



**Propagating Stereotypes of Jordanians in Facebook
Posts: A Sociolinguistic Study**

**Prepared by
Osama Zaki Ahmad Riyahi**

**Supervised by
Dr. Linda Suleiman Awad Al-Abbas**

A Thesis Submitted In Partial Fulfillment Of The Requirements
For The Master's Degree In English Language and Literature

**Department of English Language and Translation
Faculty of Arts and Educational Sciences
Middle East University
January, 2026**

ترويج الصور النمطية عن الأردنيين في منشورات الفيسبوك:
دراسة لغوية اجتماعية

إعداد

أسامة زكي أحمد رياحي

إشراف

د. ليندا سليمان عوض العباس

قُدمت هذه الرسالة استكمالاً لمتطلبات الحصول على درجة الماجستير
في اللغة الإنجليزية وآدابها

قسم اللغة الإنجليزية والترجمة

كلية الآداب والعلوم التربوية

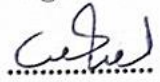



جامعة الشرق الأوسط

كانون الثاني، 2026

Defense Committee Decision

This thesis, titled “**Propagating Stereotypes of Jordanians in Facebook Posts: A Sociolinguistic Study**” by researcher **Osama Zaki Ahmad Riyahi** and was successfully defended and approved on 15/01/2026.

Examination Committee Members

Name	Title	Entity	Signature
Dr. Linda Suleiman Al-Abbas	Supervisor	Zarqa University	
Dr. Nasaybah Walid Awajan	Internal Examiner Committee Head	Middle East University	
Dr. Imene Mohammad Medfouni	Internal Examiner	Middle East University	
Dr. Anas Ahmad Awwad	External Examiner	Isra University	

Authorization

I, **Osama Zaki Ahmad Riyahi**, authorize Middle East University to provide copies of my thesis on paper and electronically, in whole or in part, to libraries, organisations, bodies, and institutions concerned with scientific research and studies upon request.

Name: Osama Zaki Ahmad Riyahi

Date: 15 /01/2026.

Signature: Osama Riyahi

A handwritten signature in black ink, consisting of a stylized 'O' followed by a series of loops and a final flourish.

Acknowledgment

First and foremost, I want to thank Allah for the most graceful, most merciful who looks after everyone and helps those in times of difficulty and sadness. I praise Allah for giving me the ability and courage to complete my research work. Without His blessing and guidance, I would never have achieved this milestone.

I want to express my deepest gratitude to my most respected supervisor, **Dr. Linda Suleiman Awad Al-Abbas**. I am also sincerely thankful to the faculty members at the Department of English Language and Translation in Middle East University for providing me with a supportive environment and academic resources that made this study possible. I am fortunate to receive an outstanding, incomparable and exceptional scholarly support from them. They helped me and guided me throughout my long research journey. Without their guidance, I cannot imagine reaching this level. I would like also to thank the committee members for their patience in reading this thesis and for the constructive comments they offered.

Osama Riyahi

Dedication

Words cannot express how grateful I am to my parents for their extended support, love, patience and sacrifice. They did not let my stamina and energy down throughout this journey. I sincerely appreciate their incredible patience and keep listening to me in my hard times. I would like to dedicate my thesis to my siblings and friends for their cooperation, support and constant encouragement.

Osama Riyahi

Table of Contents

Subject	Page
Title	I
Defense Committee Decision	II
Authorization	III
Acknowledgment	IV
Dedication	V
Table of Contents	VI
List of Tables.....	VIII
Abstract in English.....	IX
Abstract in Arabic	X
 Chapter One: Background and Problem Statement 	
1.1 Introduction.....	1
1.2 Statement of the Problem.....	5
1.3 Objectives of the Study	6
1.4 Questions of the Study	6
1.5 The Significance of the Study	6
1.6 Definition of Terms	7
 Chapter Two: Theoretical Framework and Previous Studies 	
2.0 Introduction.....	9
2.1 Literature Review	9
2.2 Systematic Functional Linguistics (SFL)	16
2.3 Review of Empirical Literature	19
 Chapter Three: Methodology (Methods and Procedures) 	
3.0 Introduction.....	29
3.1 Method of the Study	29
3.2 Sample of the Study	29
3.3 Data Collection	30
3.4 Data Analysis	31
3.5 Reliability and Validity of Coding	32

Chapter Four: Results of the Study

4.0 Introduction.....	33
4.1 Results of the most prevalent stereotypes about Jordanians in Facebook comments	33
4.2 Results of the role of gender in shaping the frequency and type of stereotypes present in Facebook comments	35

Chapter Five: Discussion of Findings and Recommendation

5.1 Discussion of the First Research Question	36
5.2 Discussion of the Second Research Question.....	46
5.3 Conclusion	60
5.4 Recommendations.....	63
References.....	64

List of Tables

Chapter No. - Table No.	Title	Page No.
3.1	Thematic coding framework for Jordanian stereotypes in Facebook comments	32
4.1	Prevalent stereotypes about Jordanians in Facebook comments	35
4.2	Stereotypes by gender in Facebook comments	36

**Propagating Stereotypes of Jordanians in Facebook Posts: A
Sociolinguistic Study**

Prepared by

Osama Zaki Ahmad Riyahi

Supervised by

Dr. Linda Suleiman Awad Al-Abbas

Abstract

Social media platforms have emerged as the main arena of identity, belonging, and cultural representation being negotiated publicly through everyday language and shared stereotypes and social meanings can be reproduced through everyday language. Facebook comments, in the Jordanian context, are a particularly abundant source of analysis of how national identity and roles are discursively inscribed. This study aims to examine the stereotypes spread about Jordanians in Facebook comments, as well as to analyze how gender influences the pattern according to which those stereotypes are expressed. The data is comprised of user comments, which were gathered via a culturally oriented prompt that was shared in various Facebook pages that were publicly available. The thematic content analysis was utilized to establish themes of stereotypes that recurred in the data, and a functional linguistic approach was applied to understand how linguistic decisions of stereotypes performed social meanings in digital communication. The study contributes to the sociolinguistic literature by showing that culturally determined phrases in online comments serve as mini-identity reminders that reproduce communal discourse and distinguish gendered schemes of social placement in Jordanian online communication.

Keywords: Facebook; Jordan; Sociolinguistics; Stereotypes; Systemic Functional Linguistics

ترويج الصور النمطية عن الأردنيين في منشورات الفيسبوك: دراسة لغوية اجتماعية

إعداد

أسامة زكي أحمد رياحي

إشراف

د.ليندا سليمان عوض العباس

الملخص

ظهرت منصات التواصل الاجتماعي بوصفها الساحة الرئيسة التي تُتفاوض فيها علناً قضايا الهوية والانتماء والتمثيل الثقافي من خلال اللغة اليومية، حيث تُعاد إنتاج الصور النمطية والمعاني الاجتماعية المتداولة عبر الاستعمال اللغوي اليومي. وتُعدّ تعليقات فيسبوك في السياق الأردني مصدرًا غنيًا بشكل خاص لتحليل الكيفية التي تُنقش بها الهوية الوطنية والأدوار الاجتماعية خطابيًا. تهدف هذه الدراسة إلى فحص الصور النمطية المتداولة عن الأردنيين في تعليقات فيسبوك، وتحليل كيفية تأثير النوع الاجتماعي في الأنماط التي تُعبّر من خلالها هذه الصور النمطية. وتتكوّن البيانات من تعليقات المستخدمين التي جُمعت عبر مُحفّز ذي طابع ثقافي نُشر في عدد من صفحات فيسبوك المتاحة للعامة. أُستخدم تحليل المحتوى الموضوعاتي لاستخلاص الثيمات المتكررة للصور النمطية في البيانات، كما طُبّق المنهج الوظيفي اللغوي لفهم كيفية قيام الاختيارات اللغوية المرتبطة بالصور النمطية بأداء معانٍ اجتماعية في سياق التواصل الرقمي. وتسهم الدراسة في الأدبيات السوسيوثقافية من خلال إظهار أن العبارات المحددة ثقافيًا في التعليقات الإلكترونية تعمل بوصفها «مذكّرات هوية مصغرة» تُعيد إنتاج الخطاب الجماعي وتُميّز المخططات الجندرية للموضوع الاجتماعي في التواصل الإلكتروني الأردني.

الكلمات المفتاحية: الأردن؛ اللسانيات الاجتماعية؛ الصور النمطية؛ اللسانيات الوظيفية النظامية؛ فيسبوك.

Chapter One

Background and Problem Statement

1.1 Introduction

Language is a means of communication that individuals use to convey their ideas, thoughts, feelings, and beliefs (Yule, 2006). Language is influenced by social factors, and sociolinguistics investigates how language varies across distinct communities.

Language may either be spoken in the form of offline discourse or online discourse; the first can be utilized to develop interpersonal relationships in person, deliver social norms, and in-person communication (Lee, 2015), and the latter is the language that is applied electronically, i.e. on social media platforms (Knight, 2015). In this context, the social media platforms can be explained as the interaction of Web 2.0 technologies, which allow users to share content and create user-generated content with the help of a virtual community (Gong and Yang, 2022).

Social media sites allow users to create discourses while engaging in digital activities, such as following, sharing, commenting, and posting, which contribute to the development and perfection of their life decisions and actions (Cotoc and Radu, 2022). Social media platforms differ considerably, and they include WhatsApp, Snapchat, Twitter, and Facebook, among others (Thelwall and Vis, 2017).

However, this study primarily focuses on Facebook because it is a popular social network with at least two billion active users who can publish posts on their profile pages, making them visible to the entire audience (Akuma et al., 2023).

Al-Sad and Yunus (2020) indicate that Facebook is considered one of the social media platforms that enables its users to construct either a public or semi-public profile within a bounded system, create a personal background, and share information. Notably, whatever is shared on Facebook pages can unintentionally convey certain attitudes or perceptions about particular groups. Al-Abbas et al. (2020) state that online discourse may reinforce social biases or stereotypes that are generated and disseminated by algorithms.

Stereotypes are defined as mental images that oversimplify reality, and are sometimes inaccurate or unjust beliefs held by individuals or groups sharing a particular characteristic (Yusuf and Atonko, 2017). Fraser et al. (2022) define stereotypes as over-generalizations regarding the features of a group of individuals that an individual is postulated to have such characteristics simply according to their belief in being part of the group. They add that stereotypes might contribute to prejudicial attitudes against group members and psychological harm.

In addition, stereotypes are defined as assumptions regarding how people should behave based on their gender, i.e., gender stereotypes (Santoniccolo et al., 2023). According to the American Psychological Association (2022), gender stereotypes are defined as an oversimplified notion of behaviors and attitudes regarded as appropriate and normal for both genders in a particular culture. Gender stereotypes reflect the characteristics of individuals, including occupations, social roles, personality traits, and physical appearance (Eagly, 2020).

There are three types of gender stereotypical beliefs; the first one descriptive, which means how a person perceives an individual of a particular group to be, the second type is perspective, which is defined as how a person perceives an individual of a particular group should be and behave, the third type is proscriptive, which means presumptions about how a person of a specific gender should look or behave by not dictating perception (Santoniccolo et al., 2023).

Stereotypes on social media are manifested in the recurring use of biased images, narratives, and language, which promote harmful and oversimplified assumptions regarding individuals or groups of individuals based on their social status, culture, race, or gender (Li, 2023). Social media users employ social media platforms to perpetuate gender roles (Elias and Gurbanova, 2018). Knowing that gender is one of the most prominent and earliest ways that are used by people use to identify not only themselves but also their peers (Bragg et al., 2020).

In social media, women are stereotypically portrayed with traits like communion, including compassion, warmth, expression, and supportiveness (Neff, 2021). By contrast, men are stereotypically depicted with agency, including competitiveness, action, assertiveness or competence like intelligence and skill (Smith et al., 2019). Neither gender

is allowed to violate these gender stereotypes; otherwise, they might experience economic and social penalties (Santonniccolo et al., 2023).

Social media facilitated the perpetuation of various stereotypes and identities (Moroz, 2024). They reflect how stereotypes are reinforced, challenged, or constructed in contemporary society. Therefore, this study aims to identify the most prevalent stereotypes about Jordanians perpetuated in Facebook posts. It further determines the role of gender in shaping the frequency and type of stereotypes present in Facebook posts.

1.1.1 Gender Stereotyping on Social Media Platforms in Jordan

Jordan is a Middle Eastern nation, which borders Syria, Iraq, and Saudi Arabia, and Palestine (Khwaileh, 2025). Jordan has its capital city as Amman (Al-Qadi and Lozi, 2017). Geographically, Jordan is located on the borders between Africa, Europe, and Asia, and this fact has contributed to the historic value of the country since it forms the routes of the ancient trade (Gubser, 2022). The citizens of Jordan are bilingual, i.e., they speak Arabic and English (Jdetawy, 2020). Jordan uses Arabic, the official language of the country that is spoken in everyday life, government, and education (Gubser, 2022). Nevertheless, the widely spoken language in the tourism and business is usually English (Khwaileh, 2025).

Regarding the online language that Jordanians use on the social networking sites, it consists of slangs and colloquial terms that capture the diversity and cultural practices of the Jordanian people (Al Amarnih et al., 2024). Moreover, Hasan et al. (2022) report that Jordanian social media users prefer the usage of vernacular language, idiomatic expressions, and regional dialects in order to establish their identities. But as noted by Al Rabayah (2019), Arabic is considered to be the dominant language in social media.

Jordanian culture is characterized by norms, traditions, and values (Aljedayah et al., 2024). All of which are reflected in Jordanian social media users' stereotypes in face-to-face and digital communication (Zibin et al., 2025). On digital communication platforms, such as social media, Jordanian users can demonstrate their culture and language (Al-Sad and Yunus, 2020). Several studies (Al Rawi, 2019; Al Sulaiti et al., 2021) maintain that social media platforms influence linguistic identity exploration, where linguistic practices are developed and cultural identities are reflected. All of which is demonstrated under the umbrella of stereotyping.

Stereotyping on social media is manifested in the use of emoticons, Arabizi, and colloquial versus standard Arabic (Hakami, 2024). To elaborate, Al-Sad and Yunus (2020) indicate that emoticons are used to express positive feelings, including smileys and love hearts that are commonly used by females compared to males, who are more inclined to write comments. Arabizi refers to the use of the Roman alphabet to represent Arabic, essentially writing Arabic in a non-Arabic script (Alghamdi, 2018).

Concerning colloquial and standard Arabic, Al Amarnih et al. (2024) observe that social media users in Jordan utilize slang and colloquial language to demonstrate their diversity and cultural expectations. Moreover, the use of modern Standard Arabic is also the most common on social media platforms (AlRabayah and Al Rumman, 2019).

Moreover, the posts and comments of Jordanian users in social networking portray and support their responses to gender roles and gender differences in behaviors (Al-Sad and Yunus, 2020). The cultural beliefs and values that are widespread in a society and among individuals reinforce gender behavioral differences (Lorber, 2018). Gender behavioral differences (that are seen through the posts and comments on social media) can be characterized as effects of gender stereotyping (Fosch-Villaronga et al., 2021). Gender stereotyping in Jordan illustrates wider representations of media, which in most instances support monolithic and traditional gender representations (Shamim and Rafek, 2024).

To be more specific, the female population of Jordan is usually depicted as passive victims subjugated by the concept of patriarchy and religion (Al-Hejin, 2014). Such a depiction overlooks their diversity of lived experiences (Ahmed & Matthes, 2016; Edam et al., 2024). As a consequence, digital media tend to depict women either negatively or positively (Tabaza and Mustafa-Awad, 2022).

The positive portrayal of women is manifested in portraying them as highly educated, active, and professionally successful. In this process, Bader (2009) claims that such portrayals are selective and emphasize educated and urban women, while marginalizing rural women. In addition, social media tends to portray Jordanian women as voiceless, victimized, exceptional, and empowered. Such polarized and persistent risk decreases Jordanian women's portrayal to symbolic representations instead of depicting them as complicated individuals with distinct voices and roles within their society (El Khawand, 2025). According to Tabaza and Mustafa-Awad (2022), the positive depiction of women

is manifested in portraying them as active contributors to social development, successful professionals, and empowered leaders. On the other hand, the negative portrayal of women is manifested in depicting them as oppressed, family-constrained, and victimized (Tabaza and Mustafa-Awad, 2022).

In the same way, the positive and negative representations of Jordanian males on social media are also present (Tabaza and Mustafa-Awad, 2022). In more details, positive representations of men on the Jordanian social media includes their participation as supporters of gender equality, accountability, and respectful interaction (El Kharouf and Daoud, 2019). The adverse image of males is, nevertheless reflected through the role of male dominance that is given the power to substitute women that only strengthens the objectification, domination, and patriarchy of males (Bareket and Shnabel, 2020). Moreover, social media also depicts the femininity of males in a humorous manner, and thus trivialize their gender roles (Scarcelli and Farci, 2024).

On Facebook, Tartory (2019) indicates that gender stereotyping in Jordan also follows specific patterns, with the traditional gender roles being digitally replicated where women are more language aware and expressive in social contexts, and which encourages tradition-based expectations in the virtual communication. Nevertheless, Jordanian males are portrayed as supporting traditional principles of power and malehood during digital communication, being less emotional and assertive (Zibin et al., 2025). This research paper will point out the gender stereotypes of Jordanian men and women on Facebook.

1.2 Statement of the Problem

In recent times, social media applications, particularly Facebook, have been thought of as places of social power where social perceptions and cultural identities are always challenged, reproduced and formed. The theme of stereotyping ethnic and national groups has emerged as one of the issues among these. The propagation of stereotypes about their customs, regional affiliation, economic status, tribal identities and dialects is often involved or done on the Jordanians, who are regarded as active Facebook users. These stereotypes are often articulated by means of such linguistic features as the commentary of sarcasm, loaded phrases, or code-switching, which question or support existing social attitudes.

Even though this content is widespread, there is a gap in the literature that empirically examines the phenomenon of stereotyping among Jordanian Facebook users and how these representations are manifested in the overall ideological and sociolinguistic trends. This is why the discursive practices and the language choice behind such posts are of paramount interest to offer critical perspectives on the construction of national identity, some processes of group and out-group formation and how the social divisions are perpetuated in the Jordanian society.

Therefore, the proposed research seeks to fill this gap by focusing on the sociolinguistic perspective of how Jordanians are stereotyped in Facebook posts. It determines the most widespread stereotypes about Jordanians that have been revived in Facebook posts. It attempts to establish the influence of gender in defining the prevalence and character of stereotypes available on Facebook posts.

1.3 Objectives of the Study

This research attains the following objectives:

1. To determine the most common stereotypes regarding Jordanians that are propagated through Facebook comments.
2. To determine the role of gender in shaping the frequency and type of stereotypes present in Facebook comments.

1.4 Questions of the Study

This study aims to answer the following questions:

1. What are the most prevalent stereotypes about Jordanians perpetuated in Facebook comments?
2. What is the role of gender in shaping the frequency and type of stereotypes present in Facebook comments?

1.5 The Significance of the Study

The research is of special interest to sociolinguistic research, as well as to online communication, where the patterns of language used by Jordanians on Facebook are unraveled. As Facebook is viewed as a hub of online communication, it is a platform of stereotypical production, reproduction, and circulation. The study is insightful in the form

of discursive strategies, social contexts and linguistic forms that form such representations.

Such stereotypes are very important to comprehend due to a number of reasons. To begin with, it assists in determining the linguistic markers and the repetitive themes in relation to specific regional, social, and ethnic groups in Jordan. In line with this, this paper deciphers the hidden prejudices and social orientations. Second, the research study is an addition to the discipline of digital sociolinguistics in exploring the social media online discourse. In other words, it demonstrates how the language on the Internet reflects and reinforces societal ideologies. Third, the findings that will be extracted from this research may enlighten policymakers, educators, and social media outlets to create a more respectful and inclusive atmosphere, which, consequently, will create a more socially cohesive online space. What is more, this paper provides a localized spin that reinforces international debate on the topics of nationalism, online identity building, and digital culture in the Arab context. This research, by examining and recording the stereotyping of the Jordanians, provokes deep thinking by people regarding the aspects of power, identity, and representation in the modern Jordanian society.

1.6 Definition of Terms

Stereotyping: It is defined as attributing characteristics, traits, behaviors of an individual based on overgeneralized and shared beliefs concerning the social groups that a person belongs to. It is further considered an inherent tendency in humans that emanates from a basic cognitive need to simplify, categorize, and process the complicated world that surrounds humans (Deutschmann and Steinvall, 2020). The researcher defines as the language patterns used by Jordanian social media users and the topics that are most commonly posted by them, and how such topics reflect the Jordanian culture.

Sociolinguistic: it means studying the language varieties' characteristics as well as functions, and the speakers' characteristics that are constantly changing and interacting within a speech community (Dewi, 2021). The researcher defines sociolinguistics as the study of language functions, variations, and patterns employed by Jordanian social media users on Facebook by concentrating on how such patterns are affected by contextual, social, and cultural factors. It entails investigating how particular topics are generally posted, how language reflects stereotypes, perceptions, and social identities among the

Jordanian speech community and how such language choices and topics reveal nuances of Jordanian culture.

Social media: it means a group of interactive Internet applications that simplify individual and collaborative interaction, creation, and sharing of content (Han, 2022). The researcher defines social media as digital communication tools and online platforms that enable Jordanian users to share, exchange, and create content, including videos, images, and text. Such platforms facilitate cultural expression, the dissemination of ideas among users within virtual societies, and social interaction.

Facebook: it means a social media platform, which enables its users to share content, interact with others through comments, posts, and messages and to interact with others (Onofrei et al., 2022). The researcher defines it as a social media platform employed by Jordanian users to share, interact with various posts as well as types of content, including comments, videos, images, and text-based posts. It is considered a virtual space in which social identities, common topics of interest, and cultural expressions are analyzed and communicated to understand their manifestation of Jordanian culture.

Chapter Two

Theoretical Framework and Previous Studies

2.0 Introduction

This chapter is divided into three sections: In the first, language patterns and stereotyping on social media. The second one is concerned with theoretical research on the systematic functional linguistics (SFL) framework, which is reviewed. The third chapter concerns the empirical research conducted on and about the stereotyping of language patterns, stereotyping on social media, and topics raised on social media.

2.1 Literature Review

2.1.1 Sociolinguistics

Language is regarded as a critical means of communication and interaction among individuals in both written and spoken ways (Purba et al., 2021). In addition, language is not only used to pass information, ideas, feelings, and thoughts but also to acquire information (Hutabarat et al, 2020). According to Kadi (2021), language is employed in her work as a tool to overcome the differences in culture between people and enable them to communicate. She further states that language comprises complex constructions of perceptions and also stereotypes of human communities.

It is worth mentioning that language is profoundly intertwined with sociolinguistics since it shapes and reflects relationships, cultural norms, and social identities within a particular community (Jean, 2023). This section reviews the historical foundations, definition, role, and aim of sociolinguistics. It further articulates its association with stereotypes.

To begin with, Ferdinand de Saussure, in the early 20th century, developed sociolinguistics by suggesting that language functions as an element of social behavior (Al Umman, 2015). In the 1960s, the development was highly associated with the action achieved by American and British linguists (Hickey, 2014).

Sociolinguistics is defined as the study of language functions and variations across different groups and social contexts (Shodieva, 2024). According to Hameed (2024), sociolinguistics is the subfield of sociology which examines the correlation between

language use and its social environment. Nevertheless, sociolinguistics is different from sociology since sociolinguistics is concerned with examining the impact of society on language, unlike sociology, which focuses on the impact of language on society (Danesi, 2017). Accordingly, sociolinguistics is concerned with examining the relationship between language and social contexts (Heller et al., 2024). For Utami (2017), sociolinguistics means the study of a language associated with the social phenomenon that occurs in a society.

Sociolinguistics reveal the language that is used in a society regarding its role as a communication system within social society regarding a social situation (Danesi, 2017). It is a field of study which investigates the use of language by both native and non-native speakers to develop theories concerning the way languages evolve and transform across different periods (Kasstan, 2017).

The goal of sociolinguistics is to express the relationship between language and society to gain more insight into the linguistic structure and its purpose in communication (Holmes and Wilson, 2022). The connection between linguistic and social contexts has increasingly become the center of focus when it comes to the study of linguistics and social context (Mooney and Evans, 2018). Sociolinguistics also deals with the aspect of the use of language by the people in case social interaction (Diehl, 2019).

In the case of sociolinguistics and stereotypes, sociolinguistics can be viewed as a tool through which people can create an empathetic and inclusive communication, appreciate linguistic diversity, and break stereotypes (Labov, 1972). Furthermore, Teibowei (2024) suggests that sociolinguistics illustrates how language supports and represents social orders like stereotypes of identity, classes, ethnicity, and gender. The linguistic stereotypes can reinforce biased opinion, expressing how people in their societies are treated and perceived (Irshad, 2023).

2.1.2 Stereotyping

Language is a way of communication and expression of a cultural and social identity (Hua, 2018). In this regard, language is the primary tool that constrains and represents grouping and individuals within the society (Parajuli, 2021). These identities may be expressed in the form of linguistic stereotypes (Beukeboom and Burgers, 2019). Linguistic stereotypes are crucial and complex issues which might influence the lives of

individuals and groups in society and social dynamics (Kumari, 2024). Linguistic stereotypes might further affect the individuals' employment opportunities, daily interactions, and access to public services (Holzinger, 2020). Based on the above, it can be argued that linguistic stereotypes demonstrate how language can be used to create dividing lines and to polarize society based on language use.

This study is concerned with stereotypes, which means an inclination of a member of a group towards conducting a social type against age, race, or gender (Fiske, 2017). In a nutshell, a stereotype is defined as a belief held by an individual or group of individuals (Fiske, 2018). For Ajtony (2011), a stereotype refers to a printing stamp that was employed to make various copies from an individual model. Stereotype notion means a belief regarding features of a person who comes from a particular community (Hilton and Hippel, 1996). To put it differently, stereotyping others entails treating them differently from others (Ellemers, 2018). Lippman (1992) contends that stereotypes are manifested in the culture of individuals that is absorbed through the socialization process as they exhibit behavioral tendencies.

Stereotypes imply a simplified portrayal of specific people and actions reflecting ingrained ideological messages and are necessarily linked to power dynamics (Lazar, 2017). Umam and Ali (2024) attribute stereotyping to being an overgeneralization of specific social groups that consequently result in the marginalization of specific groups within society. We can assume that there is the presence of social stereotypes that incorporate a set of assumptions in which a certain group has been generalized or simplified, further promoting social inequality and prejudice. As a consequence, social stereotypes have negative impacts on victims by decreasing their self-esteem and self-confidence, affecting their motivation, performance, and leading to social isolation and challenges in establishing robust social connections (Bosma et al., 2018).

Stereotypes are often constituted using particular phrases or words that include prejudice or bias (Bhatia, 2017). For instance, concepts used to refer to particular ethnic groups often denote negative connotations that reinforce discrimination and stigma (Liamputtong and Rice, 2021). Such a type of language use is inherited in popular media, daily communication, and popular culture, which cannot be eliminated without continuous and deliberate efforts (Bolter, 2019).

With regard to the classifications of stereotypes, Lippman (1992) states that stereotype is classified into four categories; the first one simplifies reality. The second type is not experienced by individuals but rather acquired from cultural mediators. The third type is erroneous, which argues that all stereotypes are false, i.e., some might be less harmful than others, while some might be less false than others. The fourth type indicates that stereotypes show strong resistance to transformation. As a consequence, it becomes clear that stereotypes occur throughout the socialization process, whether acquired deliberately or subconsciously.

In respect of stereotypes' nuances, Kadi (2024) claim that stereotypes include a distinct series of preconceived concepts that are correlated with language use. Stereotypes have various manifestations, such as biases that are associated with regional variations, disabilities, profession, age, social class, dialects, and nationality (Lakoff, 2004; Holmes, 2013). Stereotypes are defined as beliefs that are held by an individual or group of individuals (Utami, 2017).

There are several functions of stereotyping, including solving interactional problems, justifying stereotypical behavior, bullying, scapegoating, claiming the floor, amusing, creating solidarity and intimacy, and managing social and personal identities (Sierra, 2019).

Concerning the impact of stereotypes, it is divided into positive and negative (Kahalon et al., 2018). The positive stereotype means a generalized conception about a group, which attributes favorable qualities to its members, like portraying men as decisive and strong and elderly people as experienced and wise (Liu and Zhang, 2020). However, negative stereotypes, which occur in intergroup conflict, occur more frequently than positive stereotypes (Smith, 1980).

Negative stereotypes emerge when the members of a dominant group mention the negative characteristics of members of the other groups, i.e. minority (Van Dijk et al., 2017). As a result, negative stereotypes result in acts, which suppress the minority, as is the case with group differentiation (Taylor et al., 2018). These group differentiations are exemplified in racial discrimination among ethnic groups, such as black and white (McGee, 2018). Negative stereotypes have negative impacts that are exemplified in the perpetuation of societal biases, misunderstandings, and miscommunication (Kadi, 2024).

Negative stereotypes are associated with various interacting social categories (Deutschmann et al., 2016).

In this process, the vulnerable individuals, like black women and the working-class, might be particularly stereotyped (Gutierrez et al. 2012). Based on the above, it can be inferred that stereotypes occur from prejudices that are associated with race and gender, which are often resistant to transformation or adaptation, even when the clues fail to point to the contrary or to support them.

The negative stereotypes are expressed through language, which is viewed as a lens that distorts and directs cognition (Harutyunyan and Khachatryan, 2018). Regardless of the social efforts in decreasing various manifestations of prejudice, implicit beliefs and stereotyping remain ingrained in language; thus, preserving hierarchical status relations among groups by altering the perceptions of individuals implicitly without being explicitly aware of it (Madva and Brownstein, 2018). An example of negative stereotypes is reflected in gendered stereotypes that have a generic meaning, which entails excluding the other gender (Ellemers, 2018).

In sociolinguistics, stereotyping includes a variety of dimensions, such as local and trans-local aspects, power(s) of stereotyping, identity entanglements, enduring and shifting stereotypes, negative and positive social meanings, flatness and roundedness of stereotypes, discourse and genre, and the constitutiveness of language (Deutschmann et al., 2016). Accordingly, the overall impact is higher than the sum of distinct components or elements (Kahalon et al., 2018).

Social media is considered a site of the production and reproduction of cultural and linguistic stereotypes (Dragojevic et al., 2016). In her study, Pramaskara (2022) offers a comprehensive definition of stereotyping as the oversimplified and exaggerated beliefs regarding a particular group, which are perpetuated through media content. She adds that such stereotypical images define how an individual is expected to be perceived and behave, which become normalized through repeated exposure, particularly for entertainment on social media platforms like Instagram.

2.1.3 Social Media

Social media traces back to the emergence of the telegraph in the 1840s (Johnston, 2021). It began to receive recognition as the Internet rapidly expanded with the emergence of the World Wide Web in the mid-1990s (Steinhauer, 2021). Following that, in 1994, GeoCities emerged as one of the earliest social media platforms (Reynolds and Hallinan, 2021).

Social media platforms constitute an integral part of our lives. These platforms are defined as a group of online communication channels that are designed for collaboration, content sharing, interaction, and community-based input (Huang et al., 2019). Social media platforms began as a means for people to interact with their family members and friends (Green et al., 2018). Social media transforms the Internet into a source of influence and information (Firth et al., 2019). According to Gong and Yang (2020), social media refers to a group of interactive Web 2.0 Internet-based applications which enable their users to exchange and create user-generated content through virtual communities. They add that social media users generate huge amounts of digital footprints that are critical for observing as well as analyzing individuals' behaviors and activities.

Social media platforms are beneficial for exchanging information, ideas, and opinions; thus, connecting individuals from distinct backgrounds and bridging physical boundaries (Miladi, 2016). Such digital platforms enable their users to share their views on a variety of topics and to engage in conversations (Zurriyati et al., 2023).

There are a variety of social media platforms. To support this claim, Sfetcu (2017) indicates that Web 2.0 innovations in 1990 have resulted in substantial progress of social media platforms, such as Twitter, Facebook, Myspace, YouTube, LinkedIn, and Instagram.

Online language has been formed and spread due to these platforms (Latip-Yusoph, 2016). In the social media setting, language becomes an important element in shaping the dialogue and exposing the interaction between communication, identity, and gender (Demata et al., 2018).

The research problem of this research is associated with Facebook, a social media site that was launched in 2004, allowing users to add friends, join an online community, share videos, photos, and texts (Akram and Kumar, 2017). It is regarded as a virtual environment

where people can interact socially, exchange information, and communicate, which tends to reflect more extended trends in society and culture (Aaen and Dalsgaard, 2019).

It is ranked as one of the biggest social media platforms with 1.18 billion users (Facebook, 2016). Facebook was founded in 2004 by Mark Zuckerberg to facilitate people's interaction with each other despite their social distance (Brink, 2017).

When it comes to Facebook features, it is considered one of the most common social media platforms that is used among the majority of individuals, despite their age group, because of its user-friendly and dynamic nature (Nwala and Tamunobelema, 2019). However, Oesterle et al. (2018) argue that school-age youths and teenagers are the primary users of Facebook. Moreover, Kay et al. (2022) suggest that Facebook permits individuals to communicate in a virtual setting due to its flexibility and ease of use.

Concerning the uses of Facebook, it serves several functions; one of the most important functions of Facebook lies in connecting individuals, such as friends, family members, and classmates, due to its interactive nature (Voivonta and Avraamidou, 2018). Moreover, Facebook enables individuals to keep abreast of the issues that occur around the world (Andrews, 2019). In addition, it enables individuals to express and share the issues that they are interested in (Chugh and Ruhi, 2018).

As for the language used on Facebook, neologisms and acronyms are commonly used among Facebookers to represent their messages, opinions, and ideas, such as BRB, which stands for be right back, JK to represent just kidding, HBD, which means happy birthday, BTW, which stands for by the way, KK, which means cool or okay, GF, which stands for girlfriends, and BF, which means boyfriend (Nwala and Tamunobelema, 2019).

The Facebook service is important in expressing population linguistic discourse because it allows individuals to communicate their cultural impressions, images, and views to a worldwide audience (Georgalou, 2017). It could support and echo stereotypes by user-created comments, memes, and content, which tend to be based on assumptions and biases in society (Kerkhof and Reich, 2023).

2.1.4 Language Patterns on Social Media

It is a generally accepted fact that social media has not only impacted the way people communicate with one another, but also the way they look at the language and use it

(Gündüz, 2017). To give evidence to this argument, Khasawneh et al. (2024) note that social media is significant in expressing linguistic identity because it offers a special environment whereby users of the media can bargain and examine their linguistic identity in the context of digital contact, culture, and language. Such linguistic identities are mirrored in the language patterns, which could be defined as repetitive sequences of phrases, words, structures, or expressions, which are used to achieve specific communicative functions, as well as to provide a meaning (Bonvillain, 2019).

The language identities and practices are expressed using language (Woolard, 2020). Digital rhetorical instruments can be applied in online conversations in multiple ways that influence the language form, patterns, and identity formation (Villanueva-Mansilla, 2017). In addition, the use of language on social media will support and maintain cultural identities and their contribution to the maintenance of language in the digital context (Dooly, 2017).

In the Jordanian context, slang and the use of colloquial patterns of language are usually normal to portray the diversity and cultural norms (Al Amarnih et al., 2024). Jordanian social media users assert identity through language, use of regional dialects, idiomatic expressions and use of vernacular language (Amer, 2024). Nevertheless, the Arabic language is regarded as the predominant one in the social media of Jordanian social media (Al-Jarf, 2019).

2.2 Systematic Functional Linguistics (SFL)

The study adopts a systematic functional linguistics (SFL) framework since it offers theoretical viewpoints to pinpoint sociolinguistic patterns developing in digital conversation, especially during social media use (Amer, 2024). Michael Halliday created this hypothesis during the 1960s. SFL seems to contradict structuralist as an autonomous system and Chomskyan perspectives of language. SFL positions language rather than a social semiotic articulated by context and employed to enact ideational, textual, and interpersonal meaning (Halliday, 1978; Halliday & Matthiessen, 2004). It is anchored on the conception that language functions to unravel human experience, organize discourse, and enact social relationships, which has coherently underpinned the analysis of textual and spoken language across media, genres, registers, and media (Martin, 1992; Eggins, 2004).

Several studies (Fontaine, 2012; Thompson, 2014) indicate that SFL is grounded in several concepts, including (i) interpersonal, (ii) ideational, and (iii) textual, that simultaneously operate in all language use and provide nuanced interpretive instruments for understanding how discourse shapes social realities. Such metafunctions are helpful for analyst to determine representational patterns (ideational), relational dynamics (interpersonal), and coherence strategies (textual) (Sundram, 2023). All of which makes SFL uniquely applicable to explore digital interaction where the language shapes solidarity, identity, and ideology (Ledin & Machin, 2019; Machin & Mayr, 2023).

Recently, the applicability of SFL in social media discourse analysis has increased owing to its compliance with corpus-assisted and multimodal approaches that permit the systematic investigation of the digitally mediated texts and large datasets (Zappavigna, 2012; Page, 2018).

This theory is particularly related in its extension into Appraisal Theory, which provides fine-grained instruments to analyze evaluative stance, language, and alignment in interpersonal communication (Martin & Rose, 2008). All of which make it a valuable tool for investigating gendered stance-taking in Facebook interactions. The model further accommodates the study of genre and register (Martin & Rose, 2008), which is suitable for determining recurrent discursive patterns among males and females in a communicative and cultural context like Jordan. Halliday and Hasan (1989), together with Eggins (2004), explained that systemic functional linguistics focuses on contextual parameters for situational evaluation as analysts use this framework to evaluate sociocultural variables, including societal norms and gender that impact linguistic choices.

The advantages of SFL are exemplified in its comprehensiveness and systematicity. To clarify, several studies (O'Halloran, 2003; Fairclough, 2013) indicate that SFL is able to show the power relations and the embedded ideologies within texts. Such advantages make SFL particularly suitable for a sociolinguistic inquiry into stereotyping in which language encodes, reproduces, or challenges dominant representations and social values (Kress, 2009; Iedema, 2001). In addition, the social orientation perception of language in SFL is compatible with the frameworks of critical discourse analysis, which enables the incorporation of sociological inquiry and linguistic analysis (Martin, 2004; Lemke, 2005). Accordingly, it enhances a methodologically and theoretically coherent means to explore

the reproduction and indexation of gender roles through Facebook discourse in the Jordanian context.

On the other hand, SFL has some limitations that are manifested in its steep learning curve and complexity, which often demands specialized training (Hyland, 2005). Besides, its dense terms might constitute a challenge to interdisciplinary collaboration (Bartlett, 2012). In addition, critics claim that SFL concentrates on systemic structures and might over at times, ignore the emergent nature of meaning and micro-level interactional dynamics of real-time discourse (Hyland, 2005; Coffin, 2006). In online communication, SFL might further underplay the affordances of platforms' role as well as the technological mediation in articulating communication practices (Jones et al., 2015; Tagg, 2015), nuances that are increasingly important in social media research. However, several studies (Knight, 2010; Bednarek & Caple, 2012) conclude that the SFL framework's flexibility, particularly when combined with multimodal discourse analysis or corpus linguistics, reduces some of these shortcomings as well as expands its analytic reach.

The justification for adopting SFL in this study is attributed to its ability to deconstruct the linguistic manifestations of ideologies within a specific online context. The first question of the study regarding the language patterns used by Jordanian males and females on Facebook, directly agrees with the appraisal theory and interpersonal metafunction of SFL that can reveal systematically how Jordanian Facebookers construct their stance and identities, or comply with Jordanian values through evaluative language, modality, and lexis (Martin & White, 2005; Zappavigna, 2012).

In addition, the adoption of SFL regarding topic preferences can be highlighted through the ideational metafunction, which highlights how Jordanian users represent social experience through thematic choices, participant roles, and transitivity patterns (Eggins, 2004; Halliday & Matthiessen, 2014). Ultimately, SFL is applicable to answer the third question, which seeks to elicit the reflection of the stereotyped topics regarding the Jordanian society draws on register theory and the textual metafunction, which provides a means to associate the linguistic features to cultural expectations and societal structures (Martin & Rose, 2008; Hasan, 2009). The appropriateness of SFL is further underscored by the nature of the Jordanian sociolinguistic context, in enables researchers to foreground how local ideologies are enacted through online discourse on Facebook.

2.3 Review of Empirical Literature

This section is divided into three sections; the first one reviews the studies on language patterns on social media. The second section reviews the empirical studies conducted on stereotyping on social media. The last section provides a commentary on the previous studies and showcases the gap that this study seeks to bridge.

2.3.1 Studies on Language Patterns on Social Media

Many studies (Latip-Yusoph, 2016; Yuzar et al., 2023; Khasawneh et al., 2024; Ullah et al., 2024) were conducted to address language patterns on social media. To begin with, Latip-Yusoph (2016) conducted a study on the language trends on social media, particularly Meranaws' use of English on Facebook. In doing so, the research employed Netnography, a form of Internet ethnography, to monitor the language patterns on the social media platforms. In addition, the research carried out a virtual interview. The research identified to the use of English as the widely used language in Facebook. In addition to this, the researchers discovered that the English language was used in social media because it was universal, comfortable and individuals had a sense of confidence to use English.

Yuzar et al. (2023) studied language patterns that were gendered on social media. In order to accomplish this goal, content analysis was employed in the research through the Application Programming Interface of Twitter. The researcher retrieved tweets that had the hashtag #malechauvinist, #men empowerment, #feminist, and #women empowerment. The chosen data has been gender discourse, such as male chauvinism, emancipation of men, feminism and emancipation. It was discovered that such hashtags are numerous on Twitter, and one can learn how individuals share and address essential gender issues. As it was demonstrated, gender-related deliberations on social media were manifested through many different ways, with some supporting equality, inclusion and fairness, and some emphasizing prejudices and stereotypes. The discussion has indicated that social media languages can transform or reinforce old concepts of gender, highlighting the importance of illustrating in society what people consider concerning gender discussion.

Khasawneh et al. (2024) conducted a research study on the language patterns on social media in Jordan based on the analysis of data. The paper was specialized in the language patterns of the Jordanians on Facebook including the formal and informal

hashtags, slangs, and pronouns. The findings showed that same digital identities are not subject to the geographical differences and limits hence illustrating the complex cultural landscape in the online environment.

Ullah et al. (2024) examined the language patterns, styles, and features and power dynamics within the social media platform, especially Facebook and Twitter. Eight posts were used to collect the data that were analyzed qualitatively based on the critical theory by Horkheimer. The findings showed that the users of social media prefer to use emotive and affective words to express their attitude of resilience, hope, pride, suffering, and gratitude. Besides, the social media interviewees applied culturally-based phrases, including hospitality and respect towards elders. Moreover, they employed positive words and multimedia, such as hashtags, slogans, and images.

2.3.2 Studies on Stereotyping on Social Media

Several studies (Chen and Kang, 2015; Oberst et al., 2016; Dixon et al., 2016; Dobson and Knezevic, 2018; Leppänen et al., 2018; Sierra, 2019; Al-Abbas et al., 2020; Al-Sad and Yunus, 2020; Haider and Al-Abbas, 2022; Fraser et al., 2022; Pramaskara, 2022; Tian et al., 2023; Chavez et al., 2023; Moroz, 2024) were reviewed on stereotyping among social media users. Among these, Chen and Kang (2015) who investigated the Kong Girl stereotype to construct gender ideologies on social media. The study sought to unravel how demeanor indexicals (visible signs of behavior) as well as interpretive discourses (shared ways of seeing and justifying social behavior) led to the popularization and emergence of gendered stereotypes in social media. The data were collected using a qualitative discourse analysis approach rooted in gender and discourse studies, interpretive discourse analysis, and linguistic anthropology. The sample size in this study was 235 responses and reposts in three online forums in Hong Kong. The researchers concluded that gender stereotypes were co-constructed not only by the participants of the discourse, but also by women themselves. The results found out the extent to which even the most ordinary behavior online is enregistered, rationalized and recontextualized as belonging to a socially salient and well-known stereotype.

Oberst et al. (2016) conducted a study on gender stereotypes in Facebook profiles. To achieve this objective, (797) adolescents; (429) females and (368) males participated in the study. The instrument used for collecting the data was a questionnaire regarding their

Facebook use, the Big Five Questionnaire for Children and Adolescents, the Bem Sex Roles Inventory, and the Personal Well-being Index (PWI). The study sought to investigate how the respondents portray their gender stereotypes and how they manifest their gender stereotypes on Facebook. The study found that the participants depict themselves in a less gender stereotypical manner. The study concluded that changing self-presentation on Facebook affected the personal well-being of respondents.

Dixon et al. (2016) investigated how social media and the Internet might support racial stereotypes and social separation. The study used the Socially Mediated Stereotyping Model (SMSM) to show how, particularly against Muslims, Latinos, and African Americans, socially and digitally mediated news material upholds racial bias. The data were gleaned from Los Angeles-based respondents (n=500) for survey studies, (40) progressive graduate students at a Southern U.S. college to evaluate the role of social media in shaping stereotypes. Moreover, the study reviewed the content analyses across online media platforms. The mixed-method design was employed in the study to gather the data. To elaborate, the information was gathered through local and national news, experimental research, especially the ones concerning the respondents who had viewed the manipulated news clips in order to determine the stereotype judgment and activation. The analysis indicated that the social media strengthened racial stereotypes through the overrepresentation of Latino and Black people as criminals and Whites as officers and victims.

Dobson and Knezevic (2018) explored the role and contribution of social media and legacy to reproduction and framing of class, gender, and racial stereotypes. The sample consisted of posts on social media and remixed videos, as well as online memes related to Sweet Brown (a musical female artist), posts on the official Twitter account of Sweet Brown, and posts of the audience, including opinion pieces and blog posts by African American authors who commented on her image. The content analysis was used to analyze the data. The paper has pointed out the key categories of race, gender, and class frames and stereotypes. As the analysis revealed, Sweet Brown was represented as a viral comic character, which helped to support the racial, gender, and class stereotypes. The paper also discovered that the social media eclipsed the grave socio-economic background of the fire which she had survived. Further, the social media minimized her image to a meme, lowering her agency, dismissing the reality of poverty and housing insecurity, and regurgitating negative narratives.

Leppänen et al. (2018) investigated how a superdiversity perspective might promote the empirical investigation and conceptualization of the multi-dimensional and complex form of diversity, including semiotic, linguistic, discursive, and social factors found in social media communication and discourse. The study further addressed the role of social media in reflecting and amplifying contemporary social life. It further showed how social media can be used for the circulation of discourses, norm negotiation, and identity construction, including marginalization and stereotyping. To collect the data, the study synthesized the findings from various ethnographic case studies using a theoretical and a meta-analytical overview. These case studies were Nepali diaspora, Dutch Chinese youth, Nigerian web forums, football forums, and Christian snowboarders, Bianca Sossu, a multilingual comedian in Finland, and the Real Skifi group from Finland (urban skiing). Such case studies constituted social media participants across distinct cultural, ethnic, and linguistic backgrounds, who are engaged in meaning-making, resistance, and identity work in social media platforms, including websites, forums, YouTube, and Facebook. The data were gathered qualitatively, focusing on participant interaction and semiotic analysis. The findings revealed that social media platforms were used to resist or reinforce stereotypes, particularly concerning migrant identities, gender, ethnicity, and race. For example, parody was used by Bianca Sossu to critique linguistic discrimination and racism in Finnish society.

Sierra (2019) investigated ethnic and linguistic media stereotypes in daily talks among friends. The study concentrated on stereotypes among ethnically-marked varieties of American English. The study analyzed the speech where white speakers adopt African American English influenced by internet memes, as well as 'Hollywood Injun English' depicted in television stereotypes. The study further examined post-recording playback interviews where speakers comment and acknowledge their performances and the problematic source texts. The study illustrated how speakers construct their shared ethnic, cultural, and humorous identities via the 'others' they voice, while concurrently reinforcing and activating the social stereotypes portrayed in the media they reference. The results showed that the speakers did not criticize such stereotypes. However, they resisted the identities formerly executed using statements that ranged from ambiguous evaluation to deconstruction of the reference and media.

Al-Abbas et al. (2020) examined the use of Google autocomplete searches to reflect the perspectives of Arab about gender. The sample consisted of (190) questions that were produced and classified in the light of the attributes they denote. The data were analyzed qualitatively using thematic analysis. The study found that the content of the questions depicted men as self-dominant, liars, cheaters, smarter, and emotionally strong compared to women. Other stereotyped reflected the users' admiration to sons over daughters, polygamy, and young women. By contrast, the data stereotyped women as sensitive, emotional, materialistic, and plotting.

Al-Sad and Yunus (2020) investigated the gender prototypes among Jordanian speakers on Facebook. The study collected (80) Facebook active users from Yarmouk University and Jadara University. The data were analyzed using discourse and thematic analysis. The results showed that females employed informal language in commenting to females and formal messages in commenting to males. Besides, males use real profile images, unlike females, who tend to hide their identities. Both males and females disclose their names on their profiles. However, females conceal their contact information for privacy concerns.

Haider and Al-Abbas (2022) carried out a study on stereotyping among Arab women in using jokes during the COVID-19 pandemic. To this end, (1424) jokes were collected from WhatsApp messages and Facebook comments and were classified according to the themes they reflect. To analyze the data, the study adopted both Critical Discourse Analysis (CDA) and General Theory of Verbal Humor (GTVH). The study found gender-related jokes occupied the first rank, where the majority of these comments were tailored for women, with a frequency (508). The study indicated that women were portrayed as being less feminine and ugly without makeup, as shopaholics, annoying wives, partners who are abusive and dangerous in their personal lives, and talkative. The study concluded that these negative stereotypes could be inadvertently generated and strengthened through the use of jokes disseminated rapidly across online platforms. The study further showed four main themes; including 'marital relations' which accounted for (33%), followed by 'habits and attributes' that amounted to (26%), subsequent by 'beauty and makeup', which constituted (23%), and 'violence', which occupied the least rank with the percentage (18%).

Fraser et al. (2022) conducted a study on age-related stereotypes on social media. The study extracted age-related stereotypes from Twitter data. The sample contained (300,000) over-generalizations stereotypes regarding four contemporary generations, including generation Z, generation X, millennials, and baby boomers, along with 'young' and 'old' people. To achieve these objectives, the study used word-association metrics, density-based clustering, and semi-supervised topic modelling to unravel a variety of stereotypes on social media. The results revealed that the age-related definitions were context-dependent. Besides, the study found that stereotypes for various generations varied across various topics, such as family life vs. work. The study further found that some age-related stereotypes were different from generational stereotypes.

The study by Pramaskara (2022) explored the affordances of social media site in perpetuating the gender stratification against women. In order to meet this goal, the research gathered qualitatively a number of Instagram profiles such as the ones of @Alfysaga and @Dagelan. The approaches embraced in the study were hegemony and media affordances. Content analysis was employed in analyzing the data with the emphasis on comments, captions, videos, and images on the two Instagram accounts. The results indicated that social media sites provided diverse content, especially the entertainment content to promote entertainment to their users. More to the point, the results supported the stereotypical images of women. These posts depicted women as people who were reliant on men, weak, and materialistic. Besides, the findings depicted that women were only competent in-house duties, which included serving husbands, cleaning, and cooking. Moreover, the women were identified to be too fickle, irrational, or emotional in relationships (Andron, 2009). The research arrived at the conclusion that affordances of Instagram stimulated the development of gender stereotypes, particularly, with the participation of the entertainment content that seems funny or harmless but provides implicit gender-biased information.

Tian et al. (2023) examined the effect of the stereotypes received by the news characters concerning the behavioral and affective reactions of the audience in a social media news setting. The sample consisted of (145) respondents, who were selected for a post-test-only online study with distinct participant groups. The study classified the stereotypes of the news characters into four stereotypical categories, namely, (1) high competence and high warmth, (2) high competence and low warmth, (3) low competence

and high warmth, and (4) low competence and low warmth. The study found that distinct emotions were elicited by the distinct stereotyped news characters. The study found that the stereotypical perception of warmth helped promote communal, functional, and emotional engagement opposed to competence, which validates the principle of warmth primacy. Interestingly, the study found that negative feelings, such as envy and pity, were more pervasive than contempt and admiration.

Chavez et al. (2023) carried out a study on the patterns of messages of online gender-based humor, biases, discriminatory practices, disempowering tools, and stereotyping through discourse analysis. The data were collected using discourse analysis, depending on the mapped-out online comments and posts collected from fourteen profiles. The results revealed that online gender-based humor reinforced the language that denotes biases against women. The content of the gender-based humor online had implicit and explicit connotations against women by stereotyping women as slow and weak. They further disempower women as individuals who are cowards or easily dominated.

Moroz (2024) investigated how social media served as a vital arena for gender stereotypes, investigating how gender identities are reinforced, challenged, or constructed through online discourse. To fulfil this objective, various scholarly works investigating the correlation between social media, gender stereotypes, and language use were reviewed. Several studies covering several aspects of gender representation on social media were addressed. The study focused mainly on the problems of gender-based online activism, linguistic tendencies, and adolescent involvement. The results indicated that social media is provided as a tool to control or support traditional gender norms using language. The study further found gender differences where women are inclined to use polite and emotionally expressive language, while men tend to use assertive and direct language. Besides, the topic preferences differed among males and females, where males preferred politics, business, sports, and technology topics, unlike females, who preferred personal experiences, social issues, and personal relationships. The study concluded that gender-stereotyped content of social media platforms considerably shaped individuals' perceptions of gender roles.

2.3.3 Comments on the Previous Studies

The existing research exploring stereotyping behavior among social media users shows multiple points of agreement and divergence with the current investigation. The reviewed studies mostly analyze gender stereotypes yet fail to investigate how Jordanians get stereotyped regarding their dialect, social class, culture, and religion, which are examined in this study.

Some of the earlier studies exhibit parallel approaches to the present investigation by studying gender stereotypes. Oberst et al. (2016) researched how teenagers demonstrate gender stereotypes on Facebook through self-portrayals that challenged traditional stereotypes and impacted their emotional state. Al-Abbas et al. (2020) studied Arab search engine autocomplete dynamics to identify diverse gender stereotypes which depict men as dominant figures and women as emotionally sensitive beings. Al-Sad and Yunus (2020) studied the gender prototypes of Jordanian Facebook users to show differences in how males and females interact on the platform. The research presented in these studies supports the findings of this investigation, which examines social media as a tool for both sustaining and adjusting gender stereotypes.

Discourse analysis is a method used in all research articles in terms of methodology to examine language use and stereotyping patterns. Al-Sad and Yunus (2020) used discourse and thematic analysis to examine Facebook-user communication, whereas Haider and Al-Abbas (2022) have investigated gender jokes regarding the COVID-19 pandemic using Critical Discourse Analysis (CDA) along with the General Theory of Verbal Humor (GTVH).

Upon employing the techniques of discourse analysis to examine gender-based humor over the Internet, Chavez et al. (2023) found that women were unjustly treated and discriminated against in a variety of ways. According to these papers, discourse analysis is a formal approach that provides feasible results in the estimation of stereotypes in the content of social media sites.

The multiple research sources point out how social media serves as an area that reinforces the existing social stereotypes and challenges them at the same time. Moroz (2024) created a basis that social media provides a platform to construct gender identities that either reinforce or challenge accepted societal norms according to communication

patterns. The finding is in line with the objective of the current study, which is to examine the process of negotiating and expressing different cultural and social stereotypes on Facebook.

However, despite these similarities, the current research is quite different to the prior research in a number of ways. First, the previous investigations (Chen and Kang, 2015; Oberst et al., 2016; Al-Abbas et al., 2020; Haider & Al-Abbas, 2022; Pramaskara, 2022; Chavez et al., 2023; Yuzar et al., 2023) focused mainly on gender-related stereotypes. Other studies, such as Latip-Yusoph (2016), focused on the language trends on social media, particularly Meranaw's use of English on Facebook. Khasawneh et al. (2024), on the other hand, concentrated on the patterns of language use among social media users in Jordan. Ullah et al. (2024) are more or less similar to Khasawneh et al. (2024) because they are concerned with the patterns, styles, and features of language and the power relations in social media and Facebook and Twitter, in particular. Nevertheless, Dixon et al. (2016) and Leppänen et al. (2018) addressed the racial and social stereotypes on social media. Dobson and Knezevic (2018) expand on this by focusing on racial, class, and gender stereotypes on social media platforms. Sierra (2019) explored linguistic and ethnic media stereotypes in everyday conversational speech among friends. Tian et al. (2023) addressed how the stereotypes obtained by the characters in the news influenced the behavioral and affective reactions of the visitors in the social media news setting. However, this study expands its scope to encompass other stereotyping dimensions, including religious, cultural, and social class stereotypes. The current study, in turn, gives a wider perspective on the representation and perception of separate social groups on Facebook.

Also, the current research aims at examining the content of stereotyping published on specific Jordanian Facebook pages, such as *Richard_diala_talk* and Jordanian Female Media Professionals and Creatives. This practice allows carrying out a more local and context-focused study that has not been covered by other researchers before. This paper stands out compared to the past research because it incorporates a wide variety of themes, including accent and dialect. In comparison, the earlier research, like Fraser et al. (2022), dedicated their attention to age and gender associated stereotypes.

Furthermore, the application of Systemic Functional Linguistics (SFL) by Halliday (1994) is one factor that separates this study from the other studies that used thematic

analysis or discourse analysis only. With the help of SFL, this paper aims to demystify the role of the language structures and patterns in the stereotypes, which offers a more systematic and detailed discussion of stereotyping on Facebook.

Despite the abundance of research on the subject of stereotyping in Jordan, it concentrated on gender-based stereotypes Al-Abbas et al. (2020), whereas others such as Haider and Al-Abbas (2022) were writing about jokes made against women in the context of the COVID-19 pandemic. None of the earlier research concentrated on stereotyping among Jordanians on Facebook on Richard dial's talk, Jordanian Female Media Professionals and Creatives pages. The current research is unlike the earlier studies that focus on a few themes that are met in stereotyping contents such as dialect and accent, gender-based stereotypes, social class stereotypes, cultural stereotypes, and religious stereotypes.

The research findings are expected to contribute to the literature with an enhancement of the knowledge of the spread and creation of different forms of stereotypes of social media platforms, particularly in the Jordanian context. This study explores the use of language to convey different stereotypes about dialect, religion, culture, social class, and gender is a part of existing information about stereotyping, and it offers information on how these stereotypes reflect the culture of Jordan. Furthermore, the focus of the study on the local Facebook pages will enable a deeper insight into the role of stereotyping in specific cultural and social contexts. This study offers recommendations as to how a future study of identity construction and media discourse could be conducted.

Chapter Three

Methodology (Methods and Procedures)

3.0 Introduction

This chapter presents the methodology in data collection and analysis when discussing self-reporting stereotypes of Jordanians in comments on Facebook posts. It outlines the research design, population, sample, data collection process, analytical framework, coding procedures, and reliability measures that guided the study. Particular emphasis is placed on explaining the mechanisms of the comment retrieval, coding, and interpretation within a Systemic Functional Linguistics (SFL) approach, which contributes to the consideration of the analytical transparency of the research and which enhances the transparency and replicability of the analytical process.

3.1 Method of the Study

The research was based on a mixed-method approach, which combines qualitative and quantitative techniques to provide both interpretive depth and measurable patterns in the analysis of stereotyping discourse. This approach enables the qualitative identification of stereotyping themes while also supporting quantitative analysis of their relative distribution across gendered groups. The purpose of this methodological integration is to obtain a comprehensive interpretation of naturally occurring online discourse by linking thematic patterns to numerical distributions (Gibson, 2019).

This method was considered to be suitable in the investigation of the forms, frequency, and gendered variation of stereotypes in the form of Facebook comments because it can provide a systematic comparison of the language patterns of male and female commentators and can be sensitive to the contextual meaning and discourse functions.

3.2 Sample of the Study

The data that was utilized to conduct this study was retrieved from Facebook in the form of a post that went viral, which read the following: خبرني إنك بالأردن من دون ما تقولي إنك: *(khabirni innak bil-Urdun bidoun ma taqouli innak bil-Urdun)* (“Tell me you’re in Jordan without telling me you’re in Jordan”). The choice of this post was due to the

explicit invitation of culturally based and identity-related answers, which would make it appropriate in terms of provoking stereotypical representations.

The same post appeared on thirteen public Facebook pages, and the associated comments were collected on June 20, 2025. Only comments written in Arabic and publicly accessible were retrieved manually. The data were collected exclusively from open-access pages, and all personal identifiers were removed to preserve participant anonymity.

The final dataset consisted of 5,138 comments, which were tentatively sorted by perceived gender; 2,935 of them were by male commentators, and 2,203 by female commentators. The classification of genders was based on the indicators of the profile, which are publicly available, such as user names, profile images, and self-referential linguistic signs found in the comments. However, the classification is considered indicative rather than definitive, because there is a possibility of pseudonymous or fake Internet identities.

The aim of this sampling strategy was to produce a corpus of naturally occurring discourse that allows the study to explore the prevalence, thematic structure, and gendered patterns of stereotyping in Jordanian Facebook comments.

The inclusion of multiple public pages ensured greater discursive variation and reduced the influence of page-specific moderation practices on the dataset.

3.3 Data Collection

Facebook was used as the main data collection tool. Each of the thirteen public pages with the target post was manually accessed by the researcher, and all the comments that could be of interest were systematically copied to a Word file to be filtered initially. Irrelevant, redundant and non-linguistic comments were filtered out so that only analytically relevant messages were included.

The ethically obtained data were based on publicly available pages, and the existing ethical standards of conducting research in social media were observed since no secret and limited information was accessed. All commenter names and profile references were taken out and coded with alpha numbers (e.g., C1, M2, F3) before analysis.

After this step, the comments were categorized based on the rising thematic patterns and according to the inferred gender categories in accordance with the research objectives of the study. This process enabled thematic comparison and quantitative frequency analysis and preserved the integrity of naturally occurring social media discourse.

3.4 Data Analysis

Thematic content analysis based on the framework suggested by Braun and Clarke (2006) was employed in the study to identify, group, and interpret common stereotypes and identity representations of Jordanians in Facebook comments. The analysis was carried out in a series of familiarizing, coding, theme development, and refining processes to maintain conceptual consistency.

The comments were initially classified into two dimensions of analysis. The former dimension was to find out the most frequent stereotypes reproduced in the dataset, which answered the first research question. The second dimension was the role of gender in forming the allocation and nature of these stereotypes by contrasting thematic patterns of male-attributed and female-attributed comments.

Besides thematic analysis, Halliday Systemic Functional Linguistics (SFL) framework was also used by the study as a coding frame to study the linguistic construction of meanings in the comments. Particularly, the analysis was concentrated on the transitivity system and defining the types of processes (material, mental, relational, verbal), the types of participants (e.g., the actor, goal, carrier, sensor), and circumstantial factors (e.g., location, manner, cause). This facilitated the research to associate stereotyping themes with the occurrence of underlying grammatical decisions and agency and evaluation patterns within the discourse.

According to the content and the linguistic role, the comments were divided into eight general themes: financial status, unemployment, national identity, procrastination, traditional food, social and cultural practices, poor infrastructure, and governmental resentment. These were themes that were perfected after a series of coding to secure inner consistency and conceptual differentiation. The thematic coding framework is presented in Table 3.1.

Table 3.1: Thematic coding framework for Jordanian stereotypes in Facebook comments

Theme	Description	Example	Frequency Count	Gender Influence Observed
1.	Financial Situation			
2.	Unemployment			
3.	Nationalism			
4.	Procrastination			
5.	Traditional Food			
6.	Social and Cultural			
7.	Poor Infrastructure			
8.	Governmental Resentment			

(Source: Researcher's Construction, 2025)

The table describes the thematic categories, descriptive definitions, examples, numerical frequencies and the variation that was seen in genders. This construct enables the comparative analysis of qualitative discursive patterns in a systematic methodology with the quantitative distribution of these patterns across the dataset.

3.5 Reliability and Validity of Coding

In order to make the coding process reliable, the intra-rater and inter-rater reliability procedures were used. The researcher achieved the intra-rater reliability by re-coding a randomly selected 20% of the data after two-week intervals to reduce the effects of memory. The consistency of the two coding rounds was determined by the formula proposed by Holsti (1969), that produced high degree of agreement (Holsti coefficient = 0.87), meaning that there was a high intra-rater consistency.

To determine inter-rater reliability, an independent linguistics analyst who had some familiarity with SFL and discourse analysis was invited to code the same set of comments, with the same subset, against the existing coding framework. Inter-rater agreement yielded a Holsti coefficient of 0.84, indicating a strong level of coding reliability and confirming the clarity and applicability of the coding framework.

To improve validity, a coding framework and thematic areas were discussed with a panel of faculty members at the Middle East University, who gave feedback on concepts, theoretical consistency, and analytic relevance. They were taken into account and their recommendations integrated to sharpen the thematic definitions and enhance their correspondence to the sociolinguistic and functional linguistic sources of the work.

Chapter Four

Results of the Study

4.0 Introduction

This chapter presents the findings of the study based on the analysis of 5,138 Facebook comments collected in response to the post entitled *خبرني إنك بالأردن من دون ما تقولي إنك بالأردن* (khabirni innak bil-Urdun bidoun ma taqouli innak bil-Urdun; “Tell me you’re in Jordan without telling me you’re in Jordan”). The focus of the analysis is on the stereotyping patterns expressed in user comments rather than in the original posts themselves.

The findings address the following research questions:

1. What are the most prevalent stereotypes about Jordanians perpetuated in Facebook comments?
2. What is the role of gender in shaping the frequency and type of stereotypes present in Facebook comments?

The chapter is organized into two sections. The first section provides the findings on the prevalence of themes of stereotyping, and the second section provides a comparative study of the variation in the distribution of stereotyping themes based on gender.

4.1 Results of the most prevalent stereotypes about Jordanians in Facebook comments

This section demonstrates the most common stereotypes used by Jordanians in commenting on Facebook posts, "*خبرني إنك بالأردن من دون ما تقولي إنك بالأردن*" [Tell me you're in Jordan without telling me you're in Jordan] (*khabirni innak bil-Urdun bidoun ma taqouli innak bil-Urdun*). It is analyzed using anonymized and coded comments of users, and the thematic domains were classified into eight groups according to the methodological framework. Table 4.1 illustrates the most common stereotypes about Jordanians in Facebook comments.

Table 4.1: Prevalent stereotypes about Jordanians in Facebook comments

Types of Stereotyping	Frequency	Percentage
Nationalism	1285	25%
Financial Situation	771	15%
Procrastination	771	15%
Unemployment	683	13.3%
Traditional Food	601	11.7%
Social and Cultural	514	10%
Poor Infrastructure	344	6.7%
Governmental Resentment	169	3.3%
Total	5138	100%

A close inspection of Table (4.1) shows that Jordanian Facebookers tend to use expressions that reflect their nationalism the most, which is represented by using phrases that denote their sense of belonging and affiliations to their homelands, with the percentage (25%). Financial situation is the second common stereotype used by Jordanian users, which is reflected in their resentments regarding their poor financial situation due to the low income and high costs, which accounts for (15%). Similarly, procrastination is the third stereotype used by Jordanians, which is represented in using phrases ironically to express their procrastination, such as just give me five minutes to be there while meaning the opposite, which amounts to (15%).

Fourth, unemployment occurred frequently among Jordanians to express their resentment regarding the lack of job opportunities in Jordan, which accounts for (13.3%). Fifth, traditional food is used by Jordanians to reflect their cultural cuisines like "منسف" *Mansaf*, "مكموره" *Makmorah*, "كبسة" *Kabsah*, and "قهوة العميد" *Ameed Coffee*, with the percentage (11.7%). Social and cultural phrases occupy the sixth rank with the proportion (10%). It is exemplified in using cultural phrases that are commonly used in Jordanian culture, such as "إذا هاظ برنلك" if *this, I will call you*, "خن روح نمشي" *let us go for a walk*, and "القارص نبحنا" *the mosquitoes have killed us*, among others.

Poor infrastructure, which is represented in poor roads, has occupied the seventh rank with the percentage (6.7%). Finally, government resentment is used to manifest how those in power have the authority to impose regulations that might affect Jordanian citizens, such as "بلد المحسوبية والواسطات" *a country of favoritism and nepotism*, which accounts for (3.3%).

4.2 Results of the role of gender in shaping the frequency and type of stereotypes present in Facebook comments

To address Research Question 2, comments were grouped by inferred gender (male/female) based on publicly available profile cues and self-referential linguistic markers. While the overall dataset was coded into eight themes, the gender-disaggregated coding available for comparison in this chapter covers only those themes that were fully coded by gender in the working dataset. Accordingly, the gender comparison focuses on themes for which male and female counts were available and does not imply that themes excluded from the table were absent from either group. The following Table (4.2) shows stereotypes by gender in Facebook comments.

Table 4.2: Stereotypes by gender in Facebook comments

Theme	Male frequency	Male %	Female frequency	Female %
Unemployment	1,224	41.70%	0	0%
Nationalism	611	20.83%	1,019	46.25%
Financial situation	367	12.50%	551	25.00%
Procrastination	306	10.41%	0	0%
Social and cultural practices	244	8.31%	0	0%
Traditional food	183	6.25%	633	28.75%
Total	2,935	100%	2,203	100%

As indicated in Table (4.2), Jordanian males used six categories of stereotyping, namely, Unemployment, which occupied the first rank with the percentage (41.7%), followed by ‘nationalism’, which accounts for (20.83%), followed by ‘financial situation’ that amounts to (12.5%). Procrastination occupied the fourth rank with the percentage (10.41%). The fifth commonly used stereotype is ‘social and cultural’, with the percentage (8.31%). The least commonly used stereotype is ‘traditional food’, which accounts for (6.25%).

On the other hand, Jordanian females tend to use three stereotypes, namely, nationalism that amounts to (46.25%), followed by ‘traditional food’ that occupied the second rank with the percentage (28.75%). The least commonly used stereotype among Jordanian females is ‘financial situation’, which accounts for (25%).

Chapter Five

Discussion of Findings and Recommendation

5.1 Discussion of the First Research Question

The first research question is (What are the most prevalent stereotypes about Jordanians perpetuated in Facebook comments?) To answer this question, a total of 5138 comments on Facebook collected from 13 posts on "خبرني إنك بالأردن من دون ما تقولي إنك بالأردن" ("Tell me you're in Jordan without telling me you're in Jordan") were collected. The following sub-sections show the most commonly used stereotypes:

5.1.1 Nationalism

Nationalism, as demonstrated on Facebook discourse by Jordanian speakers, means the idealized notions of the moral virtue, unity, and superiority value of the Jordanian nation and its citizens. It is presented by glorifying the military achievements, celebrating collective identity, and emphasizing national security to reinforce loyalty and pride. By reexamining the data in Table 4.1, this stereotype amounts to (25%) as indicated in the following examples:

Example (1): "أبطال الكرامة" (Heroes of Karamah)

Transliteration: *abṭāl al-karāmah*

Example (2): "بلد الامن والامان" (The Land of Safety and Security)

Transliteration: *balad al-amn wa-l-amān*

Example (3): "عند النشامي" (With the Nashama)

Transliteration: *ind al-nashama*

Example (4): "إحنا النشامي" (We are the Nashama)

Transliteration: *iḥna al-nashama*

The examples provided above corroborate the use of culturally coded phrases, allowing Jordanian Facebookers to express collective identity, unity, and a sense of history. These phrases are suspended culturally and intertextually. They also place Jordan in the safe haven context by romanticizing military success and reminiscing about the past struggle of Karamah. They also support national security as one of the fundamental values through the colloquial expression, al-Nashami/ "النشامي", which is a culturally embedded expression of solidarity and courage to establish a feeling of common moral virtue and identity.

The Systemic Functional Linguistics (SFL) framework heavily relies on the interpersonal metafunction being triggered by such expressions. They identify the speaker with the audience through the use of affiliative and evaluative language to help create loyalty and solidarity (Halliday and Matthiessen, 2004; Martin and Rose, 2008). These words are historical and social experiences that are relevant to the identity of Jordan. These ideas are easily identifiable and effectively structured into nationalistic discourse in the Facebook environment, which is ensured by the textual metafunction. Such expressions are also viewed as means of positive judgment and attitude. They develop the Jordanian nation as a whole, better, and good, and the audience is placed in that position. The results of the current research indicate that the language of social media usually supports and echoes the shared values and group identity. This observation is in line with Khasawneh et al. (2024), who observe that the patterns of language use among the Jordanians on the Facebook platform showed that there was a shared digital identity, and thus cuts across the borders of the region and that nationalistic expressions held the Jordanians together, as one people under the shared symbols of the culture.

5.1.2 Financial Situation

Financial situation describes Jordanians as one in which they are always weighed down by stagnant wages, increasing cost of living, and government decisions, all of which overburden the ordinary citizens. It would reflect a repeated story of surrender, cynicism, and lack of control over dealing with an economic crisis, which is frequently conveyed with irony or dark humor on social media. By referring to the data in Table (4.1), this stereotype accounts for (15%) as illustrated in the following examples:

Example (5): "الدجاج غلي ورفعوا له الكهرباء وزيادة رواتب ما فيش ومبليشينا لينا طس كله عالمواطن والحياه مسكره بوجوهنا هينا بنستنى بالقادم اجمل لما يشرف" (They raised the price of chicken, they raised the electricity, there is no increase in salaries, and they are making everything bad for the citizen, and life is closed in our faces. We are waiting for the best to come)

Transliteration: *Al-dajāj ghili w-rafa'ū lah il-kahrabā' w-ziyādit rawātib mā fīsh, w-mballishīn lanā tass kullu 'ala il-muwāṭīn, w-il-ḥayāh msakkarah bi-wujūhna. Hīnā binistannā il-qādim ajmal lammā yishrif.*

Example (6): "نزل الراتب" (The salary was deposited.)

Transliteration: *Nizil ir-rātib*

Example (7): "رفعوا الكهرباء" (They raised the electricity price)

Transliteration: *Rafa 'ū il-kahrabā'*

Example (8): "الراتب خالص بأول يوم بالشهر" (The salary ran out on the first day of the month)

Transliteration: *El-ratib khalas bi-awwal yom bish-shahr*

Example (9): "مكسور علي اجار بيت" (In debt for house rent.)

Transliteration: *Maksour alay ajar beet*

As mentioned in examples (5-9) above, Jordanian Facebookers reflect a recurring financial situation stereotype. This stereotype depicts citizens as overburdened by rising living costs, government policies, and stagnant wages that disproportionately affect ordinary people. To clarify, the Jordanian Facebook in example five humorously indicates that electricity costs and chicken prices have risen, whereas salaries remain stagnant; he further concludes this sentence using a sarcastic optimism by stating [We are waiting for a better future. Similarly, the Jordanian Facebookers in examples six and seven used minimalistic phrasing by stating 'the salary was deposited' and 'they raised the electricity price' to render a sense of resignation and inevitability, to imply that salary deposits are quickly offset by new expenses. In the eighth example, Jordanian Facebooker emphasized the hardship using relatable and exaggerated claims regarding the run out of salaries on the first day of the month. Finally, the ninth example indicates being in debt just to cover rent. Altogether, these expressions use irony, dark humor, and sarcasm to cope with economic stress to reinforce the stereotype of the powerless citizen navigating structural economic pressures.

According to the SFL framework, such an example can be illustrated through all three metafunctions. First, ideational metafunction, i.e., the posts reflect lived social experiences of financial struggle, debt, low wages, and rising costs using words such as "رفعوا الكهرباء" [raised electricity price] and "الراتب خالص" [the salary ran out], which encode economic hardship as a recurring reality. Second, interpersonal metafunction, i.e., irony and sarcasm, align emotionally with the readers. They also create solidarity with individuals who experience similar frustrations. This evaluative position follows the appraisal theory of Martin and Rose (2008) in that the negative judgment as stated in *كله* [everything against the citizen] and *الحياه مسكره* [life feels stuck] implies a common message of disappointment. Third, textual metafunction, declarative, short, and culturally embedded expressions guarantee that the discourse is recognizable and coherent to the

Jordanian audience, allowing such stereotypes to resonate and circulate widely on social media. The strength of SFL here is manifested in showing how linguistic resources are used to enact communal identity and encode economic realities through humor, thus regenerating social stereotypes in a digital setting.

The study's findings agree with Leppänen et al.'s (2018) findings, which revealed that social media users amplify the marginalization discourse using parody and humor tools to criticize or to deal with societal conditions. The Jordanian examples parallel this, using irony to criticize economic policies by reinforcing a shared social identity among citizens.

5.1.3 Procrastination

Procrastination can be defined as the process or the delay of performing, decision-making, or other kinds of actions that are somewhat unnecessary (Ferrari and Tibbett, 2020). In Jordanian terms, it denotes a common stereotype of Jordanians not committing themselves immediately or procrastinating even when urgency is expressed. By reevaluating the data in Table (4.1), this stereotype represents (15%) as elaborated in the following examples:

Example (10): "بعد العيد ان شاء الله" (After Eid, God willing)

Transliteration: *Ba'd il- 'īd in shā' Allāh*

Example (11): "خمس دقائق يكون عندك" (I'll be at your place in five minutes)

Transliteration: *Khams daqāyiq bakūn 'indak*

The above examples No. (10) and (11) are stereotypical expressions which denote the procrastination stereotype in Jordanian culture. Such phrases mean delaying actions rather than literal commitments to time. In Jordanian culture, the example "بعد العيد ان شاء الله" [after Eid, God willing] means postponing tasks until an undetermined future point. Similarly, the phrase "خمس دقائق وبكون عندك" [I'll be at your place in five minutes] is a common phrase used by Jordanians, which literally means punctuality, while connotatively means the opposite.

Based on the SFL theory, interpersonal metafunctional expressions serve to encode relational dynamics whereby the speaker decreases urgency and acts to alleviate the possible face-threatening behavior of delay or refusal. The ideational metafunction indicates that procrastination is a social experience. It sums up cultural identity in haste and time. The textual metafunction ensures that such phrases are organized in a way that is in line with the cultural expectations in Jordan. This has helped make it easily

comprehensible and familiar to the audience. Following the appraisal theory, these examples demonstrate compliance with group norms, which emphasizes solidarity by implementing cultural references to flexibility and time management. These findings are consistent with Ullah et al. (2024) in relation to the frequent application of culturally oriented expressions in social media language. In the examples above, the procrastination is a communicative technique which is culturally inherited.

5.1.4 Unemployment

Unemployment refers to the condition of lacking employment, with or without actively trying to get one (Danaher, 2017). It is also a manifestation of Jordanians' anger with low wages, poor economic situation, and job opportunities among the Jordanians, which reveals a common social issue among Facebook users. Referring to the information in Table (4.1), this stereotype explains (13.3%) as indicated in the following illustrations:

Example (12): "حوليك شغل" (Do you have a job for me?)

Transliteration: *Hawālēk shughl*

Example (13): "عاطل عن العمل" (Unemployed)

Transliteration: *‘Āṭil ‘an il-‘amal*

Example (14): "فش شغل ورواتب بتخزي وكلشي بالعلالي" (There's no work, the salaries are terrible, and everything is extremely expensive)

Transliteration: *Fīsh shughl w-rawātib btikhzi w-kullshi bil-‘alāli*

The examples above indicate that there was a common social reality among the Jordanians regarding the absence of job opportunities. They show their inflationary tensions and indicate their discontent with wages. Facebook has stereotypes in such expressions. They also show general dismay and not individual grievances. They also serve as a shortcut to more general socio-economic complaints. They allow speakers to assimilate with other people of similar feelings and experiences. In terms of SFL theory, such examples seen through an interpersonal metafunction view play out solidarity through locating the speaker in an economically hard community. They are also in agreement with the emotions of the readers as they describe it with an evaluative language like *بتخزي* (terrible) and *بالعلالي* (extremely expensive). Nevertheless, the ideational metafunction is represented in the lexical utterances that refer to social experiences in the context of high costs, low payment, and joblessness. The textual metafunction, in its turn, is the organization of such complaints in the form of memorable and unified statements,

the spread of which can be effectively distributed on Facebook. In line with this, they strengthen their stereotype value. This is consistent with the fact that the SFL framework can deconstruct the nature of language options that both internalize common ideology and form social identity in online discourse. The stereotypic repetition and normalization are consistent with the results of Leppana et al. (2018), who found that social media has the potential to enhance and spread socio-economic grievance as a community-building and identity-forming process.

5.1.5 Traditional Food

Traditional food refers to the food with cultural implications and often cooked by using the recipes which are known to be passed down by generations (Al-Khusaibi and Rahman, 2019). Regarding the Jordanian setting, it provides an example of how Jordanians on Facebook can glorify their foods by mentioning famous local dishes to indicate social belonging and nationalism. This stereotype is reflected by reconsidering the values in Table (4.1), whereby, (11.7%) is represented as discussed in the subsequent examples:

Example (15): "منسف" (Mansaf (*a traditional Jordanian dish of lamb cooked in fermented yoghurt sauce, served with rice*))

Transliteration: *Mansaf*

Example (16): "مكمورة" (Makmoura (*a traditional Jordanian layered chicken and onion pastry dish*))

Transliteration: *Makmūrah*

Example (17): "قلاية بندورة" (Tomato galayet (*a Jordanian dish made of sautéed tomatoes, often with onions and peppers*))

Transliteration: *Qalāyet bandōrah*

Example (18): "دحبرها" (Roll it (for Mansaf))

Transliteration: *Daḥbirhā*

The examples above (15-18) illustrate that the use of traditional food references by Jordanians on Facebook is a strong cultural demarcation, rather than a mere culinary word. The traditional food prepared in Jordan (e.g. *Mansaf, Makmoura, Tomato Galayet*) can be defined as a semiotic resource, and this category of food represents social belonging, pride, and identity. To clarify, *Mansaf* symbolizes pride and generosity in Jordanian culture. Both *Makmoura* and *Galayet* reinforce regional heritage and

authenticity. On the other hand, the colloquial expression "دحبرها" [roll it] for *Mansaf* implies humorously the embodied cultural ritual of eating together. Taken together, such instances demonstrate how food-related discourse on Facebook extends beyond its literal meaning to denote cultural authenticity, national identity, and solidarity.

According to SFL theory, such food stereotypes demonstrate the interplay of the three metafunctions. First, ideational metafunction, the names of food denote cultural experiences and imply the social reality of Jordanians in terms of framing culinary traditions as a main aspect of heritage (Eggins, 2004; Halliday & Matthiessen, 2014). Second, interpersonal metafunction, e.g., the expression 'roll it', reflects solidarity and alignment in which language enacts group identity, humor, and closeness on Facebook (Martin & Rose, 2008; Zappavigna, 2012). Third, textual metafunction, i.e., the recurring use of food utterances in online discourse, establishes coherence and cohesion across posts, which guarantees that such cultural symbols are recognizable within the online community (Martin and Rose, 2008). In fact, SFL shows that traditional food utterances are not neutral labels, but rather socially loaded linguistic choices, which generate and foster pride and cultural identity in Jordanian online discourse. The study's findings are consistent with Al-Sad and Yunus (2020) regarding the use of linguistic choices on social media by Jordanians to reflect identity and social norms. Food-related words within the study code stereotypes of social togetherness, hospitality, and pride.

5.1.6 Social and Cultural

The definitions of social and cultural stereotypes are simplistic assumptions or beliefs about groups or individuals, popularized and exaggerated assumptions and beliefs presumed to be about their regional affiliations, cultural norms, or social behaviors (Hinton, 2019). These stereotypes are supported and developed based on recurring patterns in media, the discourse of people, and words, and they typically reflect the attitudes of society, humor, or power (Ahieieva-Karkashadze et al., 2023). By reevaluating the data in Table (4.1), this stereotype comprises (10%) as illustrated in the following examples:

Example (19): "سيارتي كهربا بتوصل العقبة" (My electric car can reach Aqaba)

Transliteration: *Sayyārtī kahrabā btūṣal il- 'Aqabah*

Example (20): "القارص اكلنا" (The mosquitoes have killed us)

Transliteration: *Il-qāriṣ akalnā*

Example (21): "خن روح نمشي هههه" (Let's go for a walk hahaha)

Transliteration: *Khallīna nrūḥ nimshi hahaha*

Example (22): " اذا هاظ برنلك ياغالي" (If this, I will call you, my dear)

Transliteration: *Iza hāḍ barannillak yā ghāli*

Example (23): " اذا هاظ برنلك استنى مني خير" (If this, I will call you, wait for news from me) Transliteration: *Iza hāḍ barannillak istannā minnī khabar*

Example (24): "وحد الله يا زلمة" (Say "there is no god but Allah," man)

Transliteration: *Waḥḥid Allāh yā zalameh*

In examples (19-24), the stereotypes convey daily Jordanian expressions associated with regional, cultural, and social practices. In example (19), the post demonstrates pride in movement and status connected to place (Aqaba as a destination). In example (20), the post exaggerates the mosquitoes' nuisance, drawing on shared environmental experiences. In example (21), the post underscores casual solidarity and humor using laughter markers and colloquial phrasing. In examples (22) and (23), the posts demonstrate interpersonal closeness, using diminutives such as "ياغالي" [dear] to reinforce relational ties and intimacy. In example (24), the post embeds cultural-religious invocation, i.e., *there is no god but Allah*, to normalize masculinity and values of faith in interaction.

Collectively, the above instances are not only linguistic choices, but rather they function as stereotypes as they regenerate shared Jordanian cultural codes (regional pride, solidarity, humor, and religion). They are further considered recognizable identity markers in Facebook discourse. The prevalence of the Jordanian colloquial phrases shows how social roles and local belonging are the in-built by means of casual digital conversations.

Under the ideational metafunction in SFL theory by Halliday and Matthiessen (2004) and Eggins (2004), these instances clearly signify the Jordanian experiences (e.g., of Aqaba as a travel destination, of mosquitoes as a nuisance, of faith as a moral anchor) represented by them. They further serve interpersonal metafunction as they manage relationships by invoking religious alignment and showing solidarity. They serve textual metafunction as they cohere as patterned discourse in digital spaces in which repetition reaffirms Jordanian identity and establishes cultural expectations. In this manner, such examples show how the discourse on Facebook regenerates sociocultural stereotypes by

normalizing identity roles and recurrent evaluative stances, which align closely with SFL's appraisal theory (Martin & Rose, 2008). The study's findings are consistent with Leppänen et al. (2018) regarding the functions of social media as a medium for amplifying cultural stereotypes and negotiating identities. In the above examples, the Jordanian identity is framed through recurrent colloquial idioms.

5.1.7 Poor Infrastructure

Poor infrastructure stereotype means a socially constructed and humorously exaggerated perception that public infrastructure, including urban planning, streets, and roads in Jordan, is consistently substandard, poorly maintained, or inadequate. Such a stereotype is commonly expressed using colloquial digital discourse, particularly on social media platforms such as Facebook, in which users employ repetition, irony, and sarcasm to mock or criticize the governmental neglect and inefficiency. By revisiting the data in Table (4.1), this stereotype contributes (6.7%) as shown in the following examples:

Example (25): "الشوارع ما فيها ولا مطب" (The streets don't have a single speed bump)

Transliteration: *Ish-shawāri ' mā fīhā walā maṭabb*

Example (26): "بلد المطبات" (The country of speed bumps)

Transliteration: *Balad il-maṭabbāt*

Example (27): "مطب وجورة" (A speed bump and a pothole)

Transliteration: *Maṭabb w-jōrah*

Example (28): "انا من بلد المليون مطب" (I'm from the country of a million speed bumps)

Transliteration: *Anā min balad il-malyūn maṭabb*

Example (29): "شو هالشوارع المكسرة?" (What's with these broken streets?)

Transliteration: *Shū hal-shawāri ' il-mkassarah*

The above examples demonstrate how Jordanians on Facebook use exaggeration, humor, and irony to reflect frustration with deteriorating infrastructure. Jordanian Facebookers did not state plainly that streets are poorly maintained or damaged. However, they intensify reality using sarcastic formulations such as "بلد المليون مطب" 'million speed bumps', ironic contrasts such as "الشوارع ما فيها ولا مطب" 'the streets don't have a single speed bump' versus "بلد المطبات" 'the country of speed bumps and repetition of "مطب" 'bump'. Such repetition indexes and normalizes the stereotype as a part of collective digital identity in which mocking the governmental inefficiency, like poor infrastructure, becomes a shared communicative practice.

According to SFL theory by Halliday (1978), the examples function at three metafunctional levels. The first metafunction is ideational, which represents lived social experiences, such as ‘urban neglect’ and ‘damaged roads’, using linguistic exaggeration. Phrases like ‘a country of a million speed bumps’ construct an ideational picture of Jordan as determined by infrastructural failure. As for interpersonal metafunction, the use of sarcastic tone negotiates solidarity among Facebook users, and the use of shared humor establishes alignment, which allows citizens to collectively criticize and resist governmental inefficiency. This aligns with the appraisal theory by Martin and Rose (2008) in which evaluative stance is encoded in ironic lexis. Regarding textual metafunction, the repetition of "مطب" ‘speed bump’ reinforces the stereotypes across and guarantees textual coherences, which intensify its circulation in Jordanian digital culture. Accordingly, SFL shows how such stereotypes are not only descriptive but function as evaluative acts, which foster social critique, encode ideology, and construct identity.

This result agrees with Leppänen et al.’s (2018) findings, which revealed that irony and parody online circulate stereotypes while simultaneously criticizing social realities. The ironic phrases regarding Jordan’s road work are used in the same manner: they intensify frustration using humor, which invites shared recognition.

5.1.8 Governmental Resentment

Governmental resentment stereotype refers to an emotionally charged and widespread perception that the government operates in a manner that is disconnected from the needs of ordinary citizens, unfair, or exploitative. In Jordanian social media platforms such as Facebook, it is pronounced through accusatory, sarcastic, and colloquial expressions reflecting a deep-rooted distrust of public institutions. By revisiting the data in Table (4.1), this stereotype makes up (3.3%), as shown in the following examples:

Example (30): "الحكومة عايشة عضورنا" (The government is living off our backs)

Transliteration: *Il-ḥukūmeh ‘āyshah ‘a zuhūrna*

Example (31): "الواسطات والمحسوبيات" (Nepotism and favoritism)

Transliteration: *Il-wāsiṭāt w-il-maḥsūbiyyāt*

The above examples No. (30) and (31) all work together as emotionally sarcastic and charged stereotypes. They depict a deep mistrust of the Jordanian state organs. These terms are not deemed as neutral terms but as discursive shortcuts, which articulate

alienation, injustice, and resentment. The example No. (30) "الحكومة عايشة عضورنا" [the government is living off our backs] gives an image of an exploitative and parasitic government. Nevertheless, the example No. (31) "الواسطات والمحسوبية" [nepotism and favoritism], reveals systematic corruption by the way of favoritism and nepotism. Such examples construct an image of governance as unfair and exploitative, an institution that is more concerned with privilege and self-preservation instead of serving citizens.

Considering SFL metafunctions, these examples reflect how ideology is reflected in language. To begin with, the examples are based on ideational metafunction where the government is a repressive institution, or a system of corruption than an impartial state. These types of linguistic statements express social experiences in advance through foregrounding of injustice and exploitation. Second, interpersonal metafunction, the sarcastic and accusatory tone expresses stance-taking and evaluation. It depicts citizens as delegitimizing government authority, which aligns with the focus of appraisal theory on evaluative stance. From textual metafunction, the colloquial and concise phrasing guarantees memorability, circulation, and resonance in online discourse, which serves as a shorthand for collective grievance. SFL theory shows that such stereotypes are not linguistic but rather a semiotic act of resistance, which reproduces and encodes distrust in governance. This result is in harmony with Dobson and Knezevic's (2018) study, which revealed that online discourse simplifies complicated realities such as structural inequality and systemic corruption into resonant and simplified stereotypes, precisely what occurs in favoritism and nepotism.

5.2 Discussion of the Second Research Question

The second research question is (what is the role of gender in shaping the frequency and type of stereotypes present in Facebook comments?). To answer this question, a total of (5138) comments (2935) from males and (2203) from females, written by Jordanian social media users, were collected from Facebook on the above-mentioned post to determine the role of gender in shaping the frequency and type of stereotypes present in Facebook comments based on systematic functional linguistics theory. This section is divided into two sub-sections; the first one (4.4.1) presents the stereotypes used by Jordanian males, whereas the second section (4.4.2) presents the stereotypes used by Jordanian females on Facebook.

5.2.1 The Type of Stereotypes Used by Jordanian Males on Facebook

This section discusses the findings related to the stereotypes used by Jordanian males on Facebook.

5.2.1.1 Unemployment

Unemployment stereotype is defined as recurring discourse where individuals exaggerate or emphasize their prolonged joblessness (Dougherty et al., 2017). Such a stereotype is commonly used to seek sympathy, gain social attention, or express frustration (Marie et al., 2025). It could also be a sarcastic or humorous survival strategy to rationalize or make being unemployed or rather normalized as part of the usual or normal male experience in Jordan (Danckert, 2017). Reconsidering the data presented in Table (4.2) then this stereotype consists of (41.7%) as presented below:

Example (32): "الي سنه بدور على شغل" (I've been looking for a job for a year)

Transliteration: *Ilī sanah badawwer 'alā shughl*

Example (33): "بدي اشتغل" (I want to work)

Transliteration: *Biddī ashtighil*

The issue of unemployment stereotypes is discussed in the examples of No. (32) and (33), and it is viewed as one of the most common themes that is perpetuated among Jordanian males on Facebook. They demonstrate the dissatisfaction of the males with the job opportunities unavailable in Jordan in a way that transcends description. Put in combination, these moments demonstrate a few layers of meaning. To explain, unemployment is manifested as a social experience instead of an economic condition, which projects frustration and allows empathy and serves as sarcasm or humor. The prevalence of these stereotypes suggests that joblessness is a natural or normal occurrence among Jordanian males, where unemployment is regarded as a normal social phenomenon in Jordan.

These stereotypes, on their side, are ideational, interpersonal, and textual metafunctions as posited by SFL theory. The ideal metafunction of these examples, "الي" [I have been looking for a job for a year] and "بدي اشتغل" [I want to work]. These examples place unemployment as an existential condition. These instances are interpersonal metafunctional in that they want their peers to recognize, sympathize and show solidarity with them. Textually, the frequency and the shortness of these utterances

guarantee the focus and continuity in an online thread by highlighting unemployment as a repetitive pattern in narratives. The theory of appraisal also contributes to this analysis because the evaluative position that is passed on to such instances by perseverance, self-irony, and frustration will help to alienate or bring the speaker closer to the cultural expectations of masculinity or work. It is a reasonable result that corresponds to Al-Sad and Yunus (2020) on how the discourse of Facebook in Jordan shows societal expectations and gender prototypes, as it aligns with the existing observation that unemployment is a gendered script, mainly performed by males.

5.2.1.2 Nationalism

Nationalism stereotype refers to an emotional and romanticized image of unconditional support, pride, and loyalty to the national identity, leadership, and state (Farnen, 2017). It tends to emphasize the classical symbols, group solidarity, and military power and show men as the protectors of national pride and national honor. Revisiting the data presented in Table (4.2) this stereotype makes (20.83%), which is presented in the following examples:

Example (34): "الامن والأمان" (Security and safety)

Transliteration: *Al-amn w-al-amān*

Example (35): "يا بيرقنا العالي" (Oh, our high flag)

Transliteration: *Yā bēraqnā il-‘ālī*

Example (36): "النشامى" (The gallant ones (a term often used to refer to courageous Jordanian men))

Transliteration: *An-nashāmā*

The examples above illustrate a strong sense of nationalism discourse, which makes people proud, loyal, and united. These expressions add to national pride by romanticizing national defense (safety and security), male chauvinism (the gallant ones), and heroism to symbols (the flag). Throughout, they created a discourse in which the Jordanian men on Facebook were valued as nation guardians, and who were proud, responsible and patient. The language not only establish meaning of the country, but it also realizes the collective belonging and solidarity, as it makes the ideals into tangible identifiers.

The cases presented by SFL theory indicate that interpersonal metafunction enables alignment of speakers with the values of patriotism and the creation of solidarity. But the

ideational metafunction embodies social reality by putting them in the position of nation defenders. Regarding textual metafunction, it supports the coherence with the help of repeated symbols, i.e. courage, flag and safety, connecting cultural stories and personal voices. In addition to these illustrations, under the appraisal theory, there are project positive evaluative stances, which legitimize loyalty, unity, and pride, thereby constituting masculine identities in online discussions. This result is consistent with Moroz (2024) in terms of men on social media being predisposed to the application of discourses that are related to politics, sports, and national values. This is in line with the recent observation that Jordanian males recreate stereotypes of nationalism based on masculinity and allegiance.

5.2.1.3 Financial Situation

Financial situation stereotype is a repetitive motif of financial impoverishment and economic difficulty (Rózyński and Koczyński, 2017). This stereotype is frequently stated in this work in a sarcastic or joking sense and runs on the theme of bouts with day-to-day financial limitations, late pay, and poverty. It is perceived to be a social commentary and a coping strategy of the larger economic crisis by portraying the Jordanian males as resource-deprived and always under financial strain. By revisiting the data in Table (4.2), this stereotype comprises (12.5%) as indicated in the following examples:

Example (37): " طفرالان " (Broke)

Transliteration: *Ṭafrān*

Example (38): " متى الراتب ينزل بلشت اتحمم ب سائل الجلي " (When will the salary be deposited? I've started showering with dishwashing liquid)

Transliteration: *Matā ir-rātīb yinzal? Ballasht aṭhammam bi-sā'il il-jalī*

Example (39): " فش مصاري " (No money)

Transliteration: *Fīsh maṣārī*

Example (40): " الحمد لله أنا نباتي بس مش بكيفي " (Thank God I'm vegetarian, but not by choice) Transliteration: *Al-ḥamdu lillāh, anā nabātī bas mish b-kēfī*

Example (41): " طفر واسطه بطاله محسوبيه تدني راوتب حيتان ماكلين البلاد غلاء اسعار شو كمان " (Being broke, nepotism, unemployment, favoritism, low salaries, big sharks eating the country, high prices — what else?)

Transliteration: *Ṭafar, wāsiṭah, baṭālah, maḥsūbiyyah, tadannī rawātib, ḥītān māklīn il-balad, ghalā' as'ār, shū kamān*

Example (42): "ضاييل علي ٧ سنين و بخلص قرضي" (I still have 7 years left to finish paying off my loan)

Transliteration: *Ḍāyil 'alayya sab'sinīn w-bakḥlaṣ qarḍī*

Example (43): "يستتر عرضك تصبر لآخر لشهر اني بدني اطير" (God bless you, hold on until the end of the month — I'm about to lose it)

Transliteration: *Yastur 'arḍak, tiṣbir la-ākhir ish-shahr, innī biddī aṭīr*

Example (44): "الوضع زي الي برجلك" (The situation is like your shoes)

Transliteration: *Law aḍa 'zayy illī bi-rijlak*

Example (45): "بشتغل 12 ساعة على 10 ليرات" (I work 12 hours for 10 dinars)

Transliteration: *Bashtighil ithnēshar sā'ah 'alā 'ashar lērāt*

The cases above are a representation of the stereotype of the financial situation that is applied by Jordanian males on Facebook to express their lived realities. These instances form part of a discursive field characterized by exaggeration, humor and sarcasm as a way of coping and normalizing with frequent economic hardships. The phrases such as "بشتغل 12 ساعة على 10 ليرات" [I work 12 hours for 10 dinars] and "متى الراتب ينزل بلشت اتحمم بسائل الجلي" [when will the salary be deposited? I've started showering with dishwashing liquid], demonstrating material hardship through humor as a survival mechanism. In addition to this, the repetitions of "طفر" [broke] and that prices are high, salaries are late, and loans are taken show how there is a collective identity which is strong, disappointed and strained in terms of resources using irony. These are social rather than complaints, commentaries by fellow workers on the same situation they are facing. Here, humor is viewed as a unifying practice and disguise, which unites mutual consciousness of structural economic hardships.

These examples perform an enactment of meaning by means of three metafunctions. To begin with, ideational metafunction i.e. the linguistic selections in "طفر" [broke] and "فش مصاري" [no money], is an act of economic hardship as a daily social event which foreshadows themes of survival and scarcity. Second, interpersonal metafunction, the sarcastic humor, creates relational solidarity, which allows speakers to minimise suffering, but indicates frustration. Evaluative stance-taking will help the speakers to be together with their audience, to find a feeling of commiseration and mutual understanding of the suffering. Third, textual metafunction, i.e., repetition of ironic exaggerations and

colloquial markers, helps organize discourse into culturally recognizable patterns, which make these stereotypes easily identifiable within Jordanian Facebook communication. Accordingly, the financial situation stereotype shows how Jordanian males construct ideology and identity digitally by not merely describing poverty but by encoding coping, critique, and resistance of broader socio-economic structures through language. This finding agrees with Dobson and Knezevic (2018) and Leppänen et al. (2018) concerning the use of parody and humor to amplify and mask socio-economic realities, converting them into recognizable stereotypes.

5.2.1.4 Procrastination

The procrastination stereotype refers to the culturally familiar inclination to postpone or delay actions despite earlier promptness or assurances (Cambridge Dictionary, 2021). In this study, it is used humorously such as promising to arrive in a few minutes, while showing up hours later. It reflects a social norm of flexible time commitment instead of strict punctuality. By referring to the data in Table (4.2), this stereotype accounts for (10.41%), as illustrated in the following examples:

Example (46): "ابشر ولا يهملك هيني صرت ع الاشاره" (Consider it done, don't worry — I'm already at the traffic light)

Transliteration: *Abshir w-lā yihimmak, hīnī ṣirt 'a il-ishārah*

Example (47): "5 دقائق ويكون عندك هههههههه بعد اربع ساعات بصل هههههههه" (Five minutes and I'll be there hahaha... arrives four hours later hahaha)

Transliteration: *5 Daqāyiq w-bakūn 'indak hahaha, ba'd arba' sā'āt bawṣal hahaha*

In the above examples, the procrastination stereotype is humorously expressed in Jordanian Facebook interactions using exaggerated delays between action and intention. The example No. (46) demonstrates that the speaker seems to be reliable and immediate, but the advantage of such an act is frequently refuted by reality. Similarly, for example, No. (47) is a projection of the gap between the actual behavior and commitment. All this shows that there exists a cultural level of collective tolerance towards lenient time management, where timekeeping is not strictly considered but rather compromised with exaggeration and humor. The application of laughter signs is viewed as a pragmatic cue alleviating possible frustration due to delay, which positions the latter as a social expectation and acceptability.

Under the interpersonal metafunction index rapport and solidarity, according to SFL theory, these instances are the same as punctuality. Humor defuses the commitment and strengthens social ties as opposed to confrontation. Conversely, the ideational metafunction depicts the expression of social experience in the form of thematic decisions in which time is understood as being negotiated and elastic as opposed to being linear. Concerning textual metafunction, it structures the discourse with the help of cohesive devices like exaggeration and humor, which contain cues to cultural norms of tolerance and flexibility. In this regard, procrastination can be understood as a semiotic act of sociality and not a personal quality that practices the Jordanian rules of situational flexibility and relationship intimacy. This outcome aligns with Al-Sad and Yunus (2020), who discovered that the communication patterns of Jordanian Facebook users are adapted to the social expectations and balance the formality and informality. The procrastination stereotype in the above illustrations aligns with the culture orientation pattern, whereby the language used builds relational aspects rather than accuracy.

5.2.1.5 Social and Cultural

Social and cultural stereotype implies everyday interactions, manifestations, and actions, which underscore communal lifestyle controls, values, and norms common to the Jordanian society (Alalya et al., 2024). These posts in this work tend to portray typical circumstances such as the casual borrowing of cigarettes or money, second-hand buying, local food tastes, or colloquialism, which highlight economic necessity, community living, and a light-hearted and informal attitude toward everyday living. With reference to the data in Table (4.2), this stereotype is equal to (8.31%) as shown in the following statements:

Example (48): "يلا يا بطيخ احمر على سكين" (Come on, red watermelon on a knife)

Transliteration: *Yallā yā baṭīkh aḥmar ‘alā sikīn*

Example (49): "هات الشسمو" (Give me, I do not know what it is)

Transliteration: *Hāt ish-shasmo*

Example (50): "معك سيجارة?" (Do you have a cigarette?)

Transliteration: *Ma ‘ak sigārah*

Example (51): "بدك شاورما?" (Do you want shawarma?)

Transliteration: *Biddak shāwirmā*

Example (52): "لد علي جاي" (Look at me)

Transliteration: *Lidd 'Alī jāy*

Example (53): "خمس نيرات بنزين" (Five dinars' worth of gasoline)

Transliteration: *Khams nērāt benzīn*

Example (54): "الى عندو تلاجات غسلات كراسي غرف نوم مستعمله للبيع" (Anyone who has used refrigerators, washing machines, chairs, or bedroom sets for sale)

Transliteration: *Illī 'induh thallājāt, ghassālāt, karāsī, ghuraf nūm musta'malah lil-bay'*

Example (55): "معك عشر نيرات لآخر الشهر" (Do you have ten dinars to last until the end of the month?)

Transliteration: *Ma 'ak 'ashar nērāt la-ākhir ish-shahr*

Taken together, the above samples (48-55) are the culture and social stereotypes depicting the everyday life of Jordanians. These are common and familiar interactions, such as the proffering of cigarettes as in معك سيجارة [do you have a cigarette?], the food items, such as the proffering of shawarma as in بدك شاورما؟ [do you want Shawarma?], used goods sales "الى عندو تلاجات غسلات كراسي غرف نوم مستعمله للبيع" [anyone who has one used refrigerator, washing machines, chairs, or bedroom sets]. These expressions are characterized by unity, levity and a carefree lifestyle. They also bring out the economic truths in the background such as low-income levels, use of informal transactions and sharing. These illustrations, as a collective, develop an image of the Jordanian male discussion of Facebook as based on the culturally constructed sense of humor, common social activities, and material circumstances.

According to SFL theory, such stereotypes mirror all three metafunctions of language. First, ideational metafunction, the posts reflect the social situation in Jordan in terms of economic struggles, daily practices, and communal living using concrete lexical choices as "بنزين" [gasoline], "سيجارة" [cigarette], or "شاورما" [shawarma]. Second, interpersonal metafunction, where the humorous and informal tone fosters relational dynamics and solidarity between Facebook users. For example, causal comparatives such as "هات الشسمو" [give me I don't know what] place the audience and the speaker in a joking and familiar relationship. Third, textual metafunction, where the colloquial structure and the brevity in terms of ellipsis, short phrases, and slang guarantee coherence in the digital and rapid-flowing environment of Facebook discourse, which aligns with platform-specific

stylistics and constraints. Accordingly, SFL helps unravel how such daily linguistic resources index cultural values, communal belonging, and identity in Jordanian digital interaction. The above examples reflect how Jordanian males opt for assertive and direct language, which aligns with Moroz (2024), who found that males prefer culturally situated, assertive, and direct language.

5.2.1.6 Traditional Food

Traditional food signifies cultural identity and national pride through commonly celebrated brands and dishes such as *mansaf*, *knafeh*, *qalayeh*, and *Al Ameed coffee*. Such posts often emphasize nostalgia and collective belonging by demonstrating traditional meals as critical to everyday life, social gatherings, and Jordanian hospitality. By referring to the data in Table (4.2), this stereotype comprises (6.25%) as elaborated in the following examples:

Example (56): "قلالية" (Tomato galayet (a Jordanian dish made of sautéed tomatoes, often with onions and peppers))

Transliteration: *Qalāyah*

Example (57): "منسف" (Mansaf (a traditional Jordanian lamb and rice dish in yoghurt sauce)) Transliteration: *mansaf*

Example (58): "قهوة العميد" (Al Ameed coffee)

Transliteration: *Qahwat il-'Amīd*

Example (59): "كنافة حبيبية" (Kunafeh Habibah (a type/brand of Middle Eastern dessert from Habibah))

Transliteration: *Kunāfah Ḥabībiyyah*

Example (60): "اليوم غدانا منسف" (Today our lunch is mansaf)

Transliteration: *Il-yōm ghadāna mansaf*

Example (61): "تغذينا منسف كركي" (We had Karaki-style mansaf for lunch)

Transliteration: *Taghadhdhaynā mansaf karakī*

Example (62): "كبسة حارة" (Spicy kabsa (a rice and meat dish common in the Middle East)) Transliteration: *Kabsah ḥārrah*

Example (63): "الوضع بدو سدر منسف" (The situation calls for a tray of mansaf)

Transliteration: *Il-waḍa' biddu ṣadr mansaf*

Example (64): "منسف الجمعة" (Friday mansaf)

Transliteration: *Mansaf il-jum 'ah*

The above instances (56-64) address traditional Jordanian dishes such as *mansaf*, *knafeh*, *galayet bandora*, *kabsa*, and *Al Ameed coffee*.

Combined, these references can be interpreted as signs of pride and identity in culture. They are not just a culinary but a discursive stereotype, indexes of Jordanian hospitality, solidarity and masculinity. To be exact, the term "منسف" was repeated three times in "منسف الجمعة" [Friday mansaf], "الوضع بدو سدر منسف" [the situation calls for a tray of mansaf], "اليوم غدانا منسف" [today our lunch is mansaf]. Mansaf is activated on a linguistic level and it is used to represent national pride, kinship and social gathering. Nevertheless, Al Ameed coffee and knafeh belong to the category of authenticity and nostalgia, whereas kabsa refers to a wider Arab cuisine identity, which is presented in the context of the Jordanian appropriation. The ubiquitous nature of such objects in Facebook postings demonstrates how the structure of language is used to normalize cultural stereotypes with food being used as a shortcut to group membership.

The above examples unfold over metafunctions, according to SLF. To begin with, ideational metafunction, the posts form a collective experience of cultures using food allusions, which makes knafeh or *Mansaf* not only a meal but an expression of the social norms and Jordanian legacy to be coded. Second, interpersonal metafunction i.e. expressions such as "الوضع بدو سدر منسف" [the situation requires a tray of *Mansaf*], perform group identity and group solidarity, which means that certain feelings or situations require group feasting. This shows that certain feelings or situations require common feasts. This indicates how men carve their identities in terms of cultural demands of being hospitable and generous. Third, the repetitive use of such food references as textual metafunction (e.g. [Friday *Mansaf*]) the repetition of such food references as textual metafunction] demonstrates how the language can organize the discourse to give attention to culturally charged and ritualistic activities like family meal and Friday luncheons. The examples with references to the appraisal theory demonstrate stance-taking also through the use of cultural alignment, nostalgia, and pride that are judged in a positive way with references to traditional dishes. As a consequence, the traditional food becomes the identity performance and ideological reproduction (maintaining norms) in Jordanian male discourse. This observation confirms the evidence of Moroz (2024), who found out that

males are attracted to such themes as culturally symbolic, business, and politics speech. The cultural pride of masculine-coded Jordan complies with the traditional food stereotypes.

5.2.2 The Type of Stereotypes Used by Jordanian Females on Facebook

This section discusses the findings related to the stereotypes used by Jordanian females on Facebook.

5.2.2.1 Nationalism

Nationalism means the strong emotional pride and attachment to one's nation, which is often expressed using reverence for national identity, cultural symbols, and patriotic phrases (Cambridge Dictionary, 2021). In this study, it is manifested in the form of expressions, which denote a collective identity inherited in appreciation for the country's stability, pride in the nation's leadership, and loyalty to the state. By reevaluating the data in Table (4.2), this stereotype constitutes (46.25%), as shown in the following examples:

Example (65): "الأردن أولاً أرض العز و الكرامة بلد الأمن والأمان" (Jordan first — the land of pride and dignity, the country of security and safety)

Transliteration: *Al-Urdun awwalan, arḍ il-‘izz w-il-karāmah, balad il-amn w-il-amān*

Example (66): "ارض العز. والكرامه" (The land of pride and dignity)

Transliteration: *Arḍ il-‘izz w-il-karāmah*

Example (67): "الله، الوطن، الملك" (God, the homeland, the king)

Transliteration: *Allāh, al-waṭan, al-malik*

Example (68): "أردنيه واقتخر. ... هذه دلالاتي الحمدالله نحمد الله اننا في امان الله" (A female Jordanian and proud... this is my proof. Thank God, we praise Allah that we are in His safety) Transliteration: *Urduniyyah wa-aftakhir... hādhihi dalālatī, al-ḥamdu lillāh, naḥmad Allāh annanā fī amān Allāh*

The above examples (65-68) posted by Jordanian females fall under a unified stereotype of nationalism. These examples collectively demonstrate a shared ideological construction of Jordanian identity inherited in religious-cultural reverence, stability, pride, and loyalty. They illustrate how the females in Jordan employ symbolic expression to confirm that they are loyal to the country, they are building a collective identity, and they are praising its leadership. The frequent recurrence of such patterns implies that

nationalism is not an isolated theme but a culturally reproduced and dominant discourse in the digital discourse.

These instances are unpacked through the lens of SFL along the three metafunctions. First, ideational metafunction, the phrases construct a vision of Jordan as a dignified, stable, and secure nation, linking cultural pride with the social experience of safety. Second, interpersonal metafunction, the use of evaluative language such as "أردنية وأفتخر" [a female Jordanian and proud] and collective mottos such as "الله" [God], "الوطن" [country], and "الملك" [king], provides memorability and cohesion, assisting these expressions to circulate as nationalistic markers in social media discourse. Accordingly, SFL shows how these nationalist expressions are not only words but semiotic acts of ideology reproduction and identity, which aligns with Halliday and Matthiessen's (2004) argument that language enacts relationships and social values.

A possible explanation that prompts female Jordanians to post phrases that denote nationalism could be to convey their sense of resilience, gratitude, and pride. This result agrees with Ullah et al. (2024), who indicated that Facebook users utilize affective and emotive language to express gratitude, pride, and resilience.

5.2.2.2 Traditional Food

The traditional food stereotype can be understood as the previously used image of national dishes to refer to Jordanian pride and identity. It is often expressed through posts, comments, and images celebrating food, which are depicted as culinary favorites and cultural heritage markers. By revisiting the data in Table (4.2), this stereotype constitutes (28.75%) as elaborated in the following examples:

Example (69): "قلابة بندورة" (Tomato galayet (a Jordanian dish made of sautéed tomatoes, often with onions and peppers))

Transliteration: *Qalāyet bandōrah*

Example (70): "منسف" (Mansaf (a traditional Jordanian lamb and rice dish in yoghurt sauce)) Transliteration: *mansaf*

Example (71): "مكموره" (Makmoura (a traditional Jordanian layered chicken and onion pastry dish)) Transliteration: *Makmūrah*

The above examples (69-71), which include the terms: قلابة بندورة [tomato galayet], "منسف" [Mansaf], and مكموره [Makmūrah], represent how Jordanian women on the

Facebook social media platform use traditional food items to reflect cultural identity and pride. This food items have more of a semiotic resource as opposed to being merely culinary references. They form a cultural stereotype whereby Jordanian women are assumed to preserve the culture. The use of familiar food items in repetitive recurrence shows a common heritage affiliation. This shows how food can transcend a dietary choice and take on a celebratory role of social cohesion and unity, coupled with patriotism, when it has to be recalled and reemphasized on social media as national identity.

According to SFL, this stereotype aligns with three metafunctions, namely, ideational, interpersonal, and textual. First, ideational metafunction, i.e., traditional dishes are employed to encode cultural heritage and represent Jordanian social experiences. Second, interpersonal metafunction, i.e., references to food, express alignment and solidarity within female discourse on Facebook, building bonds by triggering symbols of shared pride. Third, textual metafunction, i.e., the recurrent use of food names as themes, guarantees cultural and coherence resonance in online communication and regenerates stereotypes, which connect national pride to cultural and domestic roles to femininity. Further, appraisal theory assists in explaining the evaluative stance, where food references render appreciation and positive effect, placing traditional dishes like cultural treasures, which symbolize unity and authenticity. Subsequently, SFL shows how these linguistic options are encoded with ideology, that connects the Jordanian women to shared pride and cultural preservation. The results of the study indicate that Jordanian women prefer relational and personal issues. This observation supports the findings of Moroz (2024) on the inclinations of women toward personal, cultural, and relational issues.

5.2.2.3 Financial Situation

Financial situation stereotype means the repeated depiction of financial struggle and hardship as a relatable and common part of daily life (Ashley, 2022). In this study, it is commonly expressed using resigned, sarcastic, or humorous posts. By reexamining the data in Table (4.2), this stereotype accounts (25%), as indicated in the following examples:

Example (72): "من شهر ما طبخنا جاج" (We haven't cooked chicken for a month)

Transliteration: *Min shahr mā ṭabakhna jāj*

Example (73): "الرواتب خلصت" (The salaries are finished)

Transliteration: *Ir-rawātib khalaṣat*

Example (74): "فش حدا اعطانا لحمه العيد" (No one gave us Eid meat)

Transliteration: *Fīsh ḥada a 'ṭānā laḥmet il- 'īd*

Example (75): "معك 5 ل راتب" (Do you have 5 until the salary?)

Transliteration: *Ma 'ak khamṣa lal-rātīb*

Example (76): "ظفران والشغل داقر" (Broke and work is stagnant)

Transliteration: *Ṭafrān w-ish-shughl dāqir*

Example (77): "الراتب ٢٦٠" (The salary is 260)

Transliteration: *Ir-rātīb miytēn w-sittīn*

Example (78): "كل شيء يرتفع الا الرواتب" (Everything goes up except salaries)

Transliteration: *Kull shay' yirtaḥī 'illā ir-rawātīb*

The above examples are centered around stagnation, scarcity and fiscal struggle. They can be seen as a common cultural trend of financial hardship in Jordan in the form of resignation, the sense of sarcasm and humor. The given examples are normalizing the financial struggle by making it a shared social reality that can be identified with, but also reveal latent discontent with increasing living costs and stagnant pay. Here, sarcasm and humor act as coping strategies, which soften the gravity of hardship while emphasizing solidarity among speakers.

In SFL, the three metafunctions in action are elaborated in the list of examples above. First, ideational metafunction, to portray the financial struggle, concrete experiences are used (lack of meat or chicken, increased prices, and low salary), emphasizing the realities of life in hard times. Interpersonal metafunction, the humorous, sarcastic tone corresponds to shared solidarity and stance-taking, which perform social belonging between the female users of Facebook who undergo the same ordeal. This is in line with the appraisal theory that alignment and appraisal form the group identity (Martin and Rose, 2008). From textual metafunction, the recurrent phrases, such as "الرواتب خلصت" [the salaries are finished] and "كل شيء يرتفع الا الرواتب" [everything goes up except salaries], provide textual coherence by making such hardships recognizable clichés, which allow them to circulate as stereotypes in Jordanian digital culture. Accordingly, SFL explains how language reproduces and enacts social relationships rather than describing financial hardships by turning individual struggles into a shared stereotype. This finding aligns with Dobson and Knezevic (2018), who decrease complicated socio-economic struggles into humorous memes, often stripping them of serious context. Similarly, the Jordanian

examples reduce the economic deprivation to the sarcastic or light-hearted statements, as much as they may be the underlying truth of poverty and inflation.

5.3 Conclusion

This study concludes the following. The study collected (5138) perpetuating stereotypes from Facebook on Jordanian comments in 13 posts entitled “خبرني إنك بالأردن” [Tell me you're in Jordan without telling me you're in Jordan] (Khabbirnī innak bil-Urdun min dūn mā tgūlī innak bil-Urdun), which were analyzed quantitatively and qualitatively using thematic content analysis by Braun and Clarke (2006). The adopted theory in this study is the Systemic Functional Linguistics (SFL) framework by Halliday (1994).

The most prevalent stereotypes about Jordanians perpetuated in Facebook comments are nationalism in the form of glorifying the military achievements, collective identity, and security, as well as financial situation in the form of sarcasm, irony, and resignation regarding stagnant wages and rising costs, and procrastination in the form of culturally coded delays such as “بعد العيد” [after Eid] or “خمس دقائق” [five minutes]. However, unemployment, traditional food, and social and cultural issues, as well as poor infrastructure, occurred less frequently in the form of shorthand grievances, culinary markers, colloquial idioms, and humorous exaggerations about roads. This could be related to the fact that these stereotypes, while significant, are context-specific and emerge situationally rather than as dominant cultural narratives.

The least frequently used stereotypical theme is governmental resentment in the form of accusatory and sarcastic expressions such as “الحكومة عايشة عضوونا” [the government is living off our backs] and “الواسطات والمحسوبيات” [nepotism and favoritism]. It might be connected to the political sensitivity in Jordan, where open criticism of the government is usually not common in the open debate, and therefore will not appear as prominently as the socio-cultural or economic issues.

The most prevalent stereotypes about Jordanian males perpetuated in Facebook comments amount to (2935) and revolve around six themes, including unemployment, nationalism, financial situation, procrastination, social and cultural, and traditional food, respectively. Jordanian males' Facebook comments about unemployment addressed prolonged joblessness, lack of opportunities, and frustration with economic stagnation.

This may be because unemployment is one of the most acute and gendered social challenges that overburdens men as the breadwinners of Jordanian society.

With regard to nationalism, their posts were sensitive to praising national pride, cohesiveness, national symbols like the flag, and the bravery of “النشامى”. This is perhaps because of the cultural norms that require men to be loyal, defensive, and protective of the state. About financial situation, their posts addressed sarcasm and humor about poverty, stagnant wages, debt, and rising costs, which could be attributed to the daily lived economic hardships that men face in sustaining themselves and their families. Posts on procrastination were humorous exaggerations of time loss and flexibility of punctuality that is a cultural acceptance of delay.

The posts regarding social and cultural aspects addressed casual exchanges, communal borrowing, everyday humor, and shared lifestyle practices that emphasize solidarity and informality. Finally, the posts concerning traditional food addressed iconic Jordanian dishes such as mansaf, knafeh, and Galayet Bandora in the form of nostalgic, symbolic, and identity-marking references to hospitality, pride, and cultural belonging.

The most common stereotypes about females in Jordan that persist in Facebook comments sum up to (2203) and are based on three themes, including nationalism, traditional food, and financial situation, respectively. The posts of Jordanian females on Facebook concerning nationalism touched on the concepts of loyalty, gratitude, and collective belonging through symbolic mottos and patriotic phrases such as “الله، الوطن، الملك” [God, the homeland, the king]. These expressions can be attributed to the cultural imperative of showing strength, appreciation, and stability by asserting their national belonging.

In terms of nationalism, their posts also touched on pride in security, honor, and leadership, which might be explained by the socio-cultural position of women in delivering stories of stability and moral uprightness in the community. Regarding traditional food, their posts praised iconic dishes such as mansaf, makmoura, and tomato galayet as symbols of cultural identity and hospitality. This might be explained by the fact that women are perceived as custodians of traditions, family, and social integrity. Finally, the posts on financial situation touched on scarcity, increasing prices, and stagnant wages

in sarcastic and resigned remarks about low pay, inability to afford food, and having to borrow money as coping mechanisms and indicators of solidarity among women.

The research concluded that there were differences between Jordanian males and females in terms of the most common stereotypes reproduced on Facebook. The males are interested in six issues, namely unemployment, nationalism, financial situation, procrastination, social and cultural, and traditional food. Such reasons may be connected with socio-economic stresses and cultural demands on men as main breadwinners, protectors of nationhood, and participants in social affairs. In contrast, Jordanian females focus on three issues, namely nationalism, traditional food, and financial situation. These issues may be related to their social and cultural roles as tradition bearers, their family's identity, and their emotional strength, where national pride, cultural heritage, and financial stress in the household are among the main subjects of their digital discourse.

The research also found a similarity between males and females in Jordan in terms of the most common stereotypes reproduced in Facebook comments, namely nationalism, traditional food, and financial situation. Nationalism was the most dominant stereotype propagated in Facebook posts by both Jordanian males and females.

Nevertheless, traditional food was the least stereotype cemented in Facebook comments among Jordanian males and the second stereotype cemented among Jordanian females. The reason behind this finding may be associated with the gendered cultural roles within Jordanian society, where women are commonly viewed as guardians of family heritage and home culinary practices. Therefore, food-related identity is given greater priority compared to men, who are more concerned with other socio-economic and political issues.

This research has established that financial situation ranked third among Jordanian men in Facebook comments, whereas it ranked the least among Jordanian women. Such variations may be explained by the fact that in Jordanian families, men are more likely to be under greater social-economic pressure as the main providers and breadwinners, which makes financial hardships a more dominant theme in male discourse. Women, in their turn, prefer to present financial issues in the context of a more general narrative of strength, gratefulness, and homemaking, thereby giving it relatively less prioritization in their internet communication.

Despite these insights, the results of this research are to be interpreted in the context of some limitations. The analysis is limited to one Facebook post shared by 13 Jordanian pages and reduces the analysis to the Facebook platform. Thus, the findings cannot be extended to other social media and to the culture at large scope but there is similarities between platforms because stereotyping patterns and genderized discourse can be different in digital sources and sociocultural backgrounds.

5.4 Recommendations

This study recommends conducting similar research in other neighboring and Arab countries, including Iraq, Lebanon, Egypt, and Palestine, to draw comparisons in how digital stereotypes are exhibited across similar cultural and linguistic contexts and to articulate the similarities and differences that exist in digital discourse across regions.

Future research should also explore the perpetuation of stereotyping across other social media platforms, including TikTok, Twitter, and Instagram, in order to examine how stereotyping is strengthened and enhanced across different digital environments.

The researcher urges further studies to examine a greater range of data to determine how stereotypes and seasonal change evolve over time. The study also recommends the use of the Systemic Functional Linguistics (SFL) model with other models like the social identity theory, the framing theory, and the critical discourse analysis to get better analysis on identity formation, ideology, and power.

The researcher also recommends making parallel comparisons between the manifestations of stereotypes on social media and those manifested in actual conversations to determine whether the digital space has a transformative, neutral, or amplifying effect on the stereotypes. To determine whether stereotypes are context-specific narratives or stable cultural signals, it is advisable to consider longitudinal studies in the future to determine how stereotypes about Jordanians have evolved.

Finally, future studies will provide policymakers, educators, and practitioners with recommendations on how to enhance digital literacy and awareness, in terms of stereotyping, so that negative generalizations are made less relevant and inclusion is more prominent in the context of online communication.

References

- Aaen, J., & Dalsgaard, C. (2019). Student Facebook groups as a third space: between social life and schoolwork. In *Social Media and Education* (pp. 160-186). Routledge.
- Ahieieva-Karkashadze, V. O., & Lymar, M. Y. (2023). Stereotypes: Definition of the phenomenon and its implementation in translation. *Scientific Notes of VI Vernadsky Taurida National University*, 1(2), 168-172.
- Ajtony, Z. (2011). Ethnic stereotypes—Impediments or enhancers of social cognition? *Acta Universitatis Sapientiae, Philologica*, 3(2), 134–155.
- Akram, W., & Kumar, R. (2017). A study on the positive and negative effects of social media on society. *International journal of computer sciences and engineering*, 5(10), 351-354.
- Akuma, B. K., Onyanha, M., & Achieng, L. (2023). A Pragmatic Analysis of Facebook Posts, Images and Status Updates on Readers' Response among Facebook Users in Kenya. *Journal of Popular Education in Africa*, 7(8), 83-99.
- Al Rabayah, A. A., & Al Rumman, R. H. (2019). Assessing knowledge, attitude, and practices of health-care providers toward pharmacovigilance and adverse drug reaction reporting at a comprehensive cancer center in Jordan. *Perspectives in clinical research*, 10(3), 115. 10.4103/picr.PICR_4_18.
- Al Umman, K. Z. (2015). Ferdinand De Saussure: Structuralism and his role in modern linguistics. *Lisanudhad: Jurnal Bahasa, Pembelajaran, Dan Sastra Arab*, 2(1), 1-19.
- Al-Abbas, L. S., Haider, A. S., & Hussein, R. F. (2020). Google autocomplete search algorithms and the Arabs' perspectives on gender: A case study of Google Egypt. *GEMA Online® Journal of Language Studies*, 20(4), 95-112.
- Alahmari, S. S. (2024, May). Sirius_Translators at OSACT6 2024 Shared Task: Fin-tuning Ara-T5 Models for Translating Arabic Dialectal Text to Modern Standard Arabic. In Proceedings of the 6th Workshop on Open-Source Arabic Corpora and Processing Tools (OSACT) with Shared Tasks on Arabic LLMs Hallucination and Dialect to MSA Machine Translation@ LREC-COLING.
- Alalya, M., Altakhaineh, A. R., & Yaseen, Z. (2024). Culture-specific discourse in marketing: A study of socio-cultural traditions in Jordanian shops and streets. *Language and Semiotic Studies*, 10(4), 593-615.
- Al-Amarnih, E. F., Shawaqfeh, A. T., Alqudah, H., Jadallah Abed Khasawneh, Y., & Khasawneh, M. A. S. (2024). Linguistic analysis of Jordan online forums: Insights into language usage and community networks. *Migration Letters*, 21(1), 907–915. <https://doi.org/10.17507/tpls.1411.01>.

- Alghamdi, H. A. (2018). *Arabizi: An exploration of the use of the contemporary youth netspeak on Social Networking Sites in Saudi Arabia* (Doctoral dissertation, University of Canberra).
- Al-Jarf, R. (2019). Effect of Social Media on Arabic Language Attrition. *Online Submission*.
- Aljedayah, K. S., Rababa'h, S. Y., Alrababah, O. F., Bani-Khair, B. M., Rababah, M. A. I., Al-Shloul, K. A. F., & Hani, M. G. B. (2024). Intangible Heritage: An Analysis of Jordanian Customs Signifying Societal Interdependence and Social Solidarity. *Journal of Islamic Thought and Civilization*, 14(2), 159-177.
- Al-Khusaibi, M., & Rahman, M. S. (2019). Traditional foods: overview. *Traditional Foods: History, Preparation, Processing and Safety*, 1-8.
- Al-Qadi, N., & Lozi, B. (2017). The impact of the Middle East conflict on the Jordanian economy. *International Journal of Academic Research in Business and Social Sciences*, 7(7), 345-355.
- Al-Rawi, A. (2019). Viral news on social media. *Digital journalism*, 7(1), 63-79.
- Al-Sad, H. W., & Yunus, K. (2020). Gender patterns on Facebook: A Jordanian sociolinguistic perspective. *International Journal of Humanities, Philosophy and Language*, 3, 01-12.
- Al-Sulaiti, K. I., Abaalzamat, K. H., Khawaldah, H., & Alzboun, N. (2021). Evaluation of Katara Cultural Village events and services: a visitors' perspective. *Event Management*, 25(6), 653-664. <https://doi.org/10.3727/152599521X16106577965099>.
- Amer, M. I. B. (2024). Linguistic Landscapes of Social Media Discourse: Exploring Language Practices and Identities on Jordanian Online Platforms. *Theory and Practice in Language Studies*, 14(11), 3321-3331. <https://doi.org/10.17507/tpls.1411.01>.
- Amer, M. I. B. (2024). Linguistic Landscapes of Social Media Discourse: Exploring Language Practices and Identities on Jordanian Online Platforms. *Theory and Practice in Language Studies*, 14(11), 3321-3331. <https://doi.org/10.17507/tpls.1411.01>.
- American Psychological Association. (2022). *Gender stereotype*. In the *APA Dictionary of Psychology*. <https://dictionary.apa.org/gender-stereotype>.
- Andrews, L. (2019). *Facebook, the media and democracy: big tech, small state?* (p. 136). Taylor & Francis.
- Bareket, O., & Shnabel, N. (2020). Domination and objectification: Men's motivation for dominance over women affects their tendency to sexually objectify women. *Psychology of Women Quarterly*, 44(1), 28-49.

- Bartlett, T. (2012). Hybrid voices and collaborative change: Contextualizing positive discourse analysis. *Routledge*.
- Bassiouny, R. (2020). *Arabic sociolinguistics: Topics in diglossia, gender, identity, and politics*. Georgetown University Press.
- Bednarek, M., & Caple, H. (2012). *News discourse*. Continuum.
- Beukeboom, C. J., & Burgers, C. (2019). How stereotypes are shared through language: a review and introduction of the social categories and stereotypes communication (SCSC) framework. *Review of Communication Research*, 7, 1-37.
- Bhatia, S. (2017). The semantic representation of prejudice and stereotypes. *Cognition*, 164, 46-60.
- Bolter, J. D. (2019). *The digital plenitude: The decline of elite culture and the rise of new media*. MIT Press.
- Bonvillain, N. (2019). *Language, culture, and communication: The meaning of messages*. Rowman & Littlefield.
- Bosma, A. K., Mulder, E., Pemberton, A., & Vingerhoets, A. J. (2018). Observer reactions to emotional victims of serious crimes: Stereotypes and expectancy violations. *Psychology, Crime & Law*, 24(9), 957-977.
- Bragg, S., Renold, E., Ringrose, J., & Jackson, C. (2020). 'More than boy, girl, male, female': Exploring young people's views on gender diversity within and beyond school contexts. In *Trans youth in education* (pp. 100-114). Routledge.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative research in psychology*, 3(2), 77-101.
- Brink, E. (2017, January 11). *Different usage of Facebook among age groups* (Unpublished undergraduate thesis). Halmstad University, Sweden.
- Chavez, J. V., Lamorinas, D. D., & Ceneciro, C. C. (2023, July). Message patterns of online gender-based humor, discriminatory practices, biases, stereotyping and disempowering tools through discourse analysis. In *Forum for Linguistic Studies (Transferred)* (Vol. 5, No. 2, pp. 1535-1535).
- Chen, K. H., & Kang, M. A. (2015). Demeanour indexicals, interpretive discourses and the "Kong Girl" stereotype: Constructing gender ideologies in social media. *Journal of Language and Sexuality*, 4(2), 193-222.
- Christou, P. A. (2022). How to use thematic analysis in qualitative research. *Journal of Qualitative Research in Tourism*, 3(2), 79-95.
- Chugh, R., & Ruhi, U. (2018). Social media in higher education: A literature review of Facebook. *Education and Information Technologies*, 23, 605-616.

- Coffin, C. (2006). *Historical discourse: The language of time, cause and evaluation*. Continuum.
- Cohen, L., Manion, L., & Morrison, K. (2017). Validity and reliability. In *Research methods in education* (pp. 245-284). Routledge.
- Cotoc, A., & Radu, A. (2022). The digital discourse of Romanian social media prosumers during the COVID-19 pandemic. *Studia Universitatis Babeș-Bolyai, Philologia*, 67(4), 55-84.
- Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage Publications.
- Danaher, J. (2017). Will life be worth living in a world without work? Technological unemployment and the meaning of life. *Science and engineering ethics*, 23(1), 41-64.
- Danckert, B. (2017). Facing unemployment: personal and vicarious unemployment experiences generate favorable perceptions of unemployed people. *European Sociological Review*, 33(6), 779-790.
- Danesi, M. (2017). *Language, society, and new media: Sociolinguistics today*. Routledge.
- Demata, M., Heaney, D., & Herring, S. (2018). Language and Discourse in Social Media: New Challenges, New Approaches. *Altre Modernità*, 1–10.
- Deutschmann, M., & Steinvall, A. (2020). Combatting linguistic stereotyping and prejudice by evoking stereotypes. *Open Linguistics*, 6(1), 651-671.
- Deutschmann, M., Steinvall, A., & Lagerström, A. (2016). Raising language awareness using digital media: methods for revealing linguistic stereotyping. *Research methods for creating and curating data in the digital humanities*, 158-80.
- Dewi, H. C. (2021). Code switching is used by Indonesian celebrities on social media. *Deiksis*, 13(3), 222-230.
- Dictionary, C. (2021). Electronic resource. URL: <https://www.oxfordreference.com/view/10.1093/acref/9780195557558.001.00,1>.
- Diehl, D. K. (2019). Language and interaction: applying sociolinguistics to social network analysis. *Quality & Quantity*, 53(2), 757-774.
- Dixon, T. L. (2016). Understanding how the internet and social media accelerate racial stereotyping and social division: The socially mediated stereotyping model. In *Race and gender in electronic media*. Taylor & Francis.
- Dobson, K., & Knezevic, I. (2018). “Ain’t Nobody Got Time for That!” Framing and stereotyping in legacy and social media. *Canadian journal of communication*, 43(3), 381-397.

- Dooly, M. (2017). Performing Identities in Social Media: Focusing on Language Learners' Identity Construction Online. *Alsic. Apprentissage des Langues et Systèmes d'Information et de Communication*, 20(1), 1-20.
- Dougherty, D. S., Rick, J. M., & Moore, P. (2017). Unemployment and social class stigmas. *Journal of applied communication research*, 45(5), 495-516.
- Dragojevic, M., Mastro, D., Giles, H., & Sink, A. (2016). Silencing nonstandard speakers: A content analysis of accent portrayals on American primetime television. *Language in Society*, 45(1), 59–85. <https://doi.org/10.1017/S0047404515000781> (if DOI is available).
- Eagly, A. H., Nater, C., Miller, D. I., Kaufmann, M., & Sczesny, S. (2020). Gender stereotypes have changed: A cross-temporal meta-analysis of U.S. public opinion polls from 1946 to 2018. *American Psychologist*, 75(3), 301–315. <https://doi.org/10.1037/amp0000494>.
- Edam, B. K., Aladdin, A., & Shaari, A. H. (2024). Discursive Strategies Unveiled: Exploring Arab and Western Media Narratives on Arab Women. *GEMA Online Journal of Language Studies*, 24(4), 173-191.
- Eggins, S. (2004). *Introduction to systemic functional linguistics*. A&C Black.
- El Kharouf, A., & Daoud, N. (2019). Gender role attitudes among higher education students in Jordan. *Mediterranean Journal of Social Sciences*, 10(4), 63-75.
- El Khawand, R. (2025). *Jordanian Women's Perception of the Discrepancy between Education and Access to the Labour Market* (Doctoral dissertation, Walden University).
- Elias, S., & Gurbanova, N. (2018, July). Relocating gender stereotypes online: Critical analysis of sexist hate speech in selected social media. In *International Conference on Language Phenomena in Multimodal Communication (KLUA 2018)* (pp. 272-277). Atlantis Press.
- Ellemers, N. (2018). Gender stereotypes. *Annual review of psychology*, 69(1), 275-298.
- Facebook Newsroom. (2016, December 23). *Company info*. <https://newsroom.fb.com/company-info/>.
- Fairclough, N. (2013). *Critical discourse analysis: The critical study of language*. Routledge.
- Farnen, R. F. (Ed.). (2017). *Nationalism, ethnicity, and identity: Cross national and comparative perspectives*. Routledge.
- Ferrari, J. R., & Tibbett, T. P. (2020). Procrastination. In *Encyclopedia of personality and individual differences* (pp. 4046-4053). Springer, Cham.

- Firth, J., Torous, J., Stubbs, B., Firth, J. A., Steiner, G. Z., Smith, L., ... & Sarris, J. (2019). The “online brain”: how the Internet may be changing our cognition. *World Psychiatry, 18*(2), 119-129.
- Fiske, S. T. (2017). Prejudices in cultural contexts: Shared stereotypes (gender, age) versus variable stereotypes (race, ethnicity, religion). *Perspectives on psychological science, 12*(5), 791-799.
- Fiske, S. T. (2018). Controlling other people: The impact of power on stereotyping. In *Social cognition* (pp. 101-115). Routledge.
- Fontaine, L. (2012). *Analyzing English grammar: A systemic functional introduction*. Cambridge University Press.
- Fosch-Villaronga, E., Poulsen, A., Søraa, R. A., & Custers, B. H. M. (2021). A little bird told me your gender: Gender inferences in social media. *Information Processing & Management, 58*(3), 1-13.
- Fraser, K. C., Kiritchenko, S., & Nejadgholi, I. (2022, June). Extracting age-related stereotypes from social media texts. In *Proceedings of the Thirteenth Language Resources and Evaluation Conference* (pp. 3183-3194).
- Georgalou, M. (2017). *Discourse and identity on Facebook* (p. 304). Bloomsbury Academic.
- Gibson, C. B. (2017). Elaboration, generalization, triangulation, and interpretation: On enhancing the value of mixed-methods research. *Organizational Research Methods, 20*(2), 193-223.
- Gong, X. and Yang, X. (2020). Social Media Platforms. *The Geographic Information Science & Technology Body of Knowledge* (3rd Quarter 2020 Edition), John P. Wilson (ed.). DOI: 10.22224/gistbok/2020.3.2.
- Green, D. D., Martinez, R., Kadja, A., Evenson, L., MacManus, L., & Dirlbeck, S. (2018). In a World of social media: A case study analysis of Instagram. *American Research Journal of Business and Management, 4*(1), 1-8.
- Gubser, P. (2022). *Jordan: crossroads of Middle Eastern events*. Routledge.
- Gündüz, U. (2017). The effect of social media on identity construction. *Mediterranean journal of social sciences, 8*(5), 85-92.
- Gutierrez y Muhs, G., Niemann, Y. F., Gonzalez, C. G. and Harris, A. P. (eds) (2012) Presumed Incompetent: The Intersections of Race and Class for Women in Academia. Boulder: Utah State University Press.
- Haider, A. S., & Al-Abbas, L. S. (2022). Stereotyping Arab women in jokes circulated on social media during the coronavirus crisis. *The European Journal of Humor Research, 10*(1), 168-185.

- Hakami, S. A. A. (2024). *Exploring emoji sentiment roles in Arabic textual content on digital social networks* (Doctoral dissertation, University of Birmingham).
- Halliday, M. A. K. (1978). *Language as social semiotic: The social interpretation of language and meaning*. Edward Arnold.
- Halliday, M. A. K. (1994). *An introduction to functional grammar* (2nd ed.). Edward Arnold.
- Halliday, M. A. K., & Hasan, R. (1989). *Language, context, and text: Aspects of language in a social-semiotic perspective*. Oxford University Press.
- Halliday, M. A. K., & Matthiessen, C. M. I. M. (2004). *An introduction to functional grammar* (3rd ed.). Arnold.
- Hameed, Y. (2024). Sociolinguistics: Language Dynamics in Social Contexts. *Al-Anfal*, 2(1), 50-59.
- Han, S. (2022). Flipped classroom: Challenges and benefits of using social media in English language teaching and learning. *Frontiers in Psychology*, 13, 1-20.
- Harutyunyan, N., & Khachatryan, A. (2023). Stereotypes are a distorting mirror of reality. *Armenian Folia Anglistika*, 19(2), 124–135.
- Hasan, R. (2009). *Semantic variation: Meaning in society and sociolinguistics*. Equinox.
- Hasan, S., Rabbi, G., Islam, R., Bijoy, H. I., & Hakim, A. (2022, July). Bangla font recognition using a transfer learning method. In 2022 International Conference on Inventive Computation Technologies (ICICT) (pp. 57-62). IEEE. 10.1109/ICICT54344.2022.9850765.
- Heller, M., Pietikäinen, S., & Pujolar, J. (2024). *Critical sociolinguistic research methods: Studying language issues that matter*. Routledge.
- Hickey, R. 2014. *Language and Society*. (n.p.).
- Hilton, J. L., & von Hippel, W. (1996). Stereotypes. *Annual Review of Psychology*, 47, 237–271. <https://doi.org/10.1146/annurev.psych.47.1.237>
- Hinton, P. R. (2019). *Stereotypes and the Construction of the Social World*. Routledge.
- Holmes, J. (2013). *An Introduction to Sociolinguistics*. Routledge: NY.
- Holmes, J., & Wilson, N. (2022). *An introduction to sociolinguistics*. Routledge.
- Holsti, O.R. (1969). *Content Analysis for the Social Sciences and Humanities*. Reading, MA: Addison-Wesley.
- Holzinger, C. (2020). ‘We don’t worry that much about language’: Street-level bureaucracy in the context of linguistic diversity. *Journal of Ethnic and Migration Studies*, 46(9), 1792-1808.

- Hua, Z. (2018). *Exploring intercultural communication: Language in action*. Routledge.
- Huang, L., Clarke, A., Heldsinger, N., & Tian, W. (2019). The communication role of social media in social marketing: a study of the community sustainability knowledge dissemination on LinkedIn and Twitter. *Journal of Marketing Analytics*, 7, 64-75.
- Hutabarat, E., Herman, Silalahi, D. E., & Sihombing, P. S. R. (2020). An analysis of ideational metafunction in the news, *Jakarta Post*, about some good COVID-19 related news. *VELES: Voices of English Language Education Society*, 4(2), 142–151. <https://doi.org/10.29408/veles%20journal.v4i2.2526>.
- Hyland, K. (2005). *Metadiscourse: Exploring interaction in writing*. Continuum.
- Iedema, R. (2001). Resemiotization. *Semiotica*, 137(1/4), 23–39.
- Irshad, S. (2023). Analyzing The Influence of Language in Devising Stereotypes, Linguistic Inclinations and Social Inequalities: The Social's Perspectives. *Journal of Arts and Linguistics Studies*, 1(4), 745-760.
- Jdetawy, L. F. (2020). Readings in the Jordanian Arabic dialectology. *Technium Soc. Sci. J.*, 12, 401.
- Jean, B. (2023). Sociolinguistics: Investigating Language Variation in Society. *Journal of International Social Research*, 16(107).
- Johnston, J. M. (2021). *Networks of Modernity: Germany in the Age of the Telegraph, 1830-1880* (p. 304). Oxford University Press.
- Jones, R. H., Chik, A., & Hafner, C. A. (2015). *Discourse and digital practices: Doing discourse analysis in the digital age* (p. 262). Taylor & Francis.
- Kadi, A. A. (2024). Exploring the impact of sociolinguistic instruction on EFL learners' awareness of language communication stereotypes. *Afak for Science Journal*, 9(3), 55–75.
- Kahalon, R., Shnabel, N., & Becker, J. C. (2018). Positive stereotypes, negative outcomes: Reminders of the positive components of complementary gender stereotypes impair performance in counter-stereotypical tasks. *British Journal of Social Psychology*, 57(2), 482-502.
- Kasstan, J. (2017). New speakers: Challenges and opportunities for variationist sociolinguistics. *Language and Linguistics Compass*, 11(8), 1-32.
- Kay, A. Y. A., Nitiasih, P. K., & Suarnajaya, I. W. (2022). The analysis of the uses of code switching and code mixing in social media among Facebookers. *Jurnal Pendidikan Bahasa Inggris Indonesia*, 10(1), 1-14.
- Kerkhof, A., & Reich, V. (2023). *Gender Stereotypes in User-Generated Content* (No. 10578). CESifo Working Paper.

- Khasawneh, M. A. S., Khasawneh, A. J., Turkey Alshaikhi, D., & jadallah abed Khasawneh, Y. (2024). Social Media Language Patterns in Jordan: A Data-Driven Study of Regional Dialects. *Migration Letters*, 21(S2), 461-468.
- Khwaileh, K. M. (2025). Jordan's Attempts in Promoting Economic and Political Integration within the Arab Region. *Arab Law Quarterly*, 1(aop), 1-24.
- Kleinheksel, A. J., Rockich-Winston, N., Tawfik, H., & Wyatt, T. R. (2020). Demystifying content analysis. *American journal of pharmaceutical education*, 84(1), 127-137.
- Knight, D. (2015). E-language: Communication in the digital age. In *Corpora and discourse studies: Integrating discourse and corpora* (pp. 20-40). London: Palgrave Macmillan UK.
- Knight, N. (2010). Wrinkling complexity: Concepts of emergence and the integration of SFL and corpus linguistics for critical discourse analysis. *Critical Discourse Studies*, 7(1), 55-72.
- Kress, G. (2009). *Multimodality: A social semiotic approach to contemporary communication*. Routledge.
- Kumari, R. (2024). Shaping societal realities: The dynamic relationship between language and social norms. *International Journal of Cultural Studies and Social Sciences*, 20(2), 118-123.
- Labov, W. (1972). *Sociolinguistic Patterns*. University of Pennsylvania Press: Philadelphia.
- Lakoff, R. T. (2004). *Language and Woman's Place: Text and Commentaries*. Oxford University Press.
- Latip-Yusoph, S. (2016). Language trends in social media: Manifestations of Meranaws' Use of English on Facebook. *US-China Foreign Lang*, 14(7), 480-490.
- Lazar, M. M. (2017). Sociolinguistics of gender/sexual stereotyping. *Gender and Language*, 11(4), 575-585.
- Ledin, P., & Machin, D. (2019). Doing critical discourse studies with multimodality: from metafunctions to materiality. *Critical Discourse Studies*, 16(5), 497-513.
- Lee, C. (2015). Digital discourse@ public space: Flows of language online and offline. In *Discourse and digital practices* (pp. 175-192). Routledge.
- Lemke, J. L. (2005). *Textual politics: Discourse and social dynamics*. Taylor & Francis.
- Leppänen, S., Peuronen, S., & Westinen, E. (2018). Superdiversity perspective and the sociolinguistics of social media. In *The Routledge handbook of language and superdiversity* (pp. 30-42). Routledge.
- Li, W. (2023). Gender stereotyping in media-bias and discrimination. *Lecture Notes in Education Psychology and Public Media*, 29, 237-241.

- Liamputtong, P., & Rice, Z. S. (2021). Stigma, discrimination, and social exclusion. In *Handbook of social inclusion: Research and practices in health and social sciences* (pp. 1-17). Cham: Springer International Publishing.
- Lippmann, W. (1922). *Public opinion*. New Brunswick, NJ: Transaction Publishers.
- Liu, N., & Zhang, Y. B. (2020). Warranting theory, stereotypes, and intercultural communication: US Americans' perceptions of a target Chinese on Facebook. *International Journal of Intercultural Relations*, 77, 83-94.
- Lorber, J. (2018). The social construction of gender. In *Inequality in the 21st Century* (pp. 347-352). Routledge.
- Machin, D., & Mayr, A. (2023). How to do critical discourse analysis: A multimodal introduction.
- Madva, A., & Brownstein, M. (2018). Stereotypes, prejudice, and the taxonomy of the implicit social mind. *Noûs*, 52(3), 611-644.
- Marie, C., Bouchat, P., & Bourguignon, D. (2025). "You're a Nobody When You're Unemployed": Exploring the Content of Unemployed People's Stereotype. *Journal of Community & Applied Social Psychology*, 35(3), 1-47.
- Martin, J. R. (1992). *English text: System and structure*. Benjamins.
- Martin, J. R. (2004). Mourning: How we get aligned. *Discourse & Society*, 15(2-3), 321-344.
- Martin, J. R., & Rose, D. (2008). *Genre relations: Mapping culture*. Equinox.
- McGee, E. (2018). "Black genius, Asian fail": The detriment of stereotype lift and stereotype threat in high-achieving Asian and Black STEM students. *AERA Open*, 4(4), 1-16.
- Miladi, N. (2016). Social media and social change. *Digest of Middle East Studies*, 25(1), 36-51. <https://doi.org/10.1111/dome.12082>.
- Mooney, A., & Evans, B. (2018). *Language, society and power: An introduction*. Routledge.
- Moroz, M. (2024). Social media as a source of sociolinguistic data on gender stereotypes. *Collection of Scientific Papers «ΑΙΟΓΟΣ»*, (October 18, 2024; Cambridge, UK), 219-221.
- Neff, K. (2021). *Fierce self-compassion: How women can harness kindness to speak up, claim their power, and thrive*. Penguin UK.
- Nwala, M. A., & Tamunobelem, I. (2019). The social media and language use: The case of Facebook. *Advances in Language and Literary Studies*, 10(4), 9-13.

- Oberst, U., Renau, V., Chamarro, A., & Carbonell, X. (2016). Gender stereotypes in Facebook profiles: Are women more female online?. *Computers in Human Behavior*, *60*, 559-564.
- Oesterle, S., Epstein, M., Haggerty, K. P., & Moreno, M. A. (2018). Using Facebook to recruit parents to participate in a family program to prevent teen drug use. *Prevention Science*, *19*, 559-569.
- Onofrei, G., Filieri, R., & Kennedy, L. (2022). Social media interactions, purchase intention, and behavioral engagement: The mediating role of source and content factors. *Journal of Business Research*, *142*, 100-112.
- Page, R. (2018). *Narratives online: Shared stories in social media*. Cambridge University Press.
- Parajuli, B. (2021). Role of language in shaping cultural identity. *Marsyangdi journal*, 112-118.
- Pramaskara, T. E. (2022). Social media affordances: Instagram content as a means to perpetuate gender stereotification. *PERSPEKTIF*, *11*(3), 866–877.
- Purba, D., Sinurat, B., & Herman, H. (2021). Utilizing Instagram social media on language style: An analysis of teenagers as the millennial generation in their captions. *Anglophile Journal*, *2*(1), 1-11.
- Quintão, C., Andrade, P., & Almeida, F. (2020). How to improve the validity and reliability of a case study approach?. *Journal of Interdisciplinary Studies in Education*, *9*(2), 264-275.
- Reynolds, C. J., & Hallinan, B. (2021). The haunting of GeoCities and the politics of access control on the early Web. *new media & society*, *23*(11), 3268-3289.
- Robinson, R. S. (2024). Purposive sampling. In *Encyclopedia of quality of life and well-being research* (pp. 5645-5647). Cham: Springer International Publishing.
- Róžański, J., & Kopczyński, P. (2017). The influence of the recent financial crisis on the financial situation of Polish listed companies. *Financial Internet Quarterly*, *13*(4), 110-126.
- Santonnicolo, F., Trombetta, T., Paradiso, M. N., & Rollè, L. (2023). Gender and media representations: A review of the literature on gender stereotypes, objectification and sexualization. *International journal of environmental research and public health*, *20*(10), 1-15.
- Scarcelli, C. O. S. I. M. O., & Farci, M. (2024). Negotiating gender in the digital age: Young people and the representation of femininity and masculinity on social media. *Italian Sociological Review*, *14*(1), 93-113.
- Sfetcu, N. (2017). *Web 2.0/Social Media/Social Networks*. Nicolae Sfetcu.

- Shamim, M., & Rafek, M. (2024). Gender Stereotypes in Media: An Analysis of Contemporary Television Shows. *Journal of Foundational Research*, 75(1), 1-8.
- Shodieva, M. (2024). Sociolinguistic Approaches: Understanding Language in Social Contexts. *Modern Science and Research*, 3(1), 69-75.
- Sierra, S. (2019). Linguistic and ethnic media stereotypes in everyday talk: Humor and identity construction among friends. *Journal of Pragmatics*, 152, 186-199.
- Smith, D. G., Rosenstein, J. E., Nikolov, M. C., & Chaney, D. A. (2019). The power of language: Gender, status, and agency in performance evaluations. *Sex Roles*, 80(3), 159-171.
- Smith, E. (1980). An Analysis of Social Stereotypes with Special Reference to Afro-Americans. *Humboldt Journal of Social Relations*, 8 (1), 61-82.
- Steinhauer, J. (2021). *History, disrupted: how social media and the world wide web have changed the past*. Springer Nature.
- Suleiman, Y. (2011). *Arabic, self and identity: A study in conflict and displacement*. Oxford University Press.
- Sundram, P. G. P. H. (2023). Exploring situational writing strategies in English: A systemic functional linguistics analysis of student responses. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 8(9), 1-22.
- Tabaza, D., & Mustafa-Awad, Z. (2022). Within and Beyond Stereotypes of Arab Women: A Corpus-based Approach to Jordanian Women's Portrayal in English Digital News. *Journal of International Women's Studies*, 23(1), 367-385.
- Tagg, C. (2015). *Exploring digital communication: Language in action*. Routledge.
- Tartory, R. (2019). Gender-associated behavior of Jordanians on Facebook. *International Journal of English Linguistics*, 9(2), 383-393.
- Taylor, V. J., Garcia, R. L., Shelton, J. N., & Yantis, C. (2018). "A threat on the ground": The consequences of witnessing stereotype-confirming ingroup members in interracial interactions. *Cultural Diversity & Ethnic Minority Psychology*, 24(3), 1-47.
- Teibowei, M. T. (2024). Sociolinguistic Variations and Gender Differences in Language Usage. *International Journal of English Language & Communication Studies*, 9(1), 95-101.
- Thelwall, M., & Vis, F. (2017). Gender and image sharing on Facebook, Twitter, Instagram, Snapchat and WhatsApp in the UK: Hobbying alone or filtering for friends?. *Aslib Journal of Information Management*, 69(6), 702-720.
- Thompson, G. (2014). *Introducing functional grammar* (3rd ed.). Routledge.

- Tian, Y., Yang, J., & Chuentawong, P. (2023). Share or not? Effects of stereotypes on social media engagement using the stereotype content model. *Journalism Practice*, 17(3), 574-600.
- Ullah, I., Bibi, M., Begam, R., Khan, T., & Bibi, N. (2024). A critical discourse analysis of language patterns and power dynamics in social media discourse. *Journal of Applied Linguistics and TESOL (JALT)*, 7(4), 914-925.
- Urcia, I. A. (2021). Comparisons of adaptations in grounded theory and phenomenology: Selecting the specific qualitative research methodology. *International journal of qualitative methods*, 20, 1-14.
- Utami, I. N. (2017). *A sociolinguistic analysis of stereotype in a multicultural society as represented in The Express movie* (Undergraduate thesis). Universitas Negeri Yogyakarta.
- Van Dijk, H., Meyer, B., Van Engen, M., & Loyd, D. L. (2017). Microdynamics in diverse teams: A review and integration of the diversity and stereotyping literatures. *Academy of Management Annals*, 11(1), 517-557.
- Villanueva-Mansilla, E. (2017). *Memes, menomes and LOLs: Expression and reiteration through digital rhetorical devices*.
- Voivonta, T., & Avraamidou, L. (2018). Facebook: a potentially valuable educational tool?. *Educational Media International*, 55(1), 34-48.
- Woolard, K. A. (2020). Language ideology. *The international encyclopedia of linguistic anthropology*, 1-21.
- Yusuf, T., & Atonko, B. I. (2017). Sociolinguistic study of stereotype forms in social media. Department of English, Faculty of Arts, Nasarawa State University, Keffi, 214-228.
- Yuzar, E., Rahman, F., Sari, D. D., & Zanzibar, Z. (2023). Unmasking Gendered Language Patterns in Social Media Discourse. *Saree: Research in Gender Studies*, 5(2), 103-118.
- Zappavigna, M. (2012). *Discourse of Twitter and social media: How we use language to create affiliation on the web*. Bloomsbury.
- Zibin, A., Al-Sabatin, Y., & Altakhaineh, A. R. M. (2025). Social Media's Influence on Gendered Interpersonal Communication: Insights from Jordan. *Journalism and Media*, 6(2), 1-20.
- Zurriyati, Rahman, F., & H. Alaqad, M. (2023). Language and Power: How News Media Construct a Biased Structure of Information in Public Discourse during the Presidential Election. *Malikussaleh Social and Political Reviews (MSPR)*, 4(1), 12-18. <https://doi.org/10.29103/mspr.v4i1.11031>.