tokens carry very poor or no semantic referential features; they are just vocal sounds conveying that the listener is paying attention. Number four is a phrasal signal. It is operated to express assessment to acknowledgement on the part of the listener surprisingly. The last two back-channels are of substantive form as they are an attempt to concrete turn taking by the listener usually in the form of mirroring to ensure understanding.

Table 3: Forms of Kurdish Back-channels

No.	Back-channel Signals	Forms		
		Simple	Double	Complex
1	باشه (başê)	yes	-	-
2	به‌لێ (balê)	yes	-	-
3	ئێ (ê)	yes	-	-
4	به‌لێ به‌لێ (balê bale)	-	yes	-
5	ئا... وهیه (‘a weye)	-	-	yes
6	ئێ... راسته (ê... raste)	-	-	yes

Concerning the forms, Kurdish back-channel are quite similar to those of English. It seems that Kurdish listener tokens are of different forms just like English ones. Considering the examples shown in table 3, each form has been vividly represented by one or two concrete tokens. Number one, two and three are regarded as simple back-channels since they are brief mono- or bi-syllabic utterances which consist of single words. Number four is very typical Kurdish back-channel which is rare in type, but frequent in usage. Such type is called double back-channel because it contains lexical form which is repeated two or more times. This ‘bale-bale’ Kurdish one is identical to the English ‘yeah-yeah’ in formation. The form of the last two ones are complex because they as Knight (2009) explains “include one of several items from different back-channel categories and/or one of several open-class lexical items”. For instance, in Kurdish ‘ê...raste’ corresponds to “yeah...right’ in English.



B) Discussing functions of Kurdish back-channels

In this part, all Kurdish back-channels obtained from the samples are attributed to the particular function they have performed in the conversations. In addition to all the functions mentioned in the first section of this study, any other unique ones will be discussed if found. It is also explained which form performs a specific function, whether or not they are equivalent to the same form and function in English. This is because sometimes one form can have more than one function, or more than one functions are represented by one form. With reference to table one by Ward (2007), there are times when there is a difference between accents of the same language regarding the form and function of back-channels. In the table, it is noticed that 'yes' in British English becomes 'yeah' in American English, likewise 'mm' becomes 'uh-huh'. That's the reason in taking the samples for this study speakers of different accents were targeted.

Function one: Continuers (interest, attention)

Source two: ê - ئی

The listener seems very curious of what the speaker says and frequently uses (e) to keep the speaker going on.

Source six: ihm - ئهم

Used as a sign for continuing

Source eight: ihm - ئهم

Used as a sign for continuing

Function two: Display of understanding of content

Source three: başê - باشه

This is just to let the speaker know that what he says is understood. The listener here seems very much encouraging.

Source five: balê - balê - بیلێ - بیلێ

This signal seems to have more than one function. But in this context, it rather performs the one of understanding. By this, the listener tells the speaker I get what you mean and please go ahead. In this case, the signal also contains a feature of continuers.

Source five: ehe - ئههه

An indication to the speaker to continue speaking.

Function three: Agreement

Source two: balê - بیلێ

The listener is intrusive here and confirms the speakers' speech.

Source five: ê-raste- ئی راسته

Listener verifies speaker's speech.

Source six: a - ئا

Here it means 'yes' and is used for agreement

Source eight: Waye- وایه

Listener shows agreement

Function four: Support and empathy toward speakers' judgment

Source three: aa - ئا



The listener says (aa) as a support for the speaker is trying to request.

Source seven: waye + balê - balê وايه + به‌ئێ-به‌ئێ

These two separate back-channel are found to back up the speakers' explanations.

Function five: Strong emotional response (interest, attention)

Source four: berast?! - ! به‌راست؟! - !

The listener astonishingly expresses his emotion as if what she (the speaker) says is important to know and unexpected

Source five: balê - به‌ئێ

This example in its own context has been uttered with such a tone that shows listeners attention and interest in the subject. It can also be attributed to the continuers as this back-channel in the most one and has multiple functions.

Source eight: a ...zor + a ... weye - ئا...زۆر + ئا...وهيه

Because three persons were engaged in this conversation, there were always one primary speaker and two non-primary speakers (who usually performed the role of listeners). So, each of the two highlighted signals above were articulated by a non-primary speaker to express their interest and attention emotionally.

Function six: Minor addition or request for information

Source eight: waye lawêbûm - وايه له وئ بووم

In this context, the speaker tells the listener "I saw somewhere". And the listener adds to it by revealing to the audience that they have been together saying "that's right, we were together" and paves the way for the primary speaker to finish his speech from has been recently disclosed by the listener.

Function seven: misunderstanding

Source five: ha? - ها؟

This back-channel shows misunderstanding and asking for explanation.

Function eight: disagreement

Kurdish speakers by nature project back-channels for disagreement since they are used and heard in conversation. Examples of disagreement tokens can be any of these 'pê m waniye – پێم وانیه', 'birwa nakem – بێرواناکهم', 'heley – هه‌له‌ی'. But, as it is apparent, no examples of disagreement back-channels were noticed in the eight samples of conversation. This might be due to that these tokens are very rarely used by Kurdish speakers. This can go back to the fact that these tokens are very direct or disrespectful to be used especially on a TV program where people try to conform good manner to their audience and viewers.

Function nine: turn taking

Source one: baş - باشه

Repeated two times with a change in tone of voice to show understanding and stop the speaker so that the listener can ask more questions or say his point.

This analysis of Kurdish back-channels was made depending on the three factors of different categories, forms and functions. On last comment at the very end of this section would be that Kurdish and English back-channels are very similar, if not the same, in terms of forms and



types, yet there is not a one-to-one correspondence in functioning. In other words, same phrases or vocal sounds from both languages are not necessarily conditioned to serve the exact purpose. Instead, the back-channel of each language can have a transformation in functioning according to the context.

4. Conclusions and Recommendations

Back-channeling crosses all language barriers and serves to either assess what the primary speaker is saying or to urge the primary speaker to continue (Goodwin, 1986 and Schegloff, 1982). Back-channeling indicates that the primary speaker is being heard and understood. Although back-channeling is a cross-cultural phenomenon, the types of back-challenge employed as listener responses and their frequency defers among cultures, which can lead to some miscommunication and misunderstanding. Overall, back-channeling is an effective way to facilitate communication, especially in face-to-face interactions within cultural groups.

This study has revealed that, similar to English language, Kurdish language contains such communication phenomenon. Moreover, both languages are very similar in having back-channel varieties when it comes to forms, types and functions. But there are a few contrasting aspects between the two languages. Kurdish has so many back-channels as English, but they differ in their usage frequency, in other words, only some of the Kurdish back are common in ordinary conversation. By this, one can deduce that Kurdish speakers' verbal interactions are not as sophisticated as English conversation contents in terms of using back-channels. Among the common back-channels that are of much use, are 'belê and ehe'. These two signals are not also common, but also multipurpose (i.e. can have different functions according to context).

Also, equivalent phrases in form and meaning from both languages can have different functions during speakers' interaction. This lack of functioning match is not only between English and Kurdish, but also noticeable between British English and American English. To explain, 'bale' in Kurdish, 'yes' in British English, and 'yeah' in American English are very likely to serve a different purpose.

The study has addressed back-channeling in face-to-face interactions. However, with the dawn of the digital age, there are concerns over how people may communicate as listeners in a virtual world. According to Toledo and Peters (2007), "the advancement of information communication technologies in the last 40 years has digitized this practice of turn-taking to include both face-to-face and virtual interactions". However, this study was restricted to the analysis of face-to-face interaction amongst Kurdish speakers since doing research on back-channels in virtual interactions is the matter of another type of study and out of the scope of the current work. Hence, this research gap is very much recommended for other researchers to fill in because of peculiarity and complexity of the digital context interactions.

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Appendix I: Study Sample Sources

No.	TV program	Presenter name	TV channel name	Access source and link	Publishing and access date
1	Zhiyanaway Kurdistan	Dilshad Ahmad	Gali Kurdistan	GK youtube channel https://www.youtube.com/watch?v=Zb8ZNCHV5gE	May 4 th , 2019 June 7 th , 2019
2	De ba De	Bdulrahman	KNN	Presenter youtube channel https://www.youtube.com/watch?v=f8UEZEXSe34	July 3 rd , 2019 July 6 th , 2019
3	Mn u To	Sarkar	AVA	AVA youtube channel https://www.youtube.com/watch?v=w828oEjGv5s	July 2 nd , 2019 July 4 th , 2019
4	Shayda	Harman	WAAR	WAAR youtube channel https://www.youtube.com/watch?v=2SzTzP8umns	June 23 rd , 2017 July 6 th , 2019
5	Shayda	Harman	WAAR	WAAR youtube channel https://www.youtube.com/watch?v=Rb78PJVbZSM	May 25 th , 2018 July 4 th , 2019
6	BaKurdi	Nazeer Kadani	K24	K24 website https://www.kurdistan24.net/so/program/3dbf6e1f-1f3c-4158-8c5c-1e0cf0a01fb3	June 27 th , 2019 July 3 rd , 2019
7	Rudawi Amro	Hiwa Jamal	Rudaw	Rudaw Website http://www.rudaw.net/sorani/onair/tv/episodes/episode/rudawy_emro_02072019	June 2 nd , 2019 July 3 rd , 2019
8	Ava Café	Ahang & Zhila	AVA	AVA youtube channel https://www.youtube.com/watch?v=5-5vH1UVSfU	July 3 rd , 2019 July 6 th , 2019

Appendix II: Study Samples in Kurdish Alphabet

Source one

پیتشکه‌شکار: دلشاد ئەحمەد (قسەکه‌ری ژماره 1)
میوان: خه‌لکی لای (قسەکه‌ری ژماره 2)

ق: ٢: باله‌ی حه‌مه له‌وه نه‌چه‌ سالی دواتر هاتن، دیته هانه‌ژاله و چروسانه
ق: ١: نه‌للا وه‌بسی نه‌چیتته کوئ؟

ق: ٢: من نه‌تکید نيم، نه‌لین نه‌ویش کوری حه‌مه بووه
ق: ١: باشه (سه‌ره‌گرتن بۆ قسه‌کردن)

ق: ٢: له هانه سوورهن، نه‌وه‌کانیان ماوه و ئیستا نه‌زانن
ق: ١: باشه (گۆڕینی تۆن، وه‌ک نه‌وه‌ی بی بلیت بوه‌سته)

ق: ٢: ناوا

ق: ١: با بزاینن نه‌ورۆل.....



Source two

پيشكەشكار: عەبدولپەھمان (قسەكەرى ژماره 1)
مىوان: خەلىق لاي (قسەكەرى ژماره 2)

ق1: ئەمەى دەستى من خاكە ناسى دەستى جووتيارانە، ماوئەيكى زۆر بە ھۆكارى مەرزەو و پاگواستنتان لئره ئېھمالتان كرديوو،
ق2: بەلن
ق1: بۇ ئىستا دەستان پىن كرديوو تەو بە خاكە ناس؟
ق2: وەلا كا عەبدولپەھمان ئىستا بۇيە دەستان پىن كرديوو تەو كەسابە تى لى نەماو، سالانى پيشوو ھەر لەم مەرزەى گۆرەدەرەو و تا سنوورى خۇمان گرگاشى
ق1: ئى
ق2: ھەتە ئەوئ سى چوار مەرزى تيا بوو
ق1: ئى
ق2: ئىستا مەرزى تيا نەماو

Source Three

پيشكەشكاران: سەركار (قسەكەرى ژماره 1)
مىوان: ئەيام ئەكرەم (قسەكەرى ژماره 2)

ق1: كاك ئەيام، دەكرئى بزائىن ئەيام ئەكرەم تەمەنى چەندە؟
ق2: ئا
ق1: دەكرئى يان ناكرى؟
ق2: 04 سالم
ق2: كە ئەمەن لە مەعھەد تەخروجرم كر و ھاتمە ھەولير
ق1: باشە
ق2: ھەستەم كر يانى نازانم فەن زۆر زەعيفە ...

Source Four

پيشكەشكار: ھەرمەن (قسەكەرى ژماره 1)
مىوان: دەشتى مورا (قسەكەرى ژماره 2)

ق2: بەخو من ترسام، من كەيف خۆش نەبووم چونكە وتيان بە من ھەرمەن نەخۆشە لە خەستە خانە بوو، كېسەى ئاويان ئېكرديوو، دەموجاوى ئىستاش تەواو نىيە بەلەر ھاتوو بە بۇ بەرنامە، چەپلەبەكى گەرە بۇ سوپەر ستارى كوردستان كاكە ھەرمەن.
ق1: سوپاس، بېورە سلغ بى
ق2: من زۆر توپرە بووم من چووم
ق1: بەپاست؟!
ق2: تۇ ئاگاو لە ھىچ نەبوو، ھەھھھھە وا ئېگە بېشم كامپرەى شاراوەبىت

Source Five

پيشكەشكار: ھەرمەن (قسەكەرى ژماره 1)
مىوان: ژالبا سىروان (قسەكەرى ژماره 2)

ق2: جەزەكەم ئە كاراكتەرەى كە خۆم بۇ خۆمى دروستەكەم تەنھا لە شاجوانا كۆنەبىتتەوانن
ق1: بەلن
ق2: بەلكو بتوانم [توانىبىتم] خۆم دروستكردين لە رېگەى بوون بە شاجوانم
ق1: دېتە مەراق كرن، دېئىن بەلى بىتتە شاجوان كارى وى چ بوو؟ چ كارئ د كر؟ چەوا د ژىيا؟
ق2: ئى، راستە، من وەكو ھەر كەستىكى تر خويندكارىكى ئاساپى بووم،
ق2: منالېكى زۆر عەسەبى و توپرە بووم،
ق1: ئەھە،
ق2: بەلام لە ھەمان كاتىشدا زۆر زېرەك بووم.
ق1: ئەگەر بىتتە پرسیار كرن بېئىن، تۆو چەوا بوويە شاجوان؟ ئەمە چ بەرسف ئ تە وەرگىن؟
ق2: واتا ھۆكار چى بوو كەمەن بوومە شاجوان؟
ق1: بەلن بەلن
ق2: وەكو ھەموومان پرؤسەكەمان بىنى، دوانزە دادوهرى جىھانى لە وئ بوون.....
ق1: تۆ جەز ناكەى ئ بلى شاجوانىن پيشكەشكارى يان زى ئەكتەر بى؟
ق2: پلانەكانم كەشف مەكە!
ق1: ھە؟
ق2: پلانەكانم كەشف مەكە.



Source Six

پيشكه شكار: نه زير كاداني (قسه كهرى ژماره 1)

ميوان: عبدالرحمن صديق (قسه كهرى ژماره 2)

ق ۲: "به ناوى خوداى به خشندهى ميهره بان. له فورئاندا چهند وشه يهك هه به جياوازن له ماناكان"

ق ۱: ئهم

ق ۲: يهكن لهو وشانه كه بلتي هاوژيني له فورئاندا چ مانايه كي هه به، يه كنيك له ماناكان كه به ماناي هاوژيني دئ وشه "زوج" ه. چهند وشه ي تريش هاووه به لامر كهو مانايه ناگه يه نن.

ق ۱: به لن.

ق ۲: كه واته تو تماشاكه، به يه كنيك بلتي زهوج ياني چي

ق ۲: مروڭف ئه گهر بگاته ناستي پيغهمه رايه تيش، ئه گهر نا ته باييهك هه به يو له نتوان نهو و خيزانه كه يدا، به ههر هوكارنيك، خودا بؤمانى پروتكر دؤته وه نهو دوانه هيشتا وهكو زوج نازن.

بؤيه خودا ده فهرموي " اِدِّ قَالَتْ اِمْرَاَتٌ عِمْرَانَ رَبِّ... "، ئه ي بؤ نه يه فهرموي زوج؟

ق ۱: ناكوكي هه به دئاف به را واندا

ق ۲: ئا، ناكوكيه كه چيه، عيمران گه يشتو ته ناستيكي و

Source Seven

پيشكه شكار: هيو جهمال (قسه كهرى ژماره 1)

ميوان: د. فيان سهبري (قسه كهرى ژماره 2)

ق ۱: باشه، باس باسي كورده، ياني كورد وهكو باسم كرد كه خو پيشانندان داهكرت بؤ نه وه ي دابمه زرين...

ق ۲: وه يه

ق ۱: ياني داواي دامه زرانندن ده كا، بچ كاري هه يه، كه چي

ق ۱: ئه زانمر دكتوره فيان به حستان كردووه، له موازه نه يا هاووه، برباريو كه ئيتر ئمزاي به وه كالهت نه خوات، وانبيه...

ق ۲: به لن

ق ۱: بؤ بستا مودده يهك دراوه هه تا مانگي ۱۰.

ق ۲: به لن، به لن.

Source Eight

پيشكه شكاران: (قسه كهرى ژماره 1)

(قسه كهرى ژماره 2)

ق ۱: دويني چيو كرد؟

ق ۲: وه لا دونج دگهل هه ندهك هه فالي دهر كه تم..

ق ۱: ئهم

ق ۲: جهوي خو بيجهك گوهره رد

وه من تول وي جهن ديتي

ق ۱: هه هه هه هه وايه له وي بووم

ق ۲: ئيجا بيتي ناكا نه ف پرسياره ي ژ ته بگهر

ق ۳: زور كهس هه به وهك ياري نه جاميده دن، ده لين با تماشا ي روژ بگه ين، بزاني ك ده توان زيتر تماشا ي روژ بكات

ق ۱: له بچووكايه تي زور وامان ده كرد

ق ۲: ئا، زور

ق ۳: ئا، وه يه



جياوازيه كه لتووريه كانى ئاماژه ي گويگر (Back-channels) له نيوان زمانى ئينگليزى و كورديدا

قانع ناصح نجم

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پوخته

بۆ ئه وهى گفتوگۆيه ك به شپوه به كى كاريگه ر به ريوه بچى، قسه كه ران هه ندئ ئاماژه به كاردېن وه ك ئامرازىك بۆ كه ياندىنى حاله تى ئاگادار بوون و ٲيگه يشتن و هه له ٲيگه يشتن و پشتر استكر دنه وه و ره تكر دنه وه بۆ قسه ي به رامبه ر. وه لامى گويگر يان ئاماژه ي گويگر (back-channel) له زۆر بواردا جيگه ي باس بووه، له وانى بوارى زمانه وانى له به ر گرنگى باه ته كه له ئاخوتن و گفتوگۆدا. ئه م ليكۆلئينه وه يش پئناسه ي ئاماژه ي گويگر ده كات و گرنگيه به كى پوونده كاته وه و ده رهاويشته كه لتووريه كانيشى له هه ردوو زمانى كوردى و ئينگليزيدا باس ده كات. مه به ستى ئه م ليكۆلئينه وه يش ئه وه يه ئاماژه باوه كانى گويگر له زمانى كورديدا ده ربخات له رىگاي شيكر دنه وه ي چه ند گفتوگۆيه كى روو به رووى راسته قينه ي زمانى كوردى، پاشانىش شپوه و ئه ركى هه ر ئاماژه به ك ده ستنيشان بكات. بۆ ئه م مه به سته، ژماره به ك چاوپيگه وتن و به رنامه ي ته له فزيۆنى وه ك نمونه هه لئيزدرا بۆ ئه وه ي شيكر دنه وه ي بۆ بكر ٲت. له ئه نجامدا، ئه وه به ئاسانى روون بووه ته وه كه ئاماژه كانى گويگر له زمانى كورديدا ليكچوونى زۆرى هه يه له گه ل ئه وانى زمانى ئينگليزيدا له جۆراوجۆرى و ٲيگه اته وه. به لام كاتي ك دئينه سه رباسى ئه ركى ئه و ئاماژه له كاتى گفتوگۆدا، جياوازي روون و ئاشكرا به دى ده كرئ له وه ي كه هه مان شپوه ئاماژه له هه ردوو زمان زماندا هه مان ئه رك به جيئاگه يه نن و هه مان مانايان نيه. بيگومان ئه وه ش ده كرئ بگه رٲته وه بۆ جياوازي نيوان سرووشتى زمانه كان و كه لتووريان.

وشه سه ره كيه كان: گفتوگۆ - ئاماژه كانى گويگر - به يوه ندى كه لتوورى.

الاختلافات الثقافية في محتوى القنوات الخلفية (Back-channels) بين اللغتين الإنجليزية والكرديّة

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ملخص

من أجل التواصل بشكل أكثر فعالية، يتبادل المشاركون القنوات الخلفية (Back-channels) كوسيلة لنقل المعرفة للإشارة إلى حالات مثل الاهتمام والفهم وسوء الفهم والموافقة وعدم القبول. استقطبت ردود المستمع، والتي يشار إليها عادةً باسم القناة الخلفية، اهتماماً من تخصصات علمية متنوعة بما في ذلك اللغويات نظراً لأهميتها في الحوار والتواصل الفعال. يحدث هذه الدراسة عن قناة خلفية و تنقل أهميتها وتناقش آثارها على الثقافات الكردية والإنجليزية. تهدف الدراسة إلى اكتشاف القنوات الخلفية الكردية الأكثر شيوعاً من خلال تحليل التفاعلات المباشرة وجهاً لوجه، وتحديد أشكالها ووظائفها في المحادثة. لهذا الغرض، تم اختيار عدد من المقابلات والبرامج التلفزيونية لتحليلها كعينة دراسة. كنتيجة لهذه الدراسة، من الواضح أن القنوات الخلفية الكردية تشبه اللغة الإنجليزية إلى حد كبير في وجود أنواع وأشكال مختلفة، ولكن عندما يتعلق الأمر بالعمل في التفاعلات بين المتكلمين، هناك اختلافات واضحة في تلك الأشكال نفسها لا تنقل نفس الآثار التواصلية. هذا، بلا شك، يمكن أن يعزى إلى الاختلافات بين الطبيعة الكردية والإنجليزية بين الثقافات واللغات.

الكلمات الأساسية: المحادثة، قناة العودة، الاتصالات بين الثقافات.