A Pragmatic Contrastive Analysis of Greeting Strategies in Jordanian Arabic and English

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Abstract

The aim of this research paper is to find the similarities and differences that exist in the sociolinguistic dimensions of greeting forms and strategies in Arabic and English. A DCT instrument was used to collect data from a sample that consisted of 30 Second Secondary Grade Students in North Ghore Directorate of Education. The results revealed that there are varied forms and patterns of Arabic in contrast with English according to Halliday's classification (1979) of time-free and time-bound forms. Moreover, it was found that oral speech strategies were most common in the Arabic language than the English one.

Key words: speech acts, illocutionary acts, verbal greeting

Introduction

Language is a means of communication. As Woods (2006) points out, language is more than just sounds, words and sentences. In using language, we intend to convey particular meanings, and our utterances have consequential effects on our addressee(s). So getting learners, especially EFL learners, more familiar with the functional aspects of the language will develop their communicative competence which is a significant factor for effective communication.

People use language to accomplish such functions as greeting, apologizing, forgiving, etc. These functions, basically, are speech acts that are used in particular discourse environment. EFL learners in most situations tend to translate these speech acts from their first language to the target language. Such expressions may create pragmatic failure in communication with native speakers of English. So, an understanding of speech acts as they are realized in the English language contributes a lot in achieving communicative competence in the target language (Negargar, 2015).

The term speech act was proposed by Austin (1962), and was further developed by his student Searle (1969). The speech act theory analyzes the functions of statements in accordance with the behavior of

speakers and listeners in conversation. According to Austin, utterances are the production of words and sentences on particular occasions by particular speakers for particular purposes. They are not ends in themselves, but means to ends. He asserts that "Speech acts consists of locutionary acts which have a meaning, illocutionary acts which have a certain force in saying something, and perlocutionary acts which achieve certain effects by saying something." (Austin, 1962: 120).

Illocutionary acts are conventional acts that differ mainly in their immediate purpose. There are thousands of possible illocutionary acts, such as requests, complaints, promises, etc. According to Austin (1962), there are five types of illocutionary acts:

-Assertives: used for expressing a belief, e.g. 'John is in the library.'

-Directives: used to get the addressee to do things, e.g. 'Please close the door.'

-Commissives: used to express future action, e.g. 'I'll wash the dishes.'

-Expressives: used to express certain feelings toward the addressee, e.g. thanking, apologizing, greeting, etc.

- Declaratives: used to declare the reality, e.g. abdicating, and declaring war.

According to the above classification of illocutionary acts, greetings fall into the category of 'expressive' .When an English speaker says 'Hi, how are you?', he is not concerned much about your physical condition, but showing his politeness in terms of greeting.

Greetings are important and frequent in social interactions all over the world. People cannot start their conversation without a greeting. Consequently, greeting is one of the most repeating expressive speech acts in our life (Jibreen, 2010).   Appropriate greeting behavior is crucial for the establishment and maintenance of interpersonal relationships. As a significant aspect of politeness phenomenon, greetings have been studied in disciplines such as sociology, anthropology, sociolinguistics and discourse analysis (Wei, 2010).

The speech act of greeting is considered as a mirror that reflects a particular culture. Duranti (1997) shows us that greeting forms have their correlation with the culture of the speaker. The speech act of greeting reveals more cultural, personal and historical information about the person who utters it or about the nation who use that particular greeting form. Jibreen (2010) also noticed that forms of greeting vary extensively, and that speakers have different forms of greeting for each type or status of person.

In Muslim society, the most common verbal greeting is as- salamu'alaykum 'peace be upon you'. This is, according to the Qur'an, how people will be greeted by the angels as they enter Paradise, and it is also the way they greet their fellow humans. The most common reply is walaykum as-salam, 'and upon you, too, peace'. However, one of the guidance in Qur'an is that "when you are greeted with a greeting, greet with one fairer than it" (Surat An-Nisa', 86), which means that you are invited to redouble the greeting back and out-greet the greeter, as in wa'alaykum as-salam wa-rahmatullahi wabarakatuhu, which means 'on you be peace, God's mercy and His blessing' (Kirdasi, 2013).

In this paper, the researcher focuses on Arabic and English greetings and draws out some differences in terms of content, semantics, syntax and lexis. Then, some implications for language teaching are presented so that learners can avoid pragmatic transfers from their native language to the second one. The researcher hopes that through the paper, readers will have a deep look into two languages in terms of greetings.

Purpose of the Study

It can be argued that, if there are important differences in the way greetings work within and between ethnic groups who speak different varieties of the same language, there will be greater differences across speech communities where totally different languages are spoken. Thus, the purpose of this study is to reveal the most frequently used forms and strategies of greeting in Arabic and English. One aim of the study is the cross-cultural realization of speech act of greetings, while the other is the linguistic realization of greetings.

Questions of the Study

This study aims at finding answers to these questions:

1. What are the most frequently used forms and strategies of greetings in Arabic and English?
2. What kind of differences and similarities exist in the sociolinguistic dimensions of greeting forms and strategies in Arabic and English?

Significance of the Study

This study is significant in the sense that it explores an area of intercultural pragmatics that has not, to the best of the researcher's knowledge, been sufficiently explored. It might be the only study that investigates greeting forms and strategies in the Arabic and English. Other studies examine greetings in English and other languages. For example, Negargar (2010) studies English and Persian greeting forms, while Meiirbeko, Elikbayevv, Meirbekov and Temirbaev (2015) explore the sociolinguistic aspects of the speech act of greeting in the Kazakh and English languages.

Review of Related Literature

Different studies have been conducted on greetings in various cultures. 'Greeting' according to Austin's classification (1962) is considered as a kind of performatives concerns behavior towards others to exhibit attitudes and feelings. It is worthy to note that Austin's behabitives are included amongst Searle's expressives.

Ferguson (1967) examined the use of interpersonal verbal routines such as greetings and thanks as a universal phenomenon of human languages, related in some way to the widespread 'greeting' behavior of other animals. Examples from Syrian Arabic, American English, and other languages are used to show differing patterns of structure and use. He considered 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

Goffman (1971) analyzed the rules and rituals of certain social behavior. He described greeting acts as "access rituals" composed of two patterns: passing greetings and engaging greetings. The functions of these patterns of greeting are similar, both of them opens or closes relations. He came up with three generalizations in interpreting greeting behavior. "First, exchanges serve to reestablish social relations, second, acknowledgement of a differential allocation of status, and third, when greetings are performed between strangers, there is an element of guarantee for safe passage" (1971:74).

Firth (1973) also referred to greeting act as rite with verbal and non-verbal forms. The first one can occur in one of the three stated below linguistic unit forms:
- In question forms ("How do you do?", "How are you?" and so on.)
- In interjection forms ("Hello", "Hi" and so on.)
- In affirmation forms ("Good morning", "Good evening" and so on.)
And the second one can be expressed by gestures and mimics or in other words by body language.

Bach and Harnish (1979:51) classified greetings as 'acknowledgments', their reformulation of Austin's behabitives and Searle's expressives. Aknowledgements express "perfunctorily if not genuinely, certain feelings toward the hearer". These feelings and their expressives are appropriate to particular sorts of occasions. 'Greetings', for example "express pleasure at meeting or seeing someone". Such definition assumes that greetings have propositional contents, i.e., pleasure at seeing or meeting someone.

Laver (1981) viewed greeting exchanges as having three components: formulaic phrases, address forms, and phatic communion or small talk (e.g. Nice day). Laver applied the notion of routine to all three categories, thus proposing that greeting exchanges as a whole are routine rituals. In short, greetings are composed of several interlinking behaviors: (1) salutation or the verbal linguistic form, (2) term of address, (3) body language, and (4) social context.

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.

Al-Abdul Halim (1994) studied greetings in Jordanian Arabic. His data were collected from many public places such as hospitals and universities. He revealed many forms for each greeting and that some greetings were used more than others. He affirmed that the relation between the speakers and the addressees affects the choosing of the right greeting.

Ebsworth, Bodman and Carpenter (1996) state that greetings are complex speech acts which involve wide range of behaviors. Greetings in English are made up of a range of linguistic and non-verbal choices which may include a simple wave or smile, a single utterance or a lengthy speech act set. English greetings

have different pattern and role compared to greetings in other cultures such as: Persian (Salmani-Nodousan, 2007), Vietnam (Hang, 2009), Ghanaian (Sekyi-Baidoo& Koranteng, 2008) and China (Li, 2009).

Ebsworth, et al. (1996) classified eight types of greeting by native speakers. 1) **Greetings on the run**: It is greeting among intimates and acquaintances. 2) **Speedy greeting**: It begins and ends abruptly through which the information is exchanged. 3) **The chat**: This greeting includes a short discussion on a topic or two before either leave-taking or the real purpose of the communication is introduced. 4) **The long greeting**: involves reestablishing bonds between two people after a period of separation. 5) **The intimate greeting**: occurs between people who know each other well and speak frequently. 6) **All-business greeting**: It is sometimes characterized with a very short preliminary greeting or, sometimes, no greeting at all. 7) **The introductory greeting**: involves greeting between two people who are meeting for the first time. 8) **The re- greeting**: involves acknowledging someone you have greeted earlier or see repeatedly during the day. It can involve a nonverbal gesture (a nod or a wave) or a few quick words which refer to a shared topic.

Nodoushan (2007) carried out a study to compare English and Persian greeting forms. He provided some examples and explanations for the most common used greetings in English. The corpus used for the study comprised of Persian greetings used in naturalistic contexts, and English greetings used in movies and other video or audio media. The analyses revealed two patterns for English greetings and five patterns for Persian greetings.

Meiirbekov, Elikbayev, Meirbekov& Temirbaev(2015) investigated the sociolinguistic aspects of the speech act of greeting and its differences with regard to forms of greeting in the Kazakh and English languages. The focus of the study was on the descriptive sociolinguistic analysis of the speech act of 'greeting' in the Kazakh and English languages and the ways of exchanging greetings. Methods used in collecting data were a questionnaire, an observation, an interview, introspection and statistical analysis. The materials which were analyzed involved Kazakh greetings that took place in real-life, and English greetings occurred in audiovisual materials from the internet. The results showed that social contexts had their influence on expressing the speech act of greeting in both Kazakh and English languages, and that each language has its own peculiarities and some similarities.

Negargar (2015) investigated the structure, formality level and the frequency of the greeting speech acts in two Persian and English soap operas in a contrastive way in order to find out differences in this particular type of speech acts. Searl's (1979) classification of speech acts was applied to accomplish the purpose of the study. The study focused on the interactions among the characters. The findings of this survey can provide some insights into the importance of teaching culture as well as making learners aware of the functional roles of a language.

Inawati (2016) analyzed the pragmatic content of nine school textbooks intended for use in Indonesian secondary schools. The article examined how greetings are linguistically presented in the textbooks and whether adequate metapragmatic information is provided to facilitate the learning of the greetings. The analysis showed that less various types of greetings were presented in the textbook and meta-pragmatic information was limited.

Greetings are often people's first impressions of one another; therefore, learning how to greet someone appropriately is important in making a good first impression and avoiding pragmatic failures. Greetings, then, are Austin's (1962) behabitives, Searle's (1969) expressives , Bach and Harnish's (1979) acknowledgements, Ferguson's (1967) politeness formula and Goffman's (1971) access rituals. Many studies have been conducted on the speech act of greetings, and greetings in different cultures(for example, Nodoushan, 2007; Meiirbekov et al,2015 and Negargar,2015).While different researches have been done on Arabic greeting strategies or English greeting strategies, no previous study put Arabic and English greetings in comparison.

Methodology

Sample of the Study

The sample consisted of 30 students from Second Secondary Grade (Tawjihi) in Al-Shuna Secondary School for Girls in North Ghore Directorate of Education, Jordan. They were selected purposefully.

Instrumentation, Data Collection and Analysis Procedures

To achieve the purpose of the study, a Discourse Completion Test (DCT) was used (see appendix A). The format of the DCT consists of 10 conversational situations regarding greeting. To check the validity of the instrument, it was given to two TEFL professors at Yarmouk University. One professor recommended using a university in an Arabic country instead of a foreign one in situation three to be closer to students' real life (see appendix A). The other professor suggested using "the Eid" instead of "Eid party" in situation one so as to distinguish it from a name of a person called "Eid" (see appendix A).Thus, the researcher took these notes into consideration in building the instrument.

The subjects of the study were asked within a class period to read the situations carefully and write down how they would react to the situations in Arabic then in English. After collecting the questionnaire, the responses were classified into two forms: Time-free greetings and time-bound greetings (Halliday, 1979)

The researcher selected the forms to be described, then provided a full description of greeting forms in Arabic and English using Halliday's classification (1979) (see Appendix B). Finally, the researcher compared and contrasted the greeting forms in Arabic and English to come up with similarities and differences between the two languages.

1. English Greeting Forms

Halliday (1979) uses time-free greetings and time-bound greetings according to American society since each society has its own particular customs and ways of acting. However, Halliday (1979) states that generalizations about American manners, customs and greetings are difficult to make. The following are the suggested forms of time-free greetings and time-bound greetings:

1. Time-free greetings:

(How do you do? Hello/Hi. How are you? Glad to meet you! Good / Nice to see you!)

2. Time-bound greetings

-Daily formal greetings: (Good morning, Good afternoon, Good evening, Good day, Good night).

-Seasonal (in) formal greetings: (Happy New Year! Happy Anniversary! Happy Easter!   Happy Birthday (to you)! Many happy returns (of the day)! Merry Christmas!   (Halliday, 1979)

Halliday cited in Nodoushan (2006:10) states that American society has a certain amount of informality especially in customs of introductions and greetings. Generally speaking, Americans ignore social status. When a person meets an acquaintance on the street, the most common greeting form in the United States is "Hello." It is uttered on most formal occasions. In spite of the informality of Americans, they use somewhat formal language when talking to superiors. More formal greetings are "Good morning," "Good afternoon," and "Good evening."

This is as far as the American society is concerned, what about the British one? Greese (1991:43,45) states that generally, English people are formal, polite, indirect and cold as opposed to the Americans where they are informal, loud, direct and pseudo-friendly. In addition to that, Americans use first names more than the British who use titles and last names. Therefore, English society used to use formal greeting forms than the informal ones. Thus, 'Hi' is more informal than 'Hello', which is in turn less formal than the 'Good' forms (Good morning, etc). However, these 'Good' forms can be abbreviated by the omission of the word 'Good' itself. This is used in American English specifically:

A: Come on, Charles. Morning.

B: Morning (Am. E)

B: Good Morning (Br.E)

According to Greese (1991), both British and American people can just say "Hi" in informal occasions. Nowadays the young generation in America tends to use greeting forms like "What's up?" and "Hi!" The greeting speech act "What's up?" equates to "How are you?" Greetings such as "Hi" and "Hey" may be followed by a person's given name. Dialectally, there are also rare restricted forms such as 'Hiya' and 'Wotcha' in Br.E whereas in America, there are 'Hey', and 'how are you doing?' The form 'Good day' is rare as a greeting form in both Am. E and Br. E, but it is commonly associated with Australian English.

This is as far as verbal greeting types with its forms are concerned, what is about nonverbal greeting forms with its types, i.e., formal vs. informal? Nodoushan (2006) states that shaking hands and kissing the cheeks are the most forms of non-verbal greetings. Shaking hands is considered as one of the formal types of non-verbal greetings. When men are introduced, they generally shake hands while women do this less

frequently. If a man and a woman are being introduced, they may or may not shake hands; usually the latter extends her hand first. Therefore, if an American does not shake hands when he/she meets an acquaintance, he/she will not be judged to be impolite. Similar to Americans are the British people, they shake hands with strangers not with people who work together. Nodoushan also states that kissing the cheek is not so common among Americans. Hand kissing is only used in absolutely formal situations on certain occasions.

2. Arabic Greeting Forms

Mohammad and Hazaymeh (2012) state that Greeting is an integral part of the Arab hospitality, tradition, islamic values and culture. Greeting in Arabic could also be divided into two major subcategories: time-free, and time-bound. The following list is an attempt at manifesting the major forms of greetings in Jordanian Arabic:

1. Time-free greetings:

- Kaif Asbahtum? keaf ilhal, keafak, shlunak, shu u'luumak, shu akhbarak hayyak allah , Allah yehayeek, hayyak allah webayyak   [How do you do? How are you?]
- As-salamu alaykum   [Hello.]
- Wa-alaykum as-salam! [Hi]
- marhaba   with its variants (Ahlan, marhabtean, maraheb, a'la'afyah , qawwak, sah badanak) [Hello]

- Fursa Saiedeh   [Glad to meet you!]
- ahlan wa sahlan   with its variants(hala wemaraheb, ya hayallah, [welcome]

- tehya weddoom ,tahyyati waashwaqi, tahyyati, meet wardeh [Nice to see you]

2. Time-bound greetings

Daily formal greetings:

- Morning: sabah ilkhear   with its variants(sabhu, sabah ilnoor, sabah ilward, sabah ilyasmeen, sabah ilful ,ysa'id hal sabah, ysa'id sabahek   [Good morning]
- Evening: masa'a   ilkhear with its variants(masa'a
ilnoor, massaa' ilyasmeen ,masaa' ilward , masaa' ilful masseeku bilkhear, [Good evening]
- Night: tusbeh ala khear   [Good night]

Seasonal (in) formal greetings:

- Kul am wa antum bi khear [Happy New Year!]
- Eid Saiid, Kul am wa antum bi khear, Taqabel Allah Ta'atekum, Kul Saneh wa anta salem,   Eid Mubark.   [Happy Eid!]
- Eid Saiid, Uqbal almeeyah, Al omor kulo, Kul am wa antum bi khear [Happy Birthday (to you)!]

According to Mohammad and Hazaymeh (2012), there are different types and forms that are used in Jordanian Arabic for greeting such as the following:

1. Religious Patterns. The most prominent religious term of greeting in Jordan is assalamu a'laykum warahmatu illahi wabarakatuh(may the peace, mercy and blessing of Allah 'God' be upon you) because it is the main greeting of Islam. This greeting might be shortened into various forms, which are also widely used in Jordanian Arabic such as assalamu a'laykum (peace be upon you). The reply would also be by using these patterns with the Arabic conjunction ' wa, and '. Such patterns include wa a'laykum issalam warahmatu illahi wabarakauh(and may the peace, mercy and blessing of God be upon you) or wa a'laykum issalam (may the peace be upon you)

2. Rural Patterns. Certain greeting patterns are related to the farmers. 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)or sah badanak (May your body be in health). Other patterns are, 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) 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 anyone who does a hard job that needs a power and strong body.

3. Morning / Evening patterns. A number of expressions have been used as patterns of greeting in the morning or evening in Jordanian Arabic. They are based on the two words sabah 'morning' and masa'a 'evening'. One would greet another person whether he knows him/her or not with one of the following greetings : sabah ilkhear (good morning) masa'a ilkhear (good evening). Other patterns are also formed such as sabah ilnoor (a lighten morning), masa'a ilnoor(a lighten evening). Moreover, certain kinds of flowers are used with the words sabah 'morning' and masa'a 'evening such as sabah ilward (the morning of roses), sabah ilyasmeen (the morning of jasmine), masaa' ilward(the evening of roses), masaa' ilful (the evening of Arabian jasmine), masaa' ilward wilyasmeen (the evening of roses and Arabian jasmine), masaa' lqrunful (the evening of carnation) and masaa' ilful wilyasmeen (the evening of Arabian jasmine and jasmine). These flowers are used to show respect, intimacy and love of the speaker towards the addressees. Other greetings are derived from the two words sabah 'morning' and masaa' 'evening' such as sabhu (have a good morning) ysa'id hal sabah (May your morning is a happy one), massak allah bilkhear (may Allah make your evening full of welfare), masseeku bilkhear (I wish a good evening for all of you)

4. Welcome patterns. The Arabic words marhaba and ahlan 'welcome' are among the regular greetings in Jordan. All Jordanians with no consideration for age, gender, social class or position use them. Jordanians use other greeting expressions which are accompanied with certain numbers in order to show the intimacy such as marhabtean (two greetings), meet marhaba (one hundred greeting), a'shar maraheb (ten greetings) and maraheb (greeting with unlimited number). Other greetings are hala wemaraheb (greeting and greeting), ahlan (greeting), ahlan wa sahlan (most greeting), ahlean(greetings), ahlean wesahlean (two greetings), halalta ahlan wawatea'ta sahlan(you are most welcome), hala (welcome), hala wemaraheb

(many greetings), yah ala (welcome) . Hayyak allah (may God greet you), Allah yehayeek(may Allah greet you),   hayyak webayyak (may God greet you a lot).Other greetings are tehya weddoom(may you live and last for a long time), tahyyati waashwaqi(my greetings and yearnings), tahyyati (my greetings), meet wardeh(one hundred roses for you).

5. Patterns asking about health. 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?), Expressions as kefak ilyaom (how are you today), keaf asbaht (how is your morning), keaf akhbarak (how is your news), shu akhbarak (what is your news).

6. Eid patterns. Jordanians often greet others during the Eid or birthday with Kul am wa antum bi khear (every year you are in a good health)   Eid Saiid(Happy Eid)   Kul Saneh wa anta salem (Every year you are fine) and Eid Mubark(blesses Eid).

7.Non-verbal patterns. Jordanians use certain body movements and gestures as greetings in their daily life. Hands, fingers, eyebrows and head form the tools for these greetings. In many cases such movements and gestures are used as forms of greeting when the one being greeted is far away or that the greeter is driving a car or any vehicle and passing near a person that he may know or not .Many people would wave their hands particularly the right one with their palm is completely opened to greet others. Others would raise their forefinger as a greeting when they are driving and cannot left their hand of the steering wheel. Besides, Jordanians usually shake hands with acquaintances, colleagues, friends and families. They sometimes exchange kisses if they have not seen each other for a long time. In addition, if a person walks by a group, he should greet the whole group even if he/she doesn't know any of them. In Arabic culture, if a passer-by does not say Hello to the group he will be criticized publicly since this act shows social etiquette with a religious obligation.

Therefore , any attempt to analyze speech acts in Arabic society must recognize Islam as their foundation. Everything occurs as God wills since Arabic has its faith in Allah (God).

Findings and Discussion

The DCT data (10 situations) were analyzed to find out the similarities and differences between Arabic and English greetings. The number and use of greeting strategies are evaluated and interpreted on the basis of descriptive statistics, quantitative and qualitative analysis. Table 1 shows the categories of the coding scheme for DCT.

Table 1: The Categories of Coding Scheme for DCT

Main category	Subcategory
1)Oral Speech	*Initiation words*
	Terms of address
	Declarative sentences
	Interrogative sentences
	Occasion phrases
	Politeness strategies
2)Body language	
3)others	*Non-initiation*
	Ignoring
	Bringing gift

Number and use of strategies:

Table 2 indicates the number of strategies used by all participants for each situation.

Table 2: Number of Strategies Used by All Participants for each Situation.

Situation	No. of Arabic strategies	No. of English strategies
1	38(27 occasion, 8 initiation, 1 interrogative, 1 body language, 1 ignore)	38(26 occasion, 9 initiation, 1 politeness, 1 body language,1 ignore)
2	46(25 initiation, 10 interrogative, 9 politeness, 1 ignore, 1 non-initiation)	47(25 initiation, 10 interrogative, 9politeness, 1 ignore, 1body language, 1 non-initiation)
3	66(17 initiation, 17 interrogative, 20 politeness, 10 terms of address,1 body language, 1 declarative)	64(20 initiation, 17 interrogative, 4 politeness, 13 declarative, 10 terms of address)
4	53(30 initiation, 8interrogative 17 terms of address, 1 politeness)	56(30 initiation, 7 interrogative, 19 terms of address,)
5	62(26 initiation, 21 terms of address, 11 politeness,1 declarative,2 ignore, 1body language)	60(26 initiation, 20 terms of address, 10 politeness, 1 declarative, 2 ignore, 1body language)
6	65(19 initiation, 15 interrogative, 6 terms of address, 23 politeness, 1 declarative, 1 body language)	58(15 initiation, 15 interrogative, 6 terms of address, 20 politeness, 2 declarative)
7	48(19 initiation, 7 interrogative, 3 politeness, 16 declarative, 1 ignore, 2 body language)	43(13 initiation, 2 interrogative, 1politeness, 15declarative, 1 ignore, 11 body language)
8	58(22 initiation, 26 interrogative,7 politeness, 3 declarative)	52(18 initiation, 27 interrogative,6 politeness, 2 declarative)

9	55(29 initiation, 20 interrogative,1 politeness, 5 terms of address)	61(30 initiation, 21 interrogative, 10 terms of address)
10	31(30 occasion, 1 bringing a gift)	31(30 occasion, 1 bringing a gift)
Total	522	510

The total number of Arabic greeting strategies was 522 whereas the number of English strategies was 510. So, more greeting strategies were used in Arabic than English because it was easier for students to express themselves in Arabic than English.

Arabic language contributed the most numbers of strategies on Situation three (66) and Situation six (65) .On the other hand, the top two situations for English strategies were Situation three (62) and Situation nine (61). This result was due to the fact that in situations three, six and nine the student can use different forms and strategies of greetings within the same utterance such as the following in situation three:

    (A) Marhaba   mu'alimati alfadela. Kaif halek? Ana talebatek Sara.

    (E)   Hello, teacher. How are you? Remember me! I'm Sara, One of your

    students at High School.

In this situation, the student used initiation (Marhaba, hello), interrogative (Kaif halek? How are you?) and politeness(introducing the self- ana talebatek Sara, I'm Sara).

There were certain similarities between Arabic and English in the number and use of initiation, interrogative and occasion strategies. Regarding number, it was approximately the same (Table 2). The use of these strategies was almost similar in both languages. Situation nine was a good example of similarities between both languages:

(A)Sabah ilkhear, Kaif halukum?

    (E) Good morning, how are you?

Another example is in the last situation in the DCT:

(A)Eid Saied.

(E)Happy birthday

Unlike English, Arabic language has different variants of the same form as mentioned earlier(Kaif Asbahtum? keaf ilhal, keafak, shlunak, shu u'luumak, shu akhbarak) and (sabah ilkhear , sabhu, sabah ilnoor, sabah ilward, sabah ilyasmeen, sabah ilful ,ysa'id hal sabah, ysa'id sabahek).

Interestingly, Jordanians tend to use more polite forms in Arabic than English. For example, in situation six most of students offered help to the old woman by saying:

    (A) Hal tahtajeen musa'deh?

    (E) Can I help you? Or Please let me give you hand with that.

In addition, the use of honorific titles in Arabic such as (Utuftek, Sa'adtek, Ma'alik) add more politeness to the speech. On of students' responses to situation five was:

(A) As-salamu alaykum , Utoftek. Tafadel.

(E) Hello, Sir. Nice to meet you.

Moreover, politeness in Arabic can be expressed by the use of (law Samahet) which means if you give me permission as in situation five:

(A)Marhaba, law samaht   oreed al-sayed Tawalbeh.

(E)Hello, are you Mr. Tawalbeh?

Table 3 indicates the overall use of three major categories in Arabic and English.

Table 3: Overall Use of Three Major Categories in Arabic and English

No.	The category	Arabic	English
1.	Oral Speech	512	490
2.	Body language	6	13
3.	Others	7	7
4.	Total	522	510

The three main categories under greeting strategies are: oral speech, body language, and others. Evidently, oral speech was the most used category in Arabic and English, followed by body language and then other actions. The reason behind that was the feasibility of oral speech and its comprehensibility in conveying the right message. However, Arabic used more oral speech than English because of the different variants of the Arabic forms mentioned before, and Arabic used more body language and other actions than Americans and that had to do with culture.

Oral speech strategies

Table 4 indicates the preferred oral strategies in Arabic and English.

Table 4: The Preferred Oral Speech Strategies in Arabic and English.

No.	Oral Speech Categories	Arabic	English
1.	Initiation words	195	186
2.	Interrogative sentences	104	99
3.	Politeness strategies	75	51
4.	Terms of address	59	65
5.	Occasion phrases	57	56
6.	Declarative sentences	22	33
	Total	512	490

According to Table 4, the most used oral speech strategies in English and Arabic were: Initiation words (e.g., as-salam alaikum, hello), the second frequent was the interrogative sentences, such as, (Kaif halek? how are you?). Next, were the politeness strategies with its subcategories such as: compliment,

offering help, gratitude, inviting, and introducing one. All of them were used more in Arabic. Politeness, for instance, can show gratitude (e.g., Thanks for inviting me, Ashkurak ala al-da'wa ela Al-hafleh), offering help (e.g., Hal tahtaj musaedeh? Can I help you with anything?) and complimenting (e.g., anti tabdeen jameela, You look beautiful) .Before the last came occasion phrases(e.g., Eid Mubarak, Happy New year).   The least used oral speech strategy was declarative sentences (e.g.,eshteqto lek ,I miss you, or it's nice to see you). Overall, Arabic had more opening words, politeness strategies, and occasion phrases than English which might be due to the derivational aspect of the Arabic language by having different forms and dialects of the same word (Sabah ilkhear, sabahu, yes'id sabahak…etc)

Body Language Strategies

Table 5 shows the number of body language strategies that is used in Arabic and English.

Table 5: Body Language Strategies in Arabic and English.

No.	Body Language Strategies	Arabic	English
1.	Handshake	3	2
2.	Cheek kiss	1	0
3.	Hug	1	0
4.	Waving hands	1	11
	Total	6	13

Table 5 presents the use of body language strategies in Arabic and English. Both Jordanians and Americans used handshakes but in a different way. For example, Jordanians usually hand shake with acquaintances while Americans with strangers. Thus, in situation two(You meet Salma, a classmate with whom you are not very familiar, here you can shake hands with her if you are an American). Cheek kiss is more familiar with Jordanians while waving hand with Americans.   So Arabs in general tend to use a lot more cheek kiss and slightly more hug than Americans. This is considered part of their cultures, beliefs, traditions and values.

Other Strategies

Table 6 indicates the number of other strategies used in Arabic and English.

Table 6: Other strategies in Arabic and English

No.	Other Strategies	Arabic	English
1.	Ignoring	5	5
2.	Bringing gift	1	1
3.	Non-initiation	1	1
	Total	7	7

According to the statistics of DCTs, Arabic and English were nearly the same in using other strategies. Five students out of 30 ignore the person, one student brings a gift for birthday and another one waits for the other part to initiate the greetings. These strategies are rarely used because most of the time students

respond and react to the situations. Ignoring shows a sense of disrespect and impoliteness. So, it is avoided most of the time.

Conclusion

The current study examined the most greeting forms used in Jordanian Arabic and English in terms of time-free and time bound as well as the most greeting strategies used in both languages regarding oral speech, body language and other actions. It was found that, unlike English, there were different greeting patterns and forms in Arabic. This was due to different factors such as Islam, environment, relations and education (Mohammad & Hazaymeh, 2012). Moreover, it was revealed that oral speech strategies were most common in the Arabic language than the English one (Kirdasi, 2012).

Recommendations and Implications for Classroom Practice

Greeting is considered as the mirror of culture. If students do not know well about distinct features of the new culture especially the socio pragmatic features of greetings, they may violate cultural values and commit certain failures in greetings. So it is preferable to raise student's awareness of cultural similarities and differences between English and Arabic greetings. The contrast patterns need to be clarified well in order to avoid communication failures. Moreover, in classroom, it is good to create communicative opportunities for students to practice. Role plays in a variety of contexts are given so that students so that they can practice greeting in Real-life situations.

It is also important that teachers be flexible in their approach and not to rely only on textbook. According to Schleicher (1997), the use of hand gestures, body language, and auditory sounds which may play a larger role in greetings should be considered. Teachers also may want to incorporate the use of role plays, and present alternative ways of greeting people (along with other forms of English) within the classroom setting, according to Samovar and Porter (1995).

For students, they should be aware that learning only grammar does not mean success in communication. Therefore, they should learn more about culture and life style of other people in the world in order to be confident in communicating. Such contrastive knowledge in students' mother tongue and the second language also give them a clear distinction in order to avoid misunderstanding (Hang, 2013).Therefore, further research is recommended to be carried out on how greetings are actually performed.

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Appendix (A)

Discourse Completion Task (DCT)

1. Age:..............................
2. Nationality:.........................
3. Gender:
a. Male
b. Female
4. Level of education: …………………
a. School name: ....
b. Class: ....

Dear Students,

The researcher is conducting a study entitled **A Pragmatic Contrastive Analysis of Greeting Strategies in Jordanian Arabic and English**

You are kindly requested to read the following situations carefully, imagine yourself in such situations and write down as exactly as possible how you would react to each of the situations described below. There are no correct or incorrect responses. Please be assured that all responses are completely confidential. The results of the DCT will be used for research purposes.

Directions:

-Please specify everything you might say /or do, like *handshake, hug, cheek-kiss*, or even if you would do /or say nothing and **ignore** the person.

-Please respond to the following situations as honestly as possible.

-First answer in Arabic (A) then answer in English (E).

Situation #1: You visit your close friend Ruba during the Eid at her house. You enter the house and you see her talking to a group of people.

You walk towards her and say:

(A)…………………………………………………………………………………………..

(E)……………………………………………………………………………………………

Situation #2: You meet Salma, a classmate with whom you are not very familiar, at the school welcome party. You see her having a drink.

 You walk towards him and say:

(A)…………………………………………………………………………………………..

(E)……………………………………………………………………………………………

Situation #3: You are a student at Saudi Arabia University. You are back in your hometown during winter vacation. In the supermarket, by chance you see a teacher of yours from high school. Provide an appropriate greeting.

(A)…………………………………………………………………………………………..

(E)……………………………………………………………………………………………

Situation #4: You and a friend are walking down the hallway at your school. Your English teacher enters the hallway and says hello. Provide an appropriate greeting.

(A)…………………………………………………………………………………………..

(E)……………………………………………………………………………………………

Situation #5: You are working in an office. One day, an important person comes to your office to have a meeting with your boss. The person makes eye contact with you. Provide an appropriate greeting.

(A)…………………………………………………………………………………………..

(E)……………………………………………………………………………………………

Situation #6: You are walking downtown on your way to meet a friend at a coffee shop. As you turn a corner, you come face-to-face with an older woman who is your neighbor. She has lived in your neighborhood for many years and is friends with your mother. Provide an appropriate greeting.

(A)……………………………………………………………………………………..

(E)……………………………………………………………………………………..

Situation #7: You meet your friend on your way to school in a hurry. You do not have time to talk to her. Provide an appropriate greeting.

(A)……………………………………………………………………………………..

(E)………………………………………………………………………………………

Situation #8: You have a meeting with Mr.Tawalbeh whom you do not know. You enter the company and you see a person sitting there behind a desk. You want to check if he is the right person. Provide an appropriate greeting.

(A)………………………………………………………………………………….

(E)……………………………………………………………………………………..

Situation #9: Mrs. Mariam is a teacher at school. She enters the classroom in the morning to salute her students. Provide an appropriate greeting.

(A)……………………………………………………………………………………..

(E)………………………………………………………………………………………

Situation #10: You are invited to Dania's birthday. She is one of your best friends. You meet her during the party. Provide an appropriate greeting.

(A)……………………………………………………………………………………..

(E)………………………………………………………………………………………

Appendix (B)

The Instrument

Halliday's classification of greeting forms in English and Arabic

Main category	Subcategory	English example	Arabic Example
1)Oral Speech	*Initiation words*	Hello/Hi/Good morning	As-salamu alaykum
	Terms of address	My friend, guys	uttuftek sa'adet, ma'ali
	Declarative sentences	I Miss you, It's nice to see you	ya hayallah, ya hala
	Interrogative sentences	How are you?	keaf ilhal?
	Occasion phrases	Happy Eid	Kul am wa antum bi khear
	Politeness strategies	You look nice today	Shu hal heloo
2)Body language		Shake hands	Wave
3)others	*Non-initiation*	Wait for response	Wait for response
	Ignoring	Ignore the person	Ignore the person
	Bringing gift	Flowers	accessories