WOMEN IN SPOKEN LANGUAGE: A STUDY OF SOCIAL CONNOTATIONS AND SYMBOLISM IN COLLOQUIAL TERMS

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ABSTRACT

This study investigates the social connotations and symbolic meanings associated with colloquial terms related to women in spoken language. Focusing on how language both reflects and reinforces social attitudes, this research examines commonly used colloquial words and phrases, analyzing their underlying implications and the cultural values they convey. Through a combination of linguistic analysis and interviews, this study highlights the ways in which informal language can perpetuate stereotypes or reflect shifts in societal perspectives on gender. Findings reveal that certain colloquial terms carry significant symbolic weight, influencing perceptions of women in both subtle and explicit ways. This research provides insights into the intersection of language, gender, and social attitudes, offering a deeper understanding of how colloquial language both mirrors and shapes societal views of women. The results contribute to discussions on gender, language, and social change, providing a foundation for more inclusive language use.

Keywords: *Jordan, colloquial language, symbols, women.*

INTRODUCTION

Through language, as the main tool for collective interaction, humans express ideas and feelings. Language is considered one of the most flexible tools of human communication, and as the numberof its speakers increases and the geographical area of their presence expands, they differ in their use. Which results in dialects, vocabulary, and symbols that are distinct from each other. (Al-Banna, 2019) Language cannot be separated from the cultural environment, as individuals and groups express, in their interactions, their feelings toward situations and people through it. This tool for communication interacts with all components of social structures and structures. Language constitutes a cultural vessel that expresses a state that shapes collective consciousness. Vocabulary and sentences have descriptive and symbolic connotations. The social and cultural context interacts iiwith language to form

a social force that affects people's understanding and shaping their lives. Language has an influential social force in the public social space. The language also, especially the popular one, gives formulation to the acquired identity.

Groups form some shared meanings that shape and are shaped by their social and cultural contexts. From the nature of their lives, their interests, and the work they do. Here we are talking about the metaphorical connotations of words, so that over time they become part of daily use (Ricoeur, 2003:87). Here, these groups begin to use common vocabulary to denote a collective commonality among the same group of people (Alves & Ferreira, 2018).

If we consider that the language actually changes, which is true, then whenever life changes in its nature,the language changes accordingly in vocabulary, symbols, and images, and this does not apply to

theclassical language only, but also to the colloquial language as well.

Changes in language may include its connotations, which are changes that have occurred in parallel with changes in the nature of life and in the spread of social media. It seems that the language and its popularforms constitute a functional system that supports the rest of the cultural and social systems in preservingsome of what is believed to be either sacred or forbidden (Uctu & Jafta, 2018).

Here I am talking about women who are linked inone way or another to another taboo, which is sex. It is not socially and culturally correct to use women'snames in front of others, as they fall under the heading of shame, forbidden, or (taboo) (Shawqi, 2012).

Restricted emotion, which represents a state of fear of expressing true feelings, is one of the things that motivates males to use many symbolic connotations of a negative color in dealing with women, as it is difficult to approach others and limited ability to directly express thoughts.

Emotions, through the difficulty of finding the appropriate words for these feelings that may seem unclear, are what lead to this. (Tesser, 2021).

Jordanians, like other peoples of the world, speak the Arabic language and communicate in situations through it. Through the colloquial language, they express their social conscience and their common collective feeling, and thus they exchange symbols and connotations within this language whose contentthey understand, especially when it comes to what they classify as shameful and forbidden, as is the casewith women, as they are considered one of their sanctities, which others have no right to touch or even know her name. .

Where cultural ideals, customs, and traditions of men force them not to show theiremotions, hide their feelings of weakness, and refrain from seeking support and help from others ((Heilman et al., 2017; Alsawalqa, 2021; Tesser, 2021.

If the individual's identity is the expression of the individual self or the collective self, then its strength lies inits ability to continue under all forms of change, and the matter is related to the group and the imagination of belonging to it as a collective self. So that this group becomes a homogeneous concept and a nation with an essence. (Al Rousan, 2013) Identity exists as long as difference exists because the other is what exists outsideour culture. (Yateem, 2015) Here language

crosses into culture through its special symbolic content.

Thesymbols related to women in the popular language contain cultural, social, and religious contents, and they reflect the culture of Jordanian society, and at the same time they are a reflection of a geographical and temporal context, and they are an expression of my identities. (Al-Rousan, 2020.) Regarding the Jordanian woman or her symbolism in the popular language, it is a discussion that could be long, as there is a large number of vocabulary that is used to express her, explain the reality of herexistence, and symbolize her sanctity. In the context of talking about the Jordanian woman, the languagehas an important role in formulating her presence and symbolism in society. The cultural formation ofthe image of women is part of people's values, customs, language and beliefs, and the discussion here is about the linguistic vocabulary that is spoken colloquially about Jordanian women in terms of description, connotation, or intentional symbolism (Souza, Cordeiro, Souza, & Oliveira, 2018).

This study aims to investigate the content nature of the vocabulary used in people's colloquial language to refer to Jordanian women in order to understand their meanings and symbolic connotations. Thenexplain the reasons for this use. Through the following direct question: What are the alternative popular terms used to refer to Jordanian women and what do they symbolize?What are the reasons for this use?

Background and Framework of the Study
Symbols in Popular Language

Addressing this topic requires research to rely on a theoretical framework that integrates the meaning in language with the social factors that have an impact on the creation of words and the formation oftheir meanings so that they perform their function in speech to suit the social context in which they were said.

Which also expresses the feelings of the participants in this conversation about understanding the type of word, then its meaning and what it symbolizes. Men in Jordanian societyuse words to express their women, and at the same time they represent a way of dialogue and the level of expectation and reactions of the recipients of the conversation in the same or similar situations (Holmes, 2008, p. 309).

The social reality of Jordanian society indicates a focus on the reaction of the person opposite through the use and assimilation of these words and understanding their symbolic meaning. There is a tendency among most men to provide a positive reaction and then share similar words. This leads to the continuity of giving meaning to these words by agreeing with them, repeating them, expressing acceptance of them, and confirming their connotations.

If the Arabic language relied on poetry as a cultural container for Arab history, it relied on symbols to convey meaning. We find poems full of meanings of love and flirtation, which are generally associated with women and have symbolic images through men's experiences of love. It is (the dove), which symbolizes purity, peace, and beauty, and it has the meanings of pure emotion. (Al-Asmaiyat, 1964).

The Arabs considered the dove a sacred symbol and they sanctified the forbidden pigeons of Mecca. They even found there a god they called the bird feeder (Al-Animah, 1969). (Diwan Jarir, 1969). The beloved woman is described in popular poetry as a dove (Diwan Jameel, 1967).

The Arab folklore tradition embodies this belief, and it addresses the woman as a dove. This is an ancient belief, and its antiquity is confirmed by what we found in the Song of Songs, in which the beloved woman is addressed "O my dove" (Diwan Al-Araji, 1956).

This is one of the forms of linguistic symbolic representation of women in the language of the Arabs, specifically men. It is a form of alternative linguistic symbolic use of women.

Symbols are more intensely active in oral dialogue than in written language, which is considered more complex and requires rules of use, which the user of the oral language with its colloquial vocabulary does not need. Symbols in the language between two or more individuals are a dynamic factor that gives oral dialogue acceptance and spread.

Therefore, we find that communication between two or more people using the colloquial language contains multiple linguistic vocabulary and derivations whose connotations and meanings the parties to the communication can understand and deal with.

Through it, they can escape and hide behind reality through verbal symbols. Language expresses cognitive systems that represent references for perceptions about the self and society (Emaar, 2012), which applies to the symbol that language provides as a hidden option.

Characteristics of Symbols and Colloquialism

Colloquial language is the linguistic style used by the majority of members of a particular human group in a cultural and social context and also within a specific geographical framework. Individuals conduct all verbal operations and transactions through it.

The colloquial dialect is an adaptive way of speech according to these contexts, and it is in a state of constant development according to the changes and developments of life, in addition to its constant tendency towards abbreviation, which often depends on symbols and their connotations. Colloquial language always gives more space to express people's feelings and feelings. (Al-Marsal, 2018) Colloquial language develops with social development and employs vocabulary, words, and symbols that express the state and situation, neglects everything that it does not need, and also borrows from other languages.

It is the easiest way for people to express their lives, and with all its details, it is their free cultural tool for expression and communication. (Al-Awtani, 2020). The use of symbols in the colloquial language is common, especially in Jordanian society. These symbols are widely used and characterized by their durability and power in expressing positions. It spreads because it has wide acceptance among people and expresses deep-rooted connotations in their minds that they share in all similar situations. They are symbols of brevity and also for hiding and hiding from shame and forbidden things, and they may also express humor. Humans are the ones who adapt language and create symbols to express and communicate (Boni, 2018).

Through it, they overcome the language barriers frankly and are understood by the parties of communication. Symbols have different forms: a drawing, a picture, a shape, and a song, but what concerns us here are the verbal symbols that are used to express women (mother, wife, daughter, sister, lover), phrases within single texts and verbal contexts with multiple connotations. The focus of this study will be on the vocabulary that Jordanians use to symbolize women, regardless of the nature of their relationships with these women (Piretto, Delitala, & Ferraro, 2018).

Types of Colloquial Symbols About Women

Folklore is characterized by social realism, which expresses people's culture and refers to customs and values (Mukhtar, 2016). Each social group has its own popular language in which it expresses the contents of their lives and feelings. They express through their language what they love, hate, and fear, and avoid declaring, through symbolic words, what they It opposes their values and religious beliefs and what worries them and provokes their feelings.

When talking about Arab men, women are a red line that they fear and protect even in their conversations and colloquial language. The international and Arab folk tale was not devoid of stories about women who represented strength and love and were a form of mythological heroes in the people's memory (Nanda, 2018). And why Popular symbolic expressions also do not use these women as a symbol to express their women. When referring to strength and chastity, even if these symbols contain imagination, they express the conscience of the Arab and Jordanian man who is proud of the woman whom he considers an expression of his material and moral existence.

It can be said that the Arab man takes the most dangerous thing in the language, which is the pronunciation, that is, the structure of the language, while the woman is satisfied with the meaning that expresses shade and submission. (Al-Ghadhami, 1996).

In language, in all its forms, the woman comes in a place behind the man, and this decline reflects the division of social positions in which the man occupies the first place, and then comes the woman, whom the man loves and appreciates, but he does not like to talk about her directly during communication processes. Here, it would be better to express it symbolically through words that are considered less explicit than its real name, which is a feeling that brings comfort to the man.

The form of relations between men and women in Jordanian society is a model for all forms of relations in society (Abu Nidal and Sweiss, 1995). Relationships based on a social hierarchy sanctify masculinity and exclude women. They sanctify the elderly over children. They respect the married at the expense of the single. They are a form of natural sharing of power according to a standard. Cultural, social and even religious. It must be acknowledged that traditional trends view women as a lesser element than men, which is a form of.

The negative stereotype to which the media contributed is consistent with both the Arab and Jordanian value system, which distinguished between men and women on the basis of gender in all areas of life(Al-Zayat, 2016), and in which language was one of its most important tools on the one hand and one of its most important indicators on the other hand.

Therefore, we find that there is an abundance of colloquial words that symbolically express women in the lives of Jordanians as an explicit expression of this deep form of discrimination motivated by protection. Which is expressed in modern studies under the name of forced protection. In this study, we will discuss the most important words that are replaced in the colloquial language when referring to Jordanian women.

Jordanian Women

Throughout the history of its social and cultural existence, women in Jordan are considered one of the basic components of its social fabric. They constitute 49% of the total population. (Department of General Statistics, 2023) Women have played a pivotal role in the cultural construction of society. It was an essential part of the economic activity that relied on the agricultural or pastoral mode of production and then after its transformation into a semi-capitalist, rentier mode of production. The presence of women in the social and economic aspects of Jordanian family life has made them a cultural topic in the language with its significance and symbolism.

The Jordanian society, which is built on a tribal and tribal basis, depends on direct affiliation to a human group due to blood ties, a society that is based on lineage in belonging to groups.

Belonging to a group represents the actual existence of a person within a human and cultural framework. Talking about belonging to the group through blood ties is about lineage. Strength and symbolism come to the woman, who represents a cornerstone of this lineage. (Sameh, 2006) The Arabs were proud of their male lineage and their connection to the ancestors.

They were also proud of the mother, wife, and sister because they represent the proudest aspect when talking about the pure and authentic race. (Al-Najjar, 2004) The people of Jordan, who have a

deepened sense of tribal belonging - which they consider to be the basis of their existence - are also proud of their lineage through a mother and sister, and that they married a woman with ancient lineage. The deep collective sense of pride in lineage has strengthened the status of women in Jordanian society and made them a cultural symbol referred to as Lebanon. It is mentioned when talking about pride and honor, and it is also symbolized with caution and surrounded by an aura of fear when mentioning or referring to it. (Sharabi, 2009).

Accordingly, the symbol was present when talking about Jordanian women in different ways. Jordanian clans were named after female figures, often the daughter or sister of the tribal sheikh. They are - the sons of the Jordanian tribes - (brothers of old age, brothers of prosperity, brothers of strife, brothers of war or good brothers) and so on.

The social context in which we live, through its various institutions, whether family, school, media, or even our own experiences, gives us stereotypes about people and things. These images are the result of what we see and hear, and they are often forms characterized by simplification and generalization, which the human mind tends toward, seeking to classify things to make them easier to understand, and thus making it easier to make judgments without subjecting them to experience.

These images are often incorrect and even distort reality. However, the majority of stereotypes are deeply rooted in people's consciousness and at the same time possess societal legitimacy that makes them permanent facts resistant to change. Negative stereotypes often spread at the expense of positivity, which distorts the realistic ability to distinguish positive from negative. (National Committee, 2021)

Previous Studies

This study falls within the framework of sociolinguistics studies by relying on the meanings of alternative words for Jordanian women in the colloquial language, in people's daily conversations and in different social situations. It is a form of analysis of people's words in their general daily speech on the one hand and their talk about women on the other hand. Through the language and alternative words they produce during their interaction (Hutchby & Wooffitt, 1998, p. 13).

(Hullus 1998) presented a study on the differences in the speech habits of Arab women and men, in which he found that there are clear differences in the meanings and connotations of the language, at the level of form, intention, meaning, and even

In the structure of discourse, there are differences between the genders in the nature of the language used and in the type of words, which is due to the nature of the prevailing social system and the type of the linguistic system as well. The conversation revolves around colloquial language and dialects that allow both genders to use a variety of uses and the type of speech that suits the situation and gives meaning.

In a study (Al-Harahsheh 2014) on language and gender, differences in the language spoken in Jordanian society, the study dealt with the methods of difference in conversation between the sexes. The study concluded, after analyzing a group of conversations, that there is a difference in the nature and style of the language used between men and women, and that there is Different uses of words and meanings due to the gender variable.

Al-Haisan, 2013 presented a study entitled Women in Hassanian Proverbs. In it, the researcher discussed the image and status of women within the framework of Hassani culture as a popular culture with its own characteristics linked to the Moroccan Sahara.

While the researcher relied in his field study on the descriptive analytical method and the content analysis method, using the tool of field interviews that focused on a specific group of members of society who are elderly, in addition to using documents, the researcher reached several results, the most prominent of which are the following:

The status of women within the system of Hassaniya folk proverbs They range from proverbs that raise her status and status to others that lower her dignity. Sometimes we find it glorifying women and highlighting their value and functional role in social life. At other times, we find it glorifying the strength of the male and his superiority over the female on religious grounds and biological characteristics.

In a study (Afarfar, 1996) entitled The Image of Women in Society between the Religious, Popular, and Secular Perspectives, the researcher addressed the image of women in Moroccan society through his reading of the two texts, the first of which is the religious text, and the popular text through the popular proverb. In his analysis of the two texts, he used the inductive hermeneutic approach to dismantle their implications and connotations with regard to women.

The researcher reached several results, the most important of which are the following: The study concluded that the characteristics expressed in popular proverbs in Moroccan society are predominantly negative in nature, confining the position of women to the bottom of the social hierarchy, burdened with many inferior behaviors such as betrayal, treachery, maliciousness, and gossip.

Language is an expression of the cultural structure of society. (Al-Akwa', 2004, p. 69). In Amir and Aziza's 2017 study on the analysis of colloquial language based on the gender factor, the study relied on a sample of students in the English Department and analyzed a group of their daily conversations.

The study found that the majority of them spoke a colloquial language, whether at the level of daily life or at the level of their university life. The results also showed differences in the type of conversations and language due to reasons related to age, marital status, and gender.

Symbols in language refer to a form of communication that individuals use to convey a message. The linguistic code, by its nature, consists of systems and units of the language itself to express a certain meaning. However, the condition for using the symbol is linked to the recipient, who must understand the meaning in order for the symbol to reach the desired meaning, and accordingly the required exchange processes occur in the situation. There is a difference between the real meaning and the emotional meaning of words. (Holmes, 1998).

What studies indicate about symbols deals with language on the one hand and connotation and meaning on the other. There is the recipient to whom the speech is directed according to the cultural context that makes him able to understand the meaning. The reality of Jordanian society indicates that the symbol in the colloquial language is often present. What predominates in the symbol denoting women is their presence in axes related to affection, love, feelings of fear, and then feelings of pride, which indicates that they constitute an essential and pivotal component in people's lives and occupy a wide space in their social conscience.

Methodology and Procedures

The American social psychologist Robert Brannon explained that the principles of male dominance lie in four basic rules: "Nothing is scary," "Be a big wheel," "Be a mighty oak tree," and "Give them hell." These rules carry in their implications forms Of hostility, rigidity, cruelty, and bearing burdens forcefully, in addition to not expressing fears or weakness, a man is not considered a real man if he feels weak.

Or it is expressed explicitly in front of others, especially in front of women. (Alsawalqa, 2021) This matter may be measured by a man's ability to use vocabulary and words through which he can express his feelings.

This study was prepared to describe and explain the phenomenon of alternative symbols for Jordanian women in the colloquial language. The quantitative method was relied upon to monitor and describe the group of alternative words and perform a simple statistical analysis represented by frequencies and percentages to provide a general perception of these words and the form of their concentration and symbolism in the language and in the social lives of people in Jordanian society. 40 alternative words with symbolic connotations were monitored. The study then relied on the content analysis approach to understand the connotations of these meanings and search for the explanation behind this usage and avoid mentioning the woman's name explicitly.

The study was based on a group of students majoring in social work∕Ajloun University College in the subject of treatment theories. Their number was 23 students, including 14 females and 9 males, in the third year of the bachelor's degree. They had volunteered to collect what they heard in their social environment about symbolic alternatives in the colloquial language of Jordanian women.

A large group of these words was monitored, then for the purposes of this study, they were collected and similar ones were reduced, and finally they were limited to 40 words. The majority of students expressed that this behavior reflects a social phenomenon practiced by most men in Jordanian society. The data was transcribed according to the type and format of the symbol used, and then the data was classified according to a group of topics.

Results and Discussion

This section will present the most important symbolic vocabulary and linguistic alternatives for women in the popular language in Jordan, through what has been monitored by the researchers. Table No. (1) shows the vocabulary with its prevalence rate according to

what was surveyed, as the table shows thatthere are
(40) vocabulary on as follows:

Table 1: Vocabulary semantics and usage rates.
Home, family, pride, sanctity, shame, humor, endearment, disparagement

Endearment	Concealment	Humor	Pride	Sanctity and nickname	family house	Single
5	11	10	7	3	4	Repetition
%12,5	%27,5	%25	%17,5	%7,5	%10	The ratio

Table (1) shows that the most common symbolically significant words in the Jordanian colloquial language in referring to women were the adjectives that symbolize women with words that hide themand consider them something not apparent and hidden, with a percentage of (27.5%), then words that symbolize humor and foreplay came in second place, with a percentage of (25%). Then the vocabulary that indicates pride came in third place, with a percentage of (17.5%), then (12.5%) for vocabulary associated with endearment, in fourth place. As for the vocabulary that indicated that it represents thefamily, it came in fifth place, with a percentage of (10%), and finally the symbols. that indicate the sanctity and nickname of a woman. It came in last place with a percentage of (7.5%)

This study examines the connotations of the alternative rose for the Jordanian women's name in the popular language in general. The vocabulary used shows different connotations, each of which symbolizes a specific thing from which it is concluded in the end that the talk is about a woman, a mother, a sister, a daughter, or even a lover. The results of the study are consistent with the study (Mokhtar, 2016), through which I concluded that popular culture is a living expression. It is about the collective feeling of any group, and it is also a window to understanding the psychological and socialstate and even the general popular mood of this group, as it shows how they think and what they feel,and therefore the linguistic method through which they express these feelings and feelings. The linguisticsymbols that were observed differed, as did their meanings.

Perhaps it can be said that it was also consistent with the nature of the situations, events and dialoguesin which it was used.

Table 2: Symbolic vocabulary and degree of diffusion.

My beloved/ my lifelong companion/the precious/ rose/	The argument/ the choice/the woman/the group/the old woman/the lady/my wife/the people's daughter/the children/my dear/the	Set Al-Hassan/Al-Hanim /Supervision/Al-Ghoul/Umm Nakad/Elizabeth/Fina nc e Director/Intelligence /Mayor/Inspection/	The sheikha/the pillar of the house/my support/the woman of the house/all the people/my companion/m y partner	The mother of so-and-so/my wife/my cousin	The people of the house/th e house/th e family/th e caretaker of the house	Vocabulary
middle	High	High	High	weak	weak	degree of spread
love	Concealment	Humor	Pride	anctity and nickname	family home	s symbolic meanings

This section shows the most important symbolic vocabulary and linguistic alternatives for women in the popular language in Jordan, through what was observed by the researchers. Table No. (2) shows

the vocabulary with its degree of prevalence and then its symbolic connotations. The degree of symbols that society, specifically males, tries to use came from Your wives or daughters have nothing to do withhiding it and trying to avoid referring to it through vocabulary that indicates it from the far side. Symbolsassociated with humor and pride were used to a high degree because they express important values inthe culture of Jordanian society. As for the average level, the symbols of love and affection came, thenat the weak level were the symbols of nickname and sanctity, then the symbols of the house.

These results are consistent with what was indicated by the study (Huwaidi and Faraj, 1984) that the group's dynamism represents, to some extent, a form of its expression and understanding of the events taking place around it. It is an expression of its harmony, emotions, and even its perceptions that arelinked to a collective sense and social context, and thus to a cultural and linguistic space. specific. Thegroup expresses things by their value, status, and proximity or distance from them. Language and symbols represent the most important tools of collective communication that reflect the values of things according to the general sense of this group. Symbols are a form of expression of the feelings felt by the group and its members.

Alternatives and Symbolic Connotations of The Jordanian Woman in the Popular Language
Jordanian Women and Hidden Symbols

The results show that the largest percentage of alternative vocabulary used to refer to Jordanian women focused on the aspect of concealment, at a rate of (27%). It is constantly repeated by males when referring to their wives, sisters, daughters, or any of the women with whom they are related by blood or any social bond. This is a behavior practiced by Jordanians in any dialogue or social situation that avoidstalking about the women with whom they have these ties. Concealment in language constitutes an alternative to a noun that can be replaced culturally when necessary. The matter did not differ betweenold men or young men, and the methods of concealment did not differ much from one governorate toanother, or from one region to another, between the north and the south, the east and the west.

The Jordanian man always prefers this concealment because it relieves him of the cultural embarrassment of the defect. However, at the same time, it indicates a deep feeling in the cultural makeup of the Jordanian male, which considers women to be inferior to men. It is a latent feeling that calls for transcendencethrough language. The words used appear to indicate concealment or punning. The word (al-Hujjah, al-Khaytara, the old woman) is often used as adjectives given to a woman that symbolize old age and have connotations in concealing the real name and also give attributes of prestige and taboo of Muharram.

Some words also show official characteristics and connotations, such as (the woman, the lady, my wife, my honorable woman, the daughter of the people) that hide behind that woman and give her characteristics related to her roles within the family that reflect her function within this system surrounded by an aura of sanctity for the Jordanian man. The family is an entity that sanctifies the Jordanian while he is in it. At the same time, he cannot ignore the woman, the mother, the wife, as oneof his most important structural components.

At the same time, he does not want to refer to it by name, so he expresses it through a symbol. The results show that there are some linguistic symbols that areused for the purpose of concealment, the most important of which is giving the plural adjective whenreferring to a woman. The Jordanian loves this symbolism because it gives more connotations of concealment. The plural adjective is a general adjective that conceals, gives comfort, and removes suspicion, so he refers to his wife through words such as (group, children, population).

Jordanian Women and Symbols of Humor

The results show that (25%) of the vocabulary used by Jordanians as symbolic alternatives falls undercomic symbols. In all societies, people express their feelings, feelings, and beliefs in different linguistic ways, the most important of which are jokes and humour. The joke expresses a cultural behavior throughwhich one can cross into reality in an easier way. Symbols through humor are one of the most acceptable methods for the recipient, and on this basis, in many topics that cause embarrassment, Jordanians resort to using symbols through humor, which is widely known in Jordanian society, in many political andeconomic issues and topics. It is also a common behavior when talking

about women. There are manywords that symbolize it through the style of humor.

People may sometimes not be aware of some of the symbols they use, but they often make them feel comfortable and integrated. The recipient's acceptance and understanding of these symbols is evidence of their right to remain. It carries an apparent symbol and a hidden symbol that many people may notknow, but here it may clearly indicate the duality of women and men in the popular culture and languageof Jordanian society. The Jordanian uses words such as (sitt al-Hassan, al-Hanim, and Elizabeth) in ahumorous manner and as a joke that carries within it sarcasm and belittlement. These are symbols thatlie in the collective sense that considers women to be of a lower rank than men. The joke with the symbolalso indicates diminishment of importance and lowering of social rank.

The Jordanian man also uses the words (Umm Nakad, Al-Ghoul, Al-Amda) as a comic symbol that indicates remorse and regret over restricting his freedom and actions. Even his relationships with that partner keep him away from the happiness that he thought would exist after marriage. Then come some linguistic symbols that reinforce the restriction of personal and financial freedoms, such as (control, finance director, intelligence, inspection). These symbolic words spread with great force as a phrase when referring to the wife. Some vocabulary is consistent with the difficult economic reality that Jordanians live in. Theylikened it to an owl, a bomb, and a danger (Butarn Qadaan, without year of publication).

Jordanian Women and Symbols of Pride and Endearment

Pride and pride are among the values that Arab and Jordanian people specifically prefer. The continuation of tribal values and tribal affiliation as values rooted in the culture of society and its collective feeling. He tries to express it in all competitions, either directly or by referring to it symbolically. Pride in lineage and in the deep history of the tribe is a natural conversation that you canhear in a social situation in Jordanian society. Symbols of pride in one's wife represent one of theseimportant forms that Jordanians deliberately use in some situations when referring to their mother, sister,or wife.

The results of the study showed that (17.5%) point to values and words that have symbolic connotations related to their pride in their wives. She is (the sheikha/the pillar of the house / my support/ all people) The use of words that enhance the status of women and elevate their role in society through their presence within the family institution is one of the symbols that Jordanians use when talking symbolically about their life partner.

Despite the deep feeling of the necessity of not referring to her name, he tends to be proud of this relationship and expresses it through functional symbols, either in the family or in tribal affiliation. It isa desirable behavior and is associated with feelings of pride, pride, and social status. Many Jordaniansbelieve that married life and the family are based on joint cooperation between spouses, as life is complete with the partner. This is more common in more stable families and younger couples. In age, they love their wives and share roles with them. Therefore, when talking about the woman whomthe symbol will come to indicate through language, you will find them symbolizing her with words such as (the woman of the house/ my companion / my partner). It is a reality present at all levels of linguistic discourse and in various situations.

There is no direct reference by name, there is a symbolic referencethat serves the purpose and avoids embarrassment. The results of the study also showed that (12.5%) of Jordanians use symbols that indicate endearmentand express their feelings towards their wives. This type of expression is often widespread among segments of young couples. Perhaps this group is more daring in using the language, as they may not be embarrassed, but rather, They get excited when talking about their wives and linguistically symbolize them and their feelings, as they are (my beloved/my companion/my rose/precious). The younger age groups may have lived in a different environment and social conditions than those that preceded them. They are educated, more aware, more open, and use modern means of communication, and therefore their symbols may be bolder and more modern.

The Jordanian Woman and The Symbols of the Home. the Jordanian Woman and the Symbolsof Sanctity

Speaking in the plural is considered one of the most widespread forms of linguistic

communication among Jordanian Citizens He resorts to this method when speaking in colloquial language. The use of the plural form to symbolize wife during linguistic communication with strangers is a common feature practiced by Jordanians when speaking with strangers. On the one hand, it enables him to hide the woman's personality through the generality of the symbol. These general colloquial terms are often associated with the family home. On the one hand, they represent the importance of women, as they refer to the entire family, giving an important function represented by the total existence of the family (Ahmad, el at,2024). They are (people of the house/house/family/caretaker of the house) and therefore there is a pivotal role that these words show and symbolize. The family the home the family in general can be summarized and demonstrated through the wife and mother.

Although only (4%) of the words that were monitored give this meaning, this characteristic may be the comprehensive phrase that appears in all regions and among various groups in Jordanian society. The Jordanian does not prefer to mention women directly, but deep down he believes in the importance of women's pivotal role. The collective linguistic behavior that Jordanians practice in their symbolic and popular uses of women shows the connection of everyone around this woman to her and to the details of her life, including relatives. These symbols give a very important function to the inclusive role of women within kinship groups. Arabs in their various regions, as is the case with Jordanians, prefer to use (nicknames) to call a person by the name of his eldest male son. This is a form of boasting, prestige, and pride in children, especially boys.

Children represent the extension of the individual and the family in his social existence through the continuity of lineage that will ensure the continuity of blood. This feeling stemming from the depth of the values of tribal affiliation greatly reinforces the preference for using a nickname over a person's real name among males, but it also applies to women as well. Using the wife's nickname is a form of status enhancement, as women occupy a lower status in Jordanian culture than males. Socially. She can be strengthened by adding her social presence to a male who belongs to her by blood ties, who is the eldest son. It also symbolizes the dimensions of her Kantha attribute versus her Kam attribute. The

symbolism of the mother and her status in society is in all cases higher than her status as a wife. This is a functional preference in the social context. She is (so-and-so's mother╱my wife╱my cousin)) Or it is the sanctity or the cousin, as the results showed that (3%) of the terms used in the colloquial language indicate this. Perhaps the depth of these symbolic connotations in the language falls under the concepts of belonging, lineage, and blood ties. It is evidence of the fertility of women who are capable of giving birth to boys.

Summary and Conclusions

The symbols used in the colloquial language are one of the most important and most widespread methods among people. Through Hebron, they refer to everything they want to show its importance or want to hide.

These are behaviors that were formed within their cultural and social environment and according to the framework of their collective awareness. During their interaction, groups transmit and inherit the meanings of these symbols and apply them in their lives. A symbol in language is a quick and concise way to express what we want in a particular cultural setting. Symbols give the group that uses them a unique personal character that distinguishes them from other groups because what distinguishes them is that they convey feeling and feeling in addition to meaning and special meaning in particular. Taking into account the occasions, times and recipient.

Despite the cultural development towards individual values, we in Arab societies still tend towards values. Symbols are often used during oral communication between people, and when using telephone conversations, but this does not prevent their use in dialogues and written messages, especially those used in modern means of communication. There are many different forms of symbols, but what interests us are those related to the linguistic words used in situations, verbal symbols, and the conversation about the words in the text used or the dialogue and their significance in meaning for the recipient. Symbols in language are a type of life practices that individuals represent within groups and transmit their meanings among themselves according to what they want and according to what their social and cultural life paths allow. (yahiya ,el at ,2023). This study may be considered one of the few studies that examines the symbolic

connotations of Jordanian women in popular language. T

he study showed that Jordanians prefer to use words that symbolize their wives as alternatives to their names, and there are a large number of alternative wordsavailable in the colloquial language that give connotations that symbolize Jordanian women, who areconsidered taboo within the culture of Jordanian society. The study showed that every word used in asocial context expresses a special symbolic meaning that corresponds to the speaker's perceptions andthe recipient's responses in a particular situation. These results are consistent with the results of a study (Al-Banna, 2019) and a study (Ricoeur, 2003), whichbelieves that language is inseparable from its cultural surroundings and social context. (William, et al ,2024) Also,the metaphorical connotations of words become, over time, part of daily use. The results showed that there is a belief among Jordanians that it is socially and culturally incorrect to use women's names in front of othersbecause they fall under the heading of shame and forbidden, or "taboo," as pointed out by (Shawqi, 2012). The study showed, through the linguistic vocabulary collected, that it dealt with various topics that denote symbolisms such as the family home, nickname and sanctity, pride and humor, concealment and endearment. (wang, el, at,2023) The study also concluded that words that indicate symbols ofconcealment were the most widespread, then words that symbolize humor and pride, then words thatsymbolize endearment, and finally those that symbolize the family home.

The study indicated that Jordanians tend to use colloquial language to express their feelings. They use it ina way that is consistent with their understanding of life around them, which is consistent with the opinion of (Al- Awtani, 2020). The results of the study showed that for Jordanians, women represent a symbolsurrounded by an aura of fear, love, and prohibition, as they may represent a popular myth. This is consistent with the statement of (Nanda, 2018), and the results of the study showed that blood ties and tribal sentiment play a role in the spread of alternative expressions for Jordanian women in popular culture and in the colloquial language, as the study of (Sameh, 2006) and the study of (Al-Najjar, 2004) showed. The results also showed that alternative expressions in the colloquial language have symbolic connotations that indicate the status of women in people's culture, which is consistent with the study of (Al-Ghazami,1996). Perhaps the widespread use of alternative words for Jordanian women in the colloquial language is a form of social and cultural escape through language and through symbols. However, it performs a clear function in people's lives, which are governed by the values of shame, forbiddenness, and immorality. Therefore, studying linguistic vocabulary in its symbolic connotations in a sociolinguistic context is a way to provide an understanding of the cognitive structure adopted by Jordanians.

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