The Effect of Social Media and Syrian Refugees on the Jordanian Acts of Greeting

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Abstract

This research paper aims at examining the impact of several factors that influence the greeting terms in Jordan., social networks and Syrian refugees in particular.The reason for having the Syrians participate in this study is because of their great number in Jordan. According to the Department of Statistics Syrians constitues 20% of the Jordanian population.This   paper starts with a brief summary of greetings among Jordaninans and factors affecting such greetings and other related issues. Furthermore, it discusses the influence of Syrian refugees and social media on greeting terminology in Jordan. In order to reveal the extent of such influence the researcher used discussion groups approach to collect needed data for the paper. Five such meetings were held in different parts of the kingdom, where refugees are residing: Northern Mafraq area, Za'atri camp, Amman Governorate, Al Ghore area and the campus of Princess Rahma College. Results revealed that the Syrian greeting accent has very minute or no effect on the Jordanian's greeting terms, while social media has an influence among urbanite Jordanians.

Key words: Act of Greeting, Jordan, Syrian Refugees, Social Media, Princess Rahma University College

Introduction

The acts of greeting, leave-taking, thanking, apologizing and so on constitute an integrated part of the Jordanians' culture . However, the linguistic realization of these acts, the content and rules of their performance may exhibit variations from one area of Jordan to another depending on the particular values and the environment of their users.

Jordanian Arabic is a set of dialects of Levantine Arabic that are originated in the Jordanian kingdom and are spoken by Jordanians. The western Jordanian dialect of Arabic is similar to that spoken in Syria, West Bank, Gaza and Lebanon. As with all dialects of Arabic, the variations are in the spoken form of the language only; the written language always conforms to standard (or classical) Arabic.

Aside from the various dialects, one must also deal with the differences in addressing males, females, and groups; plurals and verb conjugations are highly irregular and difficult to determine from their root letters(Al Khatib 2006)

Although there is a common Jordanian dialect mutually understood by most Jordanians, there are regional distinct variations in various parts of the country with at times unique pronunciation, grammar.

Jordanian Arabic falls into three groups:
- Rural Jordanian
- Bedouin Jordanian
- Urban Jordanian.

Rural Jordanian
Is spoken by Jordanian villagers and many of the small-city or village-born city dwellers. There are two sub-types of Rural Jordanian:
- Hauran Arabic, spoken in the area north of Amman between es-Salt and the Syrian border.
- Moab Arabic, named so after the antique Moab kingdom in southern Jordan, this dialect is spoken in the area south of Amman.

Bedouin Jordanian
Is spoken by Jordanian Bedouins mostly in the Badia region east of the Jordanian mountain heights plateau of the Kingdom. This dialect is much truer to the Arabic language and is not widely used in the urban and rural regions and is considered sometimes hard to understand by most residents there.

Urban Jordanian
This variety was born after the designation of Amman as capital of the Hashemite   Kingdom of Jordan early in the 20th century. It is the result of the merger of the language of populations who moved from Hauran (northern Jordan), Moab (southern Jordan) and Nablus in Palestine into the new founded city. For this reason, it mixes features of the Arabic varieties spoken by these populations. The emergence of the language occurred under the

strong influence of the Rural Jordanian Hauran Arabic. For example, (Allah yesead sabahak) Allah make your morning full of welfare. Other similar expressions include (yese'd sabahak) I wish you a good morning, (ysa'id halsabah) May your morning be a happy one, "massikum bilkhear" good evening for all of you, also (massak allah bilkhear) means may Allah make your evening full of welfare, (massakbilkhear" may ' Allah' make your evening a good one, (masseeku bilkhear" I wish a good evening for all of you.

In Jordan, two varieties of Arabic language are used rather than different languages. The two varieties used in Jordan are StandardArabic and Jordanian Arabic . StandardArabic is the literary dialect which is used in the Qur'an; in most print publications including books, magazines, and newspapers; and in formal spoken discourse, including prayer, television news broadcasts, and formal prepared speeches. Jordanian Arabic is the spoken dialect of the Jordanian people and is used in conversation, songs, films, and television advertisements. As for written forms, it is used in comic strips , messages, and occasionally, in novels and short stories . Both StandardArabic and Jordanian Arabic use the same Arabic script. Jordanian Arabic is spoken only in Jordan (or by Jordanians elsewhere), but it is understood widely in the Arab world . Both StandardArabic and Jordanian Arabic have their own powerful symbolism for Jordanians. StandardArabic, as the language of the Qur'an and the common language of the Arab nation, is central to their identity as members of that nation and of the broader Islamic community. Jordanian Arabic, as the language of daily communication, jokes, song, and cinema, is central to their identity as Jordanians. Beyond this diglossia of Standardand Jordanian Arabic, English plays a role in Jordan, it is the language used online among Jordanians, while chatting and socially networking, There is variance between Arabic and English. Jordanians use modern online English (numbers involved with letters, for example: B4, 2day…etc) and 'modern online Arabic' (what is known as the Anglo-Arab, for ex. (Wa7sh,7abebe....3la 3ene....) which have developed on Facebook.

Thus, this study comes to shed more light on the problem of the study which is as following:

The Problem of the Study
The problem of the study lies in examining the effect of social networking and the Syrian refugees accent on the act of greeting in Jordan

The Rational of the study
Although act of greeting and hospitability terms in Jordan are solidly integrated part in the the Jorsanians' life, however, such greeting and hospitality terms have not been under drastic impact by factors which may affect the fiber of such norms, values and traditions of Jordanians in their greetings ways until most recently. As it is known, that act of greeting among Jordanians has been under the influence of Islam, environment and other local factors.There are many studies in this regard by national and foreign researchers, however, with the advent of the internet and the wide spread of social networking sites , such as facebook, twitter and other similar sites, and the excessive use by the Jordanians for such sites has left a great impact on the greeting language among the Jordanian societies. To the best of this researcher's knowledge no studies are conducted about the effect of social networking on hospitability words , this makes this study to be unique. Furthermore, the forced migration of neighboring Syrians to Jordan by ten of thousands also have kind of effect on society as whole and the Jordanian customs in greeting.

Sub-dialects of Jordanian Arabic
The Words **(Marhaba and Ahlan)** or **(Ahlain)**
The Arabic words (marhaba and ahlan or ahlain) 'welcome' are among the regular greetings in Jordan. All Jordanians regardless of age, gender, social class or position use them frequently and on regular bases.. Different forms are derived from these words such as (marhaba) greeting, (marhaban) greeting, (marhaba'n' biiku) greeting everybody. In addition to these forms , Jordanians use other greeting expressions which are accompanied with certain numbers in order to show the intimacy of the greeter towards those being greeted such as (marhabtean) two greetings, (meet marhaba), one hundred greeting, (a'sha rmaraheb) ten greetings (marhabtean wa nos) two greetings and half. They also use the expression (maraheb) greetings which means unlimited number of greetings

Other greetings are(hala we maraheb) welcome and greeting, (ahlan) welcome, (ahlan wa sahlan) most greeting, (ahlean) greetings, (ahlean wa sahlean) two greetings, (ahalan or ahlain wa sahlain) your are most welcome, (hala) welcome, (hala wemaraheb) many greetings, (ya hala), welcome.

Other greeting patterns are also used in Jordanian Arabic such as (keaf ilhal) how are you,(keafak) how are you, (shlunak) how do you do,(hayyak allah) may God greet you, (Allah yehayeek) may Allah greet you.

The one who wants to greet a person that he meets him/her for the first time would use such expressions. Other greetings are(tehya weddoom) may you live and last for a long time, (tahyyati wa ashwaqi) my greetings and yearnings, (tahyyati) my greetings, (meet wardeh) one hundred roses for you.

Expressions as (kefak il yaom) how are you today, (keaf asbaht) how is your morning,(keaf akhbarak) or

(shloanak) how is your news, or what you are up to (shu akhbarak) what is your news and (shuu 'luumak) what is your news are also used.

The aforementioned is a tiny sample of greeting terms that Jordanians use very often while showing substantial creativity in words' derivation.

Factors Affecting the Choosing of Greeting Patterns

Certain social factors play a considerable part in choosing the expressions of greeting in Jordan.

Environment: A number of greetings are related to the rural region where farmerswork for a long time in their fields. People would greet them with patterns that reflect the desire to have strong and healthy body for them. The expressions that are used in this environment would include (qawwak) (a'la'i'fya) and (sah badanoh) literally mean (how do you do)/ (what's up) and many other similar greeting terms.

Islam: It is the religion of the great majority of Jordanians and as a result, people use the main greeting of Islam (assalamu' alaykum wa rahmatu allahi wa barakatuh).or (al salamu alaykum) which means peace be upon you.

Education: It is noted that educated people use expressions as (sabahil khear) goodmorning, (masaa' ilkhear) good evening and they try not to use common expressions as (massa' ilful) the evening of Arabian jasmine.(**Mughazi 2000)**

Media and Contact with the West: support the spread of some English greeting expressions as(hello, hi and bye)

Relations: The type, depth and intimacy of relation between members of the society affect the choosing of the greeting expressions in Jordanian Arabic. To greet a close friend it is accepted to use the English greeting expression (hello) or the Arabic (marhabtean) two welcomes. However, it is not accepted to greet people with high positions such as professors, ministers, princes or the king with such greetings. Patterns such as (ahlan wasahlan) most welcome, (assalamu a'laikum) peace be upon you, (sabahil khear) good morning are most welcome and accepted among others to greet such people.

Patterns of greeting have a prominent role in enhancing and promoting relations among people. In Jordan, such patterns are very important, and such importance is embodied in many expressions and forms that are used for greeting. These expressions are of different types and they are formed in various ways. (Al Khateeb 2009).

Jordanians are good in articulating and using greeting terms which are in some times are not familiar or governed by known greeting rules such as: Ateen age boy s greets a teen age girl by saying (ahlain be al helu or helwah, Imshee ala remshee) welcome cutty, walk on my eye lashes.

Jordanians pay too much attention to greeting and they like to be greeted well, they say (لاقيني ولا تغديني) (laqeeni wala tghadini) meet me cheerfully rather than provide a meal for me.

The Jordanians are considered towards other people, sometimes they transfer welcoming utternaces or phrases into actions تكملة***

شرواك ولا تهون

Literature Review

Jordan is a tribal society where social life concentrates on the family and the loyalty of its members to the family. Identifying themselves by their tribe, which they consider their support network, Jordanians are morally, sometimes also financially co-dependent. Their remarkable traditional expectation is dealing with each other as brothers, sisters, relatives, friends and keeping in contact with their neighbours. Thus, they are mutually loyal and helpful to each other. Arabic is the official language in Jordan, though with various spoken accents. Jordan is based on Muslim-Arab values which drive all life aspects from the integration between civil and religious law. Jordan still upholds its cultural ethos in spite of the relatively recent dramatic changes in the economy and business. One of the prominent ways through which Jordanians express their positive feeling for each other is inviting them for food or to have a cup of coffee and tea, which is renowned as a symbol of hospitality (Al-Khatib, 2006)

several Arab researchers investigated the function of phaticity in certain regional dialects of Arabic. Nelson, el-Bakary and Al-Batal (1993) compared Egyptian and American Compliments while Al-Khasawneh explored the translatability of Jordanian phatic expressions into English. Mughazy (2000), on the other hand, conducted an oral discourse completion test to study the pragmatics of the evil eye formulaic compliments and the recipient's response strategies in the form of evasion, humor, complaint and confrontation.

Parent (2001: 600-1) considers some non-conventional phatic gambits. He cites the case of repetition as a positive politeness strategy. When an addressee repeats an utterance he has already heard, this is considered an overture of emotional agreement with the utterance and stresses interest. Sometimes, the speaker repeats certain parts of the request or elaborates with reasons for the request even after the addressee gives a positive response.

Different studies have been conducted on greetings in various cultures. Ferguson (1967) considers greeting expressions as an example of (a politeness formula". He said that these expressions are used in different contexts. He also added that greeting expressions are important for their presence or absence in a certain context

rather than the specific meaning their constituent parts convey.

Ibrahim (1983) uses the term (minor sentences) to refer to utterances of different types such as salutations, felicitations and invocations. He pointed out that salutations are used in order to show politeness and respect in order to have a lovely level of social discourse.

Investigating expressing thanks as a compliment response, Al-Khateeb (2009) compares data collected from Palestinian Arab learners of English from different proficiency levels, gender and specialisations with data collected from native speakers of English to examine the influence of these variables on pragmatic competence. The DCT's results reveal significant differences between them in relation to the strategies and expressions used due to their cultural backgrounds. Palestinian Arab learners' compliment responses are lengthy which Al-Khateeb ascribes to a general understanding that the longer the response to the compliment, the more sincere it is.

Most of the semantic formulas used as compliment responses are religious in content e.g. (Allah yes'edek) 'May God make you happy', for a female when she cooks a nice meal (Allah yesa'lem edeake 'May God bless your hands . Because Arabs' strong faith in God they use the word(God) frequently and regularly in their greetings.

Non-native learners of English literally translate Arabic formulaic expressions when expressing gratitude which are not always appropriate for the compliment given in English though they intend their responses to be polite. According to the Palestinian English learners, it appears that there are significant differences in their realization of the speech act of thanking due to their specializations and proficiency levels, but not gender. However, when it comes to the physical appearances, house decors, clothes, styles, food and diet, women are more sensitive to compliments and thanking responses in such situations.

Very similar to the scope of the present study, Morsi (2010) examines the Egyptian Arabic thanking forms; particularly those containing repetition, and formulaic expressions which may be perceived by other language speakers as (overdone friendliness) or (insincere). In addition, she illustrates various discourses and social functions which expressing thanks serves in Egyptian Arabic. The results reveal that expressing thanks fulfils functions such as communicating indebtedness, leave-taking, appreciation of benefit and opening and closing a conversation. The findings also show that Egyptian Arabic thanking forms differ considerably from those of English, possibly also those of several other cultures, in specific ways. In particular, in order to express sincere gratitude to the hearer and to be considered polite in Egyptian Arabic, one or more of the following strategies should be used: repetition, redundancy and various formulaic expressions such as explicit thanking (thanks a million) or more or less implicit expressions of gratitude, such as blessings and supplications (bless your heart, bless your hand and May God reward you) or other non- religious expressions such as good wishes (may we hear good things about you). All such strategies result in lengthy gratitude expressions. Their variation in the use of gratitude expressions is ascribed to diverse factors that influence the individuals' selection of any or all of such strategies as well as their number, such as their situation, gender, age and social distance of their hearers. The results reveal a number of gratitude expression strategies such as recognition of the thanking, rejection of the favour, commenting with a compliment as well as offering further help. What is worth mentioning here is that Egyptian Arabic native speakers use thanking strategies not only to express gratitude and enhance social reciprocity.

Lungstrum (1987) studied two paradigms for hailing in Kekchi (Mayan) in PuebloViejo, Belize. He discussed the nature and use of greeting in that particular culture in India. He found that the form of greeting that was used by people would indicate special social reference to the status of the speaker and addressee, the period of the meeting and the degree of friendliness.

El-Hassan (1991) studied the linguistic etiquette at Jordanian shops. He aimed at investigating the Arabic patterns of speech that are used by Jordanian shopkeepers or shop assistant and their customers. He gathered data from a number of Jordanian shops using tape recorders. The researcher divided his paper into four parts:

- Greeting on arrival.
- Enquiring about the availability of goods.
- Ordering (and paying)
- Leave-taking.

Also he mentioned different forms of greeting such as: (asaa lamu a'laykum) while the response is (wa alaykum al salam wa rahmatu allahi wabarakatuh). اين الترجمة

The most prominent religious term of greeting in Jordan (may the peace, mercy and blessing of Allah) God' be upon you, because it is the main greeting of Islam.

Certain greeting patterns are related to the farmers who used to work from the sunrise until the sunset in their fields. When someone visits them while they are plowing or harvesting, he would greet them with patterns as (a'la'afyah) May you have good health, (sah badanuh) May your body is healthy, (sahbadanak) May your body be in health, (sahbadanhum) May your bodies are healthy, for a group of farmers or workers. Other patterns are (quwwah) power, (qawwak) May you have a power, (ya'teek ila'fyah) May Allah give you the good

health. The replies would be (Allah ea'afeek) May Allah give you the power too or (qweet) May you have a strong body. Such patterns are not only limited to farmers but they also extended to be used as patterns of greeting for any one who does a hard job that needs a power and strong body so the greeter would greet such people seeking good health for their bodies so that they can work and perform their hard missions.

Castells (1996; 1997) and others (Barber, 1995; Friedman, 1999) have pointed out, the major social dynamic shaping international media and communication in this age of information is the contradiction between global networks and local identities. In that light, it is worthwhile to consider whether the online use of English and Jordanian Arabic by this small group of Jordanian undergraduate students might reflect broader and more enduring social and linguistic shifts.

Dickens (Dickens et al 2005: 30) finds that sometimes it is virtually impossible to mediate conversational routines as they constitute an integral part of cultural exoticism. He cites a sample of repetitive Arabic conversational salutations which can only be functionally rendered as 'hello' and 'how are you'. In sum,we can list greeting patterns as following

Arabic ST	Literal translation
’assalāmu 'alaykum السلام عليكم :	A: Peace be upon you.
B: wa'alaykum ’assalām وعليكم السلام	B: And peace be upon you.
A: kayf ’alḥāl كيف الحال	A: How are you.
B: ’alḥamdu lillāh الحمد لله	B: Praise be to Allah.
kayfa ḥāluk ’ant كيف حالك انت؟	How are you.
A: ’alḥamdu lillāh الحمد لله	A: Praise be to Allah;
Kayf ’al’ahl كيف الاهل	How is the family?
B: bihayr ’alḥamdu lillāh بخير الحمدلله	B: Well, praise be to Allah.

Darwish (2003: 50-1) cites the example of the honorific pronouns such as *usted* in Spanish and *vous* in French (سيادتكم siyādatukum / حضرتكم ḥaḍratukum / أنتم ’antum, in Arabic) which are used for the second person singular to represent an embedded system of politeness that denotes rank, status and social distance of speaker and addressee. He proposes that the translator must decide whether (SL) cultural redundancies are essential for the message to be communicated effectively in a target language like English that lacks such honorific pronouns. He remarks that the dogmatic adherence to literal translation of cultural and emotive redundancies has created the misconception in the eyes of western readers who have come in contact with Arabic through translation is a (flowery) language (Ibid). Darwish ,2003 adds in this context the following:

(بارك الله فيك) bā'raka ’Allāhu fīk [may Allah bless you], (الله يرضى عليك)’Allah yirḍa ‘alaik [may Allah be pleased with you], (الله يقويك) ’Allah yiqawwīk or (قواك الله) qawwāka Allah [May Allah give you strength] These are age/status-restricted since they are often uttered by an older speaker (or a senior of higher rank) to a younger one (or a junior of lower rank). In contrast, the phrase (طال عمرك) ṭāl ‘umrak or (طويل العمر) ṭawīl al‘umur [May you be blessed with long life] is used initially or finally upon addressing old people or those of higher status.

In the same way, young people often use the title (شيخ sheikh) (حجي ḥağği pilgrim) and (عمي ‘ammiy my uncle) to address senior citizens even though the addressee may never have performed the pilgrimage and is in no way related to the speaker. Ironically, speakers of a Lebanese or Syrian dissent use a similar word (عمو ‘ammu) or (بابا bāba [father/daddy]) to call young children as a way of emulating child talk. Finally, upon concluding a conversation, an old (male or female) speaker may use the expression (يالله حسن الخاتمة) yāllah ḥusn ’alḥātmah [May our lives have a blessed ending]. Yet, younger people use the expressions (أي خدمة) aya hidmah [any service/I'm at your service] or (تأمر بشيء) tā’mur ’ayšhay’ [would you like to order/ request anything] to address people of older age or higher status. Unfortunately, such phatic expressions have no direct translational equivalents in English and they are either given a literal rendition or are ignored altogether.

Abu Hatab (2006: 27, 31) notes that compliments are more frequent in the discourse of (middle-aged and old) females regardless of the age, sex or social status of the addressee. Indeed, there are sex-specific phatic expressions and compliments that are female-oriented. The compliment (يهبل) yihabbil (out of this world/ astounding/ mind boggling) which is used by some communities in the Arabian Gulf countries indicates that the speaker is feminine for if it is, otherwise, uttered by a male it will connote that he is effeminate. Therefore, a translator should exercise caution when rendering equivalent English expressions into Arabic.

Furthermore, a greeting followed by a simple (من فضلك) (min faḍlik), (لو سمحت) law samaḥt (please) or (ممكن...بالله) (mumkin ballah) (by Allah, can you…) before addressing his request to a male peer (Abu Hatab 2006: 32). The same distancing level occurs when the speaker is a female and the addressee is a male. Yet, if a male addresses a female and vice versa, s/he would prefix his or her request with more ice-breaking polite expressions such as (ممكن) mumkin , (عفوا) afwan, (لو سمحت) law samaḥt (excuse me, would you kindly…). By modifying the standard formal greetings, one may indicate a special intimacy level as when young males address young females (often with a flirting intent) with the greeting (صباح الورد) ṣabāḥ ’alward [morning of roses] or (صباح القشطة ياعسل) ṣabāḥ ’ilqišdah yā‘asal (morning of cream O honey) which is almost the equivalent of the

English (good morning honey) or the cream. However, a simple formal (good morning) may be combined with other lexical items or uttered with a special intonation to convey negative connotations. Thus, for example, a rising tone on the word 'morning' or the addition of the word 'Amman' would add sarcastic overtones as the saying (صباح الخير ياعمان) ṣabāḥ ilhair yaamman (Good Morning O Amman) which is intended to praise the status quo of Amman. Matter of fact, Jordanians love Amman, and when they say good morning Amman they mean it unlike the Ameican actor Robin Williams(1986) when he says (good morning Vietnam) in a funny manner.

Similarly, setting, distance and the number of participants involved would influence the choice a phatic formula. Thus, the opening phrase (الله يعطيك العافية) ʾAllah yaʿtīk alʿāfyah (may Allah give you health) is addressed to an employee or a labourer before placing a request. However, with a high pitch and a rising intonation, the same expression can be used in Syria and Jordan to indicate mockery and reprimand when the addressee is blamed for a grave mistake. Although, a participant in a conference held in an Arab locale may open his presentation by this traditional formal greeting, an interpreter would rather render the greeting as (good morning) or (good afternoon/ evening). By the same token, the use of the time-free greeting (الله بخير) ʾAll bilhair (by Allah's grace) is more frequent among males in the Arabian Gulf region and is mainly used in male-to-male conversation. However, in translation, such a greeting would rather be rendered as (hello) or (hi) for the same reason mentioned under (allah bel khair).

Topic-related phatics abound in (dialectal) Arabic. Upon receiving a favour or a noble deed, the beneficent would compliment the benefactor by the expression (بيض الله وجهك) bayyaḍa ʾAllahu waǧhak or (رايتك بيضا) rāytik baiḍah (may Allah make your face shine) or (بارك الله فيك) bāraka ʾAllāhu fīk or (جزاك الله خيراً) ǧazāka ʾAllāhu hayran (may Allah reward you with His blessings) which can be translated by a simple (thank you) or '(I appreciate it).

Further, after delivering a baby, either parent is congratulated in one of the following: (الحمد لله على السلامة)ʾalḥamdu Lillāh ʿala ʾassalāmah (praise to Allah for your well being) or (مبروك ما جاك) mabrūk māǧāk (congratulations for what you have been given) or (يتربى بعزك) yitrabba biʿizzik (may he be raised in your honour) or (جعله الله من ابناء الذرية الصالحة) ǧaʿalahu ʾAllāhu min ʾabnāʾ ʾadduriyyah ʾaṣṣāliḥa (may All mighty make them good descendants).

Among the communicative goals we achieve on a daily basis, Eisenstein and Bodman (1986:167) consider expressing gratitude as an event which is (used frequently and openly in a wide range of interpersonal relationships). Leech's (1983:104) definition characterises gratitude expression as a 'convivial' speech act, which is inherently courteous, respectful, or polite. It is viewed as an expressive act supported by polite communicative behaviour and enables the hearer to recognise the speaker's intention, and strengthen positive politeness (Leech, 1983; Eelen, 2001; Watts, 2003).With these examples we can confirm that the meaning of a sentence can be defined by verifying it as true; otherwise it is cognitively meaningless (Schiffrin, 2005:30).

Haverkate (1988:391) views expressing gratitude as a reactive action serving "The particular purpose of restoring equilibrium in the cost-benefit relation between speaker and hearer". Though his perspective is useful, it still misses the idea of mutual collaborative work between the interlocutors.

Arabs tend to tolerate greeting among individuals of the same sex (Crystal 1987: 401). Greeting embraces and kisses (on the cheeks or the nose) among males are done more frequently in an Arab society even if the period of absence is as short as two or three days. Sometimes embraces are performed twice within the same session, both upon greeting and leave-taking. Fine differences also exist between tribal Bedouins who prefer to kiss one cheek only and urban dwellers who alternate between two cheeks. Nose kissing is performed when the recipient is older in age or higher in status.

Gender differences are also present in performing greeting proxemics in an Arab society. While embraces are common between females they are not allowed between a veiled woman and a man unless they are closely related. Similarly, a man may not shake hands with a veiled female unless she takes the initiative by extending her arm. Any misinterpretation of proxemics can easily lead to embarrassing situations that may affect the progress of a conversational routine.

The Traditional views on politeness (i.e. Lakoff, Leech and Brown and Levinson) could be described as emphasizing the importance of norms. Ehlich (1992:76) argues that one of the essential concerns of these theories is the "…need to know what constitutes the standard S" in politeness evaluations. They all treat politeness as involving the observance of some social norms. Their approaches are based on take prescriptive and normative perspectives on politeness, i.e. they are mainly concerned with how speakers select and use certain certain linguistic strategies according to predetermined sets of principles (Murata, 2008). Norms maybe viewed as "the prevalent commonsense explanation for politeness" (Brown and Levinson, 1987:59). According to the social normative view, politeness represents the public understanding of ss as good manners, social etiquette and appropriate and ideal ways of interacting (Fraser, 1990)

Appreciation
The appreciation strategy consists of four subcategories:

(a) expressing appreciation only (just appreciation).

(b) expressing appreciation and explicitly stating the favour.

(c) expressing appreciation and mentioning the imposition caused by the favour (d) appreciation and stating the reason.

Expressing just appreciationArabic

(اقدر لك عالياً) "uqadir lak aliyan', 'I highly appreciate for you'
(اقدر لك كثيراً) " '>uqadir lak kaθi:ran', 'I greatly appreciate it for you'

Apology

Five subcategories are included in the apology strategy:

(a) expressing apology using apologising words.

(b) expressing apology using apologising words and explicitly stating the favour or reason.

(c) expressing apology using apologising words and mentioning the imposition caused by the favour.

(d) expressing apology by expressing embarrassment.

(f) criticising or blaming oneself.

(انا اسف) '>Ana Asef' ,'I am sorry"

"   انا اعتذر لك كثيراً   "   '>Ana I'taher laka katheran , 'I apologise very much'

Social Networking شطب

Ellison (2007) mentioned that Social Networking Sites as a new phenomenon are web-based services that allow individuals to construct a public or semi-public profile within a bounded system, articulate a list of other users with whom they share a connection, and view and traverse their list of connections and those made by others within the system.

Facebook, for instance, provides a sophisticated profiling system that allows users to create detailed information about themselves and also fine tune the level of privacy by determining what information is to be made public. Profiles typically involve sharing a photograph of the user and consist of such information as age, location, personal interests and added details in an 'About me' section. (Centre for Promoting Ideas, U SA www.ijhssnet.com 198)

Once a profile is created, users are then regarded as a member of the online community, and can create a list of friends that will form the basis of their social network. This process is achieved in two ways. Firstly, users establish lists of friends by sending a request to a potential new member until the user accepts or declines the invitation (McCarty 2009). Secondly, the majority of SNSs also have group or community functions, which allow users to create groups within the SNS based on a particular theme. In Facebook, there are literally thousands of such groups, and these can be found using sophisticated keyword searches. Users can then join these groups, which may or may not be moderated by the creator, and receive information from other users within the group. This may in turn lead users to become friends as a result of attending group meetings

In Jordan, two varieties of Arabic language are used rather than different languages. The two varieties used in Jordan are StandardArabic and Jordanian Arabic . StandardArabic is the literary dialect which is used in the Qur'an; in most print publications including books, magazines, and newspapers; and in formal spoken discourse, including prayer, television news broadcasts, and formal prepared speeches. Jordanian Arabic is the spoken dialect of the Jordanian people and is used in conversation, songs, films, and television advertisements. As for written forms, it is used in comic strips , messages, and occasionally, in novels and short stories . Both StandardArabic and Jordanian Arabic use the same Arabic script. Jordanian Arabic is spoken only in Jordan (or by Jordanians elsewhere), but it is understood widely in the Arab world . Both StandardArabic and Jordanian Arabic have their own powerful symbolism for Jordanians. StandardArabic, as the language of the Qur'an and the common language of the Arab nation, is central to their identity as members of that nation and of the broader Islamic community. Jordanian Arabic, as the language of daily communication, jokes, song, and cinema, is central to their identity as Jordanians. Beyond this diglossia of Standardand Jordanian Arabic, English plays a dual role in Jordan. On the one hand it is the principle foreign language of the general population

Finally, the language used online among Jordanians, while chatting and socially networking, varied between Arabic and English.They used modern online English (numbers involved with letters, for example: B4, 2day…etc) and 'modern online Arabic' (what is known as the Anglo-Arab), for example (Wa7sh,7abebe....3la 3ene....') which have developed on Facebook. This Anglo-Arab language comprises the Arabic words written in English letters with numbers referring to certain Arabic letters.

The number of people who indicated that they used English, StandardArabic (in either Arabic script or Romanized script), and Jordanian Arabic (in either Arabic script or Romanized script in their online chats. English and Romanized Jordanian Arabic are the two main language forms used and will be discussed in turn below.

An examination of online chat transcripts indicated that, when English and Arabic were combined in a single message, there tended to be more use of English. The survey data made it clear that the prominence of English in Internet communication stems from a variety of social, economic, and technological factors that are closely related to the more general role of English in the Jordanian society.

Data Collection\ Analysis
In order to achieve the study's objectives, the researcher utilized the discussion group approach: first, a sample of Princess Rahmah College students were chosen randomly to participate in group discussion, (4th year, Arabic class where I teach).
Five questions were submitted to participants to answer and discuss in order to show whether social networking has influence on the act of greeting among Jordanians:
1-How much time of a day or night you spend online activity (chatting, communicating etc.)?
2-What language do you use?
-Arabic only?
-English only?
-Both langueges?
3- Which is easier for you to use in greetings, Arabic or English?
4-Do you notice whether the use of Arabic can satisfy your needs in expressing yourself especially in greeting or not?
5- Do you prefer using English in chatting, and why?

Results
Result of the study was the considerable amount of Romanized Jordanian Arabic used by the participants. Romanized Jordanian Arabic was widely used in Facebook online chatting with many people engaging in code-switching (between English and Jordanian Arabic) and some writing exclusively in Jordanian Arabic. The emergence of Romanized Jordanian Arabic is especially interesting because it was previously not a widely used language form. As discussed earlier, Jordanian Arabic is principally a means of oral communication. Though it has been written in certain realms, such as comic books, prior to the internet it appeared mainly in Arabic script, with several unofficial Romanized versions existing principally for the benefit of foreigners (for example, in language instruction books and dictionaries). Broader written uses of Jordanian Arabic in areas such as business, scholarship, and religion are frowned upon by society and by various educational and religious authorities. The use of Jordanian Arabic in online communications represents a major expansion of its written use, especially in a Romanized form, in a new realm in which informality is considered acceptable and in which no authority has stepped forward to discourage its use.

One of the interesting features of this adaptation is the widespread use of the numbers 2, 3, and 7 to represent phonemes in the Roman alphabet. The uses of these numbers arose among Internet users and have spread spontaneously and are now widely recognized. Participants in the study who engaged in code-switching indicated that they most frequently used Jordanian Arabic to express highly personal content that they can't express well in English. Several participants explained that they start off in English and switch over to Jordanian Arabic when they feel they need to. Analysis of sample chats indicated that, in bilingual messages, Jordanian Arabic was most often found in greetings, humorous or sarcastic expressions, expressions related to food and holidays, and religious expressions.

Two interesting findings have emerged from this study: first, that English is the dominant language used online among a particular group of undergraduate students of Internet users in Jordan , and secondly, that a previously little used written form of Romanized Jordanian Arabic is also widely used in informal communication by this group. The possible meaning of these findings is better understood when examined in a broader context of language, technology, and society in Jordan and internationally. Sociologists have pointed to the current era as marked by a contradiction between global networks and local identities (Barber, 1995; Castells, 1996/2000; Castells, 1997).

As an important new medium of human communication, the Internet is bound to have an important long-term effect on language use. It is too early to tell what that impact will be. The trends discussed in this paper could prove to be temporary, if, for example, the development and diffusion of Arabic language software and operating systems bolsters the use of Standard Arabic and stems the tide of online communication in English or in Romanized Arabic dialects. However, language use online, in Jordan and elsewhere, will be shaped not just by the technical capacities that technology enables, but also by the social systems that technology encompasses. Results come onin agreement with several other studies such as:

Castells (1996; 1997) and others (Barber, 1995; Friedman, 1999) have pointed out, the major social dynamic shaping international media and communication in this age of information is the contradiction between global networks and local identities. In that light, it is worthwhile to consider whether the online use of English

and Jordanian Arabic by this small group of Jordanian undergraduate students might reflect broader and more enduring social and linguistic shifts.

Social media refers to the means of interactions among people in which they create, share, and exchange information and ideas in virtual communities and networks. Andreas Kaplan and Michael Haenlein defined social media as "a group of Internet-based applications that built on the ideological and technological foundations of Web 2.0 and that allow the creation and exchange of user-generated content". Furthermore, social media depend on mobile and web-based technologies to create highly interactive platforms through which individuals and communities share, co-create, discuss and modify user-generated content. It introduces substantial and pervasive changes in communication between organizations, communities and individuals. (Kaplan &Haenlein, 2012)

Syrian Refugees' accent influence
Since 2012, Jordan has opened its borders to receive Syrians who were forced to flee their country as a result of ruthless war. Currently, there are very close to three million refugees scattered throughout the kingdom. Some reside in refugee camps while the majority live and work in cities and towns all over Jordan.When Jordanians go to a restaurant, school, shops or merely walking down the street they hear greetings from the Syrians differetnt than theirs such as: (Hawel neshrab ahweh) come in for coffee. (kermal uyunak) for your eyes, expressing willingness to serve you, (lak ala rasi) on my head, or you just order I am ready to serve, (ahlain wa sahlain) you are welcome. (habab) for mister or gentleman, (shlonak) how are you and (khayo) for a brother. And manymore similar greeting terms which Jordanians unfamiliar with. Very rare for Jordanians to use such terms, eventually, it has no influence on the Jordanians patterns of greeting. To be sure, the researcher developed a brief questionnaire to be discussed with Syrian refugees in a group discussion setting. As it is mentioned earlier, in five locations. She noticed the presence of conflict between Jordanians and Syrians
The researcher conducted five discussion groups with Syrian women and girls and very few men in different parts of the kingdom as it is explained earlier. She asked several structured questions, as follow:
1- Do you find a difficulty in understanding the Jordanian accent?
2- When talking to Jordanians, do you understand them?
3- Are there any differwences between the Syrian and the Jordanian accent? words ? or speech? pronounciation
4- Do you learn from them or you teach them any Syrian words or expressions?

Results
Results from the five discussion groups were similar. Responses can be summarized as the following:
Both people speak the same language; however, there are very few words which are without any effect in making the Jordanians learn the Syrian accent, nor the Syrians learn the Jordanian accent. As a matter of fact, Syrians expressed their willingness to go back to Syria.

Conclusion and recomendations
This research aimed at examining the act of greeting among Jordanians, and the factors influencing such act of greeting: the effect of social networking and the great number of Syrian refugees in Jordan. This research started with a brief explanaition of Jordanian act of greeting supported with example. In order to achieve the objectives of the research, five discussion groups were interviewed: four Syrian discussion groups and a group of students from Princess Rahma University College. Results revealed that there is no effect of the Syrian refugees on the Jordanian act of greeting. However, there is a tangible effect of social media on the Jordanian act of greeting. The researcher recommends to have more studies to include larger discussion groups that address different aspects and issues of act of greeting.

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