تحليل حواري للغة المتسولات الاناث مع المارة الذكور في الكوردية البهدينية مع الاشارة الى اللغة الانكليزية

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الكلمات المفتاحية: تحليل المحادثة ، لغة المتسولين ، الكوردية البهدينية ، التفاعل الحواري ، تبادل الادوار الكلامية

كيفية اقتباس البحث

گرگري ، حازم ابراهيم نوفل، نشوان مصطفى الساعاتي، تحليل حواري للغة المتسولات الاناث مع المارة الذكور في الكوردية البهدينية مع الاشارة الى اللغة الانكليزية، مجلة مركز بابل للدراسات الانسانية، تشرين الثاني 2026،المجلد:16 ،العدد:11.

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A conversation Analysis of Female Beggars' VS Male Passersby's Language in Bahdini Kurdish with Reference to English

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Keywords : Conversation Analysis, Beggars' Language, Bahdini Kurdish, Conversational Interaction, Turn-Taking.

How To Cite This Article

Gargari, Hazim Ibrahim Nawfal , Nashwan Mustafa Al-Sa'ati , A conversation Analysis of Female Beggars' VS Male Passersby's Language in Bahdini Kurdish with Reference to English,Journal Of Babylon Center For Humanities Studies, November 2026,Volume:16, Issue 11.

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المستخلص

يعدّ تحليل المحادثة منهجًا مفيدًا لدراسة كيفية تنظيم الأشخاص لتفاعلاتهم في التواصل اليومي. تبحث هذه الدراسة في المحادثات التي تجري بين المتسولات الإناث والمارة الذكور في الكوردية البهدينية. وتهدف الدراسة إلى تحديد الاستراتيجيات الحوارية التي يستخدمها كلا الطرفين، ودراسة تأثير الجنس والسياق في محادثاتهما. كما تتناول الدراسة محدودية البحوث المتعلقة بالسمات اللغوية لمحادثات التسول في الكوردية البهدينية. وتسعى الدراسة إلى الإجابة عن كيفية تنظيم تداول الأدوار الكلامية في هذه المحادثات، وكيف تختلف التفاعلات باختلاف السياقات. وتفترض الدراسة أن المتسولات الإناث يستخدمن استراتيجيات إقناعية لكسب التعاطف، وأن لغتهن تختلف تبعًا للسياق. وتتكون البيانات من عشر محادثات طبيعية مسجلة

في أماكن عامة. وقد اعتُمد المنهج النوعي، باستخدام نماذج تحليل المحادثة ل ساكس (1974) و سنكلير و كوتهارد (1975) . وتكشف النتائج أن تفاعلات التسول تتبع بنية محادثية منظمة تتكون من مراحل الافتتاح، والاستمرار، والاختتام. وتستخدم المتسولات الإناث بصورة متكررة استراتيجيات إخبارية وإقناعية، في حين يستخدم المارة الذكور بشكل رئيسي التبادلات الاستفهامية والتوجيهية.

وتؤكد الدراسة صحة الفرضيتين كلتيهما، وتسلّط الضوء على فاعلية تحليل المحادثة في الكشف عن الأنماط الاجتماعية واللغوية لتفاعلات التسول في الكوردية البهدينية.

Abstract

Conversation Analysis (CA) is a useful approach for examining how people organize their interactions in everyday communication. This study investigates the conversations between female beggars and male passersby in Bahdini Kurdish. The study aims to identify the conversational strategies used by both participants and examine the influence of sex and context on their conversations. It addresses the limited research on the linguistic features of begging conversations in Bahdini Kurdish. The study seeks to answer how turn-taking is organized in these conversations and how interactions vary across different settings. It hypothesizes that female beggars use persuasive strategies to gain sympathy and that their language varies according to the context. The data consist of ten naturally conversations recorded in public places. A qualitative method was adapted, using the Conversation Analysis models of Sacks et al. (1974) and Sinclair & Coulthard (1975). The findings reveal that begging interactions follow an organized conversational structure consisting of opening, maintenance, and closing phases. Female beggars frequently employ informative and persuasive strategies, while male passersby mainly use elicitative and directive exchanges. The study confirms both hypotheses and highlights the effectiveness of Conversation Analysis in revealing the social and linguistic patterns of begging interactions in Bahdini Kurdish.

1 Introduction

Communication is a way for everyone to interact with others. It helps speakers easily ask and answer something important, and it can take place through verbal and nonverbal forms. The language is considered the

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main tool to do communication that has the power of sharing information and expressing ideas. Therefore, people are heavily depending on the use of language in their daily lives. Communication between two people or more participants is called conversation. Conversation is considered successful when there is an interesting topic as the connector, a speaker, and a listener. Coulthard (1985) states that the aim of a conversation is to take turns about a topic. For making a good conversation, the speaker and the listener need to balance with each other, and both of them must know the topic that will be discussed Herbert H.(1996, p. 92). Therefore, it is very important to analyze the conversational interaction between two or more participants, and the theory is called as "Conversation Analysis" (Pamungkas, 2012, p. 2). Conversation analysis is applied on real daily life interactions, or naturally occurring spoken language, for example, in movies, talk show, or everyday conversation.

The aims of the current study is to analyze the conversational interaction between female beggars and male passersby in Bahdini Kurdish in order to identify the conversational strategies used by both parties and to examine how sex influences conversational patterns in this context.

The research seeks to answer some questions, including how turn taking is organized in the interaction between female beggars and male passersby, and how their conversation varies when they are in different places. Based on the questions, some hypotheses were suggested, first female beggars tend to use more persuasive strategies to gain sympathy from male passersby. Second, female beggars' conversation varies depending on the context of the conversation.

2 Literature Review

This section presents a theoretical background of the study. It starts with a given definition of the term conversation analysis, the main principles of conversation analysis such as turn-taking, adjacency pair, insertion sequences and repair mechanism during interactions and the three phases, namely opening, maintenance and closing. Then, it gives a remark on the organization and structure of conversation, focusing on how people organize their speech through several phases, namely opening, maintenance and closing. . It also focuses on begging as linguistic phenomenon, showing how language is used by beggars to ask for help and establish social connection with passersby. Finally, the study presents a background of Kurdish language.

2.1 Conversation Analysis

Conversation Analysis (CA) is considered one of the most important approaches used in studying naturally occurring interaction. It studies how people organize their speech, exchange ideas, feelings, and meaning during communication through several principles such as turn-taking, adjacency pairs, insertion sequences and repair. In everyday life, people use conversation not only to communicate, but also to establish relationships, express emotions and maintain social interaction. Conversation is defined as an activity where two or more people speak to each other, take turns in talking, and use language as a tool of social interaction (Lundquist 2004, p. 90).

In the middle of 1960s, conversation analysis was developed as branch of sociology, especially in ethnomethdology, by Harvey Sacks, together with his collogues Schegloff and Jefferson (2007, p. 5) . This was also proved by Coulthard (1985) who added that "Conversation analysis had been developed firstly by three sociologist, they are Sacks, Schegloff and Jefferson". These scholars viewed that conversation analysis is the first step to study with detail of social interaction carefully, empirical and formal way. They also believed that conversation follows organized orders during interaction, not random. According to Liddicoat (2007, p. 6), conversation analysis focuses on how speech are organized and structured during social interactions. Fathimiyah (2016) argues that CA studies the interaction between two participants who take turns to talk. This shows that the first speaker makes a turn, then the second one understand what the first says.

Linguists proposed different viewpoints on what defines conversation. According to Mey (2001, p. 135), he argues that a conversation happens when two participants interact with one another, this means when the first speaker produces an utterance and the second speaker will respond. Crystal (2003, p. 478) explains that conversation is as a series of turns between participants. Levinson (1983, p. 284) states that conversation is a common type of communication in which participants freely take turn when speaking. According to Coulthard (1985), "the goal of a conversation is to exchange speaking turn and discuss a specific topic. For making a good and successful conversation, the speaker and listener must cooperate with each other, and they should understand the topic that will be discussed".

2.2 The Principles of Conversation Analysis

. The principles have been studied since the early development of CA and have become the tools used by many linguists in the field.

2.2.1 Turn-Taking System

Turn-taking system is one of the most important things that helps organize conversation. During a conversation between two or more participants, an organized way is needed between them to manage the conversation.

One way to manage Turn-Taking is when a speaker A chooses the speaker B. An example, when the doctor orders the patient to answer him/her. According to Pallotti (2007, p. 8), this usually occur in formal situations like classrooms, hospitals or courts. However, this way may not be very common in normal conversations, because the situations are often more flexible and not strict

2.2.2 Adjacency Pair

According to Sacks et al (as cited in Colling, 1990, p. 253), adjacency pair is defined as a sequence of two utterances, used by two participants. This means that the utterance of the first speaker makes a response for the second speaker.

2.2.3 Insertion Sequences

The insertion sequence is described as a short exchange that is added/inserted between the first and second turn to clarify the information before continuing the interaction, such as a question–answer or offer–response pair.

2.2.4 Repair Mechanism

In everyday conversation, participants sometimes make problems in speaking, hearing, understanding the words, or sentences in conversations, CA refers to the practices for dealing with these issues as repair mechanisms (Schegloff 2000, p. 207).

Phases

There are three types of phases, namely Opening, maintenance and Closing.

2.3.1 Opening phase

Opening is defined as an important part of the conversational interaction. The conversation often starts with greeting which occurs between two people, this means that the beginning of interactions follows certain organized ways, and not randomly (Liddicoat, 2007 , p. 213). Greetings are divided into three types: Short, Long and Time-bound.

2.2.5 Maintenance Phase

It is the main part in the study to keep the conversation going. It focuses on the body of the study, and It includes exchanges (informative, elicitative and directive), topics, topic change and code switching and the principles of CA such as turn taking, adjacency pairs, sequence organization, insertion sequence and repair (as mentioned above).

2.2.5.1 Types of exchanges

A- Informative Exchanges

Informative exchange for is "an act which functions to convey ideas, facts, opinions, information and to which the appropriate response is simply an acknowledgement that one is listening" (Sinclair and Coulthard , 1992 , p. 9) . The response of informative are classified into three types : neutral , emphatic and sympathy

B- Elicitative Exchange

Elicitation is an asking question whose function is to elicit a verbal or may be non-verbal response, such as a nod or raised hand from another speaker " (Sinclair and Coulthard, 1992 , p. 9) .

C- Directive Exchanges

According to Crystal (2003 , p. 140), "directives are defined as in some classifications of speech acts, an utterance whose aim is to get or make other people do something for the speaker".

2.2.5.2 Topic

Topic is the subject that the speakers are discussing and explaining at a certain moment. According to Ervin-Tripp (1979, p. 243), topic is defined as what people are talking about.

2.2.5.3 Topic Change

It is the transition from one topic to another through the conversation between two or more participants.

2.2.6 Closing Phase

It is the final phase of an interaction, where speakers signal that that conversation is finished by mentioning expressions such as goodbye, take your time, see you later, etc. it is divided into two types: pre-closing (sequence that comes before the conversation ends), and closing (when the conversation is completely finished).

2.4 Beggars' Language

Begging is defined as an organized way of conversation, not random speech Kutlu (2019, p. 5). It is a social and linguistics phenomenon that practices in many societies all over the world. Begging is not just related to how asking money, it is a form of communication that influences by social environment and issues. In Bahdini Kurdish, the interaction between female beggars and male passersby is an important social and linguistic phenomenon.

Beggars often use different expressions in their conversation and behavior with passersby to persuade them. Beggars often do not have jobs, rather than, they rely on certain expressions to persuade passersby to gain money (Khan-Fahad, 2020, p, 2). The expressions that are used often depend on the places and the situations. According to Tekin (2008, p. 347)

"Beggars use different types of language, phrases, expressions, and behaviors to express their need and persuade people to help them".

2.3 Kurdish Language

It is necessary to understand the meaning of the term "Kurd" and its origin. In his introductory study, Khalifa A. (2018, p. 17), explains that the origin of the term "Kurd" returns back to the Sumerian civilization. He also points out that the term appeared in many forms such as kurto, kurdo, and qarda. Sumerians used these terms to describe people who lived in mountainous areas. In the language of Sumerian, the term "kur" means "mountain," and the suffix (-da) or (–do) it is added to refer to group of people. Windfuhr (1975) explains that Kurdish language belongs to the Western branch of the Iranian languages, which is part of the Indo-European family. According to Khalifa. A , (2018, p. 17), Kurdish language has a very close linguistic relationship with Iran language; however, it cannot be considered as a Persia dialect

Historically, Kurdish developed among Kurdish communities living across the regions that now form parts of Iraq, Iran, Turkey, and Syria. Following the First World War and the division of Kurdistan among these countries, Kurdish identity and language gained increased significant and became stronger symbols of national belonging. According to Martin van Bruinessen (2006, p. 42), these four countries succeeded in integrating Kurdish population to become part of the state.

Kurdish language is generally categorized into three major dialects, namely Kurmanji, Sorani, and Palewani. Kurdish is described as either a single language or a group of related languages spoken by Kurds throughout the geo-cultural region of Kurdistan as well as among Kurdish communities in the diaspora. Sorani and Kurmanji are the main principal verities of the Kurdish language. Windfuhr(1975, p. 459) explains that northern Kurdish , known as Kurmanji , is considered as the largest and most widely spoken among them. It is widely spoken by most Kurds in Turkey, Syria, Lebanon , Armenia, Georgia, Azerbaijan, as well as in the far northern parts of Iraqi Kurdistan, specifically in Bahdinan areas and north west of Mosul (Zummar) and west of Mosul, including Sinjar . The area that Kurds live in as one community is referred to as Kurdistan, which is located in the north of Iraq, as well as with some extension into the former Soviet Union (Russia).

2.4 Previous Studies

In recent years, several studies have examined the language used by beggars from different linguistic, social and cultural perspectives.

1- Okpeadua (2012): Found that beggars use different verbal and non-verbal communication strategies to persuade people and obtain assistance.
2- Ismail (2013): Concluded that poverty and family disintegration are among the main causes of child begging.
3- Kurniadi et al. (2014): Reported that religious beliefs and sympathy strongly influence people's willingness to give money to beggars.

Previous studies mainly focused on the causes of begging and persuasive strategies used by beggars. However, there is still a gap in understanding the conversational structure of beggars' language and the influence of age, sex, and setting on their communication, particularly in the Bahdini Kurdish context.

3. Methodology

3.1 Research Design

The study follows a qualitative method. Moreover, the aim of design is to describe and analyze language features and patterns instead of using numbers. The qualitative method means examining and understanding the meaning of individuals or groups who assume to be a social or human issues (Creswell, 2009, p. 3).

3.2 Data Collection

The data of this research consists of (10) naturally recorded conversations between female beggars and male passersby by using a phone's audio recorder. The age of the participants, whether they are beggars or passersby, are divided into two groups: young people (20-35) years old, and older people (40-55) years old. Over a period of six months, the data were collected from different public places, namely streets, mosques, public parks, medical complexes and hospitals. Each conversation lasted on average between five , seven minutes up to more or less ten minutes.

3.3 Adapted Models

The current study is based on two adapted models: Sacks's et al (1974) and Sinclair and Coulthard's (1975) models of conversation analysis.

Sacks's model is based on several principles of conversation analysis, namely turn, turn-taking, adjacency pairs, sequence organization, repair mechanisms, insertion sequences, and preference organization. It examines how conversation is organized and how it continues, focusing on the way speakers take turn and respond to one another. In contrast, Sinclair and Coulthard's model is used to study

classroom interaction. It examines how conversations in the classroom are organized, especially through the I–R–F pattern.

The reason for choosing these two models is that, Sacks's model helps analyze conversation patterns, while Coulthard & Sinclair's model helps analyze the structure and function of conversation.

3.4 Analytical Procedures

After collecting the data, the conversation will be analyzed through several steps, as follow:

1.Arranging conversations into three phases, based on the adapted models.

2.Breaking down each conversation into sequences.

3.Providing these conversations with some contextual notes.

4.Transcribing the extract by using the International Phonetic Alphabet (IPA), with English translations placed directly under the transcription of Kurdish speech.

5.Providing quantitative considerations when presenting the frequencies and percentages of structures.

6.Checking the conversational patterns differences between age, sexes, and locations.

3.5 Ethical Considerations

Ethical considerations are important to keep the study honest and trustworthy. The researcher emphasized and ensured that all information provided about the female beggars and male passersby stay completely confidential and used only for research purposes. To protect their privacy, identity and social reputation safe, the letter (M) is used for male and (F) for female instead of their names, beside the words "beggars" and "passersby" respectively.

3.6 Statistical Considerations

Statistic Considerations helps the researcher to simplify large amounts of data and present them in an obvious way using frequencies and percentages. Frequency represents the item's number of times. Percentage (%) represents the total part as a fraction of 100. Percentage is used through the formula (frequency ÷ total x 100 = %). The formula is illustrated in the table below.

4 Data Analysis

The current section is organized through three phases: opening, maintenance and closing.

4.1 Opening Phase

People do not just begin speaking, they usually start conversation by a greeting/ response sequence. Greeting is regarded almost a universal in ordinary conversations, and as a conversational expression used by the

first speaker at the beginning of a conversation to get formality of situation and social relationship with the second speaker and to acknowledge the presence of another person Yule (1996, p. 59). In turn, the response is produced by the second speaker to acknowledge the initial greeting. Greeting is divided into three types: short, long and time bound.

Short greetings, are simple expressions used by beggars to open an interaction, such as : /t□a:wani: (?) / (How are you ?) , / (tu:) ba□i: (?) / (Are you fine ?) , /ṣɪħata tə (?) / (How is your health ?) .

Another expression of short greeting /ʔɪssalæmu ʕaleikum/ (peace be upon you) which is very common in Kurdish language and it is just similar to Standard Arabic. This expression always responded by /wa ʕaleɪku:m ɪlsalæm/ (upon you be peace). Sometimes It is followed by the phrase of welcome, such as /sər t□a:va:/ (you are welcome). Sometimes beggars say /sla:v/ instead of /ʔɪssalæmu ʕaleikum/, which have the same translation (peace be upon you)

Long greetings are more extended expressions which involve more additional expressions. They often show great affection between people, like showing politeness, respect, value and sympathy /sɪpədə ba:ʃ, tu: tʃa:wa:ni: bra(?)/ (Good morning), /baʃtɛr, ʔəhlən sər tʃa:va/ (you are welcome), /tu: ba:ʃi: (,) ħa:lɛ tə (?)/ (Are You fine ? how is your health ?), etc.

Time-bound greeting is directly connected and related with a specific time of the day, such as /spə:də ba:□/ (Good morning) and /ʕeva:r ba:□/ (Good afternoon). These expression are responded by / ba:□tər / which means (better morning/afternoon)

Finishing the opening phase, it was realized that the structure of the opening phase follows two elements, known: Initiation (I) and Response (R), as shown in the table below.

Table (1) Formula of Bahdini Kurdish Structure of Opening Phase

Initiation (I)	Response (R)
Greeting	Greeting

4.2 Maintenance Phase

In this phase, the actual purpose of the interaction and the body of conversation are discussed. This phase includes three types of exchanges (informative, elicitative, and directive), turn-taking, repair, insertion sequences, code switching, topic, topic shift and topic change. These elements help participants share information, ask questions, give

instructions, correct mistakes, temporarily interrupt the conversation to add clarification, shift language or dialect through conversation and finally, shift or change the subject/topic.

4.2.1 Types of Exchange

A- Informative Exchange

It is when the speaker wants to add or convey more information to the second speaker like presenting explanations, or reasons. This can be seen in the following extract that occurs at hospital, when the female beggar adds some information about her mother's bad case.

F Beggar- / xʊdɪ dɪhi: ʒi: zɑɣtɛ wɛ bɪlɪnd bi: (,) mɪn i:na χæsti/

(I swear even yesterday , her pressure went up , so I took her to the clinic)

The responses of informative exchange are classified into three types: Sympathy, Emphatic and Neutral.

The response of sympathy is often realized in the expressions like /wi:…! / , / wo:…!/, /oh !/ which shows a problem or disaster. The response of emphatic is a type of confirmation, which shows a strong agreement. It is realized in expressions like /ʔi ʔarə: nə: / (exactly yes) /ʔarə: ra:sta/ (yes, it is true) / ra:st ʔədbə:ʒi/ (what you say is right) and /bəlɛ ra:stə/ (yes, that's true). Sometimes it is followed by /ʔarə: wəlah/ (yes, I swear to Allah) also emphasizes the emphatic response. Finally, the response of neutral is found in the expressions/ forms of / ʔə: / , / ʔarə: / (yes /) / əm../ , / hɛm / (as a sign to Maybe) and / ʔəz ɪdbə:ʒɪm / (I think that).

Table (2) Formula of Bahdini Kurdish Structure of Informative exchange

Initiation (I)	Response (R)
informative	Sympathy Emphatic Neutral

B- Elicitative Exchange

It occurs when the speaker asks a question whether Yes/No question or WH question, and waits a respond from the second person. This takes place at a café, when the passerby asks about the beggar's husband.

M passerby- /ma: ka: zəla:mɛ tə (?) bɔ:tʃi: bɔ: xo: ʃo:l na:kæt da bɔ: wə bɪkrɪt(?)/

(where is your husband? Why doesn't he work to buy for you ?)

F beggar- /ʔæza: bærda:jəmə bra: , u du: ʕɪja:l bmɪnvə hɪla:jə/

(I am divorced woman, brother, and left two children with me)

The following formula presents the structure of the elicitation exchange. It includes two obligatory elements: (**I**), and (**R**).

Table (3) Formula of Bahdini Kurdish Structure of Elicitative exchange

Initiation (I)	Response (R)
Yes/No Question WH Question	Verbal

C- Directive Exchange

It occurs when a speaker orders or asks another one to perform a certain action and it should be responded. A the following extract occurs at a Tea-House, when the beggar talks about her father that he suffers a lot, the passerby orders her to write down his full name to help him.

M passerby- /ʔeː paː ka naːvɛ wiː jɛ sɛ quːliː bɛdə mɪn. dʒamʕiːjɪk xeɪɾiː həjə əz dɛ naːvɛ wiː dæːmə waːn/

(give me his full name. There is a charitable organization , I'll give them his name when I go there.)

4.2.2 Repair

Repair is observed as an interactional mechanism through which participants deal with problems or errors in speaking, hearing, or understanding. Two types of repair were realized: Self-repair and Other repair.

A- Self-repair

When an error or a mistake occurs, the speaker immediately repairs it before. This can be realized when the passerby wants to know the cost of the treatment of beggar's mother, the female beggar makes an incorrect statement, but immediately corrects it

M passerby- / dɪkætə ʧænd (?)/

(How much is it ?)

F beggars- /ħaːqɪ ʕiːlɑdʒɪ hɪmɑ **pɑːzdə** hɪzɑrɪn , ʕafuː **biːst** hɪzɑrə/

(The cost of treatment is **[fifteen]** thousand, sorry, **[twenty]** thousand.)

4.2.3 Insertion Sequence

It is a short turn or series of turns that happens(s) for a while, in a conversation between the first and second parts of an adjacency pair in order to clarify a point. The following extract shows a case of insertion sequence which occurs at a café, when the male passerby inserts a brief sequence about his deceased son and asks the beggar to pray for him.

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M beggar- /nə xoːʃka mın ʧı muːʃkiːla niːnə (.) ʔəvə buː tə uː **duʕa**ː **bu**ː **kuːrɛ mın bıkə/**
(No, my sister, there's no problem. Take this, and **just pray for my son**)[1]

4.2.4 Topic

A topic is the main subject in the conversation. It clarifies what the speakers are discussing or talking about. This can be seen in the extract where the topic starts with the female beggar's greeting to passerby by talking about selling tissues.

F beggar- /bɑːʃiː braː (?)/
(Are you good, brother?) .
M passerby -/səɾ dʒɑːvɑ /
(On my eyes "Welecome")
F beggar - /kəlıns nə dvıt (?)/
(Don't you buy tissues?)
M passerby- /suːpɑːs mın həjə/
(Thank you, I have it)

A topic can be short, or long. It can be short when the speaker makes a brief utterance without details, while long topics, when the speaker develops the topic over several turns.

4.2.5 Topic Change

It occurs when a specific topic in a conversation suddenly move to a completely different topic that is not connected or related to the first topic (Coulthard, 1985, p. 80). An interaction occurred at the restaurant, where the passerby told the beggars that someone asked him to help. He thought that girl belongs to the beggar. The topic changed when the beggar changed the topic by saying that their situation is bad.

M passerby- / gʊtə mın lıfəkı , mın bəː kriː (,) pıʃtiː xaːri**: (,)** gʊt ka paːra ʒiːk (!)/
(your sister asked me to buy a sandwich for her , after she had finished eating , she asked me to give her money !)
F beggar- / bəlkiː fəqiːr biːt (,) xʊdı bra (,) **wəzʕı mə nə hınd baʃa , gələk zəʕiːfə** /
(she might be poor , by Allah dear brother , **our situation is bad , it is very weak**)

4.2.6 Topic Shift

It occurs when a topic is shifted another topic in a conversation that is related to the first topic. Let us look at the following interaction that takes place at the clinical when the passerby asked about the doctor of beggar's

[1] It should be mentioned that Code-switching and Other-repair never occur in the interactions between female beggars and male passersby

mother. She answered, then the topic is changed when he talked about the doctor's location.

M passerby- / dɪxˈtuːɾi dɛˈjka tɛ kiːjɛ (?) /

(Who is your mother's specialist doctor ?

F beggar - /dɔktər ʃawkɪt/

(Dr. Shawkat.)

M passerby - /guːndɪ məjə (.) xuːʃ dɪxtuːɾə (.) **maːnə ʕiːaːda wiː lɛ xasta Viːn nə (?)/**

(He's from our village, a good doctor. **Isn't his clinic at Vin Hospital**?)

4.3 Closing Phase

The closings are expressions are used as signal to close the conversation. There are two types of closing phase: Pre-closing and closing. Pre-closing is, when certain phrases or utterance are prepared for ending the talk before closing the talk. Closing is, when the conversation is completed or finished. Let us see the following extract that occurs at hospital where the male passerby closed the conversation by saying "take care" to be responded by the beggar "thanks".

M passerby - / bχeːr bətʃiː /

(take care)

F beggar- / suːpɑːs/

(thanks)

5-Findings

It should be mentioned that in the opening phase, all greetings were issued by female beggars, whether short, long or time-bound greeting. The following table shows the frequencies and percentages of greetings by beggars.

Table (4) Frequencies and Percentages of Opening Greeting With Three Types

Opening	With greeting		Without greeting	
	Freq.	Perc%	Freq.	Perc%
Short Greeting	3	60%	0	o%
Long Greeting	1	20%	0	0%
Time-bound Greeting	1	20%	0	0%
Total	5	%	0	0%

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The table shows that greetings are realized in all interactions by female beggars. Among the different types of greetings, it is found that short greetings are the most frequent 60%, whereas long and time-bound greetings appeared less frequent 20%. This indicates that female beggars depend on short greeting when practice begging.

Sex	Informative		Elicitative		Directive	
	Freq.	Perc%	Freq.	Perc%	Freq.	Perc%
F beggars	42	76%	9	20 %	1	9 %
M passerby	13	24%	38	80 %	11	91%
Total	55	100%	47	100 %	12	100 %

As for the maintenance, it includes the three types of exchanges, informative, elicitation and directive. The table below shows the frequencies and percentages of beggars and passersby in Informative, elicitation and directive exchanges.

Table (5) Frequencies and Percentages of F Beggars and M Passersby in Informative, Elicitative and Directive Exchange

The table shows that F beggars produce (42) cases of informative (76%) which is used more frequent than M passersby who produce only (13) cases (24%). In contrast, it is realized that elicitative exchanges are used more frequently by passersby (80%), while beggars (20%). Similarly, passersby produce (11) cases of directive exchanges (91%), while beggars produsce only one case (9%). This indicates that female beggars depend mainly on informative exchanges to provide information about their personal, financial, or health situations to get help. In contrast, the table demonstrates that male passersby often depend on elicitative exchanges, and directive exchanges to understand the beggars' situations before responding.

Regarding the responses of the informative exchange, they were realized in three forms. The following table shows the frequencies and percentages of all forms of informative responses that were used by female beggars and male passersby.

Table (6) Frequencies and Percentages of Informative Response Types Among Beggars and Passersby

Sex Groups	Neutral		Emphatic		Sympathy	
	Freq.	Perc%	Freq.	Perc%	Freq.	Perc%
F beggar	1	13 %	1	9%	2	20%
M passersby	7	87%	10	91%	8	80%
Total	8	100%	11	100%	10	100%

The table shows that female beggars produced only one neutral response 13%, one emphatic response 9%, and two sympathetic responses 20%. This indicates that sympathetic responses are more used by female beggars. On other hands, male passersby produced seven neutral responses which form 87%, ten emphatic responses 91%, and eight sympathetic responses 80%. This shows that emphatic responses are the most frequently used, followed by sympathetic and then neutral responses.

As for repair mechanism, three cases were realized in self-repair among female beggars and male passersby, and no other cases were realized in other-repair among them. The following table shows the frequencies and percentages of Self-repair.

Table (7) Frequencies and Percentages of Self-Repair in Cross-Sex (F-M) Interaction

Sex Groups	Self-repair	
	Freq.	Perc%
F beggar	1	33.3 %
M passersby	2	66.7%
Total	3	100%

The table shows that there are only (3) mistakes were repaired through self-repair mechanism, which means that one mistake is repaired by female beggars, with a percentage 33.3%, and two mistakes are realized by male beggars which is 66.7%.

In relation to the insertion sequences, the table below shows the frequencies and percentages of female beggars and male passersby.

Table (8) Frequencies and Percentages of Insertion Sequences by F Beggars, and M Passersby

Sex Groups	Insertion sequences	
	Freq.	Perc%
F beggar	4	57 %
M passersby	3	43%
Total	7	100%

As for female beggars, the table shows that female beggars inserted more sequences than male passersby; they inserted (4) sequences which is 75 %, while male passersby inserted (3) sequences during interactions, with a percentage 43 %.

In the closing phase, there were two forms, namely pre-closing and closing. Let us consider the table below which shows the frequencies and percentages of female beggars and passersby with pre-closing and closing.

Table (9) Frequencies and Percentages of Pre-closing and Closing by Beggars and Passerby

Sex Groups	Pre- closing		Closing	
	Freq.	Perc%	Freq.	Perc%
F beggar	1	50 %	1	33%
M passersby	1	50 %	2	67%
Total	2	100%	3	100%

As for female beggars, the table shows only one case of pre-closing 50% and one case of closing which present 33 %, while male passersby close conversation with (2) cases, which is the highest number , with a percentage 67%, and one case in pre-closing , with a percentage of 50%

6-Conclusions

1- The study demonstrates that Conversation Analysis is a useful approach for clarifying and examining the interactions between female beggars and male passersby in Bahdini Kurdish.

2- The study reveals that beggars' conversations are not random, but follow an organized conversational structure, including three phases: opening, maintenance, and closing phases.

3-The first hypotheses which reads "**female beggars tend to use more persuasive strategies to gain sympathy from male passersby**" has been verified, as female beggars were found to use persuasive linguistic strategies in order to get sympathy and attention from passersby.

4-The first hypotheses which reads **"female beggars' conversation varies depending on the context of the conversation"** has been verified, as female beggars use different types of expressions depending on the places such as mosques, parks, hospitals and etc.

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Journal of Babylon Center for Humanities Studies: 2026, Volume: 16, Issue: 11