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SYRIAN ATTITUDE TOWARD THE PRESERVATION AND  
MAINTENANCE OF SYRIAN DIALECT AND CULTURE IN  
JERASH, JORDAN

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**Abstract:**

The study of dialectical variation and cultural maintenance may help in protecting and promoting norms and values in a given community. The inconsistent background of Syrian from Jordanian culture enables a contingency approach for the influence of dialectical variances in cultural activities. The paper aims at examining the role of dialectical variation towards strengthening the relationship between Syrian-Jordanian communities in Jerash city. The paper examines the elements that determine dialect choice in the vicinity. The study investigates dialect and cultural maintenance among Syrian-Jordanian to allow comparison of the potential influences of several parameters on their use on different dialects. The study used the data collected from various participants through interviews and questionnaires to arrive at the findings of the study. Both local and foreign dialects receive significant recognition and functions such as social domains, social activities, social gatherings, religious practices, cultural heritage, to mention a few, in the city. The findings show that dialect maintenance is strictly secure by Syrians in all aspects, except in exceptional cases like feasts, condolences, weddings, buying and selling where they opt for local dialect other than Syrian dialect. It has been observed that socio-demographic factors impact the flow of Syrian dialect and cultural maintenance in Jerash city. The findings discovered that gender contributed to dialect choice and shifting. What appears to be achieved and documented through the current study is that Syrian males are mostly lean to the usage of Jordanian dialect than the Syrian females because the latter hardly utilize Jordanian dialect even while the necessity arose to a large extent. The regular shift of dialect from Syrian to Jordanian or vice versa which equally

constitutes the factors responsible for dialect shift is heavily supported by friendship, marriage, religion, relatives, migrations, and good rapport between Syrians and Jordanians.

**Keywords:**

Dialectical Variation, Cultural Maintenance, Dialect-Shift, Local And Foreign Dialects

**Background of the Study**

Dialect has been a growing area of research interest and it is scholarly described as variations of similar language strictly used by particular geographical regions or social groups (Biadsy, Moreno & Jansche, 2012). Dialect may be shifted from one region to the other when a certain group of people prefers to use a specific dialect over the other (Ravindranath, 2009). Jerash Syrians promote and maintain dialect and culture while communicating with each other but prioritizes Jordanian dialect when conversing with residents of Jerash. Jerash Syrians by promoting their local Syrian language among themselves preserves and maintains their culture and dialect.

Language shift amounts to language loss or death if not controlled and stopped, particularly when the language speaker(s) die in the long run. However, in the case of Jerash Syrian, both Syrian and Jordanian dialects were equally and consciously managed by Jerash Syrians. Language death may not occur if a particular group maintains the language as a sign of heritage or identity; when largely used within family members; when intermarriage happens; if officially applied at schools and worship places; and when mostly used at social media platforms (Alshehri, 2016). Jerash Syrians were able to avoid dialect shift because the majority of them are Sunni Muslims which is equivalent to the predominant religion in the Jordan community.

Following the Syrian crisis, a huge number of Syrians took asylum in neighbouring countries with no exception to Jordanian communities. Syrians and Jerash people speak a similar language except that some slight difference exists between both dialects from the perspective of speech discourse, terms and expression, phonology, morphology and semantics terminology. Many of these dialect differences emerge as a result of colonization. The Syrians for instance use lexical items similar to a French origin, while Jordanians on the other hand use lexical items related to English origin.

The purpose of this study is to ascertain how Jerash Syrians value their dialect from loss and preservation perspective. Fishman (1966) observed that immigrant groups mostly lost their ethnic dialect after two-three generations. A deeper understanding of the benefits of preserving one's dialect and culture will be revealed.

**Historical Background**

Syrians migrated to Jordan since the establishment of the Trans-Jordan emirate in 1921. Syrian was divided into northern and southern Syria where Lebanon and Syria constitute the northern part, and Houran, Palestine and Jordan represent the southern part. The immigration that took place was internal because both Syria and Jordan share a similar geographical location. Syrians immigrated to Jordan for the sake of avoiding French occupation.

Both countries being an Islamic country share almost equal lifestyles and cultural norms. Both countries make Arabic the official language, however, dialectical variations could be found in various regions including urban, rural and Bedouin areas, thus Syria and Jordan have certain dialectical variations. As such, the study attempts to highlight the variances between Syrian dialect and dialect of the people of Jerash.

### **Problem Statement**

Dialectical variation mostly worsens communication problems for non-Jordanian residents in many instances. Some researchers have reported significant findings on dialectical variation among several communities in Jordan. Palva (2004) studied dialectical variation in the cities of al-Salt and Karak. Bani-Yasin and Owens (1987) investigated different dialects in Jordanian communities. Herin (2010) explained Jordanian dialect in al-Salt city, and Cleveland (1963) revealed the existing dialects in al-Salt city and the east of Jordan River. The absence of study on dialectical variance on Jerash Syrians and the people of Jerash makes this research study worthy of focus. The current study endeavors to fill the gap by providing details of the dialect shift between Syrian and Jordanian dialects. The study will determine whether Jerash Syrians preserve or loss their native dialect during their staying in Jerash since intermarriage later occurred between Jerash Syrians and the local people of Jerash.

### **Literature Review**

#### ***Dialect***

Altoma (1969) studied both Standard and Colloquial Arabic and observed that Standard Arabic is more valuable than dialectical Arabic. Despite the dominant use of Colloquial Arabic in day-to-day activities, and cultural or artistic contexts, Standard Arabic is still cherished and considered to be important in literary materials, formal settings and among academic scholars. Myers-Scotton (1993) asserted that the motivation for preferring a particular dialect over others depend on the costs and rewards the dialect generates for the speaker. Social-identity negotiations also determine the passion for widely using a specific language. Trudgill (1995) argued that purposes and occasions dictate the choice of dialect that requires preference. Heide (2017) noted that low status and weak recognition play an important role in the existence and relevancy of dialect.

#### ***Factors Determining Dialect Shift***

Economic factor is one of the major reasons that contribute tremendously to dialect shift. Job-appointment is another significant rationale behind learning a new dialect or language. The daily use of another dialect amounts to the loss of native-mother dialect (Holmes, 2013). A social factor can also be a reason for neglecting mother language, most especially, when the dialect-owner find no cogent reason for preserving and retaining the native dialect (Holmes, 2013). Additionally, political factors including power and success may motivate someone to cherish the second language than the native language. The necessity to acquire success may amount to language shift. The demographic factor that distinguishes social communication from unsocial communication constitutes language shift. Language shift may slowly occur in a community that values and recognizes the voice of the minority group (Holmes, 2013).

Pauwels (2016) argued that the rapport between stability and change of habitual language use determines dialect shift. Li (2017) contended that communicative function has the power to influence dialect shift. Huang and Li (2017) identified family language practice and mother's

educational level as factors that affect language shift. Potowski (2013) asserted that settlers' attitude shapes dialect shift and maintenance. Ding (2016) considered parents as the determinant factor that can ensure dialect usage and proficiency among children.

### ***Cultural Maintenance***

Some community-group needs language and identity to showcase and maintain their culture. Culture in certain circumstances could be represented by religion, habits and social relationship (David, 1998). Letsholo (2009) submitted that the young generation predominantly influences the decline of language and culture. Al-Zoubi (2007) upheld that elements like religion, marriage, attitude, social separation, family-style and dialect tangency help in maintaining language and culture. Blom and Gumperz (1972) studied language shift between dialects in Hennesberget, and it was discovered that formal and informal activities dictate the kind of dialect to be used between local and standard dialect. Young & Tran (1999) investigated language shift and preservation between Vietnamese in America. The study revealed that language shift is not affected by income and parents educational background but influenced by the duration of the family in the United States. The study disclosed that parents' encouragement is included in the preservation of Vietnamese language. David et al. (2003) conducted a study on language shift and language maintenance in the Punjabi Sikh society in Malaysia. The study determined home community language and religious domains with various speakers. It was consequently inferred that young generation encouraged the community to shift to local predominant language (second language).

Wright and Kurtog Lu-Hooton (2006) studied the Turkish language in Birmingham. The students attending Turkish Saturday school were chosen as a case study. Despite the high obligation and commitment to preserve the Turkish language and culture, the culture remains unmaintained. Extra and Yagmur (2010) argued that community language maintenance cannot be influenced by religious attachment but to a certain degree contribute to language maintenance. Dweik (1986) observed that Yemenis protect their ethnic language and that religion played a major role in language preservation.

Zhang and Slaughter-Defoe (2009) conducted a study on the attitudes towards legacy language preservation among Chinese migrant parents and their second-generation children. The data analysis indicated that while Chinese parents value their legacy language, their children trivialize the significance of learning and preserving the legacy language.

Afizah and Al-Hourani (2013) in a Jordan study studied the situations and elements responsible for dialect and language shift among Jordanian speakers. The findings detected that situation, topic exchange in conversation and ages influence participants in shifting dialect and language. Mugaddam (2006) researched the significance of language and language shift between the migratory ethnic groups in Khartoum, Sudan. A strong relationship between age and language shift was discovered in the outcome of the study.

El-Sheikh Abdullah (2006) conducted a study on the situations of the Arabic language applied by Makkawiyinn (Meccans) in Saudi Arabia. El-Sheikh Abdullah noticed that Malaysian citizens who were born in Saudi Arabian chose and categorize the Arabic language and culture as their native language culture. The findings showed that traders and shopkeepers in Saudi Arabia largely preserve both Arabic and their respective mother-dialect.

Nofal (2011) studied the language among Yemen Indians, and the findings revealed that Yemen Indians preserve both listening and speaking of their ethnic language. The outcome of the study also included that non-linguistic elements including home and family impacted the preservation of ethnic language.

Dashti (2004) evaluated the language condition among Kuwaiti Ajams to determine whether they preserve or lost their ethnic language. The research concluded that grandchildren generations have shifted ethnic language to the residents' popular language. The language shift was successful because of certain elements such as religion, migrations and intermarriage. As a matter of reality, there is a probability that Farsi in Kuwait will be varnished in the coming generations. Habtoor (2012) studied about language shift and preservation among Tigrinya youths speaking Eritrean in Riyadh, Saudi Arabia. The respondents used in the study were students registered in Saudi Arabia Eritrean international school. Most activities to express, write, read and understand their Eritrean language had been restricted and converted to the Arabic language. The proficiency in Tigrinya is widely less than that of the Arabic language because while the latter was growing, the former keeps diminishing. The likeliness that the upcoming adolescent generation will be skilful in Arabic than the mother language is high.

Dweik (2000) in his Jordanian study examined cultural and linguistic maintenance among Jordan Chechens. The researcher studied the relationship between language maintenance and linguistic process that influence the outcome of language preservation. It was discovered that Chechen language is frequently used on daily basis among families, schools, neighborhood, cultural and religious communities, and as such, the Chechen language was preserved.

Al-Omosh and Materneh (2010) investigated language and dialect spread in the Jordanian social setting. Jordanian attitudes toward language spread and dialect shift were discussed in various social settings, and two major reasons were associated with dialect shift and language spread in Jordan. The kinds of language and dialect shift and the role of media were detected as the main rationale around language and dialect circulation. The findings revealed that social settings including encouragement and social media platforms constituted to language and dialect shift in Jordan.

Al-Khatib (2001) disclosed that the Armenians in Jordan experience linguistic transformation in the language. The research aimed at evaluating the social and demographic factors that led to linguistic transformation. The results showed that Arabic is largely used than American language in many cases. However, the minority language is gaining a gradual shift towards the majority language which may subsequently amount to the disappearance of the first language. Al-Nahar (2009) aimed at ascertaining whether Armenians in Jordan preserve or trivialize their ethnic language. Despite the long stay of Armenian in Jordan, the researcher noticed that Armenians preserved their ethnic language and showed high proficiency in both Arabic and Armenian languages. The Armenian language was managed and retained because it is widely spoken at home, schools, religious places and cultural gatherings.

Oskar (2014) investigated the language situation among Turkmen in Baghdad. The domains used for Turkmen and Arabic language, attitudes towards ethnic language (Turkmen) and official language (Arabic), and factors that helped them in preserving or losing Turkmen language were analyzed. The findings showed that despite the existence of Arabic as the official language, the Turkmen of Baghdad were able to maintain and preserve their ethnic

language because they promote and utilize it at home and amidst family members. Both languages (Turkmen and Arabic) were jointly used at schools, workplaces, media and public places. The positive attitude was developed by Turkmen group toward Arabic and their ethnic language. The findings disclosed that social, political and social elements contributed to the successful preservation of Turkmen language in Baghdad.

Budiyana (2017) submitted that language can be maintained if represented in cultural practices such as festivals and ceremonies. Language can also be promoted through learning and practising of traditional dances and songs (Wang, 2016). The significance of language in any societal culture cannot be overestimated. Culture uses languages to understand the lifestyle of human being, be it ideas, customs, beliefs and vision of the world (Akramova, 2017). Hence, culture plays an important role in maintaining language (Usmanova & Rikhsiyeva, 2017).

### Discussion

While measuring the proficiency of Syrians in Jordanian dialect through the questionnaire, it was discovered that the proficiency of males exceeds the females in Jordanian dialect. In respect of the age factor, the 15-19 age group was found to be more proficient among all age categories.

**Table 1: Syrian's Proficiency In The Syrian Dialect**

Age	15 – 19		20 - 39		40 - 59		60 +		total	
	M	F	M	F	M	F	M	F	M	F
Excellent	18%	24%	20%	47%	23%	30%	19%	27%	20%	32%
Very Good	33%	68%	50%	40%	61%	69%	72%	71%	54%	62%
Good	48%	8%	31%	11%	15%	3%	10%	2%	26%	6%
Poor	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%

The above table shows Syrians' proficiency in Syrian dialect. Despite that males and females exist in Syria community, it is however demonstrated by Table 1 that females largely speak and preserve Syria ethnic dialect than the males, thus amount to the former's high fluency in Syrian language over the latter. In other words, the maintenance of Syrian dialect by their women retain and strengthen the relevancy of Syrian dialect among Syrian communities.

**Table 2: Syrians Understanding of Conversations in Jordanian Dialect**

Age	15 – 19		20 – 39		40 - 59		60 +		Total	
	M	F	M	F	M	F	M	F	M	F
Excellent	41%	0%	40%	4%	38%	13%	65%	23%	46%	10%
Very Good	51%	65%	59%	64%	60%	81%	38%	62%	52%	68%
Good	6%	33%	1%	34%	1%	6%	0%	15%	2%	22%
Poor	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%

Table 2 represents Syrians' skill and capacity to comprehend message and information in Jordanian dialect. It may be assumed that a substantial number of Syrians comprehend Jordanian dialect because of the relationship and long-exposure with Jordanians. The daily contact between Syrians and Jordanians played a vital role in the additional number of males over females in understanding context.

**Table 3: Syrian's Conversation Participation in the Jordanian Dialect**

Age	15 – 19		20 - 39		40 - 59		60 +		total	
	M	F	M	F	M	F	M	F	M	F
Excellent	24%	2%	44%	4%	32%	15%	4%	11%	26%	8%
Very Good	56%	44%	42%	30%	61%	57%	81%	37%	60%	42%
Good	16%	37%	15%	15%	0%	1%	17%	27%	12%	20%
Poor	2%	11%	1%	52%	4%	29%	1%	28%	2%	30%

Table 3 illustrates Syrians' ability to effectively communicate in Jordanian dialect. The rate of Syrians' ability to communicate in Jordanian dialect is good, with an average of 60% for males and 42% for females. The rationale behind the low percentage of females compared to males in the fluency of Jordanian dialect is associated with the former's limited exposure to a certain number of Jordanians on daily basis. Neither the males nor the females can excellently communicate in Jordanian dialect. However, females ranging from 40-59 age groups perform appreciably in Jordanian dialect because some of the females that fall under this category are found to be in a marital relationship with certain Jordanians.

**Table 4: Dialect Used in Addressing Syrians**

Age	15 – 19		20 - 39		40 - 59		60 +		total	
	M	F	M	F	M	F	M	F	M	F
Only Syrians	26%	39%	20%	70%	23%	54%	19%	61%	22%	56%
Almost Syrians	27%	37%	51%	20%	39%	18%	19%	13%	34%	22%
Syrians & Jordanians	41%	20%	20%	10%	21%	16%	46%	26%	32%	18%
Almost Jordanians	0%	0%	0%	0%	15%	16%	17%	0%	8%	4%
Only Jordanians	8%	0%	8%	0%	0%	0%	0%	0%	4%	0%

The table explains the dialect used by Syrians when discussing with each other. Syrians rarely introduce Jordanian dialect while addressing each other since the percentage is below 15 for both males and females. Syrians mix approximately 32% of Jordanian dialect with Syrian dialect while discussing with each other. Syrian males shift to Jordanian dialect than Syrian females during the conversation. Females seem to maintain and preserve Syrian dialect than the males in Jerash community due to the restricted exposure of the former to the latter.

**Table 5: Dialect Used in Addressing Jordanians**

Age	15 – 19		20 - 39		40 - 59		60 +		total	
	M	F	M	F	M	F	M	F	M	F
Only Syrians	0%	10%	0%	50%	0%	35%	0%	49%	0%	36%
Almost Syrians	0%	25%	0%	13%	0%	26%	0%	0%	0%	16%
Syrians & Jordanians	16%	53%	27%	17%	22%	15%	47%	35%	28%	30%
Almost Jordanians	34%	7%	22%	11%	60%	19%	20%	11%	34%	12%
Only Jordanians	51%	9%	49%	7%	16%	7%	36%	1%	38%	6%

Syrian males absolutely use Jordanian dialect with Jordanians with no element of Syria dialect, while the females try to switch between Jordanian and Syrian dialects with a percentage of 30%.

**Table 6: Dialect Used in Addressing Relatives in Jordan**

Age	15 – 19		20 - 39		40 - 59		60 +		total	
	M	F	M	F	M	F	M	F	M	F
Only Syrians	10%	44%	19%	67%	14%	48%	21%	73%	16%	58%
Almost Syrians	26%	39%	30%	19%	8%	16%	16%	14%	20%	22%
Syrians & Jordanians	41%	14%	42%	6%	68%	32%	57%	12%	52%	16%
Almost Jordanians	10%	0%	6%	6%	8%	0%	8%	2%	8%	2%
Only Jordanians	16%	0%	0%	6%	0%	2%	0%	0%	4%	2%

Syrian males use both Jordanian and Syrian dialects while addressing their relatives residing in Jordan with a percentage of 52, while Syrian females solely prefer applying Syrian dialect with a percentage of 58%. Males within the range of 40 and above prefer using Jordanian dialects than the younger age-groups.

**Table 7: Dialect Used in Addressing Relatives in Syria**

Age	15 – 19		20 - 39		40 - 59		60 +		total	
	M	F	M	F	M	F	M	F	M	F
Only Syrians	34%	44%	51%	74%	63%	69%	36%	77%	46%	66%
Almost Syrians	39%	54%	28%	19%	33%	18%	20%	13%	30%	26%
Syrians & Jordanians	16%	0%	13%	5%	7%	15%	44%	12%	20%	8%
Almost Jordanians	0%	0%	7%	0%	0%	0%	1%	0%	2%	0%
Only Jordanians	8%	0%	0%	0%	0%	0%	0%	0%	2%	0%



The table represents the percentages of the used dialect by Syrians while addressing relatives in Syria. Both Syrian males and females were found using Syrian dialect to communicate with relatives in Syria. However, Jordanian dialect, in this context, influences younger age groups than the older age groups.

**Table 8: Dialect Used outside Home**

Age	15 – 19		20 - 39		40 - 59		60 +		total	
	M	F	M	F	M	F	M	F	M	F
Only Syrians	7%	24%	8%	30%	0%	26%	9%	24%	6%	26%
Almost Syrians	1%	13%	6%	17%	9%	31%	0%	35%	4%	24%
Syrians & Jordanians	18%	41%	19%	32%	9%	19%	10%	4%	14%	24%
Almost Jordanians	7%	6%	28%	16%	52%	15%	65%	35%	38%	18%
Only Jordanians	69%	15%	37%	7%	29%	9%	17%	1%	38%	8%

Table 8 illustrates the dialect used by Syrians while outside the home. Syrian males use Jordanian dialect with Jordanians while outside with a percentage of 76%. Females, in contrast, strictly stick to Syrian dialect even while outside the home with a percentage of 24%. The age-group of 15-19 males apply pure Jordanian dialect with a percentage of 69% when compared to older males that use mix dialects.

**Table 9: Dialect Used at Home**

Age	15 – 19		20 - 39		40 - 59		60 +		total	
	M	F	M	F	M	F	M	F	M	F
Only Syrians	43%	0%	28%	70%	37%	48%	20%	74%	32%	48%
Almost Syrians	41%	55%	37%	25%	47%	18%	43%	14%	42%	28%
Syrians & Jordanians	0%	45%	15%	0%	7%	23%	18%	12%	10%	20%
Almost Jordanians	8%	0%	0%	0%	7%	0%	9%	0%	6%	0%
Only Jordanians	9%	1%	21%	7%	1%	8%	9%	0%	10%	4%

Table 9 indicates the dialect used by Syrians while inside the home. It is apparent that both males and females preserve Syria dialect at home. Syrian dialect usage between males and females include 10% and 4% respectively.

**Table 10: Dialect Used in the Workplace**

Age	15 – 19		20 - 39		40 - 59		60 +		total	
Gender	M	F	M	F	M	F	M	F	M	F
Only Syrians	0%	33%	8%	48%	8%	27%	0%	28%	4%	34%
Almost Syrians	0%	12%	7%	13%	1%	24%	0%	23%	2%	18%
Syrians & Jordanians	24%	45%	0%	34%	14%	24%	26%	25%	16%	32%
Almost Jordanians	26%	6%	44%	0%	39%	15%	43%	11%	38%	8%
Only Jordanians	51%	3%	44%	9%	39%	7%	26%	13%	40%	8%

Table 10 represents the dialect used by Jerash Syrians at the workplace. Syrian males rarely apply Syrian dialect at work with a percentage of 78%, because the structure of the workplace may only involve Jordanians, of which they may only accommodate Jordanian dialect. However, Syrian females strictly preserve their Syrian dialect even when at the workplace with a percentage of 52%.

**Table 11: Dialect Used on Social Occasions**

Age	15 – 19		20 - 39		40 - 59		60 +		total	
Gender	M	F	M	F	M	F	M	F	M	F
Only Syrians	2%	25%	3%	66%	11%	34%	0%	51%	4%	44%
Almost Syrians	18%	39%	23%	11%	0%	18%	7%	12%	12%	20%
Syrians & Jordanians	41%	40%	35%	15%	24%	28%	28%	21%	32%	26%
Almost Jordanians	0%	0%	13%	7%	30%	25%	45%	0%	22%	8%
Only Jordanians	39%	0%	31%	8%	32%	0%	18%	0%	30%	2%

Table 11 clarifies the dialect used by Syrians on social occasions. In a mixed occasion of Jordanians and Syrians, Syrian men prefer to shift to Jordanian dialect while women maintain their Syrian dialect. For the sake of attaining social approval of both dialects, Syrian males mix Jordanian and Syrian dialect together with a percentage of 32%.

**Table 12: The Dialect Helping Syrians to Express Themselves**

Age	15 – 19		20 - 39		40 - 59		60 +		total	
Gender	M	F	M	F	M	F	M	F	M	F
Only Syrians	34%	71%	52%	83%	39%	68%	19%	66%	36%	72%
Only Jordanians	34%	0%	30%	17%	37%	9%	35%	22%	34%	12%
Syrians & Jordanians	31%	29%	22%	0%	21%	23%	46%	12%	30%	16%

Table 12 provides details of the preferable dialect used by Syrians to express themselves between Syrian and Jordanian dialects. The advanced exposure of males makes them express themselves with both dialects within and outside the house premises in a similar level of frequency. However, Syrian females narrowly and solely maintain their Syrian dialect toward expressing themselves with a percentage of 72%.

**Table 13: The Possibility of Losing Syrian Dialect inside Home**

Age	15 – 19		20 - 39		40 - 59		60 +		total	
Gender	M	F	M	F	M	F	M	F	M	F
Yes	2%	8%	12%	12%	21%	18%	37%	2%	18%	10%
No	100%	91%	87%	86%	76%	83%	65%	100%	82%	90%

**Table 14: The Possibility of Losing Syrian Dialect outside Home**

Age	15 – 19		20 - 39		40 - 59		60 +		total	
Gender	M	F	M	F	M	F	M	F	M	F
Yes	0%	32%	29%	13%	16%	19%	27%	0%	18%	16%
No	99%	68%	73%	87%	84%	82%	72%	99%	82%	84%

The above two tables represent the probability of losing Syrian dialect within and outside the house premises. Males opine and concur that Syrian dialect will never deteriorate both within and outside the home with a percentage of 82% for both cases. Females on the other hand ascertain that Syrian dialect will continue to prevail and be used both inside and outside the home with 90 and 84 per cent respectively. Hence, both Syrian males and females agree to promote, protect and preserve their ethnic group within and outside the home vicinity.

The result, in summary, is that Syrians show positive psychological and linguistic attitudes toward protecting, retaining, preserving and promoting Syria dialect in Jerash, Jordan. They made it a mandatory obligation among themselves to speak and encourage their upcoming generation to protect their dialect and heritage against gradual disappearance. In addition to that, many factors supported the relevancy and existence of Syrian dialect in Jerash community. The loyalty and commitment of Jerash Syrians to their identity and heritage help toward maintaining Syrian dialect and culture. Aside from that, Jordan educational policy also contributes to the preservation of minorities' dialect and culture in Jordan with no exception to the Syrian group.

### Findings and Concluding Thoughts

The study discovers that Jerash Syrians preserve and maintain Syrian culture and dialect against loss in Jerash, Jordan. Participants revealed that Jerash Syrians possess the ability to speak Jordan dialect alongside Syrian dialect. Despite that Jerash Syrians prioritize Syrian dialect among relatives, participants prefer to shift to Jordanian dialect while discussing with Jordanians. Participants argue that females preserve Syrian dialect than males in all circumstances. Syrians believe that continuous usage of Syrian dialect would never allow dialect loss of the language, even while outside Syria environment.

Dialect is an important symbol that shows the existence of a particular group of people. Specific attention to dialect preservation by taking necessary steps to eliminate attitudes that can cause dialect loss could guaranty success in language preservation. Undoubtedly, the commitment of transmission and willingness of protection are the major factors that retain Syrian dialect in Jordan.

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