



A SOCIO-LINGUISTIC STUDY OF STUDENT GRAFFITI- WRITINGS IN UNRWA SCHOOLS, JORDAN

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DEDICATION

FOR MY LATE FATHER

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Table of Contents

	Page No
Dedication	i
Acknowledgment	ii
Table of Contents	v
List of Phonetic Symbols	viii
Abstract	x
CHAPTER ONE – INTRODUCTION	1
1.1 Theoretical Background	1
1.2 Definition of Graffiti	3
1.3 Research Significance	6
1.4 Statement of Problem	7
1.5 Purpose and Questions of the Study	7
1.6 Hypotheses of the Study	7
1.7 Limitations of the Study	8
1.8 Research Methodology	8
1.9 Student Graffiti- Writing Functions	10
1.10 Linguistic Features	10
1.10.1 Phonological Features	10
1.10.2 Lexical Features	10
1.10.3 Syntactic Features	11
1.10.3.1 The Sentence	11
1.10.3.2 Sentence Complexity	12
1.10.3.3 Sentence Class	12
1.11 Historical Development of Graffiti	12
1.12 Is Graffiti An Art Form?	14
1.13 Types of Graffiti	16
CHAPTER TWO - LITERATURE REVIEW	19
2.1 Studies in Non-Arab Countries	19
2.2 Studies in Arab Countries	28
CHAPTER THREE - FUNCTIONAL ANALYSIS OF STUDENT GRAFFITI –	

WRITING	36
3.1 Introduction	36
3.2 Language Functions	36
3.2.1 Quoting Religious Expressions	36
3.2.2 Expressing Patriotism	37
3.2.3 Expressing Personal Feelings	38
3.2.4 Expressing Sport Content	38
3.2.5 Quoting Lyrics	39
3.2.6 Recording Expressions of Wisdom	40
3.2.7 Recording Proverbs	41
3.2.8 Expressing Human Rights	42
3.2.9 Quoting Cartoon Expressions	42
3.2.10 Expressing Humour	43
3.2.11 Expressing Political Loyalty	44
3.2.12 Leaving Memoirs	45
3.2.13 Expressing Resentment	46
3.2.14 Expressing General Insults	46
3.3 Sociolinguistic Functional Analysis	47
3.3.1 Gender Differences	49
3.3.2 Surface Differences	52
3.3.3 Geographical Location	55
3.3.4 Age Differences	58
3.4 Statistical Analysis	60
CHAPTER FOUR- LINGUISTIC FEATURE ANALYSIS	64
4.1 Introduction	64
4.2 Phonological Features	64
4.2.1 Rhyme	64
4.2.2 Alliteration	65
4.3 Lexical Features	66
4.3.1 Taboos	66
4.3.1.1 Political Taboos	67

4.3.1.2 Religious Taboos	68
4.3.1.3 Sexual Taboos	68
4.3.1.4 Racial Taboos	68
4.3.1.5 Social Taboos	68
4.3.2 Swear Words	69
4.3.3 Antonym	69
4.3.4 Loan Words	70
4.3.5 Repetition	71
4.4 Syntactic Feature	72
4.4.1 Sentence Complexity	72
4.4.2 Sentence Syntactic Class	75
4.4.2.1 Statements	76
4.4.2.2 Commands	77
4.4.2.3 Questions	77
4.4.2.4 Conditionals	78
4.5 Standardness Virsus Nonstandardness	78
CHAPTER FIVE- SUMMARY OF FINDING AND RECOMMENDATIONS	81
5.1 Sociolinguistic Functions	81
5.2 Linguistic Features	82
5.2.1 Sentence Complexity	82
5.2.2 Sentence Class	82
5.3 Phonological Features	83
5.4 Lexical Features	83
5.5 Recommendations	84
Works Cited	85
Appendix	
Abstract in Arabic	

List of Phonetic Symbols

The following phonetic symbols are used in this study*.

Consonants

Arabic Consonant	Symbol	Description
ء	ʔ	Voiceless glottal stop
ب	b	Voiced bilabial stop
ت	t	Voiceless dento-alveolar stop
ث	th	Voiceless inter-dental fricative
ج	j	Voiced post-alveolar affricate
ح	H	Voiceless pharyngeal fricative
خ	x	Voiceless uvular fricative
د	d	Voiced dento-alveolar stop
ذ	D	Voiced alveolar fricative
ر	r	Voiced alveo-palatal trill
ز	z	Voiced alveolar fricative
س	s	Voiceless alveolar fricative
ش	sh	Voiceless alveo-palatal fricative
ص	S	Voiceless alveolar emphatic fricative
ض	Ḍ	Voiced alveolar emphatic stop
ط	T	Voiceless dento-alveolar emphatic stop
ظ	Ḍ	Voiced alveolar emphatic fricative
ع	ʕ	Voiced pharyngeal fricative
غ	G	Voiced uvular fricative
ف	f	Voiceless labio-dental fricative
ق	Q	Voiced uvular stop
ك	k	Voiceless velar stop
ل	l	Voiced alveolar lateral
م	m	Voiced bilabial nasal
ن	n	Voiced alveolar nasal
ه	h	Voiceless glottal fricative
و	w	Voiced labio-velar glide
ي	y	Voiced palatal glide

Arabic Vowels:

Short Vowels:

a	فتحة	Front, nearly half-open, low unrounded
u	ضمة	Back, nearly close, high rounded
i	كسرة	Front, open, high, unrounded

Long Vowels:

Long vowels are indicated by double letters, i.e., aa, uu, ii.

Abstract

A Sociolinguistic Study of Student Graffiti-Writings in UNRWA Schools, Jordan

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The study aims at investigating student graffiti-writings in UNRWA schools, Jordan, from a sociolinguistic perspective particularly in relation to the fourteen language functions expressed in the present research of subjects' graffiti-writings. In addition, the study examines some linguistic (phonological, lexical and syntactic) features of student graffiti- writings.

A total of (2863) texts have been collected from (21) urban, camp and rural elementary and preparatory schools during April 2007 to February 2008. Different variables have been taken into consideration such as standardness and nonstandardness, gender differences, geographical location, age and surface. The data analysis has shown that student graffiti- writings are functional, fulfilling fourteen language functions reported in a descended order from the most to the least frequent language function.

The analysis shows that expressing patriotism is the most frequent language function constituting 12.4% of the overall number of texts in the examined data, whereas leaving memoirs is the least frequent language function making up 1.3% of the total percentage. The analysis has also shown that 67.6% of the total amount of the student graffiti-writings is done by male students compared with 42.4% for female students. The study has proved that female students show greater tendency to approximate towards standard Arabic than do male students. Standard Arabic forms used by elementary students amount to 88.1%. The texts written on school building asset record the highest frequency of occurrence representing 54.3% compared with bathrooms

29, 7% and surrounding walls 16% of the total number of the texts in the examined corpus. The amount of graffiti reported in camps exceeds these of rural and urban schools forming 39.4% compared with 35.2% and 25.4% for rural and urban areas respectively. The amount of taboo words and swearwords reported by male students outnumber female students' revealing that female students show more politeness than do male students. The linguistic analysis of data shows that simplicity is a salient linguistic feature of student graffiti-writings. Students are prone to use simple sentences as this type of sentence is not time-consuming. This is, evidently, an expected feature, taking the surrounding circumstances into consideration. The use of statement type is also a salient attribute due to its informative nature. Alliteration and rhyming are used by the subjects of the study as attention-getting devices. Finally, the study recommends that further studies be conducted on stylistic and textual features of graffiti-writings in Jordan in general and in other Jordanian educational institutions in particular.

Key Words: Student, Graffiti, Sociolinguistic, Writing, UNRWA, Schools, Age, Gender Differences, Geographical Location, Taboo Words, Swearwords.

CHAPTER ONE

INTRODUCTION

1.1 Theoretical Background

Graffiti as a global phenomenon is a vast concept that denotes different things to many people. Few research studies have been done about graffiti in general and from a sociolinguistic aspect in particular. However, graffiti provokes strong reactions. It abounds all over the world and has its presence. It is currently growing tremendously especially among the young.

Graffiti provides a good insight into the general aspects of the society. In other words, it expresses social, political, religious, emotional and linguistic messages. Its messages develop in congruence with the issues of the current time. When an event or a critical situation bothers the society such as the Palestinian Intifada, the execution of Saddam Hussein or war in Iraq, for instance, events manifest themselves well in different forms of graffiti.

Apart from the fact that graffiti conveys different messages and evolves according to the issues of the era, it presents an invaluable source of information. Luna (1987:73) asserts that "graffiti contains profound social, psychological, and cultural information worthy of serious attention.

Graffiti is not a recent phenomenon as it is deeply-rooted in history and is not expected to vanish in the near future. In support of this idea, Dennant (1997:1) assures that "graffiti dates back to the pre-historic cave-man wall drawings as a human need for communications". The same idea is held by Element (1996:1) who believes that "since the dawn of early man, public walls have been used as the prime surface of the creation and communication of ideas". Following cave-man's steps, Mohammed and Mohammed (2004:1) note that the Sumerians, the Egyptians and the Romans wrote on the buildings they constructed and conquered. Graffiti has been found at sites like tombs and places of worship in Iraq, Egypt, Pompeii, Rome, Athens, South America and many other places around the world (qtd in Al-Rousan 2005:5).

There are different locations in which graffiti is manifested. It may appear secretly on walls, freeways, cars, buses, trains, chairs, desks, doors, rocks or other surfaces. Graffitiists use different tools in drawings or writing on these surfaces. Graffitiists may use aerosol spray-paint, markers, pens, pencils, knives, lipsticks, crayons, pieces of glass, or any other sharp implement.

Bushnell (1990:1) confirms that the age-groups of people who practise graffiti range from twelve to twenty years. Studies have shown that the overwhelming majority of graffitiists are teens or pre-teens. Most of them are from lower middle class families and lower achievers at schools. Mohammed and Mohammed (2004:4) also agree with Bushnell that this kind of activity is commonly practised by youngsters who belong to lower classes (qtd in Al-Rousan 2005:5).

Researchers as well as critics view graffiti as a linguistic event. It provides linguists with a valuable source of information to conduct research studies in relation to language. Graffiti can be approached from phonological, morphological, syntactic, semantic, or sociolinguistic angle. For example, approaching graffiti can be investigated from a sociolinguistic aspect through investigating the occurrence of a great deal of words which were considered as swearwords or taboo words but are visible on surfaces such as restroom walls in addition to indicating language functions that range from expressing political, religious to love notions. More importantly, graffiti is a powerful sociolinguistic tool that sheds light on language variation.

There are different approaches to the analysis of graffiti texts such as the cultural, gendered, linguistic approach... etc. Researchers may select the approach which fulfils the set objectives of their studies. In this study, the present researcher will heavily focus on the linguistic approach; mainly the sociolinguistic one which is based on the language that is used in texts written on every conceivable surface in UNRWA schools, Jordan. Furthermore, the present researcher will take into account different social and linguistic variables such as the gender differences in an effort to seek points of similarity and difference between both genders with reference to the sociolinguistic functions.

1.2 Definition of Graffiti

Gach (1973) maintains that graffiti (singular: graffito) is derived from the Italian verb *graffiare*, meaning "to scratch". It is also variation of an ancient art form, *sgraffito*, etching or scratching designs in glass and clay vases. He maintains that in modern times graffiti refers to statements and drawings pinned, penciled, painted, crayoned, lipsticked, or scrawled on desks and walls, especially bathroom walls.

According to Grove's Dictionary of Art (1996), the term graffiti derives from the Greek word "*graphein*" meaning "to write". Graffiti is defined as inscriptions-words or drawings- scratched, scribbled or scrawled on surfaces such as walls, rocks, caves, sidewalks or anywhere.

Wikipedia (1999) does not completely conform to Grove's Dictionary of Art (1996) on the definition of graffiti: "graffiti (singular: graffito; the plural is used as a mass noun) refers to images or lettering scratched, scrawled, painted or marked in any manner on property". It is often regarded as damage or unwanted vandalism. Graffiti may include simple scratch marks or wall paintings. A related term of graffiti is '*sgraffio*' pertaining to scratching through one layer of pigment to reveal another beneath it. In the ancient times graffiti was defined as the inscription, figures and drawings found on walls or ruins as in the Catacombs of Rome or at Pompeii, Wikipedia (1999).

According to Britannica Concise Encyclopedia (2007), graffiti is

a form of visual communication, usually illegal, involving the unauthorised marking of public space by an individual or group. Technically the term applies to designs scratched through a layer of paint or plastic, but its meaning has been extended to other markings. Graffiti is widely considered a form of antisocial behaviour performed in order to gain attention or simply for thrills. However, it can also be understood as an expressive form of art.

Oxford Advanced Learner's Dictionary (2008) defines graffiti as "drawings or writing on walls in a public place. It considers graffiti as rude, humourous or political". The technique of graffiti was used in ancient cultures including those of Egypt and Greece.

Graffiti was refined in Italian decorative art of the 15th and 16th century. It was to treat the entire facades of buildings as great formal mural decoration (Shakhtora 1978:3).

Unlike the Wikipedia(1999) and Gove's Dictionary of Art (1996), Neelon (2007) defines graffiti as an art form. He states that graffiti refers to

"a public art form emerged globally from the subways of New York.

Subway pioneers would refer to their craft as 'writing' and vehemently reject the word 'graffiti' due to the negative connotations of the latter".

He continues to say that graffiti refer to the Italian root 'graffiari' meaning to scratch or scrawl.

Stocker et al (1972:1) refers to graffiti as an aspect of culture used as an unobtrusive measure to reveal patterns of customs and attitudes of a community. Observing graffiti will reveal changes in such customs and attitudes.

Gross et al (1997: 50) are not in favour of graffiti as an art form and define it as defacement. They say that graffiti is "an irreverent inscription on a wall in a public place". It was first used in formal writings on tombs and ancient monuments. Gross et al (1997: 50) mention that in the second half of the 20th century, "the term has been applied to many acts of properly defacement involving paint and other graphic media". On the other hand, the authors consider graffiti as a means of communication and a medium for human expression. They indicate that graffiti is a linguistic phenomenon incorporating form and content by making use of discourse – “any segment of signs larger than a sentence”, and signs – which 'stands for something other than itself'.

It is obvious that graffiti is controversial and there is no definitive definition for the term graffiti because it is broad and not precise. Blume (1985:137) agrees with the breadth of the term. He reports that “graffiti is associated, linguistically in content, with the name of a certain technique of mural painting, that of ‘sgraffo’. The common English usage of the word has for which no official provision is made and which are largely unwanted.

Gadsby (1995:17) also agrees with Blume(1985:137) that the definition of graffiti is broad. He illustrates that the term graffiti is too broad for accurate usage as it includes all kinds of inscriptions, paintings, drawings, and marks placed on walls. It is important to make sure that there is a clear lexicon for graffiti (*qtd in AL-Rousan 2005:7*).

In his article themed "Current Comments", Gardfield (1982:1) comments that the "term graffiti originates from the Greek graphen, meaning 'to write'. The Italian alteration to sgraffito, meaning "scratching", refers to a technique and an art form". He states that the word sgraffito

declined into the modern word 'graffiti', referring to the messages that vandals scribble on surfaces they do not own.

Stower (1997:1) defines graffiti as drawings, markings, patterns, scribbles, or messages that are painted, written, or carved on a wall or surface. Graffiti also refers to "any unsolicited marking on a private or public property that is usually considered to be vandalism". Castleman (1982:1) refers to graffiti as all markings that "deface public or private property". Hermer and Hunt (1996:456) similarly note that "the term graffiti has generally been reserved for the transgressive adornment or defacement, depending on your point of view, of public sites". In these two examples, the term graffiti is deemed as a defacement of public or private surfaces.

There are features that characterise the definition of graffiti, chief among which are its visible manifestation on surfaces, human-made marking, intention and public or private space without permission.

Abel and Buckely (1977:3) state that graffiti is "a form of communication that is both personal and free of the everyday social restraints that normally prevent people from giving uninhibited reign to their thoughts. Graffiti offers some intriguing insights into the people who author them and into the society to which these people belong".

Investigating the aforementioned definitions of graffiti, the present researcher notices that they are insufficient to describe the nature of graffiti adequately, in particular from a linguistic perspective. Therefore, taking into account the different aspects of the research done on graffiti, the present researcher may offer a definition of graffiti as follows:

Graffiti is an art form and a style of writing referring to any wall writing, drawing, symbols or any other marking of any kind on any surface else where, however made or affixed, no matter what the motivation of the graffitist. In addition, it is a way of recontextualising language and it highly expresses the socio-economic and political issues of the society. However, it is usually made on surfaces surreptitiously, briefly, hastily and without prior permission of the owner.

1.3 Research Significance

This study tackles the language of graffiti taking into consideration such variables as language functions, age, surface, gender, standardness and geographical location. This study draws its

significance from the fact that it is the first of its type investigating some of the linguistic features marking student graffiti-writings. Moreover, the study is culture-oriented in the sense that it strives to reveal the cultural specificity of such a social, psychological and linguistic phenomenon. It hopes to show that the phenomenon of student graffiti-writings is not haphazardly made. Rather, it is a linguistic phenomenon which digs deep into the values and norms of the Jordanian society. It is used as a valuable source of data in determining students' feelings, opinions and attitudes as well. A graffiti analysis can be an important means of understanding the linguistic, cultural and social milieu of a community. Such an analysis explores the ways in which male and female student graffiti are distinct. The phenomenon of student graffiti-writings is a good index of their socio-economic background. "Sociolinguists have found that almost any linguistic feature in a community which shows variation will differ in frequency from one social group to another in a patterned and predictable way" (Holmes 1992:146). Furthermore, graffiti analysis can demarcate gender differences in society. Graffiti indicates that there may be variation according to gender and the amount of nonstandard forms i.e. vernacular forms used by both genders.

One of the insights of sociolinguistic research is that linguistic patterns differ in relation to age groups. Comparisons of graffiti according to geographical location, gender, surface, age, period - in which graffiti texts were written- and language may be revealing. Some written forms of language reflect accepted conventions more than others. For example, the words of graffiti may reflect the standard norms in writing. On the other hand, some forms of writing may express the nonstandard forms or the common vernacular.

1.4 Statement of the Problem

It is noticeable that graffiti covers the walls of UNRWA school buildings, bathrooms and other surfaces such as desks, books, corridors, doors and halls. This extensive phenomenon extends beyond the walls of UNRWA schools. Research concerned with graffiti has investigated this widespread phenomenon elsewhere from psychological, psychometrical and sociological perspectives. However, very scarce are the studies which have thoroughly investigated this issue from a sociolinguistic perspective.

The review of literature shows that no study has tackled this topic in relation to UNRWA students either in the Jordan Field or in any other country in the Arab world. Therefore, this

research is needed to fill this gap in the sociolinguistic literature. The motivation arises out of the present researcher's personal observations of graffiti-writings by UNRWA students in Jordan as well as the scarcity of research done in this regard.

1.5 Purpose and Questions of the Study

This study seeks an understanding of student graffiti-writings in UNRWA schools from a sociolinguistic perspective taking into consideration language function, gender, age, surface, standardness and geographical location. It also investigates the motives lurking behind this linguistic and social phenomenon. Moreover, it sheds some light on the impact of socio-economic background of male and female student graffiti-writings.

The research stresses the sociolinguistic functions and some of the distinctive linguistic (phonological, lexical and syntactic) features of graffiti as an informal aspect of language. More specifically, the study attempts to find answers to the following questions:

- Do the type and amount of student graffiti written differ significantly in terms of gender, surface, geographical location and age?
- Does the amount of urban and rural graffiti differ from camp graffiti?
- Do female students show more 'politenesses' than male students?
- Which gender approximates towards standardness?
- Are there any linguistic features characterising graffiti as a genre?

1.6 Hypotheses of the Study

The following null hypotheses were formulated for the study:

- There are no statistically significant differences ($\alpha=0.5$) between the amount of graffiti on one hand and gender, surface, geographical location as well as age on the other hand.
- There are no statistically significant differences ($\alpha=0.5$) among the amount of graffiti written in camps, urban and rural areas.
- There are no statistically significant differences ($\alpha =0.5$) between both genders in showing politeness through their graffiti-writings.
- There are no statistically significant differences ($\alpha =0.5$) between both genders in their approximation towards standard forms.

- There are no statistically significant differences ($\alpha = 0.5$) between the amount of graffiti and surface.

1.7 Limitations of the Study

Due to the wide scope of graffiti, this study limits itself to the study of student graffiti-writings in UNRWA schools, Jordan, from a sociolinguistic perspective. It is confined to student graffiti writings on different surfaces available at schools such as walls, doors, desks, chairs, books, notebooks, and other surfaces. Drawings have been set aside. Tools of writing are also included in the study such as flow masters, pens, pencils, chalk, sharp implements, spray-paint..... etc.

The study avoids including obscene graffiti written inside restrooms in the illustrative examples due to the fact that restrooms are preferable sites for obscene expressions though entered statistical package for social sciences (SPSS). However, derogatory comments were included.

1.8 Research Methodology

This present study is meant to investigate student graffiti-writings in UNRWA schools, Jordan, from a sociolinguistic aspect with reference to language function, gender, age, geographical location, standardness and surface. Additionally, it aims at revealing some of the most important linguistic features of student graffiti-writings that characterise the language of student graffiti-writings in UNRWA schools: phonological, lexical and syntactic features.

This study is also meant to be a contribution to descriptive studies in Arabic sociolinguistics. The method followed in this research is a qualitative study of graffiti- writings by UNRWA students. The data have been elicited from a natural environment, i.e. UNRWA schools. To get a fairly representative data, the sample of the study comprises twenty-one urban, camp and rural male as well as female elementary and preparatory schools. Different surfaces have also been taken into account. This is necessary to ensure diversity of students and their interests and to avoid emphasis on one particular geographical location, surface and /or gender as well. Having been granted permission to collect the data from UNRWA schools, the researcher along with the aid of four male and female teachers spent painstakingly eleven months, from April 2007 to February 2008, gathering graffiti from the target schools. The present researcher has frequently

visited different UNRWA schools in Amman, Zarka, Madaba, Jerash, Irbid and the Jordan Valley. He has also paid visits to Palestinian refugee camp schools such as Baqa' camp, Suf camp, Al-Mufti camp, Al-Hussein camp, Al-Wihdat camp, Talbeya camp and other camps.

The data have been collected by a digital camera, mobile and by the free hand note book, pen and pencil to jot down graffiti while visiting schools. A total of (2863) student graffiti texts have been collected from a variety of school surfaces: bathrooms, surrounding walls and school building asset (walls, books, notebooks, doors, tables, chairs and desks). Likewise, some graffiti-writings have been photographed to ensure the authenticity of the study.

In gathering the data needed for the purpose of the study, the researcher has felt some embarrassment as some head teachers thought that the researcher, in his capacity as a school supervisor (English), might write a report and take an action due to the defacement of the school property. However, the researcher has reassured them that no action will be taken. Finally, the researcher has gained the trust and cooperation of the said head teachers for his research.

Following data collection, a content analysis has been performed on the selected sample. The data have been strictly categorised and compared in regard to language functions, frequency and variables. They have also been computed and then tabulated. The data have also been analysed to show the sociolinguistic elements, i.e. gender, age, standard and non standard forms. The results have been explained and summarised in chapter three and four. The following aspects have been fairly examined in the corpus.

1.9 Student Graffiti -Writing Functions

On the basis of the literature review on graffiti writing in general and AL-Rousan's study in particular (see page 28) student graffiti-writings have been strictly categorised and analysed into fourteen language functions. Gender, age, standardness and nonstandardness, i.e. vernacular forms, surface and geographical location (urban, camp and rural areas). Descriptive analysis has been used to analyse the data.

1.10 Linguistic Features

1.10.1 Phonological Features

On the phonological level, the features assumed to act as attention-attracting devices and musical tools such as rhyme and alliteration have been carefully examined in the corpus. Rhyme can be defined as sameness of ending sounds of utterance, whereas alliteration refers to the repetition of the initial sound of a succession of words or syllables. The frequency and distribution of these two phonological features in the data have been meticulously investigated, compared and accounted for.

1.10.2 Lexical Features

On the lexical level, the analysis has been restricted to five lexical aspects, namely, taboos, swearwords, repetition, antonyms and loan words. The frequency and distribution of each lexical feature have been calculated and accounted for. In this study, taboos have been further classified into five subcategories: racial, political, sexual, social and religious taboos. "Blasphemous expressions showing contempt for God or any sacred things have also been considered as religious taboos. Following are entries for taboo in three dictionaries in an attempt to identify any cases that consider a word as a full-fledged taboo" (qtd in Al-Sadi and Hamdan 2005:418).

"LDCE (online): 1 a subject/area/word etc. that people avoid because they think it is offensive or embarrassing. 2 not accepted as socially correct. 3 too holy or evil to be touched or used. CED (2000): 1 forbidden or disapproved of ... 3 any prohibition resulting from social or other conventions: 4 ritual restriction or prohibition, especially of something considered holy or unclean.

OALD (2000): 1 a cultural or religious custom that does not allow people to do, use or talk about a particular thing as people find it offensive or embarrassing".

Taboo words are words that many people consider offensive or shocking, for example, because they refer to sex, the body or people's race (qtd in Al-Sadi and Hamdan 2005: 418).

Swearwords are defined as the use of impolite words to insult someone. Repetition, on the other hand, refers to the recurrence of a word in student graffiti-writings. However, lexical repetition is drawn to the attention and is often therefore avoided in favour of variation by synonymy or substitution by pronouns. "Such repetition is felt to suggest the lack of premeditation characteristic of ordinary speech, and is often associated with 'unsophisticated' styles, e.g. of children's narratives," (Wales 1989:402). Antonym refers to the "relationship of opposite meaning that exists between pairs of words", (Wales 1989:28). Loanwords refer to foreign or borrowed words taken from another language. They are usually with little modification. These lexical features that occurred in the data have been strictly classified, compared and also accounted for. The analysis in this section has been directed towards identifying certain lexical features that contribute to the distinctiveness of graffiti as a genre.

As pointed out above the lexical features investigated are the following:

- (I) Taboos
- (II) Swear words
- (III) Repetition
- (IV) Antonyms
- (V) Loanwords

The findings are presented in tables followed by comments. Illustrative examples have also been given so as to support the comments. Comparisons with the findings of other linguists are provided where necessary.

1.10.3 Syntactic Features.

1.10.3.1 The Sentence

Sentences have been analysed according to the following aspects:

1.10.3.2 Sentence Complexity

Sentences have been classified into four categories: (1) simple, (2) complex, (3) compound, and (4) compound- complex. The number of sentences in each type and the percentage of occurrence of each type have been calculated separately and then compared.

1.10.3.3 Sentence Class

Following Quirk et al (1972) sentences are divided into six classifications: (1) statements, (2) exclamations, (3) conditionals, (4) questions, (5) commands, and (6) questions and conditionals. The number of sentences in each class and the percentage of occurrence of each type have been examined, calculated separately and then compared.

1.11 Historical Development of Graffiti

Graffiti has a long and deep history. It has existed for thousands of years and is still going powerful and will continue to exist in the foreseeable future.

It is as old as writing and is the earliest means of communication recognised by the pre-historic man. The earliest known example of ancient times graffiti was made in the form of drawings or rock inscriptions. It was found on graves, caves and walls in Pompeii, Palestine, Egypt and other countries. More specifically, graffiti was seen in Pharaohs of Egypt. Taylor (1994:11) states that graffiti existed on a building beside the Sakkara Pyramid in Egypt . It says "I am very impressed by Pharaoh Djoser's Pyramid". These words scrawled into the building wall refer to 3500 years ago, making use of the primitive technology available at that time, i.e. stone. It is the first example of graffiti used to convey the social message the person wished the others to know about his feelings.

Taylor (1994:1) comments that ancient Roman graffiti can also be seen in the cities of Rome and Pompeii. It was used for several reasons such as soliciting votes during elections as well as advertisement for gladiator events. He further indicates that graffiti scribbled during the Roman Empire presents an insight into language, local and general opinions of the time. There is also a strong evidence of cultural graffiti that expressed the functions of love and jokes.

In 1830 graffiti were included in the European media as a political form. Caricaturists drew funny caricatures of political figures. In 1833, the satirical periodical 'Caricature' published an illusion of two children being scolded for drawing pear-faces of King Louis Philippe on a wall.

The cartoon suggested two things: first, the publication of the time recognised the existence of graffiti; second, graffiti was being used for socio-political expression (Sheon 1976:16).

Gross and Gross (1993) argue that there are three phases in the historical development of graffiti. The first one is the imitative phase. Earlier forms of graffiti were imitations of perceived objects such as the pre-historic cave dweller who drew buffalo or birds on the cave walls. The second is the transition phase. It represents a movement from symbols imitating visible objects to symbols representing sounds. The third is the apocryphal phase. It includes words and depicts words in disguise. In this phase graffitists call scribbling 'tagging' referring to either individual tagging or extended tagging called "gang writing". It dominates the walls and features of the disguised words and phrases.

Research into the origins of medieval graffiti suggests that graffiti of medieval times is generally characterised as religious. It dates back to the 12th-15th centuries. It existed in carvings of religious buildings, especially in Britain. Such carvings are depicted as significant art pieces at that era. Pritchard (1967:1) comments on medieval graffiti saying that "it was imaginative drawings and inscriptions found in a large number of churches, executed between the twelfth and early fifteenth centuries". Modern graffiti has existed in the 20th century.

Modern graffiti occurred in 1960s in New York. The invention of flow-masters, i.e. water resistant markers helped in spreading graffiti widely. Young people started writing their names or nicknames on public walls and other surfaces. It was called tagging. Throughout the time young people began to vie with each other through writing their own signatures or names. Day by day, the young who wrote their names or nicknames became celebrities and gained much fame. New forms of expressions were observed. Colours and new styles were also added. At that time gang graffiti emerged. They did not convey political messages, but marked territory. They used to convey social messages to their rivals from other gangs.

In conclusion, a close examination of graffiti history demonstrates that graffiti holds historical roots. It appeared in ancient, mediaeval and modern time and is still going strong. It spreads in many parts of the world and it has become a social and cultural phenomenon worldwide. More importantly, graffiti reflects culture, allows free expression of many topics, has insight into language and is still used as a medium for communication.

1.12 Is Graffiti An Art Form?

There has been much debate over the legitimacy of graffiti as an art form. Various aspects of arguments give proof. Most of them are biased towards graffiti as an art form. On the other hand, some consider it as an act of vandalism.

Before discussing the arguments for and against graffiti as an art form, it should be, however, noted that graffiti addressed in this research is that one which ranges from expressions scribbled on school walls to other school surfaces. The focus will be on simple writing, scribbles, scratches or scrawls.

The American Heritage Dictionary (2000) defines the term art as "the conscious production or arrangement of sounds, colours, forms, movements or other elements in a manner that affects the sense of beauty, specifically the production of the beauty in a graphic or plastic medium". Certainly, graffiti meets the features mentioned in the definition.

It seems pretty clear that graffiti is gaining much reputation and acceptance from the general public opinion. According to the definition mentioned earlier, graffiti is considered as an art form.

Graffitiists consider this act as an art form and a positive phenomenon in which they can practise their creativity. They claim that there is no reason for not considering graffiti as an art form. They firmly believe that the phenomenon of graffiti-writings is a medium for decrypting their hidden thoughts and marking their territories.

Whitford (1992:112) also holds the assumption that graffiti is an art form. He explains that there have been dramatic changes concerning the type and motivation of graffiti. Most modern graffiti originated in depressed areas of New York as 'street art' and spread to the capital cities of Europe, particularly London, Paris, West Berlin and Amsterdam as well as other countries of the world. The followers of this type of writing profess to be practising a form of genuine art. "With the widespread popularisation of graffiti art, there has been an alarming escalation of graffiti marking in public places and on trains and buses. The invention of aerosol spray-paint enabled a few people to produce reasonably artistic pieces", continued Whitford .

Opponents are still unconvinced and regard it as an act of vandalism and even a crime when done on surfaces without prior permission." Illegal graffiti writing, whether an aesthetic painting or tagging," scrawling, monikers, or symbols on area walls" is a disrespectful way of invading ones private property" (Schatz 1992:1).Watson (1996: 121-124) alleges that graffiti is an act of vandalism owing to the high cost of money it needs for maintenance. Graffiti indicates that the school is not well-cared and is an unsafe environment for students and staffing. Because the

writing of graffiti is usually carried out in secret, schools may discover that this phenomenon is difficult to be curbed.

The law in many countries such as the UK, USA and France view graffiti as an act of vandalism and even a serious crime that it merits a custodial sentence. According to BBC Action Network Team (2005), "one judge in Manchester sentenced two young men to 10 months' detention for spraying their signatures, or tags, onto trains and bridges". The judges hope that it would deter others.

Manco (2002:2) comments that there is a difference between graffiti and other art forms. Graffiti can be regarded as art when manifested via unsanctioned methods, whereas conventional art usually socially acceptable is commissioned or sanctioned. Fung (2004:3) states that graffiti as an art form cannot be described as vandalism. As noted by Manco (2002) and Fung (2004), both of them regard graffiti as an art form.

In closing out the discussion of graffiti: whether or not an art is a complex subject. View points range from regarding it as an art to vandalism. More importantly, it should not be bluntly classified as an art form or vandalism. At the same time, graffiti enthusiasts, have not by any means the right to exercise their bents by defacing public and private properties.

It is the opinion of the present researcher that it should be, however, emphasised that the disputable issue whether or not graffiti is an art form needs to be further investigated with reference to the terms: history, cultural expression and language.

The previous discussion shows that graffiti-writings as a universal phenomenon is currently used as a tool of communication. It conveys political, social and language messages. It will continue to have its own presence.

1.13 Types of Graffiti

There are miscellaneous types of graffiti around the world. These types of graffiti fall into different categories and have their own names. Each of which is commonly recognised in a particular area. They also significantly differ from one place to another according to graffitiists' motivation.

In their study, Anderson and Verplack (1998:341) identify three types of graffiti: tourist graffiti, inner city graffiti and latrinalia. Tourist graffiti is typically found on picnic tables, tree trunks, monuments, bridges of parks and cities. This type of graffiti comprises little more than names, dates, letters and simple expressions such as 'WASH ME' on the dirty window of cars.

Inner-city graffiti is characterised by the unique language of ghetto youth. These graffiti expressions are concerned with names and identity. An example is the inscription 'Nancy is Blondie' (qtd in Anderson and Verplack 1998.:342). The third type of graffiti classified by the two writers is latrinalia or bathroom graffiti. This type of graffiti can be found in public lavatories throughout the world.

In his article entitled "Here I Sit- A study of American Latrinalia", Gadsby (1995:1) states that latrinalia is considered as the most prevailing type of graffiti since "one of the few places where dirt be displayed and discussed in American culture is the bathroom, private and public".

Tagging is another basic type of graffiti. A tag usually includes the tagger's name or initials of their name, signature, symbols, or any different element that the writer/ tagger sees fundamental to them. A tagger often writes their name with marker or spray-paint. Moreover, tagging is used for fame. The tagging tends to show tag name as if they want to say "I'm here". It is also used to show the tagging crew that they belong to. Gross et al (1997: 11) state that "tagging is fertile ground for a variety of interpretative inquiries in that it is a written language form, or more precisely, the alteration of known written languages. Viewed as a language form, tagging offers the interpreter an opportunity to discuss the implications of tagging on the communication process in general".

Gross and Gross (1993: 251) state that tags used by contemporary graffiti writers distinguish signatures that identify the individuals who wrote them or as Lachmann (1988:236) asserts that tags are stylised signatures or logos unique to each graffiti writer. Tagging appeared thirty-five years ago in New York and Philadelphia. Since then, it has become a communication activity found in numerous cities across the globe.

Gang graffiti is also a common type of graffiti. It seeks to mark territory as a way of communication. Gang graffiti is generally depicted as simple and short; its writers use short messages in artistic way. Marking territory is a major function of gang graffiti.

Gang graffiti is also considered as a form of inner-city graffiti as mentioned by Anderson and Verplack (1998), in the sense that it portrays the group members' territory and warns strangers to trespass rivals. It is characterised by maintaining a gang name or symbol, including hand signs. It sometimes includes enemy names and symbols or allies names. It also uses numbers. e.g. 13=M, for the Mexican Mafia. Gang graffiti may be used for showing off achievement or insulting other gangs.

Gang graffiti and tagging are the two major omnipresent types of graffiti found in urban centres in the United States and Europe. They are often perceived to be the same thing, but they differ from each other.

There are other types of graffiti such as ideological and conventional graffiti. Ideological graffiti may be political, racial and religious in content. Cohen (1976:16) states that ideological graffiti denotes grief and abhorrence. It reflects racism, religion and ethnicity. Conventional graffiti is a type of graffiti that is spontaneous acts of the youth. It usually arises from the psychological suffering of the youth such as dissatisfaction, pessimism, weariness and anxiety.

Finally, in his study of (1995:1-2) Gadsby categorises graffiti into several common types as follows: latrinalia, public (graffiti is usually written on wall of buildings or freeways or cars etc), tags, historical, folk epigraphy (carvings of the common people such as carvings into rock, trees, wood surfaces..... etc), humorous (entertainment methodology) conversational (soliciting a written response from known or unknown people) and declarative (writing statements and not waiting for response from others).

This present research study has specifically concentrated on student graffiti-writings from a sociolinguistic perspective. In this chapter, the present researcher has presented a general introduction about graffiti, a brief account of the historical development of graffiti, a definition of graffiti, research methodology, types of graffiti and finally whether graffiti is an art form or an act of vandalism. The researcher will review in-depth some of the works written about graffiti in chapter two.

CHAPTER TWO

LITERATURE REVIEW

2.1 Studies in Non-Arab Countries

In an article published in the Economist on 23/9/2006 entitled "The Writing on the Wall", the writer tackles the issue of digital graffiti by way of text messaging. The writer points out that new technologies such as cellular and other wireless communications permit text messages to be spread out on wall buildings, on public screens, in coffee shops and on digital displays at sport events and carnivals. The article mentions that digital graffiti first appeared in Europe then spread in America and has become popular nowadays. In 2001 at the Speaker's Corner building in Huddersfield, England, a text-message poetry contest was performed. The contest brought to light about 2,000 poems, 100 of which were displayed on the scrolling screen.

Digital graffiti may have commercial, religious and political uses. For example, a British soft-drinks company ran a 'Court on Camera' promotion at Wimbledon tennis contest. Consumers queuing for tickets were urged to send photos from their phones to a screen adorned with branding for its Robinsons line of soft drinks. On the other hand, a Christian group set up huge screens at 'Battle Cry' events, which were attended by thousands of teens. They were allowed to send text messages to the screens as preachers' questions, mentions the Economist 23/9/2006.

Another article published by the Economist on 18/12/2004 and bears the same title "The Writing on the Wall" is about drivers on the M40. Oxford-to-London road who were encountered with an intriguing question painted on a fence in the Chiltern Gap- 'Why do I do this every day? Thousands of people may have pondered the question during the rush hour. It mocks at the commuter's way of life. Public scribbling may not be provocative all the time. The article considers writing on the wall as universal and a human characteristic. It occurs throughout the world. Messages written on walls are often kept when someone uses them. He/She may transfer them to a flimsier medium. The Economist article states in 1731, a collection of graffiti appeared in London. 'The Merry-Thought: or, the Glass-Window and Bog-House Miscellany' The title was displayed in public lavatories – a preferable site of graffiti-writers. Another rhyme mixes contempt for other people's writings:

Hither I came in Haste to Shit,

But found such Excrements of Wit,
That I to shew my Skill in Verse,
Had scarcely Time to wipe my A—e (sic)

It is debatable to distinguish graffiti-writers from the pressing concerns of love. When political and religious passions are touched off, a great deal of messages are displayed on walls. Wars and uprisings help in producing a large number of graffiti. This is shown clearly during the Palestinian Intifada "Uprising" of 1987-1993, when the walls of the occupied territories in the West Bank were fought over, concludes the Economist.

Gyasi (2000: 291-319) investigates the way in which language attitudes are expressed in Legon, Ghana, which is a multilingual society. The graffiti of male lavatories in Legon provides an interesting glimpse of group tensions in Ghanaian society. Through the walls and doors of lavatories in Logon, students express their preferences and dislikes for certain ethnic groups and their languages as well. The Legon lavatories produce a communicative situation where the unspeakable could be spoken. Graffiti presents a secure medium to spell out the unspeakable. Graffitiists use intertextuality to express their language attitudes. Pragmatic strategies include name calling of ethnic groups, insults as well as the use of derogatory expressions to win an argument or to condemn the indigenous Ghanaian languages. Grammatical devices and graphological features have also been used. The graphological features, i.e. exclamation marks and upper case letters have also been used to denote negativity towards the people and their language. Maybe the most significant contribution made by this article is the historical and political contexts. More specifically, the Legon graffiti discourse analysis indicates how joined language and politics are. Moreover, writing graffiti has proved to be as a medium to respond to socio-political issues affecting the lives of the society members. The discourses paved the way for the Legon society members to express the unspeakable "hidden" emotional facets of their lives without attracting social sanctions. The article concludes saying speaking the unspeakable usually involves significant face threat.

Adams and Anne (1997:1-15) explain a new concept in the understanding of the gang graffiti nature through analysing (1522) utterances found on walls of Phoenix, Arizona. The photographs have been written with spray-paint. The walls have strictly been categorised into two main types: crossed out and uncrossed out walls. An uncrossed becomes crossed out when showing hostile marking on the writing.

The reason why gang members engage in the activity of writing on walls is territorial marking. Marking territory is considered as one of the most prominent functions of writing in Phoenix. The relationship between gangs and territory is complex in Phoenix. A careful consideration of the types of utterances found on walls and other surfaces are gang names. Most of these names have been taken from parks, streets and schools. The interaction between the nature of these utterance types and their places reveal a much more complex discourse system which mirrors the social structure of the gang culture. Gang graffiti shows social networks and expresses members' viewpoints. The study considers gang graffiti as anti language and antagonistic: an anti language means the language of an anti society. Threats and diseases are true examples of antagonistic utterance types, but low in number compared with the former one. Gang graffiti acts as cooperative discourse due to norms in writing conventions and lexicon, mentions Adam and Winter.

In an article entitled "Graffiti in the 1990s: A study of Inscriptions on Restroom Walls", Otta (1993) has studied in-depth (518) graffiti texts collected from men's and women's restroom walls in 10 university walls in Sao Paolo, Brazil. The data have been compared with Wales and Brewer's study of graffiti in high schools in the USA in 1976 as well as Barbosa's study of 1985, which make use of data from building of Brazil. Graffiti texts have been strictly classified into (20) categories. About (81.8%) has been found in women's restrooms. Barbosa (1985:55) asserts that graffiti collected are common in men's restrooms in pubs, coaches, stations and schools.

Wales and Brewer (1976: 115) announce that 88% of the graffiti in American high schools has been found in the girl's restrooms and 12% of the graffiti has been found in the boy's restrooms. 41.7% of the graffiti has been categorised as sexual. The second highest ratio of graffiti is political, (15.0%). It is evident that both sexuality and politics have been found frequently in men's restrooms. Consequently, there are gender differences in terms of the graffiti content. Romanticism (9.6%), personal problems (9.6%) and morality (7.4%) are much more common in women's restrooms.

Barbosa (1985), Wales and Brewer (1976) mention that romanticism has been found more commonly in women's restrooms than in men's. The study shows that women's graffiti, is more conservative and classical than men's; morality and religion have represented 11.6% of the content of the women's graffiti but only 2.1 of the men's.

Peter (1990:123) investigates the graffiti produced by delinquent school boys in the care of the California Youth Authority. The pictorial graffiti themes have been categorised in terms of their content and analysed with regard to their social class background. The data collected for the study are inherently related to the juvenile delinquent behaviour of the graffitiists. The study considers graffiti as an alternative source of information on the values, thoughts and sentiments of the boys. The sample of study consists of graffiti written and drawn by the school boys whose ages range from 14 to 17. Through their school folders for one school year, 55 folders have been meticulously examined for graffiti content. The graffiti produced by the adolescent boys have been classified under the following themes: (a) love, courtship and sex; (b) belonging and self-identity; and (c) extremism. Graffiti pertaining to 'love' category includes the symbols and phrases concerned with their friendship and romantic relationships with girls. The 'belonging' category consists of phrases expressing identity, membership, affiliation or status in a group or gang. The 'extremism' category includes symbols and words that tend to take standard values or norms to the extreme.

The results from the content analysis of the graffiti written and drawn by the delinquent boys' folders show that there is a difference among the boys with regard to themes of love, courtship and sex. Lower-class boys tend to focus on belonging and self-identity within the group. These graffiti themes take the form of listing nicknames for each member in a street gang. The middle-class boys tend to emphasise extremist themes. Some of which are crude drawings of cut-off heads dripping with blood, 'S toners' (a slang term for drug subcultures), 'Van Halen' (to identify oneself with a rock music group), 'Sex', 'Drugs', 'Rock N Roll', 'Shark'....etc.

In "Language Boundaries and Discourse Stability: Tagging as a Form of Graffiti Spanning International Borders", Gross et al (1997: 252) consider discourse which appears in a form of tagging around the world as graffiti. Tagging as a written form of language and a means of communication is widely recognised in terms of form and content. They regard tagging as a universal discourse of individualism crossing borders worldwide. Tags used by graffitiists recognise signatures that identify individuals who write them. Tagging shows strategies for preserving or altering a national identity of several international urban centres around the globe. Some of which are preserving a vital element while ignoring borders, power, hierarchy, social status and other influences.

The study data include various sources of books and bathroom walls collected from international urban centres. Representative samples distinguish several distinctive features. Some of which are simplicity, visibility, expressing individualism, permanence and opportunities for creative expression. The study concludes that the presence of tags universally points out a connecting point between nations and accompanying communication implications.

In an article entitled "Reading the Writing on the Wall: A textual Analysis of Lodz Graffiti", Sinnreich (2004) comments on graffiti in Lodz, the second largest city in Poland, saying that Graffiti in Lodz is one of the most distinguished features of the city. Swastikas, Jewish stars and anti-Jewish slogans cover the building walls of the city. It is obviously a battle between the two local football team fans. This battle is daily waged in the streets of Lodz.

The graffiti of each team seeks to slander and offend the other. They attack each other by labelling it as 'Jewish' and painting Jewish Star, a swastika or other symbols in name of the opposing team. Lodz is covered with hateful graffiti and turned to be directed against Jews. The explanation given is that graffiti is not directed at Jews. However, one of the football teams is found in the interwar period by a Jew and is affected by the symbols and slogans aimed at that team.

Sinnreich (2004:53-55) raises a couple of questions in this regard. First: "How have this language and these symbols come to lose their original meaning for many Lodz residents?" Second: "Is it really possible for this language and these symbols to lose their meaning, or is their use still in fact meaningful?" Therefore, he undertakes a textual analysis of the anti-Semitic graffiti on Lodz walls, taking into account the texts, symbols, the authors, purpose, the audience and the context of graffiti.

He states that "Swastikas come into use in Lodz graffiti as an anti-Jewish symbol in the early postwar period" (qtd in Mylarz 2002). The city which is home to a university, an art academy, a music conservatory and a film school in Poland appears to be seething with anti-Semitism and filled with hateful graffiti directed at Jews, says Sinnreich.

In her article entitled "Secrets of the Women's and Men's Room", Gadsby (1996:1) states that there are a sizable number of features discriminating between men's and women's graffiti. The data have been collected from the washroom walls on the Toronto campus. She chronicles another significant distinction: the writing on the wall. She finds out that men always write slogans, jokes or declarative statements. Moreover, their writing is usually racist or homophobic.

By contrast, women's graffiti is primarily concerned with philosophy, sex, relationships and feelings. She argues that the reason lurking behind such gender differences is that "women have always seen the washroom as a haven, a place to talk with other women; even if it's just to ask their hair looks OK". And men "they see it as a place to purge".

Aguilar (2000:58) explores graffiti as a public literacy practice in social situations. The paper also explains the refusal, widespread failure, or resistance of Latino high school adolescents to acquire the literacy provided to them at school. They make use of that literacy as a form of protest or as an act of resistance against pressures imposed by school. The data include high frequency samples of Chicano gang graffiti in Los Angeles area. The samples are strictly analysed in terms of their content and function in compliance with a semiotic model developed in Mexico. The paper shows that Chicano adolescents involve in deliberate literate practices which denote values via cultural forms. Such forms do not change with the passage of time. However, they may respond in flexible and creative ways when they are practised by various users in various contexts. Texts expressed in Chicano gang demonstrate significant critiques concerning discourse practices and uses of public space.

Educators include that Chicano adolescents display competency within the literacy in which they have been apprenticed but do not display competency in a literacy in which they have not been apprenticed.

Educators argue that understanding knowledge which Chicano adolescents display is part of these literacy, democratising the contexts in which they are asked to acquire valued literacy practices. Furthermore, they also call for developing social networks to maintain bridges of communication between the school and community.

In his article entitled " School Walls as Battle Grounds: Technologies of Power, Space and Identity". Staiger (2005:555) mentions that a daily war is fought in school walls across USA. Adolescents resort to school walls to express messages, scribble their names or insult each other. The school management permanently remove graffiti expressing claims to space, power and identity. The school management considers such expressions as violation of the school rules and regulations. Samples of graffiti, taken from elementary and secondary urban schools in California, have been examined.

The article states that the practices constitute technologies to generate and sustain loyalties and aggression against other groups. Following the history of school colours and their link to athletics

underline the symbolic link between school and nation. On the other hand, graffiti and tagging stand for the illegitimate and criminal identity of gangs, reports Staiger.

Greenberg (1979:268) examines different research studies concerning differences between male and female graffiti. He investigates a study by Bates and Martin (1980:300) whose study explores the differences between male and female students' graffiti in the restrooms. Data have been collected from restrooms at the main library, gymnasium and three buildings at the UMass Amherst campus. The buildings where data collected from include the same number of men's and women's restrooms. The restroom walls have been painted before collecting the data. The graffiti collected from the restrooms have been classified into (16) categories. The results show that females account for (52) percent of all graffiti recorded. Of all sexual graffiti, men's writings account for just (41) percent. More than (40) percent of the female sexual graffiti are homosexual. Moreover, female students write graffiti regarding sexual, personal /interpersonal, political and philosophical issues. However, male students write humourous and less hostile graffiti compared with those written in females' restrooms. It has been suggested that social influence is the most significant factor in deciding whether or not a person writes graffiti. The geographical location of the university may have some influence. The findings demonstrate that there is a lack of awareness towards subjects of social influence for male students to express their personal sufferings. On the other hand, female students are viewed as hostile, sexually confused, humourless and unable to cope with the stress and strains of life than men.

Morgan (2002:8) writes a report on a book entitled "Penn State Whizdom", by Vicki Glembek and Lynne Smyers. The book is a collection of scrolls collected from both men's and women's lavatories at the University of Pennsylvania State. The book "peeks into the minds of students and gives a state of what they're thinking about these days. Some of it is really astute. And some make you laugh out loud", say the authors. Much of it is written in a form of a dialogue between both genders. For example, the following text is taken from women's lavatory: 'The trouble with some women is that they are all excited about nothing and then marry him'. That is followed by a comment from men's lavatory, it reads: "You do man". Morgan (2002:8) sums up by saying that the influence of Pennsylvania State students on graffiti is evident. Most of which are philosophical in content.

Hanes (2005: 44) examines the compulsion for self-expression in a county jail, in the USA, through the production of graffiti, wall murals, effigies, scrawls, adornments and tattoos. The

male inmates used pencils, soaps and toothpaste to scrawl words and drew images. The creative and artistic expression of the male residents at the jail shows how they are able to employ such expression as a means of enduring and adjusting to the hostile, harsh and vulgar environment of the jail. In a statement scrawled by an inmate reads "God bless the lost souls that enter this place".

In his book of 1997 entitled "Creativity and Incarceration: The purpose of Art in a Prison Culture", Hall argues that art enables residents to escape the prison environment and soar high in the World of Fantasy the inmates created through the graffiti, scrawl and effigies. Hanes (2005: 44) classifies the production of the residents into several themes; some of which are time: 'Killing Time', everyday is the beginning of the rest of your life, escape: ' Out of reach', anger: ' Fuck you; and redemption such as ' God always in control but we must give him control of our lives'. Such artistic production provides residents with a safe and stimulating means of expressing their thoughts, emotions and aggressive impulses.

Hermer and Hunt (1996: 44) consider closely official graffiti or regulatory signs epitomised by road signs and the most symbolic piece of official graffiti, the prohibition circle with the red slash used in the illustrations "No Smoking", "No Drugs", " No Dogs" ...etc. Such prohibition signs can be viewed as a part of articulations that aim at directing the behaviour of people in different social situations. They do not only express command but also request. The article classifies official graffiti into main categories: prohibitions, warnings, directions, watches and alerts. They have been analysed and meticulously reviewed from a sociological perspective. The authors explore the different forms of official graffiti from public to private sector. Hermer and Hunt (1996:44) show the construction of objects and subjects of regulation and address the chief role of the construction of danger and the link to insurance principles in a risk community. In addition, they explore the resistance via actions of vandals that deface official graffiti. It is obvious that "official graffiti" manifests a distinguished form of hegemony exercised through the daily acts, conclude Hermer and Hunt.

In ' Unsavory Characters', Neelon (2007) depicts a real portrait of graffiti community in Sao Polo, Brazil .. The city is covered in Pichacao, a style of graffiti culture (pee-sha-sow). There is a sentiment of reserved and respectful awe of Pichacao. Brazil's graffitists greatly benefit from Pichacao because they believe its presence adds favour to their lives and make their lives easier.

Pichadores apply their marks on city walls. Graffiti is overwhelmingly welcome in Sao Polo. Brazilians highly appreciate any improvement to Pichacao.

Silwa and Cairns (2007:73) suggest engagement in a critical analysis of graffiti as a social phenomenon through examination of narratives of graffiti artists. The authors scrupulously study the way in which graffitists are considered as demonstrating conformance with rebellion against social norms. They address representations of them via their work and media as well as academic literature. The authors come up with a conclusion that graffers are depicted in simplistic terms and seen as detached from the social norms or justified through incorporation into the discourse of modern art. They utilise Boje's concept of alternative to challenge the dichotomous descriptions of graffers, particularly in terms of commitment. The authors postulate that alternative approach may help contribute in the analysis of less extreme groups, giving them a hand in exploring related concepts and phenomena.

Deiulio(1978:51) holds the assumption that adolescent graffiti is a phenomenon and subculture. Adolescents engage in the activity of graffiti to express themselves and use graffiti as a way to say "I am here. I exist, I have something to say" by scrawling on restroom walls and scratching on desktops. They also use graffiti to give vent to their hostile feelings, express their fantasies, communicate their joy and success, declare their rebellion and promote their propaganda.

Deiulio (1978:517) says graffiti offers tourists and educators an index to political temper of the day and can also serve as pornographic, barometer, and a series of pictures that unfold panel by panel on desktops, walls and restrooms.

2.2 Studies in the Arab countries

Al-Rousan's (2005) study, perhaps, the most relevant work to the present study , investigates graffiti in Jordan. The data of the study have been collected from Jordanian cities: Amman, Zarka, Mafraq, Ajloun, Ma'an and Aqaba. The spray-paint written expressions have also been collected and classified into a number of functions. Some of which are propaganda, emotions, internal sensations, advertisement, fame, mass media, admiration, guidance, entertainment, defamation, degradation, challenge, nagging, giving instructions, warning, drawing attention, reminding, instigation, belonging and social etiquette. The study reveals that emotions and

sensations are of high frequency representing 11.96% of the total percentage, whereas social etiquette is of the lowest frequency constituting 1.96 % of the total amount of the collected expressions. Al-Rousan (2005) states that wall-writing expresses true images of its writers regarding their cultural, educational, religious and/or political backgrounds. As stated by the study, wall-writing in Jordan reflects the psychological motives behind this phenomenon urging graffitiists to write. Such motives differ from one graffitiist to another. Some may suffer from poverty, oppression, ill-treatment, depression and/or mental problems -a matter that drives them to involve in wall-writing. Others may employ wall-writing as a sign of revolutionising the unsatisfactory social or political issues. In conclusion, the researcher recommends that a contrastive study between male and female graffiti be investigated. He also suggests conducting a contrastive study between graffiti in Jordan and other Arab as well as foreign countries. Graffiti should be studied from a psycholinguistic view point, adds Al-Rousan.

The researcher exerts commendable efforts in his study. However, he does not touch on variables such gender, geographical location, age as well as approximation towards standard. It is evident that the writer-as mentioned in the study-considers graffiti as writing on walls; therefore he does not study the type and amount of graffiti written on other surfaces, such as books, notebooks, desks, chairs, doors, pieces of furniture, cars, electric devices.....etc. He only focusses on expressions written by aerosol spray-paint ignoring expressions written by other tools, such as pen, pencil, marker, chalk, lipstick, wax crayon, knives and other scratching implements. . Moreover, it is obvious, from the conclusion, that the researcher highly emphasises the psychological factors behind this phenomenon.

Al-Shomaly (2007:1) states that the expressions written on vehicles attract people's attention. Drivers write various expressions at their vehicles' back parts and windscreens. A large segment of these expressions are religious and envious in content such as ' Pray on Prophet Mohammed', 'Gods willing', 'scent your mouth with a prayer on prophet Mohammed',' a piece of wood is to be inserted in the eye of envier", " God protect you', and 'a bite of a lion is much better than a glance of envy'. Some drivers firmly believe that such expressions bring envy to a halt and keep an eye on their vehicles. Moreover, they decorate their vehicles with beautiful drawings and attractive ornaments.

They voice their feelings and beliefs by drawing pictures and writing expressions. Undoubtedly this phenomenon is genetically related to the geographical location. For example,

they are widespread in the eastern parts of Amman and abounds in second-hand cars, continues Al-Shomaly. One of public transport bus drivers writes on the windscreen "your gratification mum, please!" and at the rear of his bus "the well-beloved of Abu Shuhab". Since transport vehicles are considered the main source of earning money, drivers enthusiastically pamper them by writing expressions and adorn them with expressive drawings. Al-Shomaly (Ibid:1) assumes that the phenomenon of writing on vehicles is ascribed to two main dimensions: the satisfaction of the graffitist themselves on one hand and the verbal inheritance of the society on the other hand. He adds that sometimes the texts express a sense of humour, superstition or a desire for the graffitist- 'The safety route', 'Do not follow me, I am betrothed', 'Do not kiss me', 'Patience has a limit'.....etc. Al-Shomaly (Ibid:1) concludes that this phenomenon is regarded as an intellectual forum, in what today is a common discourse of the Jordanian society.

Al-Duraey (2007) reports that some school walls are covered with graffiti in Al-Riyadh, Saudi Arabia . Students are engaged in writing obscene expressions on bathroom doors and school walls. Therefore, the school management keeps on painting students' writings. The writer believes that removing graffiti is not a definitive solution; it acts like a tablet of Panadol that temporarily kills pain. He also puts the blame on the school guidance and counsellors who do not conduct research studies on such phenomenon. "Our schools are like prisons due to the ill-treatment that students receive. School counsellors should highly emphasise the need for maintaining bridges of communication between teachers and students and give them a room to express their psychological sufferings instead of writing pornographic expressions on school walls and bathroom doors", adds Al-Duraey. Moreover, the writer says that some head teachers insist that school counsellors should practise corporal punishment in lieu of focussing on discussion and dialogue. Some live in miserable conditions as they are obliged to strictly obey the head teacher's rules or they will be fired, continues Al-Duraey.

In an attempt to investigate graffiti in Al-Rebat, Morroco, Al-Shakhs (2004) depicts graffiti as a means of self-expression practised on urbans' and villages' walls for people who do not dare to voice their feelings and opinions. Graffiti has become a suppressed form of culture and is gaining much reputation among teens nowadays, especially in large cities. The writer considers graffiti as an art form of writing. Graffitists have messages to convey. Graffiti is not a recent phenomenon; it dates back to the early man, continues Al-Shakhs.

Al-Shakhs (2004) maintains that graffiti heavily abounds on walls and includes miscellaneous types of expressions ranging from abuse to sentiments. They are brainchild of graffitists that appeal to their emotions. They also seek to alleviate the curse of graffitist's sentimental, social and political burden. However, people's writings in Morocco do not extend beyond the sentimental aspect. People do not give rise to vigorous protest movement on walls. Hence, graffiti is confined to emotional expressions such as the drawing of a heart pierced by an arrow and is bleeding to death. Also, initial names of lovers are written on the sides of the heart.

Investigating the reasons lurking behind graffiti in Morocco, Al-Shakhs (2004) illustrates that unemployment, bribe, administrative corruption and limitations on what people can do are the major reasons for this phenomenon. Such reasons justify graffitist's engagement in writing on walls and other surfaces. As mentioned in the article, graffiti has been used as a forum for communication. A graffitist jots down on a wall and then another one comes and comments. The diversity of discourses and expressions demands different responses, regardless of different viewpoints. Educators may deem graffiti as an indication of rejection or disclosing a social fault. Meanwhile, the Moroccan authorities consider it as a form of vandalism and a phenomenon that needs to be curbed, says Al-Shakhs

Investigating the psychological motives behind graffiti among Jordanian children, Abuta(2007) illustrates that some children hold pencils and unconsciously delve into scribbling for a long time, others may colour their drawings with the darkness of their daily lives and feed them with their dreams and wishes. While children make their meaningless scrawls or scribbles, grown-ups consider them as doodles and pay no attention to them. Psychologists regard them as a spontaneous art form expressing different aspects of children's dispositions and natural qualities of their minds and inner feelings. He continues his article by discussing the incentives behind the phenomenon of graffiti. Children seek self-realisation through scribbles which mirror their mentalities and psychological abilities. Children's scribbles and scrawls develop as children grow older. The article concludes that scrawls meet scribblers' needs and desires they do not have the courage to announce. Furthermore, children's scribbles reveal the behavioural problems, responses and their attitudes towards life.

Al-Hmoud(2000) reports that every society has its own negative phenomena. In Saudi Arabia, graffiti has become a thriving phenomenon that needs to be tackled. It is increasing at an alarming scale nowadays and is practised remarkably on street walls, restroom walls, at schools,

universities, college campuses and elsewhere. Discussing the reasons behind this phenomenon, Al-Hmoud (Ibid) attributes graffiti to lack of family control. Graffitiists' writing is uncivilised and expresses uncontrolled feelings. It is surprising that such practices are committed by those who are depicted as rational. They secretly express their emotions and thoughts on several surfaces. Obviously, this action exists in a colossal amount on street walls and highways. Abuse, vice, vulgarity and impoliteness are common themes in graffitiists' writing. However, most of which violate the moral standards of the society and decline its deeply-rooted virtues. He elaborates on writing on walls saying that graffiti is a nuisance but with no sound. He regards it as an uncivilised and inhuman act due to the fact that graffitiists damage private or public properties intentionally and for no purpose. Therefore, it cannot by any means be considered as an art form, but a crime where the perpetrators should be pursued and brought to justice. They lack sense of responsibility, adds Al-Hmoud.

It is, perhaps, unusual to see that not only teens and pre-teens practise this action, but university students-who are supposed to be teachers- are also involved in this activity. Restroom walls at universities are terribly covered with obscene expressions where university students lethargically express their feelings, thoughts and opinions on walls and seats. The writer mentions that this phenomenon can be minimised through the constant follow-up of education, guidance and counselling.

In the description of graffiti in Palestine, Aseleh (2006) notices that graffiti is flourishing in so many cities and villages of Palestine. Graffiti shares a common language and expresses the suppressed anger of vox populi. It also declares political and other standpoints. While rooming cities and villages, the writer encounters a huge amount of graffiti written on street walls such as 'Palestine is from the sea to the river', 'Liberation for heroes of national fronts', 'Palestine will not vote', 'Yes to all Palestinian soil,' 'Wake up! Our country is targeted'. Graffiti has become a popular phenomenon and a new type of newspaper characterised by conveying the message without risking the life of the graffitiist. It is cheap, simple and needs no postman, Aseleh (2006) quotes a psychologist, Ahmad Nassar, who states that the phenomenon of graffiti is not a recent one, it dates back to the pre-Islamic period where poets used to write Al mu'alaqat, poems fixed on walls, which used to include thought and viewpoints. Nowadays, some walls are covered with verses from the holy Quran to show the religious interest.

Graffiti achieves fame at a young age through which graffitiists have the opportunity to express their true thought as well as official and forbidden opinions. This allowed the Palestinian factions to freely speak their minds on walls. What characterises graffiti is the time and the way it is practised. It is generally practised stealthily at night when streets are no more crowded with people. Moreover, simplicity and brevity are some of the features of graffiti as an art form, adds Nassar.

According to Nassar, graffitiists may experience a state of stress, fear, anxiety, threat, and confusion while scribbling. Therefore, they strive to finish their jobs hastily. It is the same feeling that afflicts journalists. However, when they finish scrawling, graffitiists share journalists with the same feeling. It is the feeling of comfort, heroism, nobility to contribute in the struggle against the Jews and a completely clear conscience.

Lukitz (2004: 116-117) reports that the state of turmoil that prevails over Iraq represented by contradictory trends and clashes is reflected in writings presented in several styles. Graffiti covers concrete walls of Iraq. People practise graffiti discourse to release their feelings. A great number of newspapers and magazines after the fall of Saddam Hussein regime wrote about this prevailing phenomenon. A quick glance at the writings on the walls of Iraqi cities gives a hint of what disturbs the Iraqis. Some statements read "We will come back with Mohammed's army" – a warning issued by the umbrella group for the former Iraqi intelligence agents. For example, a statement in Falluja reads, "Falluja will be America's graveyard". On a wall in front of the Jumhuria Bridge, says "No Hakim, no Chalabi, I just want beer and lablabi (a secular beverage), adds Lukitz.

In a statement of resentment, Lukitz criticises the US allied forces in Iraq, saying that the violence, killing and assassinations make it difficult for the USA to differentiate between 'writings on walls' accessible to the outside reader and writings revealing what may still lie ahead. Among which are questions pertaining to the method and time frame for transferring power to the Iraqis.

Discussing the phenomenon of graffiti in Syria, Al-Saleh (2005) thinks that there are anxieties over the use of graffiti as it covers walls across Syria. Graffiti defaces school walls, universities, public routes, restroom walls desks and other surfaces. It also has existence in public institutions. According to Al-Saleh (2005) graffiti varies in terms of content and function, it may express wisdom, sexual desire, feelings and obscene language. He argues that the origin of this

phenomenon goes back to the early man who practised graffiti on his caves to express his dreams and ambitions.

It has been noticed that graffitiists' scribbles are full of mis-spelt and ungrammatical forms because they are scrawled by illiterate graffitiists. Scrawling is generally doodled at night and made hastily. Sometimes walls are turned into a battle for football team fanatics. Some statements say, "Every drop of my blood is Ahlawi (a name of a football team)". "My love is Ahlawi". Another graffitiist may respond saying, "The cup is for the green giant", referring to the Aleppo liberty football team. Another graffitiist writes, 'It is only Al-Ahli (a name of a football team) and others are khas' (lettuces) which means nothing. On the other hand, most statements written in lower and preparatory schools are names of taggers. They seek to leave memories on desks and school walls before leaving school or tagging the name of their gang: "The black palm gang" as a memoir. Some students may insult their teachers on walls. Meanwhile, graffiti in secondary schools is primarily centred on love and lyrics. Poems of Nizar Qabani and poems expressing love cover desks and school walls, adds Al-Saleh.

In his article exploring graffiti as a form of cultural production and as a means of resistance, during the Intifada, Peteet (1996: 139) mentions that writing on the walls is characterised as one of the most distinguished features of the cultural landscapes of the West Bank during the Intifada in 1980-1990. He proceeds to say that graffiti splashes on every concrete wall in the West Bank. Graffiti primarily includes the signature of Palestinian political factions, either the initial or the full names. Viewers could easily read "the battle of the walls in the streets in the same way an archaeologist reads stratigraphy-layer by layer". Each layer tells a victory in an ongoing battle. He describes graffiti as stone war. He further adds that stones are much more than defense war. They are considered as weapons of print.

In an analysis of graffiti content made by anthropologists during a moment of political contest has revealed that most of the graffiti splashed in the street walls are humourous, demanding, threatening, chastising and resistant, comments Peteet.

In the course of regarding graffiti as an act of vandalism and a crime whose perpetrators should be brought to justice, Al-Khalaqi (2007:1) has a completely different stand point. He regards graffiti practised at Bahraini schools and popular areas as well as public parks as a creative and productive art form. Al-Khalaqi (Ibid:1) maintains that walls of schools, popular areas and parks have drastically been changed to a piece of mosaic where graffitiists practise their

experience of writing and drawing. This indicates that graffitists whose work show great bents have a sense of art. He makes an appeal for those graffitists who have talents for writing and drawing not to resort to walls as a medium for scribbling symbols and expressions related to the Jews and Christians or quoting western artists by scrawling their names on walls as well as scribbling love words on public walls. Rather, they can merely replace them with religious or wisdom words and expressions or even drawing spectacular sights that embody the Bahraini Islamic architecture.

In brief, this chapter encompasses such a wide range of works written on graffiti. Based on the literature review discussed in this chapter, the present researcher arrives at the following conclusions. First, graffiti has become a global issue that abounds in most countries around the world and has been investigated by both Arab and foreign scholars. Second, the research studies show that graffiti can be approached from several angles: psychology, sociology, counselling, discourse analysis, sociolinguisticsetc. Third, the main concern of the above studies varies: some of the works discuss the functions of graffiti; others classify graffiti. Fourth, some of the studies concentrate on the study of gender differences between male and female graffiti taking into account the geographical location of graffiti.

Finally, few studies have tackled graffiti from a linguistic perspective in general and from a sociolinguistic viewpoint, in particular, except for AL-Rousan's study referred earlier. Furthermore, to the best knowledge of the researcher, very few studies have been conducted on graffiti in the Arab countries so far. Also, no studies have been held in non-Arab countries from a sociolinguistic perspective.

The next chapter will focus on the corpus collected from UNRWA schools as well as the functional analysis of student graffiti-writings.

CHAPTER THREE

FUNCTIONAL ANALYSIS OF STUDENT GRAFFITI-WRITINGS

3.1 Introduction

The data upon which the (2863) student graffiti texts are based, show fourteen functions: quoting religious expressions, expressing patriotism, expressing personal feelings, expressing sport loyalty, quoting lyrics, expressing expressions of wisdom, expressing proverbs, expressing human rights, quoting cartoon expressions, expressing humour, expressing political content, leaving memoirs, expressing resentment, expressing general insults. A total of 66% of the collected data are represented by this function. The functions which have been revealed in the examined corpus are as follows:

3.2 Language Functions

3.2.1 Quoting Religious Expressions

According to Wikipedia (1999), religion is considered as "a set of common beliefs and practices generally held by a group of people, often codified as prayers, ritual and religious law. It also encompasses ancestral or cultural tradition".

Religion is also regarded as an integral part of people's entire tradition. It plays a significant role in every aspect of our life. Writing diverse religious expressions on school surfaces has become a remarkable phenomenon among school children. Such expressions range from Quranic verses to Hadith (Prophet Muhammed's sayings) or expressions based on the tenets of Islam. A total of 6.6 % of the data collected are represented by this function. The following are some of the religious expressions quoted by school children.

عيد ميلاد سعيد و عيد مبارك

9iid miilaad sa9id wa 9iid mubarak

- Merry Christmas and Eid Mubarak

(Religious, urban, prep. male)

الإسلام هو الحل

?l?slam huwa alHal

- Islam is the solution

(Religious, rural, elem. male)

الحجاب حصن منيع

?lHijaab HiSn manii9

- Head cover is an invulnerable shield. (Religious, camp, prep. female)

3.2.2 Expressing Patriotism

Representing 12.4 % of the total amount of expressions collected for the study, this function occupies the first place in the table of functions. Patriotism is the quality of feeling a strong love and support to a country. A patriot is someone who feels a sense of responsibility towards their homeland. Students feel proud of their country's virtues, values, customs, traditions and achievements. Patriotism denotes that students set the interests of their nation above all their personal ones. Furthermore, patriotism implies loyalty and belonging to their ancestors' lands. It also relies heavily on devotion to the nation's welfare and allegiance to its leadership, people and land.

It is becoming evident that Palestinian school children feel that graffiti gives them a vent to imply their frenzied outbursts of emotion through writing expressions about Palestine on different surfaces. The following are some illustrative examples on expressing patriotism.

فلسطين نموت لتحيى

filisTiin namuut litaHya

- Palestine, we die to let her live.

(Patriotism, camp, prep. female)

كلنا الأردن

kuluna ?l?urdun

- We are all Jordan.

(Patriotism, rural, elem. male)

لكل الناس وطن يعيشون فيه إلا نحن لنا وطن يعيش فينا

Likuli ?alnaas waTan ya9iishuun fiih?ila naHn lana waTan Ya9iish fiina

- All people have a country in which they live except for us we have a country

that lives in us.

(Patriotism, urban, prep. male)

3.2.3 Expressing Personal Feelings

Feelings including sentiment, emotion, passion and sensation refer to joyful or painful consciousness experienced when someone is stirred to affection, tenderness, and repugnance....etc. It implies any mental, physical or emotional response marked by pleasure, pain and hatred.

Obviously, student graffiti writings are highly condensed with feelings, especially love. Some school children have the courage to explicitly profess their feelings; others are ashamed of announcing theirs. They find school surfaces a refuge to express their feelings. Accordingly, a great deal of feeling expressions has been found on different surfaces. This function represents 9.5 % of the total amount of the collected writings. They are as follows:

أنا بموت بتامر حسني

?na bamuut bitamer Husni

- I am mad about Tamer Husni

(Feelings, urban, prep. female)

بحبك لوحداك

baHibak liwaHdak

- I love you alone

(Feelings, camp, prep.male)

بكره الامتحانات والواجبات

bakrah ?l?imtiHanaat wa lwajibaat

- I hate examinations and homework

(Feelings, rural, elem. female)

3.2.4 Expressing Sport loyalty

This function is significant. It forms 11.3 % of the total number of the collected data. Sport has long been used to promote values, ideas and beliefs. It also plays a key role in developing the community members' mental and physical skills. Therefore, a great amount of attention has been

paid to sport in Jordan. This patriotic passion, which runs deep among Jordanians, has reached its acme in schools. The school management has strong interest in promoting sport as it reflects in the success, discipline, determination and achievement of students. It also articulates their moral identities. However, sport has sometimes played a dramatic role in ameliorating racial and ethnic bigotry.

UNRWA students are obsessed with sport, especially football-a matter which is reflected in their graffiti. The phenomenon of student graffiti-writings has become an obsession to a large segment of students. The following are representative examples on this function.

ما قيمة حياتي إن لم أكن وحداتي

ma qimat Hayati ?in lam ?kun wiHdati

- What is the value of my life if I am not a Wihdati fan.

(Sport,camp,prep. male)

الوحدات النسر الأخضر

?lwiHdat ?nisir ?l?axdar

- Al-Wihdat is the green eagle.

(Sport,urban, prep. female)

الفيصلي بطل الدوري

- ?lfaysali baTal ?dawri

Al-Faisali is the hero of the league.

(Sport, rural, elem. male)

3.2.5 Quoting Lyrics

Lyrics represented by songs and poems are enjoying greater popularity nowadays and have become enormously popular among students. A great deal of attention has been devoted to the common lyrics performed by celebrity singers and poets. A sizable number of students enjoy listening to lyrics immensely. In some instances, they enthusiastically use graffiti to share this national passion. Lyrics have also become the music of students. Some sing them orally; others resort to school property to express their lyrical sensation spontaneously by writing chunks of lines of their favourite lyrics on different school surfaces. This function is also significant. It stands for 11.6 % of the total number of the collected data. Below are some of the examples that imply the function of quoting lyrics.

قلبي بحبك Dom روعي وروحك Tom عنك لو غبت Yom عيني ما ترى Nom

qalbi biHibak Dom , ruHi Wa ruHak Tom, 9annak law Gibt Yom, 9ini ma tara Nom

- My heart always loves you, my soul and yours are identical twins if I do not see you I shall never sleep.

(Lyrics, urban, prep. female)

بوس الواوا ... شوف الواوا

buus ilwawa... . Shuuf ilwawa

- Kiss the pain....see the pain.

(Lyrics, rural, elem. female)

بحبك وحشتني بحبك يا حمار

baHibak waHashtini baHibak ya Hmar

- I love you, I long to see you thee donkey.

(Lyrics, urban, prep. male)

3.2.6 Recoding Expressions of wisdom

Wisdom as a distinguished human feature refers to the philosophical, scientific and cultural capacity to discern or judge things wisely and apply knowledge, experience, common sense or insight. It includes norms, principles and criteria that control deeds and decisions. It is also believed that wisdom is the art of enjoying a peaceful and successful life via exercising intelligence and sound judgement in averting evils or seeking goods. Student graffiti-writings as such sometimes include expressions of wisdom. The following are illustrative examples on this function which constitutes 4.6 %of the collected corpus.

- When you have a big problem do not say oh! My God I have a big problem. Just say oh! My problem I have a big God.

(Wisdom, camp, prep. female)

قد يختفي الأمل لكن لن يموت

qad yaxtafii ?al?amal lakin lan yamuut

- Hope might disappear but will never pass away.

(Wisdom, rural, prep. male)

لا تبكي على الدنيا ما دام آخرها الرحيل

la tabki 9la ?dunya madam ?axiruha ?raHiil

- Do not cry for life as long as its end is death .

(Wisdom, urban, prep. female)

3.2.7 Recording Proverbs

Proverbs refer to memorable sayings expressing common facts, beliefs and advice. They are generally taken for granted by many people. In the microcosm of schools, proverbs provide students with excellent opportunities to express knowledge, values, as well as culture. They are part of the everyday spoken language and are closely related to traditions and social norms.

Students greatly benefit from proverbs. Cruz and Duff (1996:85) argue that proverbs improve students' learning experiences, their language skills and their understanding of themselves and the world because they improve their thinking. This function consists of 5.0 % of the total number of the corpus collected. The following are examples of what the researcher have found in this regard.

العلم نور

?19ilmu nuur

- Education is enlightenment.

(Proverb, urban, elem. female)

هم البنات للممات

ham ilbanat lalmamaat

- Girls' burden extends to death.

(Proverb, camp, prep. female)

الحب أعمى

?1Hub? 9ma

- Love is blind.

(Proverb, rural, prep. male)

3.2.8 Expressing Human Rights

Human rights refer to the primary rights that include political, social, cultural, economic and cultural rights. They also include the principles of expressing freedom, dignity, equality and liberty.

UNRWA has adopted human rights project since 2002. It has conducted several workshops on the concepts and types of human rights. School parliaments have also been activated in UNRWA schools. Thus students have become more aware of their rights. This increasing awareness has been reflected in their graffiti-writings. The following are indicative examples of this function which constitutes 7.2 % of the total number of the collected corpus.

من حقنا أن نعيش في سلام

min Haqina ? n na9iish fii salaam

- It is our right to live in peace.

(Human rights, camp, elem. female)

أنا آتي الى المدرسة لكي أتعلم لا أتألم

?na ?aatii ?ila ?lmdrasah likay ?ta9allam la ?ta?llam

- I come to school to learn not to suffer.

(Human rights, urban, prep. female)

أين حقي في الحياة الكريمة ؟ لا للعمل في المزارع بعد المدرسة

ayna Haqii fii ?lHayah ?lkarimah ! la lil9amal fii ilmazari9 ba9d ilmdrasah

- Where is my right in a decent life? No for working after school on farms.

(Human rights, rural, prep. male)

3.2.9 Quoting Cartoon Expressions

Animated cartoon programmes have become very popular on TV due to their educational values and their moral lessons they convey to the young audiences. They indeed play a key role in enhancing students' cultural, educational and linguistic background.

Youngsters eagerly watch them for entertainment. However, they provide them with a valuable source of information. They inadvertently approximate them towards standard Arabic

forms. This function forms 10.3 % of the total amount of the data. The following are some of the examples found regarding

سنعود إلى أرض الأمل

Sana9uud ?ila ?rD ?l?amal

- We shall return to the land of hope.

(Cartoon, urban, elem. male)

النحلة الصغيرة تطير في السهول

?naHlah ?SaGirah taTiir fi suhuul

- The small bee flies over the plains.

(Cartoon, rural, elem. female)

الحرب طويلة لكن النصر قريب

?lHarb TaWiilah lakin ?nnaSr qariib

- War is long but victory is forthcoming.

(Cartoon, camp, elem. male)

3.2.10 Expressing Humour

Humour has long been depicted as the quality of arousing people's feelings of amusement to engage and entertain them in an effort to make them laugh.

It is believed that expressing humour enables students to cope with challenges. Moreover, it is a tool that helps them be sociable and much happier. Therefore, some students have distinct sense of humour. They delve into writing cracking jokes and humorous comments on different school surfaces in the hopes of eliciting a smile or even laughter from their peers or teachers. This function represents 2.2 % of the total number of the collected data. This function forms 10.3 % of the total amount of the data. The following are some of the examples found regarding this function.

تنزيلات كبرى... المدرسة للبيع

Tanziilaat kubraa ...?lmadrasah lilbay9

- Big sale, the school is for sale.

(Humour, rural, prep. male)

تمهل... أمامك تلك نضح

tamahal.... ?maamak tank nDiH

- Slow down a sewage disposal tanker is in front of you.

(Humour, urban, prep.male)

للبنات خمس كذبات: بحبك وبموت فيك ومعيش رصيد وإجاني عريس وطالعة مع أمي

lilbanat xamas kiDbaat:baHibak wa bamuut fiik wa ma9iish raSiid wa ijani 9ariis wa

Tal9ah ma9?umi.

- Girls have five lies: I love you, I die for your sake, I do not have credit to call you, a groom proposed to me and I am out with my mother.

(Humour, camp, prep. male)

3.2.11 Expressing Political Content

Politics as the art or science of governing issues refers to the opinion held by people according to political matters. Here in Jordan politics takes all the attention of people's thoughts because of the scourges of war that the area is currently suffering from; starting from the Palestinian cause to Lebanon as well as the Iraqi crisis. Therefore, political issues still dominate our thoughts. Students at schools have also been affected by the political issues raised everywhere. Schools have become a political arena due to the ongoing Palestinian and Iraqi causes. They try to speak up their opinions and approach the political issues without fear. Although some students feel they are living in a fairly transparent era, writing their political comments without worrying about the consequences still seems far-fetched to many students. This function forms 2.0 % of the total amount of the data. The following examples clearly show the aforesaid function.

حق العودة في ذمة الله

Haq il9awdah fii Dimat illah

- The right to return vanished.

(Political, urban, prep. male)

العراق ليست كعكة سهلة

?l9iraq laysat ka9kah sahlah

- Iraq is not an easy piece of cake.

(Political, camp, prep. male)

فقط الاحرار من الرجال يستطيعون التفاوض

faqat ?l?Hrar min alrijal yastaTi9uun ?tafawuḌ

- Only freemen can negotiate.

(Political, rural, prep. female)

3.2.12 Leaving Memoirs

Zuwiyya (2000:1) defines a memoir as a piece of autobiographical writing, usually shorter in nature than a comprehensive autobiography. It tries to capture certain highlights or meaningful moments in one's past, often including a contemplation of the meaning of that event at the time of the writing of the memoirs. Zuwiyya (2000:1) comments that memoirs may be more emotional and concerned with capturing particular scenes or a series of events.

Students write several memoirs about their good and bad school times they experience. They seek to cover the school life days' memories in one statement or phrase; sometimes they tag their names and the date of memoir on the surface they write. They write important events they remember from their school life either positive or negative. This function is the least frequent of occurrence, it represents 1.3 % of the overall number of the collected data. The following are illustrative examples on this function.

مع تحيات بنت مدمرة

ma9 taHiyaat bint mudamarah

- With the compliment of a ruined girl.

(Leaving memoirs, urban, prep. female)

ابو صقر يودعكم

?abu Saqir yuwadi9ukum

- Abu Saqer says farewell to you.

(Leaving memoirs, rural, prep. male)

B.N المعذب للابد من أجلك

?lmu9azab lil?abad min ?ajlik

- The tortured for ever for your sake.

(Leaving memoirs, camp, prep. male)

3.2.13 Expressing Resentment

Resentment refers to the feeling of displeasure, anger and /or a state of complaint afflicting people. It may be used to express denial and disapproval over issues resulting from political, socio-economic status or emotionally disturbing experience. It can be felt psychologically and the external expressions of resentment can be found in facial expressions, body language and also by scribbling on several surfaces. Accordingly, some students feel interested in expressing their minds on school surfaces. This function stands for 7.9 % of the total number of the corpus collected. To illustrate the idea of expressing resentment, the following are illustrative examples:

لو أن الاختبار رجلا لقتلته

law?anna ?!ixtibar rajulan laqataluh

- If an examination were a man, I would kill him.

(Resentment, camp, prep. male)

إخس! مدارس قبل الظهر ومزارع بعد الظهر

?ixs ! madaris qabil ilDuhur wa mazari9 ba9d ?Duhur

- Damn! Schools before noon and farms in the afternoon.

(Resentment, rural, prep. male)

ما أوسخ الحمامات

ma ?wsax ?lHammamaat

- What dirty bathrooms!

(Resentment, urban, elem. female)

3.2.14 Expressing General Insults.

An insult is a rude word that is intended to offend or hurt someone. Students may use graffiti to deride each other with defamatory insults about themselves and even their families. Some students could cope with such insults, but others could not. Accordingly, these students who have been insulted feel they must reply with insult messages on the other students'-a matter which sometimes leads to interactive insults.

Some students resort to graffiti to express their hatred and envy to their peers and teachers through writing defamatory insults, abuse or slurs. This function stands for 8.1 % of the total

number of the corpus collected. The following is a succinct description of the examples the researcher encountered regarding this function.

صحيح ما في تربية

SaHiH ma fii tarbiyah

- It is true that there is no education.

(Insults, urban, prep. female)

رهام كندرة كبيرة

riham kundarah kbiirah

- Riham is a big pair of shoes.

(Insults, camp, elem. female)

طز على احسن واحد هون

Tuz 9ala?Hsan waHid hoan

- Damn on the best one here.

(Insults, rural, elem. male)

3.3 Sociolinguistic Functional Analysis

There are common language functions in the data gathered. They are coded as expressing patriotism, quoting lyrics, expressing sport loyalty, quoting cartoon expressions and expressing personal feelings.

Comparison of language functions, without analysing the effects of gender, age and geographical locations, yields the following results reported in descending order from the highest frequency to the least frequent of language functions found in the three main surfaces:

expressing patriotism constitutes 12.4% of the overall number of language functions located on the said three surfaces, followed by quoting lyrics 11.6%, expressing sport 11.3% quoting cartoon expressions 10.3%, expressing personal feelings 9.5 %, expressing general insults 8.1%, expressing resentment 7.9%, expressing human rights 7.2%, quoting religious expressions 6.6%, expressing proverbs 5.0%, expressing expressions of wisdom 4.6%, expressing humour 2.2%, expressing political content 2.0%, and leaving memoirs 1.3%.

As pointed out in Table (1), it is evident that the highest frequent occurrence in the examined corpus is expressing patriotism. This may be attributed to the students' devotion to their homeland, loyalty to their leadership and even to some groups of people. They feel proud of their nation. Quoting lyrics is the second frequent occurrence in the data. This may also be ascribed to

the fact that students have become obsessed with the recent songs and poems especially performed by celebrity singers and poets. Expressing sport is also significant. It ranks third. Most students, especially males, are also obsessed with sport, especially football. They express their loyalty and solidarity to their homeland through football. Leaving memoirs is, on the other hand, the least frequent occurrence in the examined corpus. Perhaps most students do not like to be remembered by others after leaving school because of the bad memories they have experienced at school. (See table (1)).

Table (1) Frequency and Distribution of Language Functions

No.	Functions	Freq.	Per.	Rank
1	Quoting religious expressions	188	6.6%	9
2	Expressing patriotism	354	12.4%	1
3	Expressing personal feelings	272	9.5%	5
4	Expressing sport loyalty	324	11.3%	3
5	Quoting lyrics	333	11.6%	2
6	Expressing expressions of wisdom	133	4.6%	11
7	Expressing proverbs	143	5.0%	10
8	Expressing human rights	206	7.2%	8
9	Quoting cartoon expressions	295	10.3%	4
10	Expressing humour	63	2.2%	12
11	Expressing political expressions	56	2.0%	13
12	Leaving memoirs	38	1.3%	14
13	Expressing resentment	226	7.9%	7
14	Expressing general insults	232	8.1%	6
Total		2863	100%	

3.3.1. Gender Differences

Following an analysis of the examined corpus which constitutes of (2863) texts, the present researcher has found out that there are gender differences in the data gathered. The main difference between genders is that the majority of graffiti is written by male students, representing 57.6 % of the total number of student graffiti-writings in UNRWA schools. Meanwhile, female students represent 42.4% of the overall number of student graffiti-writings in UNRWA schools. In his research study conducted in the USA, Nordmarker and Norlander (2000 P: 15) has found that females participate in more graffiti-writings than do males. Their findings contradict with this present study.

A careful study of figures in Table (2) reveals that expressing expressions of wisdom has recorded the highest frequency of occurrence among female students, comprising 69.9% of the total number of student graffiti-writings, followed by expressing proverbs 69.2 %, quoting religious expressions 55.3%, quoting lyrics 52.0% and expressing patriotism 51.1% respectively. Meanwhile, expressing humour is the least frequent of occurrence done by female students, representing 11.1% of the whole number of student graffiti-writings expressed by female students in the examined data, followed by leaving memoirs 13.2%, expressing sport 20.4%, expressing political content 23.2% and expressing resentment 28.8% respectively (See table (2)).

Table (2) Frequency and Distribution of Language Function according to Gender

No.	Functions	Gender				Total	
		male		female			
		Freq.	Per.	Freq.	Per.	Freq.	Per.
1	Quoting religious expressions	84	44.7%	104	55.3%	188	100%
2	Expressing patriotism	173	48.9%	181	51.1%	354	100%
3	Expressing personal feelings	175	64.3%	97	35.7%	272	100%
4	Expressing sport loyalty	258	79.6%	66	20.4%	324	100%
5	Quoting lyrics	160	48.0%	173	52.0%	333	100%
6	Expressing expressions of wisdom	40	30.1%	93	69.9%	133	100%
7	Expressing proverbs	44	30.8%	99	69.2%	143	100%

No.	Functions	Gender				Total	
		male		female			
		Freq.	Per.	Freq.	Per.	Freq.	Per.
8	Expressing human rights	106	51.5%	100	48.5%	206	100%
9	Quoting cartoon expressions	152	51.5%	143	48.5%	295	100%
10	Expressing humour	56	88.9%	7	11.1%	63	100%
11	Expressing political expressions	43	76.8%	13	23.2%	56	100%
12	Leaving memoirs	33	86.8%	5	13.2%	38	100%
13	Expressing resentment	161	71.2%	65	28.8%	226	100%
14	Expressing general insults	164	70.7%	68	29.3%	232	100%
Total		1649	57.6%	1214	42.4%	2863	100%

In a study conducted by Lakoff (1975:53), she has found that women do not have a sense of humour. Her research findings support this study's findings regarding expressing humour among female students. Moreover, the low percentage of leaving memoirs among female students may be attributed to the fact that female students are more conservative than male students. This is due to the society's customs and traditions which firmly dictate that sometimes writing the name of female is absolutely disgraceful. Female students do not show great interest in politics as male students do. Other issues might be of great interest to them rather than politics.

On the other hand, expressing humour is the most frequent occurrence in the data gathered constituting 88.9% of the total number of the sample produced by male students, followed by leaving memoirs 86.8%, expressing sport 79.6%, expressing political content 76.8% and expressing resentment 71.2%.

The researcher has also found gender differences in the use of taboos as well as swearwords, which answer the question of politeness.

A quick glance at Table (3) indicates that there are significant differences in the use of taboos by both genders without the effects of age. Male students record the overwhelming majority of occurrence, constituting of 87.1 % of the whole number of taboos in the sample, while female students make up 12.9%. More specifically, sexual taboos are the highest percentage and the most

frequent type in the examined data, constituting 95.7% for male students and 4.3 % for female students, followed by social taboos, forming 95.0% for male students and 5.0% for female students. Religious taboos consist of 63 % and 11.3% for both male and female students respectively. Political and racial taboos have been found to be the least frequent occurrence. They are reported in descending order from the highest frequency to the least frequent occurrence: racial taboos 82.8% for male students and 17.2% for female students; political taboos 57.5 % for male students and 42.5% for female students. The low percentage of taboos reported by female students may be ascribed to the fact that they consider themselves as guardian of community's values. They strive to seek their face values and avoid being sharply criticised by their peers (See table (3)).

Table (3): Frequency and percentage of the Occurrence of the Male and Female Taboo Words in the Language Functions

No.	Taboo	Gender				Total	
		male		female			
		Freq.	Per.	Freq.	Per.	Freq.	Per.
1	Religious	82	91.1%	8	8.9%	90	100%
2	Social	57	95.0%	3	5.0%	60	100%
3	Political	23	57.5%	17	42.5%	40	100%
4	Sexual	66	95.7%	3	4.3%	69	100%
5	Racial	48	82.8%	10	17.2%	58	100%
Total		276	87.1%	41	12.9%	317	100%

As can be seen from Table (4), swear words in male's writings are much more than these of female students, constituting 56.8% of the total number of swear words compared with 43.2% for female students. This may be attributed to the reason that female students tend to be more polite than their male peers so as not to be stigmatised by others (See table (4)).

Table (4): Frequency and Percentage of Occurrence of Male and Female Swear Words in the Fourteen Language Functions.

Swear Words				Total	
Gender					
male		female			
Freq.	Per.	Freq.	Per.	Freq.	Per.
129	56.8%	98	43.2%	227	100%

3.3.2. Surface Differences

Table (5) shows that there are three main surfaces where student graffiti-writings are reported. School building asset records the highest frequency of occurrence, constituting 54.3%, followed by bathrooms 29.7% and surrounding walls 16.0% respectively. Frequencies and percentages in Table (5) show that leaving memoirs constitutes 47.4% on surrounding walls, bathrooms 15.8% and school building asset 36.8%. This high ratio of occurrence on surrounding walls may be attributed to the fact that some students like to be remembered by others when they leave school by writing their memories on a visible surface. Expressing humour comes in the second rank, constituting 46.0% on surrounding walls, followed by bathrooms 36.5% and school building asset 17.5%. On the other hand ,expressing political content comes in the first rank in bathrooms constituting 73.2%, followed by surrounding walls 16.1% and school building asset 10.7%. This high ratio of expressing political content may be ascribed to the reason that bathrooms are hotbed for expressing students' political views freely without being monitored by their peers or the school management. Expressing general insults comes in the second rank in bathrooms, constituting 56.6%, followed by school buildings 27.2% and surrounding walls 16.8. Students resort to bathrooms because if caught in other places they will severely receive disciplinary measures.

Quoting cartoon expressions comes in the first rank in school buildings, constituting 93.6%, followed by bathrooms 5.1% and surrounding walls 1.4%. This may be ascribed to the reason that elementary students are obsessed with cartoons. Therefore, they express what they watch on TV

spontaneously everywhere. Quoting religious expressions ranks second in school building asset, forming 72.3%, followed by surrounding walls 23.4% and bathrooms 4.3% (See table (5)).

Table (5) Frequency and Percentage of Student Graffiti-Writings according to Surface.

No.	Functions	Surface						Total	
		Surrounding wall		Bathroom		School Building Asset			
		Freq.	Per.	Freq.	Per.	Freq.	Per.	Freq.	Per.
1	Quoting religious expressions	44	23.4%	8	4.3%	136	72.3%	188	100%
2	Expressing patriotism	105	29.7%	40	11.3%	209	59.0%	354	100%
3	Expressing personal feelings	33	12.1%	99	36.4%	140	51.5%	272	100%
4	Expressing sport loyalty	50	15.4%	116	35.8%	158	48.8%	324	100%
5	Quoting lyrics	24	7.2%	108	32.4%	201	60.4%	333	100%
6	Expressing expressions of wisdom	18	13.5%	43	32.3%	72	54.1%	133	100%
7	Expressing proverbs	16	11.2%	66	46.2%	61	42.7%	143	100%
8	Expressing human rights	32	15.5%	30	14.6%	144	69.9%	206	100%
9	Quoting cartoon expressions	4	1.4%	15	5.1%	276	93.6%	295	100%
10	Expressing humour	29	46.0%	23	36.5%	11	17.5%	63	100%
11	Expressing political expressions	9	16.1%	41	73.2%	6	10.7%	56	100%
12	Leaving memoirs	18	47.4%	6	15.8%	14	36.8%	38	100%
13	Expressing resentment	36	15.9%	125	55.3%	65	28.8%	226	100%
14	Expressing general insults	39	16.8%	130	56.0%	63	27.2%	232	100%
Total		457	16.0%	850	29.7%	1556	54.3%	2863	100%

Table (6) reveals that the amount of taboos reported in bathrooms 57.4% tremendously exceeds the amount produced in surrounding walls 23.3% and school building asset 19.3%. This may be attributed to the reason that bathrooms are hotbed for taboo words and swearwords where

students freely express their views without being observed by their peers and the school management. (See table (6)).

Table (6) Frequency and Percentage of Taboo Words according to Surface.

No.	Taboo	Surface						Total	
		Surrounding wall		Bathroom		School Building Asset			
		Freq.	Per.	Freq.	Per.	Freq.	Per.	Freq.	Per.
1	Religious	36	40.0%	10	11.1%	44	48.9%	90	100%
2	Social	13	21.7%	46	76.7%	1	1.7%	60	100%
3	Political	8	20.0%	27	67.5%	5	12.5%	40	100%
4	Sexual	9	13.0%	58	84.1%	2	2.9%	69	100%
5	Racial	8	13.8%	41	70.7%	9	15.5%	58	100%
Total		74	23.3%	182	57.4%	61	19.3%	317	100%

Looking at Table (7), one can say that bathrooms have higher frequency than both surrounding walls and school building asset, constituting 75.3% of the total number of swearwords that occurred in the data. It should be mentioned here that the reason for this high occurrence may be said the same as for taboo words as mentioned earlier in this chapter. (See table (7)).

Table (7) Frequency and Percentage of Swear Words according to Surface.

Surface						Total	
Surrounding wall		Bathroom		School building			
Freq.	Per.	Freq.	Per.	Freq.	Per.	Freq.	Per.
30	13.2%	171	75.3%	26	11.5%	227	100%

3.3.3 Geographical Location

Without the effects of gender and age, frequencies and percentages in Table (8) reveal that the amount of graffiti reported in camps exceeds that of rural and urban ones. It consists of 39.4%

compared to 35.2% and 25.4% for rural and urban areas respectively. Moreover, expressing patriotism forms the highest percentage of occurrence in camps, constituting 61.0% compared with 20.9% and 18.1% for rural and urban areas respectively. Expressing resentment comes in the second rank in camps, forming 59.3%. Leaving memoirs ranks third, comprising 47.4% compared with 42.1% and 10.5% for both urban and rural areas respectively. On the other hand, expressing humour represents the most frequent occurrence in urban areas, composing 55.6% and 34.9% for camp and 9.5% rural areas. Expressing lyrics comes in the second rank, making up 54.7% followed by 25.5% and 19.8% for camp and rural areas respectively. However, expressing humour is the least frequent in rural areas, forming 9.5% followed by leaving memoirs, consisting of 10.5 %. It is obvious that expressing sport, human rights and quoting cartoon expressions are relatively the same in all geographical locations (See table (8)).

Table (8) Frequency and Percentage of Student Graffiti-Writings according to Geographical Location.

No.	Functions	Geographical Location.						Total	
		Rural		Camp		Urban			
		Freq.	Per.	Freq.	Per.	Freq.	Per.	Freq.	Per.
1	Quoting religious expressions	45	23.9%	86	45.7%	57	30.3%	188	100%
2	Expressing patriotism	64	18.1%	216	61.0%	74	20.9%	354	100%
3	Expressing personal feelings	71	26.1%	67	24.6%	134	49.3%	272	100%
4	Expressing sport loyalty	107	33.0%	109	33.6%	108	33.3%	324	100%
5	Quoting lyrics	66	19.8%	85	25.5%	182	54.7%	333	100%
6	Expressing expressions of wisdom	30	22.6%	49	36.8%	54	40.6%	133	100%
7	Expressing proverbs	45	31.5%	52	36.4%	46	32.2%	143	100%
8	Expressing human rights	68	33.0%	68	33.0%	70	34.0%	206	100%
9	Quoting cartoon expressions	94	31.9%	98	33.2%	103	34.9%	295	100%
10	Expressing humour	6	9.5%	22	34.9%	35	55.6%	63	100%
11	Expressing political expressions	15	26.8%	20	35.7%	21	37.5%	56	100%
12	Leaving memoirs	4	10.5%	18	47.4%	16	42.1%	38	100%
13	Expressing resentment	48	21.2%	134	59.3%	44	19.5%	226	100%
14	Expressing general insults	65	28.0%	104	44.8%	63	27.2%	232	100%
Total		728	25.4%	1128	39.4%	1007	35.2%	2863	100%

There is another significant difference in geographical location concerning taboos and swear words. The amount of taboos reported in camps is nearly double the amount of both urban and rural areas, constituting 56.2 %, compared with 23.0 and 20.8% for urban and rural areas respectively as mentioned in Table (9).

As seen in Table (9), political taboos, without the effects of gender and age, are the highest frequent occurrence in camps, constituting 55.0%. It is more twice double than these of urban 22.5% and rural areas 22.5%.

Religious taboos are the most frequent type in camps, making up 64 % compared with urban 15.6% and rural areas 13.3%. Social and political taboos come in the second rank, comprising 55.0%, compared with urban 25.0% and rural areas 20.0%. Sexual taboos are reported the least frequent taboo type in camps, consisting of 43.5% and urban 29.0% as well as rural areas 27.5%. This high percentage of taboo words in camps may be imputed to the socio-economic status coupled with the high density of crowded population (See table (9)).

Table (9) Frequency and Percentage of Taboo Words according to Geographical Location.

No.	Taboo	Geographical Location						Total	
		Rural		Camp		Urban			
		Freq.	Per.	Freq.	Per.	Freq.	Per.	Freq.	Per.
1	Religious	12	13.3%	64	71.1%	14	15.6%	90	100%
2	Social	12	20.0%	33	55.0%	15	25.0%	60	100%
3	Political	9	22.5%	22	55.0%	9	22.5%	40	100%
4	Sexual	19	27.5%	30	43.5%	20	29.0%	69	100%
5	Racial	14	24.1%	29	50.0%	15	25.9%	58	100%
Total		66	20.8%	178	56.2%	73	23.0%	317	100%

As pointed out in Table (10), the amount of swearwords reported in camps is 55.9%, which is nearly double the amount reported in both urban 22.5% and rural areas 21.6%. This may be attributed to the same reason mentioned in relation to taboo words. More importantly, it is pretty clear that taboos and swear words are salient features of graffiti, especially in camps and bathrooms (See table (10)).

Table (10) Frequency and Percentage of Swear Words according to Geographical Location.

Geographical Location						Total	
Rural		Camp		Urban			
Freq.	Per.	Freq.	Per.	Freq.	Per.	Freq.	Per.
49	21.6%	127	55.9%	51	22.5%	227	100%

3.3.4 Age Differences

An important remark that can be observed from reading Table (11), without the effects of gender and geographical location, is that the amount of graffiti produced by preparatory students (constituting 74.2%), is nearly triple the amount produced by elementary students (25.8%). Regarding language functions, interestingly, quoting cartoon expressions is the highest language function reported by elementary students, constituting 100%. It is the only language function that has never been reported by preparatory students. In comparison with preparatory students, expressing expressions of wisdom, humour, political content and leaving memoirs are the highest language functions making up 100% compared elementary students, consisting of 0.0%. Quoting religious expressions is the second frequent occurrence of language functions regarding elementary students, forming 46.8% of the whole number of this function in the investigated data. Meanwhile, expressing proverbs is the second frequent language function produced by preparatory students, comprising 97.2% of the total number of this function, compared with 2.8% for elementary students, followed by expressing resentment 89.4% for preparatory students (See table (11)).

Table (11) Frequencies and Percentage of Language Functions according to Age.

No.	Functions	Age				Total	
		Elementary		Preparatory			
		Freq.	Per.	Freq.	Per.	Freq.	Per.
1	Quoting religious expressions	88	46.8%	100	53.2%	188	100%
2	Expressing patriotism	76	21.5%	278	78.5%	354	100%
3	Expressing personal feelings	42	15.4%	230	84.6%	272	100%
4	Expressing sport loyalty	58	17.9%	266	82.1%	324	100%
5	Quoting lyrics	69	20.7%	264	79.3%	333	100%
6	Expressing expressions of wisdom	0	0.0%	133	100.0%	133	100%
7	Expressing proverbs	4	2.8%	139	97.2%	143	100%
8	Expressing human rights	26	12.6%	180	87.4%	206	100%
9	Quoting cartoon expressions	295	100.0%	0	0.0%	295	100%
10	Expressing humour	0	0.0%	63	100.0%	63	100%
11	Expressing political expressions	0	0.0%	56	100.0%	56	100%
12	Leaving memoirs	0	0.0%	38	100.0%	38	100%
13	Expressing resentment	24	10.6%	202	89.4%	226	100%
14	Expressing general insults	57	24.6%	175	75.4%	232	100%
Total		739	25.8%	2124	74.2%	2863	100%

As it is stated in Table (12), taboo words are not reported completely among elementary students representing 0.0%, compared with preparatory students, constituting 100.0%. They are not enough well-matured to produce taboo words. Also, their interests are drastically different from preparatory students (See Table (12)).

Table (12) Frequency and Percentage of Taboo Words according to Age.

No.	Taboo	Age				Total	
		Elementary		Preparatory			
		Freq.	Per.	Freq.	Per.	Freq.	Per.
1	Religious	0	0.0%	90	100.0%	90	100%
2	Social	0	0.0%	60	100.0%	60	100%
3	Political	0	0.0%	40	100.0%	40	100%
4	Sexual	0	0.0%	69	100.0%	69	100%
5	Racial	0	0.0%	58	100.0%	58	100%
Total		0	0.0%	317	100.0%	317	100%

Table (13) shows that the amount of swear words reported by preparatory students is nearly twice as much as the amount produced by elementary students, 70.9% and 29.1% respectively (See Table (13)).

Table (13) Frequency and Percentage of SwearWords according to Age.

Swear Words				Total	
Age					
Elementary		Preparatory			
Freq.	Per.	Freq.	Per.	Freq.	Per.
66	29.1%	161	70.9%	227	100%

3.4 Statistical Analysis

For the purpose of testing the study hypotheses, Chi-Square Test has been used. Frequencies and percentages have been used according to the study variables in addition to Chi-Square Test to find out whether there are statistically significant differences among the variables or not.

It is obvious from the Table (14) that there are statistically significant differences between both genders at ($P<0.001$). The percentages reveal that there are statistically significant differences with respect to the amount of student graffiti-writings produced by both genders in favour of male students whose percentage amount to 57.6%, much higher than female students 42.4%. Table (14) indicates that there are statistically significant differences according to age at ($p<0.001$). The percentages show that there are significant differences in favour of preparatory students whose percentage total 74.2% which is nearly the triple of the amount produced by elementary students 25.8%. This answers the researcher's question whether the amount of graffiti written differ significantly in relation to gender and age. There are also statistically significant differences according to geographical location at ($p<0.01$), in favour of camps, constituting 39.4% followed by urban 35.2% and rural areas 25.4%. Finally, the results mentioned in Table (14) prove that there are statistical significant differences regarding surface at ($p<0.001$). The percentage of student graffiti-writings at school building asset has reached 54.3%; meanwhile student graffiti-writings record 29.7% in bathrooms and 16.0% on surrounding walls (See Table (14) in the appendix).

This also answers the researcher's question regarding the amount of graffiti and several surfaces where student graffiti-writings appear.

The results of Chi-Square Test show that female students show more politeness than male students who frequently use taboos and swearwords in their graffiti-writings. As shown in Table (15), it is obvious that there are statistically significant differences in relation to gender at ($p<0.001$) in favour of male students whose percentage is 87.1% compared with female students 12.9%. The results also reveal that the percentage of preparatory student taboo words is 100%, while elementary student graffiti-writings are completely free of taboo words. Regarding geographical locations, there are also statistically significant differences concerning geographical locations at ($P<0.001$) in favour of camps 56.2% compared with both urban 23% and rural areas 20.8%. As far as surface is concerned, there are statistically significant differences with regard to surface at ($P<0.001$) in favour of bathrooms, forming 74%; meanwhile surrounding walls consist of 17.4% and school building asset makes up 8.5% (See Table (15)).

Table (15) Frequency and Percentage of Taboo Words according to Gender, Age, Geographical Location and Surface.

Variables		Freq.	Per.	P. Value
Gender	Male	276	87.1%	< 0.001*
	Female	41	12.9%	
Age	Elementary	0	0.0%	-----
	Preparatory	317	100.0%	
Geographical Location	Rural	66	20.8%	< 0.001*
	Camp	178	56.2%	
	Urban	73	23.0%	
Surface	Surrounding Wall	55	17.4%	< 0.001*
	Bathroom	235	74.1%	
	School Building	27	8.5%	
	Asset			

As can be seen from Table (16), there are statistically significant differences with reference to gender at ($P=0.040$) in favour of male students, forming 56.8% of the overall number of swearwords compared with female students 43.2%. Regarding age, there are statistically significant differences in relation to age at ($P<0.001$) in favour of preparatory students, making up 70.9% compared with elementary students 29.1%. As far as geographical location is concerned, there are statistically significant differences regarding geographical location at ($p<0.001$) in favour of camps. The frequencies and percentages in Table (16) indicate that the amount of swearwords produced in camps amount to 55.9%, which is nearly twice double the same amount reported in urban 22.5% and rural 21.6% areas. Finally, there are statistically significant differences in connection with surface at ($P<0.001$) in favour of bathrooms, making up 75.3% compared with swearwords reported on surrounding walls 13.2% and school building asset 11.5% (See Table (16)).

Table (16) Frequency and Percentage of Swearwords according to Gender, Age, Geographical Location and Surface.

Variables		Freq.	Per.	P. Value	
Gender	Male	129	56.8%	0.040*	
	Female	98	43.2%		
Age	Elementary	66	29.1%	< 0.001*	
	Preparatory	161	70.9%		
Geographical Location	Rural	49	21.6%	< 0.001*	
	Camp	127	55.9%		
	Urban	51	22.5%		
Surface	Surrounding Wall	30	13.2%	< 0.001*	
	Bathroom	171	75.3%		
	School Building	26	11.5%		
	Asset				

CHAPTER FOUR

LINGUISTIC FEATURE ANALYSIS

4.1 Introduction

The findings of linguistic feature analysis in this study fall into four major parts:

1. Phonological Features
2. Lexical Features
3. Syntactic Features
4. Standardness versus Nonstandardness

In the ensuing sections the researcher will present and comment on these parts in the order shown above.

4.2 Phonological Features

Words in the corpus upon which this present study is based have been thoroughly investigated in relation to rhyme and alliteration.

4.2.1 Rhyme

Forty-five cases of rhyme have been encountered in the data. As can be seen from Table (17) the most frequent type of language function including rhyme is expressing patriotism. It comprises 42.2 % of the total number of rhyme in the data. This is followed by expressing personal feelings and proverbs 20 % and 11.1 % respectively. Rhyme occurs in other language functions but with a low frequency of occurrence. Altogether, they record 26.7 % of the overall number of rhyme in the data. However, cases of rhyme do not occur in the other functions such as expressing human rights, quoting cartoon expressions as well as leaving memoirs (See table (17) in the appendix).

To illustrate the idea of rhyme the following are explanatory examples:

لن نركع يا فلسطين ما دام فينا طفل يرضع

lan narka9 ya filisTiin ma dam fiina Tifl yarĐa9

- We shall never kneel down Palestine as long as we have an infant.

(Patriotism, camp, prep. male)

حبينا السفر من أجل البشر

Habaina isafar min ?ajil ilbashar

- We loved travelling because of human beings.

(Proverb, urban, prep.female)

انت كذاب كبير لأنك بتحلف كثير

?inta kaDaab kbiir li?annak btiHlif ktiir

- You are a big liar because you swear a lot.

(Resentment, urban, elem. male)

4.2.2 Alliteration.

. Sixty-seven cases of alliteration have been encountered in the data. As can be seen from Table (18) alliteration is more frequently used than rhyme in the corpus, constituting 59.8 % of the total number of the two phonological features. Alliteration is more frequently used, particularly, in expressing personal feelings, constituting 25.4 % of the total number of alliteration. This is followed by expressing humour and expressions of wisdom 14.9 % and 13.4 % respectively. Alliteration occurs in other language functions but with a relatively low frequency of occurrence. Altogether they only constitute 46.3 % of the overall number of alliteration in the corpus. On the other hand, cases of alliteration do not occur in the other language functions such as quoting religious expressions, expressing resentment and leaving memoirs (See table (18) in the appendix).

The following are demonstrative examples of alliteration:

بحب المِدرسة والمِديرة ومِعلماتي

baHib ilmadrarah wa lmudiirah wa mu9almati

- I love school and I love the headmistress as well as my teachers.

(Feelings, urban, elem. female),

يحبك يموت فيكي

baHibik bamuut fiiki

- I love you, I am mad about you.

(Proverb, camp, prep.male)

يرشونة يطل العالم يلا منازع

barshaluna baTal il9alam bila munazi9

- Barcelona is the unrivaled world hero.

(Sport, rural, prep. male)

The two phonological features investigated in the data are rhyme and alliteration. They are considered as significant musical tools serving as attention-attracting devices in the language of graffiti. They are used or quoted as eye-catching words to lure the readers' attention. When rhyme is quoted or employed professionally by students, it helps in the overall musical impact of the texts practised on several surfaces. Meanwhile, alliteration combines two or more words by similarity of sound so that one is made to think of their possible connections. This agrees with Al-Khatib (1998: 85) who regards both rhyme and alliteration as attention- getting devices.

There are no significant differences between the two genders and geographical locations. Both genders have used the two phonological features equally in the examined data.

4.3 Lexical Features

4.3.1 Taboos

Taboos have been further classified into five subcategories: religious, social, political, sexual and racial.

The amount of taboos produced by male students tremendously outnumbers that of females', constituting 87.1% of the total number of taboo words in the examined sample. This predominance of taboo words by male students may be attributed to the fact female students are more polite than male students. Also, female students are not expected to produce such words by the society as this is instilled in girls' minds at an early age. They are looked at as "models" of politeness. They seek to serve their face values and avoid being stigmatised by producing taboo words. Table (19) also shows that taboo words are not produced by elementary students across the three geographical locations. There are overwhelming significant differences between elementary students and preparatory students, 0.0% and 100.0% respectively. This may be due to

the fact that elementary students are not well mature to recognise such taboo words and their interests are completely different from the preparatory students (See Table (19) in the appendix).

It is shown in Table (20) all taboo subcategories i.e. religious, social, political, sexual and ethnical/racial are prevailing across the three geographical locations: rural, camp and urban areas. Surprisingly, however, taboo words are highly frequent in camps consisting of 56.2% compared with both rural 20.8% and urban 23.0% areas. This may refer to the socio-economic status of some families living in camps coupled with the high density of population (See Table (20) in the appendix).

The occurrence of taboo words also vary from one surface to another. Table (21) explains that the vast majority of taboo words occurs in bathrooms, making up 57.4% of the total number of taboo words compared with both surrounding walls and school building asset, 23.3% and 19.3% respectively. This predominance of taboo expressions in restrooms may be imputed to the fact that bathrooms are regarded as forums where students can freely express their opinions and views without being monitored by others. They are also out of control of the school management (See Table (21) in the appendix).

As Table (22) shows taboos record the highest frequency of occurrence, constituting 44.7% of the overall number of the lexical features in the investigated corpus. All taboo words are represented in the following language functions: quoting religious expressions, expressing resentment, expressing personal feelings and insults.

Religious taboos record the highest frequency of occurrence, forming 28.4% of the total amount of taboos investigated in the data. Sexual taboos come in the second rank, making up 21.8% of the taboo words, followed by social and political taboos, constituting 18.9% and 18.6% respectively. Ethnical/racial taboos are the least frequent type, composing 18.3% of the taboo in the investigated data. The high frequent use of religious taboos including blasphemous words may be ascribed to ignorance of religion (See Table (22) in the appendix).

The following are illustrative examples of taboo words.

4.3.1.1 Political Taboos

العار..... العار عليكم أيها العرب الجبناء

il9aar il9aar 9alaykum?ayuha il9arab iljubana?

- Shame..... Shame on you coward Arabs.

(Insults, camp, prep.male)

4.3.1.2 Religious Taboos

وشرف أمي والشفرة اللي بتمي والهروين إلي في دمي إني بحبك حب مخيمات

wa sharaf ?ummi wilshafrāh ?illi btimmi wilhiruwiin ili fi dammi ?inni baHibik

Hub muxayammaat

- I swear by my mothers' honour, razor-bade in my mouth and the heroin in my blood that I do love you camp love.

(Feelings, urban, prep. males)

4.3.1.3 Sexual Taboos

النهاردا الخميس.....إلعب !!!

ilnaharda... ilxamiis.....il9ab!!!

- Today is Thursday enjoy yourself!!!

(Humour, camp, prep. males)

4.3.1.4 Racial Taboos

الفيصلي تاج على رأس كل فلسطيني

?alfaySali taj 9ala ra?s kul falasTini

- Al-Faisali is a crown on every Palestinian's head.

4.3.1.5 Social Taboos

ريت كل وحدة أبوها عايش يموت

rayt kul wahdih ?abuha 9ayish ymuut

- I wish that every girl whose father is alive to die.

(Resentment, camp, prep. female)

4.3.2 Swear Words

Swearwords have been found to be frequently used in the examined data. Table (23) reveals that 237 cases of swearwords have been recorded in the sample investigated, constituting 33.4 % of the total number of the lexical features. The amount used by male students is much greater than that amount used by female students, forming 56.8% and 43.2 % respectively. This may be owing to the fact that female students tend to be more courteous and polite than their male peers (See Tables (23), (24) in the appendix) Consider the following:

الله يلعنكم كلكم كلاب

?allah yil9anakum kulkum klaab

- Damn! You are all dogs.

حسنية قليلة أدب

Husniyah qalilat?adab

- Husneyah is ill- mannered.

منذر كذاب كبير

munDer kaDaab kbiir

- Munther is a big liar.

4.3.3 Antonym

Antonyms are the least frequent in the data. The researcher has examined the whole corpus in order to determine the frequency and percentage of antonyms found in the sample. As Table (25) shows, 31 cases of antonyms have been recorded in the examined data, constituting 0.04% of the overall number of occurrences of lexical features. More specifically, 11 pairs of antonyms are verbs and 20 pairs of them are nouns. Thus, nouns have been abundantly used in the examined data.

It is note worthy that students tend to use antonyms to express their feelings and views to emphasise what they want to convey and achieve clarity as well as exactness.(See Table (25) in the appendix) Consider the following examples:

ما أخذ بالقوة لا يسترد إلا بالقوة

ma ?uxiDa bilquwa la yustarad ?lla bilqwa

- What has been taken by force can only be retrieved by force.

(Political, camp, prep.male)

إذا كان الكلام من فضة فالسكوت من ذهب

?iDa kaan ilkalaam min fiḌah fasukut min Dahab

- If speech is silver then silence is gold.

(Proverb, urban, prep. female)

اللهم ادخلنا جناتك وباعدنا عن نيرانك

allahumma ?adxilna jainaanik wa baa9idna 9an niiraanik

- God accept us in your Eden and protect us from your hell.

(Religious, rural, prep.male)

4.3.4 Loan Words

The subcategory of loanwords has been examined in the data. It accounts for 0.06% of the total number of lexical features. Forty- nine cases of loanwords have been encountered in the data as shown in Table (26). Arabic is heavily influenced by borrowing foreign words and has been exposed to borrowing from other languages for ages. There are a lot of English words used and are still being used in Arabic due to the technological advances and predominance of the western societies of this century. Therefore, students have been affected by such terms and use them even in their spoken and written language. To illustrate the idea of loanwords in student graffiti-writings consider the following examples: (See Table (26) in the appendix).

أين حقوقنا في الإنترنت؟

?ayna Huquuqina fi il?intarnit

- Where are our rights in Internet?

(Human rights, rural, prep. female)

أحب أبطال الديجتال لأنها تعلمني فن الدفاع عن النفس

?uHib ?abTal ildijital li?nnaha tu9alimni fan ildifa9 9an innafs

- I like the heroes of Digital because they teach me martial arts.

(Cartoon, urban, elem. male)

إلي يلعب كراتيه محدش بقدر عليه

?illi bil9ab karaatayh maHadish biqdar 9alayh

- He who plays Karate no one could defeat him.

(Sport, camp, elem. male)

4.3.5 Repetition

Repetition is the third highest frequent of occurrence. Seventy- four cases of repetition have occurred in the examined data, comprising 10 % of the total number of the lexical features. There are no significant differences between both genders. Most repetition cases are represented in the following language functions: quoting religious expressions, expressing patriotism and quoting lyrics. Quoting religious expressions records the highest frequency of occurrence, constituting 0.32% of the overall number of repetition, followed by expressing patriotism, forming 27% (See tables (27), (28) in the appendix).

English is not as repetitious as Arabic. This idea has been confirmed by the contrastive rhetoricians Panos and Ruzic (1983:619) who argue that Arabic, in contrast to English, tends to use repetition excessively (qtd in Abu-Joudeh, 1999:78)

De Beaugrand and Dressler (1981:59) point out that repetition is used in situations where stability and exactness of content can have important practical consequences (qtd in Abu-Joudeh 1999: 79). It can be concluded that the high frequency of occurrence of repetition in the investigated corpus may be attributed to the need to achieve clarity, accuracy and preciseness. Moreover repetition, as a narrative device, has been exploited in graffiti to draw the readers' attention and arouse out their desire for emphasis or out of intensity of feeling. Consider the following:

الاسلام هو الحل الإسلام طريقنا إلى الجنة

al?islaam huwa ilHal al?islaam Tariiquna ?ila iljannah

- Islam is the solution. Islam is our route to Eden.

(Religious, camp, prep. female)

فلسطين عربية فلسطين حرة

filisTiin 9arabiyah filisTiin Hurrah

- Palestine is an Arab country Palestine is a free country.

(Patriotism, urban, prep. male)

لن ننساك أيها البطل الرمز لن ننساك يا بطل السلام والاردن

lan nansaak ?ayuha ilbaTal ilramz lan nansaak ya baTal ilsalaam wal?urdun

- We shall never forget you the symbol hero, we shall never forget thee the hero of Peace and Jordan.
(Patriotism, rural, prep. male)

4.4 Syntactic Features

On the syntactic level, the data have been investigated according to sentence complexity and sentence classes.

4.4.1 Sentence Complexity:

Sentences in the corpus have been analysed and accordingly categorised according to being simple or non simple, i.e. complex, compound and compound-complex sentences. As can be seen from Table (29), simple sentences constitute the overwhelming majority of sentences in the corpus. Such sentences constitute 72.8 % of the overall number of sentences in the corpus. The second frequent sentence type is the complex sentence. Complex sentences record 19 % of the overall number of sentences. Compound sentences occupy the third place in frequency of occurrence for the overall number of sentences at a rate of 6 %. The least frequent type of sentences is compound-complex sentences, constituting 2.2 % of the overall number of sentences, whereas compound-complex sentences are so rare. The difference between the frequency of occurrence of compound sentences and compound-complex sentences is minimal and rather negligible. The percentage of complex sentences outnumbers both compound and compound-complex sentences (See table (29) in the appendix).

It is noteworthy in this connection that the high frequent and predominant use of simple sentences in the examined data reflect a characteristic tendency among the students towards compactness and economy. This characteristic of simplicity can clearly be attributed to the fact that the students strive to practise the activity of graffiti hastily and surreptitiously so as not to be observed.

The results also reveal that the sentences consist of more simple sentences at the expense of the non simple ones. This predominance of simple sentences can be accounted for from two different angles. First, simple sentences are not time-consuming and can be done effortlessly, compared with the non simple sentences. They need more effort and sufficient time in addition to spacious surfaces, yet the students are a bit scary when engaged in writing their texts on several surfaces.

Some might argue that in certain cases complex and compound sentences may not need more time and effort than simple sentences. However, the above argument has only been presented in general terms. The argument was also adopted by Al-Sadi and Hamdan (2005: 414). Second, most of student graffiti-writings reflect the school regulations and rules through the use of short simple sentences. It is evident that a large segment of the students' texts are brief and concise due to the lack of time, high speed needed and more importantly the psychological factor that afflicts the students when engaged in writing on walls and other surfaces. If a student is caught red-handed, they will receive severe disciplinary measures.

The following are explanatory examples of simple sentences that occurred in the data.

دمي أخضر

dammii ?xdar

- My blood is green.

(Sport, camp, prep.-male)

الأردن أولاً

?l?urdun ?aWalan

- Jordan is the first.

(Patriotism, urban, prep.male)

الجنة تحت أقدام الأمهات

?ljannah taHt ?qdam ?l?ummahaat

- Paradise is under mothers' feet.

(Religious, rural, elem. female)

The following are explicative examples of complex sentences occurred in the corpus:

أنا بكره الحياة لأنو معيش مصاري

Ana bakrah ilHayah li?annu ma9iish maSarii

- I hate life because I do not have money.

(Feelings, rural, elem. male)

لا تطرق الباب لأن العباقرة نائمون

la taTruk ilbab li?anna ?l9abaqirah na?imuun

- Don't knock on the classroom door because the geniuses are asleep.
(Humour, camp, prep. male)

ما زلنا عايشين رغم الحزن

ma zilna 9ayshiin raGma ?lhuzun

- We are still alive despite sadness.
(Lyrics, urban, prep. female)

The following are demonstrative examples of compound sentences that occurred in the data.

لكل داء دواء إلا الجنون لا دواء له

likuli da? dawaa? ?illa ?ljunuun la dawa? lah

- Every disease has a medicine, but madness does not have a medicine
(Proverb, camp, prep.female)

عجبي على الكلاب كيف تصون وعجبي على النساء كيف تخون

9ajabi 9ala? lkilaab kayf taSuun Wa 9ajabi 9ala ilnisaa? kayfa taxuun

- I wonder how faithful dogs are and how insincere women are.
(Feelings, camp, prep. male)

اريد أن أعبر عن رأيي بحرية لكن أبي وأخي الكبير يمنعوني

?uriid ?an ?u9abir 9an ra?yi biHurriyah lakin ?abi wa ?axi ilkabiir yamna?unani

- I want to express my opinions freely but my elderly brother and father prevent me .
(Human right, urban, prep.female)

Compound-Complex sentences, which constitute 0.02% of the overall number of sentences, have been found to be the least frequent amongst other types of sentences. Illustrative examples of compound-complex sentences are the following:

أحب فلسطين ولكنني أكره اليهود والأمريكان لأنهم يقتلون اطفال غزة

?uHibu falasTiin wa lakinni? akrah ilyahuud wa l?amrikaan li?anahum yaqtulun

?Tfal Gaza

- I love Palestine but I hate the Jews and Americans because they kill the children of Gaza Strip.

(Feelings, camp, elem. female)

أحب الوحدات لكنني أشجع الفيصلي لأنه بلعب أفضل من الوحدات

?uHib ?lwiHdat lakinni ?ushaji9 ?lfaySali li?annahu bial9ab ?fÐal min
?ilwiHdat.

- I love Al-Wihdat but I root for Al-Faisali because they play much better than Al-Wihdat.
(Sport, urban, prep.-male)

سأبحث عنكم لكن أين أنتم يا أصدقائي الذين أنقذتم حياتي

s?abHath 9ankum lakin ?ayn ?antum ya ?Sdiqa?ii ?alaDiin ?anqaDtum Hayati

- I will search for you but where you are my friends who saved my life.
(Cartoon, rural, elem.male)

4.4.2 Sentence Syntactic Class

The number of sentences in each class and the percentage of occurrence of each type have been calculated .Table (30) shows the frequency with which different syntactic classes of sentences have occurred in the fourteen language functions.

As far as sentence classes are concerned, a study of the figures in Table (30) reveals six sentence classes: statements, questions, commands, exclamations, conditionals as well as conditionals and questions. An important remark that can be observed from reading Table (30) is the high frequent use of statements in the data. In other words, the overwhelming majority of the sentences in the present corpus is of the "statement" type, constituting 96.5 % of the overall number of syntactic classes of sentences. This is followed by "commands", recording 1.7 % of the overall number of syntactic classes in the corpus. Next in frequency is "questions", composing 1 % of the whole number of syntactic classes in the data. The least frequent syntactic class is "conditionals", comprising 0.8% of the total number of syntactic classes in the present data.

It is worth noting that while the 'statement' type is the predominant and high frequent type recording 96.5 % of the whole number of syntactic classes in the corpus, the other syntactic classes have occurred in the data with an apparent low frequency of occurrence. Altogether they comprise only 3.5 % of the total number of sentences. This prevalence of "statement" type can be attributed to the informative nature of this genre, i.e. graffiti, and to the fact that statements are the chief device used by the students for expressing their opinions, beliefs and conveying other miscellaneous types of information. All of these statements, which have been expressed different

functions, have been used in the examined data and in all geographical locations as well as on several surfaces and by both genders as well. More importantly, there have been no significant differences by the two genders either in the use of statements or in the other syntactic classes of sentences (See table (30) in the appendix).

The evident use of command sentences may be ascribed to the fact that the students may convey their criticism of something in a form of an order. For example, an order to have something if they do not have or wish to gain such as "give us the right to express our opinions freely".

اعطونا الحق في التعبير عن آرائنا بحرية

?a9Tuna ?lHaq fi ita9biir 9an ?araa?inaa biHurryah

There has been no use of either exclamations or conditionals in addition to questions and this can be regarded as a distinguishing attribute of the genre of graffiti. Question type has been used in the data to enquire about things. It might also reflect in what goes on the students' minds. Conditional sentences have also been used by the students to express their feelings, hopes and wishes.

The following are illustrative examples on the different syntactic classes of sentences recorded in the corpus.

4.4.2.1 Statements

الفيصلي النسر الأزرق

?lfaySali ?nisir ?l?azraq

- Al-Faisali is the blue eagle.

(Sport, urban, prep. male)

أنا أحب مدرستي

?ana ?uHib madrasati

- I like my school.

(Feelings, camp, prep.female)

من حقي أن أختار شريك حياتي

min Haqqi ?an ?axtar shariik Hayaati

- It is my right to select my future husband.

(Human rights, rural, pre. female)

4.4.2.2 Commands

استغفروا الله

?istaGfirullah

- Ask God's forgiveness.

(Religious, urban, prep. male)

اضغط هنا يختفي المعلم

?ḌGaT huna yaxtafi almu9alim

- Press here the teacher will vanish.

(Humour, camp, prep. male)

- Do not cry, just try.

(Proverb, rural, prep.female).

4.4.2.3 Questions

هل نحن حجر نرد بيد أمريكا

hal naHn Hajar nard biyad ?mrika

- Are we a dice to be played by America?

(Politics, camp, prep. male)

أين أصدقائي

?ayna ?Sdiqa?i

- Where are my friends?

(Cartoon, urban, elem. male)

لش الورد بينداس ؟

laysh ilward bindas

- Why do students step on roses?

(Resentment, rural, elem.female)

4.4.2.4 Conditionals

حتى لو بموت سوف أكمل تعليمي

Hatta law bamuut sawf ?ukmil ta9liimi

- Even if I die I shall strive to continue my education.

(Human rights, camp, prep. female)

لو كان لي الخيار سأختار الموت على تراب فلسطين

law kana liya ilxayar sa?axtar ilmawt 9ala turab falasTiin

- If I had a choice, I would choose to die on the soil of Palestine.

(Patriotism, urban, prep. male)

لو كانت الحياة جميلة لما خلقنا ونحن نبكي . طز على هيك حياة

law kanat ilHayh jamiilah lama xuliqna wa naHn nabkii. Tuz 9ala hayk

Hayaah

- If life were beautiful, we had not been born crying. Damn on this life.

(Resentment/insults, urban, prep. female)

4.5 Standardness Versus Nonstandardness

Standard and nonstandard forms are another significant difference between both genders. As shown in Table (31), female students outnumber male students in producing standard Arabic. Female student graffiti-writings constitute 85.3% of the total number of standard Arabic in the examined corpus, while male student graffiti-writings constitute 79.3%. This approximation towards standard Arabic may be attributed to the fact that female students tend to show greater tendency to approximate standard Arabic than do male students in most instances because they regard the use of modern standard Arabic forms especially in writing as a marker of higher status. Male students do not care for using standard Arabic forms though they have equal opportunities in the education system. (See table (31) in the appendix). The following are explanatory examples of nonstandard Arabic forms in the examined data.

الحمامات بتتurf

ilHammamaat bit?rif

- The bathrooms are disgusting.

(Resentment, urban, elem. female)

ليش ممنوع البنت تلعب

laysh mamnuu9 ilbinit til9ab

- Why are not girls allowed to play?

(Human rights, rural, prep. female)

العلم نور والنور كهربا و الكهرباء خطر من شان هيك إبتعدوا عنو

?ilim nuur walnuur kahraba walkahraba xatar minshan hayk ?ibta9idu 9anu

- Education is light and light is electricity and electricity is a danger; so keep off.

(Humour, camp, prep. male)

يا خاين مالکش أمان

ya xayin malaksh aman

- Hey thee unfaithful you cannot be trusted.

(Resentment, urban, prep. male)

الحياة حلوة بس نفهمها

ilHayah Hilwah basinifhamha

- Life is sweet but we should understand it.

(Lyrics, urban, prep. male)

Holmes (2001:156-158) argues that women who are considered as the guardian of society's values lack status in the community. Accordingly, they use standard forms to claim status. "Society expects women to speak more correctly and standardly than men". Some may argue that Holmes talk about spoken English. However, a research study conducted by Al-Sadi and Hamdan (2005: 421) in an attempt to investigate the linguistic features of e-English has revealed that language cannot be categorised as either written or spoken despite the written medium wherein it occurs.

There are also statistically significant differences in the use of standardness by elementary students. It can be concluded from Table (31) that the total number of standard forms in the investigated data expressed by elementary students constitutes 88.1%. This may be attributed to quoting cartoon expressions which constitute 10.3% of the total number of the data. 94.2% of the cartoon expressions is standard Arabic. It is note worthy that cartoons heavily focus on standard Arabic and are considered as a medium for teaching standard Arabic along with the school curricula.

As far as standardness is concerned, the results of Chi-Square Test have shown that there are statistically significant differences concerning standardness at ($P < 0.001$) in favour of female students, consisting of 85.30% compared with male students 79.3%. There are also statistically significant differences with respect to age at ($P < 0.001$) in favour of elementary students. Figures in Table (32) reveal that there are tremendous differences in the occurrence of standardness among elementary students, constituting 88.10% compared with preparatory students 79.7%. Regarding geographical locations, there are statistically significant differences in terms of geographical locations at ($P < 0.001$) in favour of using standardness in camps 83.7%; meanwhile the percentage of producing standard Arabic in urban and rural areas is 83.2% and 77.2% respectively. Ultimately, there are statistically significant differences according to surface at ($P < 0.001$) in favour of school building asset, forming 85.3% compared with surrounding walls 78.3% and bathrooms 77.4%. This answers the question of approximation towards standardness (See Table (32) in the appendix).

CHAPTER FIVE

SUMMARY OF FINDINGS AND RECOMMENDATIONS

Summary of Findings and Recommendations

The analysis incorporated in this study is meant to investigate the language functions expressed in student graffiti-writings in UNRWA schools, Jordan, from a sociolinguistic perspective taking into account several variables such as gender, age, geographical location, surface and standardness. The study also aims to identify some of the linguistic (phonological, lexical and syntactic) of student graffiti-writings as well as comparing and contrasting the linguistic features found in the corpus. The analysis has revealed that student graffiti-writings are functional, fulfilling fourteen language functions. Some of them are by far more frequently used than the others. Furthermore, the analysis has shown that student graffiti-writings possess certain linguistic features that can be assumed to be characteristic of this genre and differentiate it from other common-core genre.

Below is a brief summary of the most frequent and major language functions as well as some linguistic characteristics of student graffiti-writings. Following are also the findings of the present study as well as some recommendations for further studies:

5.1 Sociolinguistic Functions

1. The most common functions in the corpus are coded as expressing patriotism constituting 12.5% of the overall number of the student graffiti-writings in the examined corpus, followed by quoting lyrics 11.6%. On the other hand, leaving memoirs is the lowest frequent occurrence.
2. There are undeniable gender differences in the type and amount of graffiti expressed in student graffiti-writings .57.6% of the overall number of graffiti is written by male students compared with female students 42.4%.

3. Expressing expressions of wisdom records the highest frequency of occurrence among female students, constituting 69.9%. Meanwhile, expressing sport is the most frequent occurrence among male students 79.6 %.
4. Expressing humour is the least frequent occurrence among female students, but the highest frequency of occurrence by male students in the examined data.
5. Female students show greater tendency to approximate towards standard Arabic forms than do male students.
6. There are statistically significant differences in the use of standard Arabic forms by elementary students, forming 88.1%.
7. School building asset records the highest frequency of occurrence, constituting 54.3% of the total number of student graffiti-writings in the examined data.
8. The amount of graffiti reported in camps exceeds the amount of rural and urban areas, constituting 39.4% compared with 35.2% and 25.4% for rural and urban areas respectively.

5.2 Linguistic Features

5.2.1 Sentence Complexity

The language of graffiti makes frequent use of fairly short simple sentences for a variety of reasons as follows:

- The use of simple sentences reflects a characteristic tendency among students towards compactness and economy.
- Simple sentences are not time-consuming and can be easily done effortlessly.

The salient feature of simplicity can also be ascribed to the nature of this genre in which students produce their graffiti-writings hastily and surreptitiously so as not to be observed.

5.2.2 Sentence Class

The most frequent class of sentence is the 'statement' type. This is due to the informative nature of this register. Statements are predominantly used to express student graffiti-writings.

Statements are the primary device used by students to express their opinions, views, beliefs and other pieces of information.

5.3 Phonological Features

On the phonological level, rhyme and alliteration have been found in the genre of graffiti as follows:

1. Students are prone to employ rhyme and alliteration in their graffiti-writings. This strategy can be accounted for on the basis that these two phonological features act as attention-attracting devices.
2. Like any other genre, rhyme and alliteration are chiefly employed as musical impact and tools to lure readers' attention.

5.4 Lexical Features

On the lexical level, some lexical features have been found in the register of graffiti as follows:

The lexicon of student graffiti-writings includes- in addition to general words used in common-core Arabic- five types of lexical items: taboos, swearwords, loan words, antonyms and repetition. They have been found as follows:

1. Taboo words have a high percentage of occurrence and outnumber the other lexical features. Religious taboos are by far the most frequent type.
2. Swearwords also have a high frequency of occurrence and come in the second rank of lexical features.
3. Taboos and swearwords are much enormously used by male students than female students.
4. In contrast with other common-core genres, this genre is marked by a reasonably high frequency of occurrence of taboos and swearwords.
5. Repetition, as a narrative device, has been used for the purpose of emphasis and explicitness in addition to remembrance and comprehensibility of texts written by students.
6. Under the subcategory of loanwords, the study shows a tendency for using loanwords. The use of loanwords shows that some English terms are predominantly used in Arabic due to the technological advances and Arabic is like any other language influenced by borrowing.

7. Antonyms have the lowest frequent subcategory of lexical features in the data. It has been employed for the purpose of clarity and preciseness.

5.5 Recommendations:

Depending on the findings of the study, the following areas are recommended to be investigated:

- More studies need to be conducted to investigate different aspects of graffiti writing by university students in Jordan such as mobiles and bathrooms.
- More studies need to be conducted to investigate graffiti writing by students of other educational institutions in Jordan.
- A study of graffiti-writing from a psycholinguistic perspective should be conducted.
- Finally, research studies on stylistic, textual and semantic features of graffiti-writings should be conducted.

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المسلمة

APPENDIX

Appendix

No 1

Table (14) Frequency and Percentage of Language Function Amount according to Gender, Age, Geographical Location and Surface.

Variables		Freq.	Per.	P. Value
Gender	Male	1649	57.6%	< 0.001*
	Female	1214	42.4%	
Age	Elementary	739	25.8%	< 0.001*
	Preparatory	2124	74.2%	
Geographical Location	Rural	728	25.4%	< 0.001*
	Camp	1128	39.4%	
	Urban	1007	35.2%	
Surface	Surrounding Wall	457	16.0%	< 0.001*
	Bathroom	850	29.7%	
	School Building	1556	54.3%	
	Asset			

Table (17) Frequency and Distribution of Rhyme.

Phonological Feature	Rhyme				
Gender	Male		Female		Total
Language Function	NO	%	NO	%	
1.Quoting religious expressions.	1	4.3	1	4.7	2
2 .Expressing patriotism.	9	39.2	10	45.5	19
3. Expressing personal feelings.	4	17.5	5	22.8	9
4.Expressing sport loyalty.	1	4.3	–	0.0	1
5.Quoting lyrics.	1	4.3	2	9.0	3
6.Expressing expressions of wisdom.	–	0.0	–	0.0	–
	3	13.2	2	9.0	5
7.Expressing proverbs.	–	0.0	–	0.0	–
8.Expressing human rights.	–	0.0	–	0.0	–
9.Quoting cartoon expressions.	1	4.3	–	0.0	1
10.Expressing humour.	1	4.3	–	0.0	1
11.Expressing political content.	–	0.0	–	0.0	–
12.Leaving memoirs.	1	4.3	2	9.0	3
13.Expressing resentment.	1	4.3	–	0.0	1
14.Expressing general insults					
Total	23	100%	22	100%	45

Table (18) Frequency and Distribution of Alliteration:

Phonological Feature	Alliteration				
Gender	Male		Female		Total
Language Function	NO	%	NO	%	
1.Quoting religious expressions.	–	0.0	–	0.0	–
2 .Expressing patriotism.	1	2.9	1	3.2	2
3. Expressing personal feelings.	9	25.8	8	25.0	17
4.Expressing sport loyalty.	1	2.9	–	0.0	1
5.Quoting lyrics.	3	8.6	3	9.3	6
6.Expressing expressions of wisdom.	5	14.2	4	12.5	9
	3	8.6	4	12.5	7
7.Expressing proverbs.	2	5.7	3	9.3	5
8.Expressing human rights.	2	5.7	1	3.2	3
9.Quoting cartoon expressions.	5	14.2	5	15.7	10
10.Expressing humour.	2	5.7	–	0.0	2
11.Expressing political content.	–	0.0	–	0.0	–
12.Leaving memoirs.	–	0.0	-	0.0	–
13.Expressing resentment.	2	5.7	3	9.3	5
14.Expressing general insults.					
Total	35	100%	32	100%	67

Table (19) Frequency and Distribution of Taboo Words according to Gender

No	Taboo	Gender				Total	
		male		female			
		Freq.	Per.	Freq.	Per.	Freq.	Per.
1	Religious	82	91.1%	8	8.9%	90	100%
2	Social	57	95.0%	3	5.0%	60	100%
3	Political	23	57.5%	17	42.5%	40	100%
4	Sexual	66	95.7%	3	4.3%	69	100%
5	Racial	48	82.8%	10	17.2%	58	100%
Total		276	87.1%	41	12.9%	317	100%

Table (20) Frequency and Distribution of Taboo Words according to Geographical Location

No.	Taboo	Geographical Location						Total	
		Rural		Camp		Urban			
		Freq.	Per.	Freq.	Per.	Freq.	Per.	Freq.	Per.
1	Religious	12	13.3%	64	71.1%	14	15.6%	90	100%
2	Social	12	20.0%	33	55.0%	15	25.0%	60	100%
3	Political	9	22.5%	22	55.0%	9	22.5%	40	100%
4	Sexual	19	27.5%	30	43.5%	20	29.0%	69	100%
5	Racial	14	24.1%	29	50.0%	15	25.9%	58	100%
Total		66	20.8%	178	56.2%	73	23.0%	317	100%

Table (21) Frequency and Distribution of Taboo Words according to Surface

No.	Taboo	Surface						Total	
		Surrounding g Wall		Bathroom		School Building Asset			
		Freq.	Per.	Freq.	Per.	Freq.	Per.	Freq.	Per.
1	Religious	36	40.0%	10	11.1%	44	48.9%	90	100%
2	Social	13	21.7%	46	76.7%	1	1.7%	60	100%
3	Political	8	20.0%	27	67.5%	5	12.5%	40	100%
4	Sexual	9	13.0%	58	84.1%	2	2.9%	69	100%
5	Racial	8	13.8%	41	70.7%	9	15.5%	58	100%
Total		74	23.3%	182	57.4%	61	19.3%	317	100%

Table (22) Frequency and Distribution of Subcategories of Taboo Words

No.	Taboo	Freq.	Per.	Rank
1	Religious	90	28.4%	1
2	Social	60	18.9%	3
3	Political	40	12.6%	5
4	Sexual	69	21.8%	2
5	Racial	58	18.3%	4
Total		317	100%	

Table (23) Frequency and Distribution of Swear Words

Lexical Feature	Swear word				
Gender	Male		Female		
Language Function	No	%	No	%	Total
Quoting religious expressions.	–	0.0	–	0.0	–
Expressing patriotism.	–	0.0	–	0.0	–
Expressing personal feelings.	38	21.4	13	22.0	51
Expressing sport loyalty.	–	0.0	–	0.0	–
Quoting lyrics.	–	0.0	–	0.0	–
Expressing expressions of wisdom.	–	0.0	–	0.0	–
Expressing proverbs.	–	0.0	–	0.0	–
Expressing human rights.	–	0.0	–	0.0	–
Quoting cartoon expressions.	–	0.0	–	0.0	–
Expressing humour.	–	0.0	–	0.0	–
Expressing political content.	–	0.0	–	0.0	–
Leaving memoirs.	30	16.8	7	11.9	37
Expressing resentment.	110	61.8	39	66.1	149
Expressing general insults.					
Total	178	100 %	59	100 %	237

Table (24) Frequency and Distribution of Swear Words

Swear Words				Total	
Gender					
Male		female			
Freq.	Per.	Freq.	Per.	Freq.	Per.
129	56.8%	98	43.2%	227	100%

Table (25) Frequency and Distribution of Male and Female Antonym

Lexical Feature	Antonym				
Gender	Male		Female		
Language Function	No	%	No	%	Total
1. Quoting religious expressions.	1	6	1	6.7	2
2. Expressing patriotism.	4	25	2	13.3	6
3. Expressing personal feelings.	4	25	3	20	7
4. Expressing sport loyalty.	-	0.0	—	0.0	-
5. Quoting lyrics.	-	0.0	1	6.7	1
6. Expressing expressions of wisdom.	1	6	1	6.7	2
	2	13	3	20	5
7. Expressing proverbs.	-	0.0	1	6.7	1
8. Expressing human rights.	-	0.0	—	0.0	-
9. Quoting Cartoon Expressions.	-	0.0	—	0.0	-
10. Expressing humour.	3	19	2	13.3	5
11. Expressing political content.	-	0.0	—	0	-
12. Leaving memoirs.	1	6	1	6.7	2
13. Expressing resentment.	-	0.0	—	0.0	-
14. Expressing general insults.					
Total	16	100%	15	100%	31

Table (26) Frequency and Distribution of Male and Female Loan Words

Lexical Feature	Loan Words				
Gender	Male		Female		
Language Function	No	%	No	%	Total
1. Quoting religious expressions.	1	3.8	1	4.3	2
2. Expressing patriotism.	—	0.0	—	0.0	—
3. Expressing personal feelings.	4	15.3	4	17.4	8
4. Expressing sport loyalty.	6	23.2	4	17.4	10
5. Quoting lyrics.	—	0.0	—	0.0	—
6. Expressing expressions of wisdom.	—	0.0	—	0.0	—
7. Expressing proverbs.	5	19.3	6	26.1	11
8. Expressing human rights.	7	26.9	6	26.1	13
9. Quoting cartoon expressions.	2	7.7	1	4.3	3
10. Expressing humour.	—	0.0	—	0.0	—
11. Expressing political content.	1	3.8	1	4.3	2
12. Leaving memoirs.	—	0.0	—	0.0	—
13. Expressing resentment.	—	0.0	—	0.0	—
14. Expressing general insults.	—	0.0	—	0.0	—
Total	26	100%	23	100%	49

Table (27) Frequency and Distribution of Male and Female Repetition

Lexical Feature	Repetition				
Gender	Male		Female		
Language Function	No	%	No	%	Total
1. Quoting religious expressions.	11	29.7	13	35.1	24
2. Expressing patriotism.	11	29.7	9	24.4	20
3. Expressing personal feelings.	2	5.5	3	8.1	5
4. Expressing sport loyalty.	-	0.0	—	0.0	—
5. Quoting lyrics.	5	13.4	4	10.8	9
6. Expressing expressions of wisdom.	—	0.0	—	0.0	—
7. Expressing proverbs.	3	8.1	2	5.4	5
8. Expressing human rights.	2	5.5	3	8.1	5
9. Quoting cartoon expressions.	1	2.7	1	2.7	2
10. Expressing humour.	—	0.0	—	0.0	—
11. Expressing political content.	—	0.0	—	0.0	—
12. Leaving memoirs.	—	0.0	—	0.0	—
13. Expressing resentment.	1	2.7	1	2.7	2
Expressing general insults.	1	2.7	1	2.7	2
Total	37	100%	37	100%	74

Table (28) Frequency and Distribution of Male and Female Lexical Features

Lexical Feature	Taboo 1					Swear word 2					Repetition 3				
Gender	Male		Female			Male		Female			Male		Female		
Language Function	No	%	No	%	Total	No	%	No	%	Total	No	%	No	%	Total
Quoting religious expressions.	82	28.8	8	25.8	90	—	0.0	—	0.0	—	11	29.7	13	35.1	24
Expressing patriotism.	-	0.0	-	0.0	-	—	0.0	—	0.0	—	11	29.7	9	24.4	20
Expressing personal feelings.	50	17.5	6	19.4	56	38	21.4	13	22.0	51	2	5.5	3	8.1	5
Expressing sport loyalty.	-	0.0	-	0.0	-	—	0.0	—	0.0	—	-	0.0	—	0.0	—
Quoting lyrics.	-	0.0	-	0.0	-	—	0.0	—	0.0	—	5	13.4	4	10.8	9
Expressing expressions of wisdom.	-	0.0	-	0.0	-	—	0.0	—	0.0	—	—	0.0	—	0.0	—
Expressing proverbs.	-	0.0	-	0.0	-	—	0.0	—	0.0	—	3	8.1	2	5.4	5
Expressing human rights.	-	0.0	-	0.0	-	—	0.0	—	0.0	—	2	5.5	3	8.1	5
Quoting cartoon expressions.	-	0.0	-	0.0	-	—	0.0	—	0.0	—	1	2.7	1	2.7	2
Expressing humour.	1	0.1	-	0.0	1	—	0.0	—	0.0	—	—	0.0	—	0.0	—
Expressing political content.	33	11.5	7	22.6	40	—	0.0	—	0.0	—	—	0.0	—	0.0	—
Leaving memoir.	5	1.8	-	0.0	5	—	0.0	—	0.0	—	—	0.0	—	0.0	—
Expressing resentment.	44	15.4	7	22.6	51	30	16.8	7	11.9	37	1	2.7	1	2.7	2
Expressing general insults.	71	24.9	3	9.6	74	110	61.8	39	66.1	149	1	2.7	1	2.7	2
Total	286	100%	31	100%	317	178	100%	59	100%	237	37	100%	37	100%	74

Lexical Feature	Antonym 4					Loan Words 5					
Gender	Male		Female			Male		Female			Overall Total
Language Function	No	%	No	%	Total	No	%	No	%	Total	
1. Quoting religious expressions.	1	6	1	6.7	2	1	3.8	1	4.3	2	118
2. Expressing patriotism.	4	25	2	13.3	6	—	0.0	-	0.0	—	26
3. Expressing personal feelings.	4	25	3	20	7	4	15.3	4	17.4	8	127
4. Expressing sport loyalty.	-	0.0	—	0.0	-	6	23.2	4	17.4	10	10
5. Quoting lyrics.	-	0.0	1	6.7	1	—	0.0	—	0.0	—	10
6. Expressing expressions of wisdom.	1	6	1	6.7	2	—	0.0	—	0.0	—	2
7. Expressing proverbs.	2	13	3	20	5	—	0.0	—	0.0	—	10
8. Expressing human rights.	-	0.0	1	6.7	1	5	19.3	6	26.1	11	17
9. Quoting cartoon expressions.	-	0.0	—	0.0	-	7	26.9	6	26.1	13	15
10. Expressing humour.	-	0.0	—	0.0	-	2	7.7	1	4.3	3	4
11. Expressing political content.	3	19	2	13.3	5	—	0.0	—	0.0	—	45
12. Leaving memoirs.	-	0.0	—	0	-	1	3.8	1	4.3	2	7
13. Expressing resentment.	1	6	1	6.7	2	—	0.0	—	0.0	—	92
14. Expressing general insults.	-	0.0	—	0.0	-	—	0.0	—	0.0	—	225
Total	16	100%	15	100%	31	26	100%	23	100%	49	708

Table (29): Frequency and Distribution of Sentence: Types according to their Complexity:

Functions	Simple Sentence		Complex Sentence		Compound Sentences		Compound-Complex Sentences		Total	
	NO. of Sentence	%	NO. of Sentence	%	NO. of Sentence	%	NO. of Sentence	%	NO. of Sentence	%
1. Quoting religious expressions.	121	5.8%	46	8.4%	17	9.9%	7	11.5%	191	6.7%
2. Expressing patriotism.	252	12%	68	12.5%	23	13.4%	14	23%	357	12.4%
3. Expressing personal feelings.	160	7.7%	89	16.3%	18	10.5%	7	11.5%	274	9.6%
4. Expressing sport loyalty.	281	13.5%	19	3.5%	16	9.3%	4	6.5%	320	11.1%
5. Quoting lyrics.	245	11.7%	64	11.7%	19	11%	8	13.1%	336	11.8%
6. Expressing expressions of wisdom.	97	4.6%	33	6%	6	3.5%	2	3.3%	138	4.9%
7. Expressing proverbs.	111	5.4%	24	4.5%	8	4.6%	3	4.9%	146	5%
8. Expressing human rights.	162	7.8%	33	6%	9	5.2%	5	8.1%	209	7.3%
9. Quoting cartoon expressions.	192	9.2%	45	8.2%	29	16.9%	4	6.6%	270	9.4%
10. Expressing humour.	47	2.3%	14	2.7%	5	2.9%	—	0%	67	2.4%
11. Expressing political content.	40	1.9%	15	2.8%	4	2.3%	—	0%	59	2%
12. Leaving memoirs.	31	1.5%	8	1.6%	2	1.2%	—	0%	41	1.4%
13. Expressing resentment.	156	7.4%	53	9.8%	9	5.2%	3	4.9%	221	7.7%
14. Expressing general insults.	191	9.2%	33	6%	7	4.1%	4	6.6%	235	8.3%
Total	2086	100%	544	100%	172	100%	61	100%	2863	100%

Table (30) Frequency and Distribution of Sentence Class

Sentence Class type	Statement 1				Questions 2				Commands 3				Exclamations 4			
Gender	Male		Female		Male		Female		Male		Female		Male		Female	
Language Functions	NO	%	N O	%	N O	%	N O	%	NO	%	N O	%	NO	%	NO	%
1. Quoting religious expressions.	77	4.8	99	8.5	2	12.5	1	7.7	3	12.0	2	8.7	—	0.0	—	0.0
2 .Expressing patriotism.	165	10.4	176	15.1	2	12.5	2	15.4	4	16.0	2	8.7	—	0.0	—	0.0
3. Expressing personal feelings.	170	10.7	91	7.8	2	12.5	2	15.4	1	4.0	2	8.7	—	50	—	0.0
4.Expressing sport loyalty.	253	15.9	62	5.3	2	12.5	1	7.7	2	8.0	2	8.7	—	0.0	—	0.0
5.Quoting lyrics.	160	10.0	173	14.8	-	0.0	-	0.0	-	0.0	-	0.0	—	0.0	—	0.0
6.Expressing expressions of wisdom.	37	2.2	89	7.7	1	6.2	1	7.7	1	4.0	2	8.7	—	0.0	—	0.0
7.Expressing proverbs.	42	2.6	96	8.3	1	6.2	1	7.7	1	4.0	2	8.7	—	0.0	—	0.0
8.Expressing human rights.	93	5.8	87	7.5	1	6.2	1	7.7	11	44.0	10	43.	—	0.0	—	50
9.Quoting cartoon expressions.	148	9.3	140	12.0	1	6.2	1	7.7	2	8.0	1	4.4	—	0.0	—	0.0
10.Expressing humour.	54	3.5	7	.006	1	6.2	—	0.0	—	0.0	—	0.0	—	50	—	0.0
11.Expressing political content.	41	2.6	12	1.0	1	6.2	1	7.7	—	0.0	—	0.0	—	0.0	—	0.0
12.Leaving memoirs.	33	2.0	5	.004	—	0.0	—	0.0	—	0.0	—	0.0	—	0.0	—	0.0
13.Expressing resentment.	157	9.9	63	5.5	1	6.2	1	7.7	—	0.0	—	0.0	—	0.0	—	50
14.Expressing general insults.	166	10.3	66	5.7	1	6.2	1	7.7	—	0.0	—	0.0	—	0.0	—	0.0
Total	1596	100 %	1166	100 %	16		13	100	25	100 %	23	10 0%	—	10 0 %	—	10 0%

Sentence Class type	Conditionals 5				Conditionals & Questions 6				Total			
Gender	Male		Female		Male		Female		Male		Female	
Language Functions	NO	%	NO	%	NO	%	NO	%	NO	%	NO	%
1. Quoting religious expressions.	2	15.4	2	18.2	-	0.0	-	0.0	84	44.7	104	55.3
2 . Expressing patriotism.	2	15.4	1	9.0	-	0.0	-	0.0	173	88.9	181	51.1
3. Expressing personal feelings.	1	7.7	2	18.2	-	0.0	-	0.0	175	64.3	97	35.7
4.Expressing sport loyalty.	1	7.7	1	9.0	-	0.0	-	0.0	258	79.6	66	20.4
5.Quoting lyrics.	-	0.0	-	0.0	-	0.0	-	0.0	160	48.0	173	52.0
6.Expressing expressions of wisdom.	1	7.7	1	9.0	-	0.0	-	0.0	40	30.1	93	69.9
	-	0.0	-	0.0	-	0.0	-	0.0	44	30.8	99	69.2
7.Expressing proverbs.	1	7.7	1	9.0	-	0.0	-	0.0	106	51.5	100	48.5
8.Expressing human rights.	1	7.7	1	9.0	-	0.0	-	0.0	152	51.5	143	48.5
9.Quoting cartoon expressions.	-	0.0	-	0.0	-	0.0	-	0.0	56	88.9	7	11.1
10.Expressing humour.	1	7.7	-	0.0	-	0.0	-	0.0	43	76.8	13	23.2
11.Expressing political content.	-	0.0	-	0.0	-	100	-	0.0	33	86.8	5	13.2
12.Leaving memoirs.	1	7.7	1	9.0	-	0.0	-	0.0	161	71.2	65	28.8
13.Expressing resentment.	2	15.3	1	9.0	-	0.0	-	0.0	164	70.7	68	29.3
14.Expressing general insults.												
Total	13	100%	11	100%	-	100%	-	0.0%	1649	57.6%	1214	42.4%

Table (31) Frequency and Percentage of Male and Female Standard and Nonstandard Arabic.

Variables		Standard				P. Value
		Yes		No		
		Freq.	Per.	Freq.	Per.	
Gender	Male	1308	79.3%	341	20.7%	< 0.001*
	Female	1036	85.3%	178	14.7%	
Age	Elementary	651	88.1%	88	11.9%	< 0.001*
	Preparatory	1693	79.7%	431	20.3%	
Geographical Location	Rural	562	77.2%	166	22.8%	0.001*
	Camp	944	83.7%	184	16.3%	
	Urban	838	83.2%	169	16.8%	
Surface	Surrounding wall	358	78.3%	99	21.7%	< 0.001*
	Bathroom	658	77.4%	192	22.6%	
	School building	1328	85.3%	228	14.7%	

Table (32) Frequency and Percentage of Standardness Reported in Language Functions According to Gender, Age, Geographical Location and Surface.

Variables		Standard				P. Value
		Yes		No		
		Freq.	Per.	Freq.	Per.	
Gender	Male	1308	79.3%	341	20.7%	< 0.001*
	Female	1036	85.3%	178	14.7%	
Age	Elementary	651	88.1%	88	11.9%	< 0.001*
	Preparatory	1693	79.7%	431	20.3%	
Geographical Location	Rural	562	77.2%	166	22.8%	0.001*
	Camp	944	83.7%	184	16.3%	
	Urban	838	83.2%	169	16.8%	
Surface	Surrounding wall	358	78.3%	99	21.7%	< 0.001*
	Bathroom	658	77.4%	192	22.6%	
	School building	1328	85.3%	228	14.7%	

بسم الله الرحمن الرحيم

الملخص

دراسة لغوية اجتماعية لكتابة الطلاب الجغرافية في مدارس وكالة الغوث الدولية / الأردن

إعداد

عمر عبدالله الحاج عيد

إشراف

د. عبد الجبار مسافر

تهدف هذه الرسالة إلى البحث في ظاهرة كتابة الطلاب الجغرافية في عينة من مدارس وكالة الغوث الدولية (الأونروا) في الأردن من وجهة نظر علم اللغة الاجتماعي ووفقاً للأربع عشرة وظيفة لغوية التي قام الطلبة بكتابتها . ومن أهداف هذه الدراسة أيضاً البحث في السمات اللغوية النحوية والصوتية والمفرداتية التي تميز لغة الجغرافية . وقد اشتملت الدراسة على (٢٨٦٣) نصاً كتابياً تم جمعها من (٢١) مدرسة ابتدائية وإعدادية الموجودة في المخيمات وفي القرى والمدن .

تضمنت الدراسة عدة متغيرات وهي اللغة المستخدمة في الكتابة (الفصيحة) والعامية و الاختلاف بين الجنسين و الموقع الجغرافي والفئة العمرية والسطح الذي ظهرت عليه الكتابة الجغرافية. ويظهر تحليل البيانات لهذه الدراسة أن ظاهرة الكتابة الجغرافية لدى طلبة مدارس وكالة الغوث الدولية في الأردن ذات معنى وظيفي وتحقق أربع عشرة وظيفة لغوية. كما ويظهر تحليل البيانات لهذه الدراسة أن التعبير عن الوطنية هي الوظيفة الأكثر تكراراً من بين الوظائف اللغوية حيث تحتل المركز الأول بنسبة (١٢,٤%) ، بينما احتلت وظيفة ترك الذكرى المركز الأخير بنسبة (١,٣%). من المجموع الكلي للعبارات التي تم جمعها (٦٧,٦) من المجموع الكلي للعبارات التي قام بكتابتها الذكور مقابل (٤٢,٦) للإناث. تبين من الدراسة أن لدى الطالبات نزوعاً للتقرب إلى الفصيحة أكثر من الطلاب . (٨٨,١) من عبارات الطلاب

في المرحلة الابتدائية كانت فصيحة . وقد سجلت العبارات الموجودة داخل المباني المدرسية ٥٤,٣% من المجموع الكلي للعبارات . وكمية العبارات في المخيمات تجاوزت كمية العبارات التي كتبت في مدارس الريف والمدن ، حيث بلغت العبارات التي كتبت في مدارس المخيمات ٣٩,٤% مقارنة بمدارس القرى حيث بلغت ٣٥,٢% ومدارس المدن ٢٥,٤% . تجاوزت كمية الكلمات المحظورة والشتائم لدى الطلاب وهذا يعني أن كتابة الطالبات الجغرافية أكثر تادبا من كتابة الطلاب . تميزت الكتابة الجغرافية وخاصة في الحمامات بالكلمات المحظورة والشتائم. ومن ناحية أخرى ، تميزت كتابة الطلاب الجغرافية بالبساطة حيث كان لدى الطلبة نزوعا لاستخدام الجمل البسيطة وذلك لأن هذا النوع من الجمل لا يستغرق وقتا في الكتابة والأهم من ذلك أنه يتم إنجاز هذا النوع من الجمل بسرعة فائقة . وكانت الجمل الخبرية سمة بارزة وذلك لطبيعتها الإيضاحية . تم استخدام التجانس والسجع كأدوات لافتة للانتباه . واخيرا أوصت الدراسة بإجراء مزيد من الدراسات حول السمات الأسلوبية والنصية لظاهرة الكتابة الجغرافية في الأردن .

كلمات مفتاحية : طلاب ، جغرافيتي ، لغوي اجتماعي ، الأونروا ، مدارس ، الفئة العمرية ، الاختلاف بين الجنسين، الموقع الجغرافي ، الكلمات المحظورة والشتائم.