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# **A Bottom-up and Top - down Perspectives into the Investigation of Mukalla City's Linguistic Landscape: With Reference to Meaning-making and Language Dominance**

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**Abstract:** The current study attempts to investigate the linguistic landscape (LL) of Mukalla, a coastal city in the governorate of Hadhramout located in the southern part of Yemen. To achieve the goals of the study, 1768 images of trademarks, names of official and commercial stores and instruction boards have been investigated in five zones of Mukalla city, namely, Fowah, Sharj, Mukalla, Ad Dis and Boueish. The study focuses on meaning-making via the top-down and bottom-up approaches in analysing those signs. The analysis of the study reveals that Mukalla is more monolingual than being bilingual, with higher ratios of bottom-up signs more than top-down ones in both monolingual and bilingual signs. Arabic language appears to be the most dominant in both top-down and bottom-up approaches whereby English language appears more dominant in bottom-up signs more the top-down ones. The study reveals that both types of signs have informational and symbolic functions that contribute to meaning-making in most of the spots that they have been made for.

**Keywords:** *Linguistic Landscape, Mukalla city, Bottom-up, Top-down*

## **1. Introduction**

Linguistic landscape, (henceforth, LL), is a relatively new field of research in sociolinguistics. Since the beginning of Landry & Bourhis work in (1997), many scholars expanded their focus in this field as they targeted many issues such as multilingualism, language policy, language minorities, cultural geography, and social psychology. Many types of signs were examined from many different perspectives such as sign classification, language diversity, signage functions, social and cultural tendencies. The current study examined signs of Mukalla city as it targeted five zones which are considered very important from different aspects of peoples' lives. Monolingual and bilingual signs were targeted from various perspectives under the categorization of top-down and bottom-up perspectives. It gives a brief background to Mukalla city, the area of the study and it also focuses on the research problem, objectives, and questions.

### **1.1 Mukalla:**

Mukalla city is the capital of Hadhramout with approximately 500000 population who speak Mukallawi Arabic dialect spoken in Yemen. "Mukallawi Arabic (MA) is used to refer to the variety of Arabic spoken by the people of Mukalla city located in the southern coastal area of Yemen" (Al-Gariri 2020, p 1). The city is located in the coastal area of Hadhramout province in the southeastern part of Yemen.

Mukalla used to have a great status as the capital of the sultanate of Sultan Qu'aiti in 1915. After the rumour of oil discovery in Hadhramout, Mukalla became a regional capital after a period of isolation, and today it has become a centre of administrative, social and economic services, the doorway of oil and gas exporting as well as having many factories for fish production. Educationally, it has many governmental and private universities. In 2004, Mukalla has formulated a Local Economic Development Strategy to support the productivity of the private sector and for a better improvement of the quality of life in the city (Al-Arhabi 2012).

## 1.2 Research problem

Since the study of LL is so limited in Yemen, only few research has been conducted in the field. Yemen has many varieties and dialects and comprises different linguistic aspects. Two of the best research have been conducted in Yemen by Al-Athwary (2012) Al-Athwary (2017) on Sana'a's LL. To this end, the researchers targeted the city of Mukalla in this study and focused on meaning –making in LL of Mukalla city and language dominance.

## 1.3 Objectives of the study

This research aims to:

- 1 - Distinguish between all types of LL in Mukalla city.
- 2 - Investigate the LL contribution to meaning-making in Mukalla city.
- 3 -Investigate the ratio of top-down and bottom-up signs in Mukalla city's LL regarding language distribution.

## 1.4 Research questions

The research will try to find answers to the following questions in order to achieve the research objectives:

- 1- What are the types of LL of Mukalla city?
- 2- How does LL contribute to meaning-making LL in Mukalla city?
- 3- How English along with Arabic are manifested in the LL of Mukalla city in terms of top-down and bottom-up signs?

## 2. Review of Literature

There are many various studies that have been conducted in the field of linguistic landscape (LL). LL has been explored by Landry and Bourhis (1997) in their empirical study on “linguistic landscape and ethno-linguistic vitality”, which was later developed by many researchers in their studies. The reason behind the expansion of the definition is that Landry and Bourhis (1997) defined LL in a very limited manner, and thus many studies tried to expand this definition to include many objects such as images, icons, logos and languages inscribed in public places. Backhaus (2007) has applied the definition of Landry and Bourhis with a bit reshaping in his study of multilingualism in the LL of Tokyo. The term in his survey was "a sign was considered to be any piece of written text within a specially definable frame".

Gorter (2006) defined LL as "the visibility of languages on objects that mark the public space in a given territory". His definition included road signs, street names, shop signs, names on buildings, advertising billboards, and personal visiting cards. Gorter (2006) used another term that stands for LL which is "city space" and the reason behind this change was that the majority of signs can be found in cities of multilingual population in which many studies on LL can be conducted cited by Budarina (2015).

The present study corroborated and built upon the importance of the four structuration principles as suggested by Ben-Rafael et al. (2006) and Ben-Rafael (2009) in analysing a corpus of data in the LL. The main categorizations that the study focused on were the two types of signs "top-down and bottom-up" in addition to some other sub-categorizations that were fully explained in the methodology section, besides Scollon & Scollon (2003) approach for code preference. These frameworks helped to analyse the use of particular language and the way they make meaning on signs in Mukalla city and helped the researchers to achieve comprehensible results that matched the study questions.

Various studies have been conducted globally, regionally and locally in the field of LL. Globally, Landry & Bourhis (1997) implemented a study in Quebec, Canada, where they studied the monitories of Canadian and French over Canada. The concept of LL was introduced through the investigation of sociolinguistic aspects of the embryonic concept in the language planning of the area.

Another important study was that of Hicks (2002), who investigated the LL in Scotland and focused on a special LL that has a great relevance to the authority's official role towards Scottish LL. He compared signage policies established by other bilingual communities and it is assumed that the policy and planning is lacked over the use of Scottish Gaelic language on signs and serious legislation on placenames and signage is urged by Hicks to guarantee the basic human linguistic rights in Scottish territories.

In an approximately similar context of the previous study, Cenoz & Gorter (2006) explored Basque Country and examined the role of the local minority languages Frisian (in the Netherlands) and Basque (in Spain), the national languages Dutch and Spanish and the international language English were investigated. The two minority languages were compared, showing the different usage of the minority languages relative to their presence on signs and to the demographics of these languages' speakers.

Phillips (2012) conducted a study to examine how the informational and symbolic messages conveyed through the LL portray personality, language attitudes, and culture of a rural town; Carman, Manitoba. Since people play an active role in designing the LL, this research project was designed to accurately describe a rural Manitoba town through analysis of the language and symbols found in the landscape as representative of it as a community. It is argued that the language used in the public space cannot be ignored or taken for granted. The language that was used on signs in public spaces is evidence of this. It manifests itself in power of the language used for communication, capitalism, values and lifestyles, and inclusion and exclusion of the population.

In his investigation of Bangkok's LLs, Huebner (2006) tried to find answers for questions related to language dominance, language contact and language mixing. By studying and comparing 613 signs in fifteen neighbourhoods of the metropolitan city of Bangkok, he came out with five patterns of language dominance across the localities under study: Thai monolingual signs, a balanced monolingual Thai and bilingual Thai-English use of signs, Thai-Chinese bilingual signs, Thai-English multilingual signs, and signs in other languages; with English being the most influential foreign language on the local languages of Thailand.

In Spain, Lado (2011) investigated Valencian, a variety of Catalan that is considered as the co-official language along with Spanish. Lado targeted the Valencian Community, which enjoyed a unique historical situation, and which lately led both a linguistic and an ideological conflict in the area. The study analysed 248 linguistic landscape representing public and private institutions in two space areas. The existing conflicts were not covered by the whole data such as the inconsistency between institutional norms and language practices and provide evidence of the implicit and explicit mechanisms that determine 'de facto language policies'.

Grishaeva (2015) conducted a study on the Siberian city of Krasnoyarsk LLs. Social atmosphere of development and practical use of language were exposed by the current issue which spread within a world-wide theme "Language and Society". The researcher used a qualitative research approach in which resident's self-reported feelings and visual insights of LL were examined.

Fakhiroh & Rohmah (2018) conducted a study in Indonesia where they investigated the visibility of languages and the properties of top-down and bottom-up signs in Sidoarjo city. The researchers identified the functions of the signs in some public places and the

main roads of Sidoarjo. The study showed that Indonesian language dominates on LL. However, English was more frequent in usage than Arabic, but Javanese, the majority's mother tongue was rarely used as well as the usage of some other Asian languages in the shopping centres.

Another study in Japan, by Heinrich (2016), targeted four different LL in Okinawa: Naha Airport, Yui Monorail, Heiwadori Market and Yonaguni Island. Ryukyuan local languages such as Uchinaaguchi in Okinawa and Dunan in Yonaguni were spoken in addition to Ryukyuan- substrate Japanese. These local languages and varieties were rarely used in LL and in case they were, it was only used to show the exhibition of the processes of language attrition. English language was used to address "non-Japanese". The languages that filled the public spaces were hierarchically ordered, so the meaning of the public sign was never stable. The creations of meaning were also hierarchically ordered.

Regionally, we begin with Jordan where Alomoush (2015) conducted a study in Jordan which investigated language practices in the LL of Jordanian cities to discover the extent to which multilingualism was reflected in the LL. The findings of the study were that minority languages were almost absent. Another study conducted in same country by the same scholar, Alomoush (2018), who investigated the use of English in the LL of Jarash, Jordan. The data were collected in the central part of Jarash, as it was based on its high concentration of businesses. It was found that there was a dominance of English language with 26 signs, nearly 19% of the total of 59 recorded signs.

In the Kingdom of Saudi Arabia, Al-Athwary (2022) investigated the LL in Najran, a city which is located in the southern region of the KSA, documenting more than 450 shop signs where the result showed that the majority of LL signs were multilingual more than anticipated. Besides Arabic and English, some other languages were displayed such as Malayalam, Bengali, Tamil, and Hindi. Arabic language was the dominant followed by English.

There are limited studies that have been conducted locally. To the knowledge of the researchers, there are only three studies carried out. The first and the second ones were by Al-Athwary (2012) and Al Athwary (2017), respectively. The third one was by Abdulsamad and Habtoor (2023). Al-Athwary (2012) investigated both monolingual and multilingual LL of Sana'a city. He showed the predominance of Arabic language (either with or without English) when investigating LL items in four main streets and localities in the capital city of Sana'a. Likewise, Al -Athwary (2017) conducted another study investigating the multilingual written texts of the signboards in the public space of Yemen, and he took the capital city of Sana'a as the case study of his work. He investigated the organisation of information in the writings of multilingual signs. Following a number of strategies such as duplicating, fragmentary, overlapping, complementary and mimicry writing. He classified his signs and thoroughly discussed them.

More recently, Abdulsamad and Habtoor (2023) investigated the phenomenon of multilingualism in LL in three major cities in Yemen. These are Aden, Mukalla and Sиейun, since they are the largest southern cities of Yemen with the biggest displayed LL, and which are still untouched in relation to LL in general and multilingualism in particular. They found that the majority of the signs are obvious in as far as multilingualism visibility is concerned. Fixed signs were also prevailing over the mobile signs with an overwhelmingly occurrence.

To be fair enough in handling such an interesting research area in the Yemeni context, studying LL is considered as a field of investigating language in its social context. It is covered only by a very few limited numbers of research in some cities all over the country. Tackling such area has begun with the pioneering investigations of Al-Athwary in 2012 and later on in 2017. Therefore, the intended focus is on LL to investigate the visible

language signage in Mukalla city in meaning-making and to manifest the shared role between language and community. This study may significantly contribute to the literature of LL in Yemen and attract the attention of researchers to further elaborate on this area and other related areas of sociolinguistic nature.

### **3. Research Methodology**

#### **3.1 Research design**

Qualitative and quantitative methods were utilized by Abas (2019), Alomoush (2015) and Brito (2016), Al-Athwary (2012), Al-Athwary (2017) and Al-Athwary (2022). The current study followed these methods as the researchers are seeking the suitable design to come to accurate results. The researchers selected a mixed-method approach in which, according to Creswell (2012), the researchers can understand the study problems and can be able to answer the research questions more deeply. The mixed-method design is believed to be the most appropriate approach in accordance with Griffee's advice of selecting the kind of design that addresses the researchers' purpose and answers the questions of the study (Griffee, 2012).

#### **3.2 Sampling**

The targeted population for the current study is Mukalla city. The researchers collected 1768 photos (monolingual and bilingual) from five zones of Mukalla city Fowah, Sharj, Mukalla, Ad Dis and Boueish. The purpose of the study is to classify and investigate the LL in this particular area and to classify these signs in accordance with the objectives of the study and to check their contribution to meaning-making. The researchers tried to select different convenient photos to cover the whole subject which aims to answer the questions of the study.

#### **3.3 Data collection**

A mobile phone high-resolution digital camera is used as an instrument for shooting the photos from the targeted zones. The researchers aimed to investigate both top-down and bottom-up photos. Many procedures were followed by previous researchers who used their personal cameras or their mobile phone cameras to collect the intended data, such as Gorter (2006), Hult (2009), among others. This digital camera is used to collect and shoot 1768 photos including of the signs in Mukalla City's LL.

#### **3.4 Signs categorization**

LL signs are divided into "public" and "private" signs. Many classifications of signs have been made by some scholars such as Ben-Rafael et al (2006) who made distinction between "top-down" and "bottom-up" signs and Backhaus (2006) who distinguished between two types of signs (official) and (non-official). The former category (top-down) refers to public/ institutional signs displayed by governmental, cultural and educational, religious, municipal, or medical institutions and the latter category (bottom-up) refers to private/ individual signs such as commercial and business signs and private announcement.

Following the above mentioned classification, the collected signs were classified into top-down (official/ public) signs and bottom-up (non-official/ private) signs following Ben-Rafael et al. (2006) and Ben-Rafael (2009), as they were included in the analysis section.

#### 4. Results and Discussion

This section showed the analysis of the signs from different perspectives for all the targeted five zones (Fowah, Sharj, Mukalla, Ad Dis and Boueish). A comparison was made between monolingual and bilingual signs where the researchers classified bilingual ones into signs that are structured of one script including (Arabic, English, Arabized English (AE) and Romanized Arabic (RA), while bilingual signs are those which are structured of two scripts including (English-Arabic, Arabic-English, Romanized Arabic -Arabic and Arabized English-English).

Following Ben- Rafael (2006) and Backhaus (2006) who distinguished between two types of signs (official) and (non-official), the researchers categorized the signs into top-down and bottom-up categories. Complete details were given for each category including the numbers of monolingual top-down and bottom-up as well as bilingual ones. The functions of signs, both monolingual and bilingual, were discussed to find out how signs contributed into the meaning making of signs. Finally, when investigating the bilingual signs, the language dominance or what can be called script priority were discussed by the researchers for each of the five targeted zones. Then a comparison was made focusing on the results of all the aforementioned procedures followed by the researchers.

##### 4.1 Monolingual verses Bilingual signs

The term monolingual in this study concerns signs that contain only one script, and the bilingual one is for those signs that consist of two scripts. Similarly, when investigating the signs of Sana'a, Al-Athwary in his study focuses on monolingual and multilingual signs. His study reveals that Sana'a is more monolingual than being multilingual.

In this study, the collected samples of the signs are classified either into monolingual or bilingual signs. This is according to the written languages on the sign. On studying the zone of Fowah, 274 photos are monolingual signs, with a percentage of 58.5%, while 195 are bilingual ones, with a percentage of 41.5%.



Figure 4.1 a monolingual sign

In figure 4.1, the monolingual sign is written in Arabic language, and it reads (ASAYER MAZAZ), which means (Juice straw), in which the word straw shows a kind of modernization and prestigious way of drinking juice, which may attract the customers as it is non-traditional. The first line is written in yellow big Arabic script in which the word (ASAYER) is written. The second line is written in green characters larger than the word (MAZAZ), followed by the contact number of the store and then a photo of a glass of juice. At the bottom-left of the sign the name, the logo and the contact number of the designer of the sign are functioning as an advertisement for the service that shows a kind of

communicational aspect and to give information of the designer. The business name of the store as proposed by Ben-Rafael (2009), is transformed as a space of cultural identity.



Figure (4.2) an example of bilingual sign

The sign in figure 4.2 is a bilingual one, the words in the first line read (AL-MADEENAH ALDAHABEAH), which are translated in the second line into (Golden city). The usage of this business name functions as an attraction to the customers. In the first line the script is written in large Arabic fonts showing the prominence of Arabic in this sign. The second line is written in English, and the size of the script is smaller than the first one. The third line carries more information about the store in Arabic script (LLDA'YAH WA AL-ELAN WA WARAG ALGODRAN). It means for advertising and wall papers. The last line is written in white colour, and it contains the contact information of the store with three mobile numbers functioning to ease contacting the store.

As defined, monolingual refers to the sign in which only one script is written either in Arabic or in another language. The Arabic script includes (Arabic and Arabized English (AE), whereas English includes English and Romanized Arabic (RA). The number of the investigated Arabic signs are 269, with a percentage of 98.2%, while English signs reach only 5, with a percentage of 1.8 %.



Figure (4.3) an example of monolingual (English) script

As in figure 4.3, on the top of the sign, there is a logo of the store which contains an abbreviation of the store name, and each letter stands for a word (B) for (BALFAKIH) and (F) for (FURNITURE). The logo contains two colours in which the half top of the letter B is written in orange, whereas the down half is written in dark blue. Then the name of the owner of the store which is a tribal name is written in a bold dark blue larger in size at the middle of the sign, then under it the word furniture (the goods that the store sells). This is considered to be a source of information for the people to know the nature of the activities of the shop. Writing the name of a tribe is functioning as a factor of proudness to the



Hadhrami people. At the end of the sign there is website of the store that is used as an informative source for the clients.



Figure (4.4) monolingual sign Arabic script.

In figure 4.4, the monolingual script is written in a pure Arabic script (MAHALAT ABO AKRAM) which means literally; (Abo Akram's store). In Arabic societies, in general, and Yemeni society, in particular, the name of the elder son of a person is used to call someone such as (ABO AKRAM). The word MAHALAT (stores) is written on the top in black colour script, then ABO AKRAM is written in a larger yellow script, which means it is the prominent word in the whole sign. The third line is giving the details of the kind of business that is practised by the store: (LIBEA AL-ASMAK ALTAZJAH WA ALMOJAMADAH), which means (for selling fresh and frozen fish). This line is written in a black smaller script and at the top left side of the sign there was a photo of a fish, sea and two pieces of tuna fish meat. They are functioning as an attraction to the customers of the service they present. At the bottom left side of the photo the contact numbers of the store were written to display an informative function.

As for the bilingual signs, which contain two languages including (English-Arabic, Arabic-English, English-AE and Arabic-RA). The Arabic-English signs reached 178, with a percentage of 91.3%, whereas the English-Arabic signs are 17, with a percentage of 8.7%.



Figure (4.5) an example of bilingual signs Arabic – English.

In figure 4.5, the sign is bilingual Arabic-English, the first line was written in a large font (JAMAT HADHRAMOUT), which means Hadhramout University. The name of the university symbolized identity as Hadhramout is a historical province and students showed their proudness to affiliate to it. The second line (KOLYAT ALBANAT- ALMUKALLA). It means college of women in Mukalla, which is written in Arabic script and has the same size and colour as the first line; functioning as informative that this college is just made for women not men, also it symbolizes some sort of gender separation in higher education.

This goes in parallel with Islam conventions of making girls schooling in lower grades of education separate from boys. It functions as an attraction, especially for those female students who prefer not to be in a mixed class. The third line is an English translation for the second one, and it was written in a black small font, it plays a function as to give information to foreign people and a kind of modernizations to the local ones.

In Sharj zone, the signs were divided into two types, in the same manner for the previous zone, monolingual and bilingual ones. In comparing the two types, the monolingual signs are 167, with a percentage of 54.4%, whereas the bilingual signs are 307, with a percentage of 45.6%. The number of the investigated Arabic signs are 165, with a percentage of 98.8%, while English signs are only 2, with a percentage of 1.2%.

As for the bilingual signs, the Arabic-English signs reached 129, with a percentage of 92.1%, whereas the English-Arabic signs were 11, with a percentage of 7.3% (see table 4.2). The two types are deeply expressed in the functions of signs.



Figure (4.6) monolingual sign. Honey store.

The monolingual sign in figure 4.6 above reads (DOWAN LIL ASAL – ASAL BI ANWAOAH - ASHAB WA MOGAWIYAT). The first line is written in large honey colour and Arabic characters, it means Dowan for honey. The name of the sign pinpoints a cultural identity to locals because this type of honey is well-known locally and internationally which designates high quality of honey to the customers. The second line is written in small white Arabic characters, it means all types of honey; remedies and energizers, displaying the other services presented to clients.



Figure 4.7 bilingual sign. Telecommunication centre sign.

The bilingual sign in figure 4.7 is for the telecommunication company that was trade named, *TeleYemen*, which is composed of two words: the English word “telecommunication” and the name of the country Yemen (as an acronym). Beside the name there is an image for a homing pigeon carrying a letter, it indexes an informational function to citizens that this company offers a good fast international service. Two equal

translations Arabic and English for the name of the company are made. They are functioning to inform Arabic and non-Arabic speakers about the company and its vital role in the daily lives of people across the country.

Signs are also categorized into top-down and bottom-up, following (Ben –Rafael et al, 2006). As frequently pointed out above, the researchers here, applied both top down and bottom up perspectives which are considered as two types of classification of signs in the LL field.

The top-down signs represent 8.2%, (25) out of 307 signs, whereas bottom up represent 91.8%. (282). In monolingual signs top-down signs represent 5.9% while bottom-up signs 94 % The bilingual signs, top-down signs count more percentage than the monolingual ones as they represent 10.7 %, whereas bottom-up signs represent 89.3% (see table 4.11).

The researchers have compared both monolingual signs and bilingual ones, and the results are shown as follows:

As far as the zone of Al-Mukalla is concerned, signs are classified into two types: monolingual and bilingual ones. In comparing the two types, the monolingual signs are 217, with a percentage of 61.1%, whereas the bilingual signs reach 138, with a percentage of 38.9% (see table 4.2).

As for the classification of these monolingual vs the bilingual signs, Arabic scripts include (Arabic and AE, whereas English included English and RE). The number of the investigated Arabic signs are 217, with a percentage of 100%, while English signs record 0, with a percentage of 0% (see table 4.2). The present study records 132 Arabic-English signs, with a percentage of 95.6%, whereas English-Arabic signs point only 6, with a percentage of % 4.4 (see table 4.2). The two types were deeply expressed in the functions of signs.



Figure 4.8 bilingual sign

In figure 4.8 the sign reads (HAGIBATI), which means my case. The name is written in large red Arabic characters to show the predominance of the word in the whole sign. The second line reads (HAGAIB NISAIYAH-HAGAIB BANATY-HAGAIB MADRASSYAH-HAGAIB SAFAR), which means women cases, girls' bags, school bags and travel bags. At the left side of the sign, there are many photos for different bags to index the quality of products and to perform an advertisement for the store, the sign indexes an informative function to clients.



Figure 4.9 motor bike shop sign.

The name of the sign in figure 4.9 reads (MONSTER). It indexes the power of the products of motor bikes. Such kind of bike is usually preferred by teenagers, that is why the owner of the store had this name to attract teenagers' attention and get their desire to buy the products. A photo for a new fashionable bike is fixed on the sign to show how powerful and stylish the products are. Also, the use of Arabized English demonstrates an alliance to English speaking countries culture and it is considered as modernity and prestigious insinuation to new generation.



Figure 4.10 a bilingual top-down sign

The bilingual sign in figure 4.10 is an Arabic –English sign. English language is used to inform non-Arabic speakers, visitors and tourists to the offered service of the bank. There is a logo that is circled by two leaves of tree. Inside the logo, there are four pictures for the vital activities for the Yemeni society. The logo contributes to meaning-making in the sense that the services are for all sectors of lives.



Figure 4.11 an example of a monolingual bottom-up sign

The top-down signs represent 11.5%, (41) out of 355 signs, whereas bottom up represent 88.5%, (314). In monolingual signs top-down signs represent 7.8%, while bottom-up signs 92.2% and in bilingual signs top-down count more percentage than the monolingual one as they represent 17.4 %, whereas bottom-up signs are 82.6% (see table 4.1 and table 4.2).

Following the same procedure in the previous zones, 322 photos have been shot at the zone of Ad Dis. They are divided into Monolingual or Bilingual signs. The zone of Ad Dis was investigated, and the signs were divided into two types: monolingual and bilingual one. In comparing the two types, the monolingual signs were 203, with a percentage of 63%, whereas the bilingual signs reached 119, with a percentage of 37% (see table 4.2).

The number of the investigated Arabic signs were 202 with a percentage of 99.5%, while English signs recorded 1 with a percentage of 0.5% (see table 4.20). Arabic-English signs pointed 108, with a percentage of 91.8%, whereas the English-Arabic signs were 11, with a percentage of 8.2% (see table 4.2). The two types are deeply expressed in the functions of signs.



Figure 4.12 example of monolingual political sign

The sign in figure 4.12, is a name of a street named after a late figure in the city and starts in supplication (Dua), which reads (ALAHOMA AGHFER LAHO WA ARHAMO). It is translated into 'Oh God forgive him and bless him'. The second line and the third one read (SHARA AL MARHOOM SALEM SALEH BIN SALMAN), which mean (The street of the martyr Salem Saleh Bin Salman). The final line gives detail about the date of martyring, and it reads (TOWIFEE BITAREEKH 27 RAMADAN SANAT 2012 AD). The date in the sign expresses two calendars; the day and month in Hijri calendar, whereas the year is given in Gregorian calendar. These signs in Arabic seem to be common recently even without the consent of authorities concerned. It has been taken as a practice for condolences and faithfulness to the dead relatives killed in protestations or revaluations.



Figure 4.13 example of bilingual movable sign

The sign in figure 4.13 is a bilingual movable one. It displays predominance of Arabic for paint products. This sign contributes to meaning-making functioning as an advertisement to be known for people who got some affairs in the field, such as painters or those who need to decorate and paint their houses. These movable signs are widespread in recent years which shows the competition in markets as part of propagating for commercial activities. Such owners and sign initiators are taking part in this process of competition.

As for Boueish zone, 315 photos of signs were collected, and these signs were categorized into Monolingual or Bilingual signs. In comparing the two types, the monolingual signs are 192, with a percentage of 60.9 %, whereas the bilingual signs are 123, with a percentage of 39.1% (see table 4.2). The number of the investigated Arabic signs are 191, with a percentage of 99.5%, while English signs record 1 with a percentage of 0.5% (see table 4.2). Arabic-English signs reach 110, with a percentage of 89.5%, whereas the English-Arabic signs were 13, with a percentage of 10.5% (see table 4.2). The two types were deeply analysed regarding the functions of signs.



Figure 4.14 example of monolingual movable sign.

The sign in figure 4.14 is an English one. It is for a movable van that carries petroleum materials. The name implies that people should be aware in dealing with this vehicle and to inform them that it can only be used to carry just petroleum material, and it is informative in the sense that the passer-by people should take care of the dangerous nature of such lorry and its tank as fuel and flammable material that may cause fatal accidents if not being taken care of regarding crashes and colliding with other vehicles.



Figure 4.15 an example of bilingual signs.

The sign in figure 4.15 is a bilingual one. The name on the sign is for a Hadhrami family which the producer intends to show that it is a trademark sign in the local market. It reflexes an identity and a business at the same time. The name is written in Arabic and English just as prestigious insinuation because other details of the store are written in Arabic only. The second line displays the goods of the store. At the two sides of the signs, there are photos for the goods it deals with. It participates in the meaning-making of the services of the store to the clients. These goods are special for workshops and other tools for special fittings and jobs' motion very intensely.

## 4.2 Signs' categorization

In the current study signs are categorized into two categories top-down and bottom up. These two categories received much more attention in the previous studies. Ben-Rafael et al. (2006) investigated the relationship between top-down and bottom-up signs in East Jerusalem. When investigating the signs of Tokyo, Backhaus (2006) focused on the relationship between top-down and bottom-up signs (presence of Japanese, English and Chinese).

One step of the analysis of the present study, as has been pointed out above, covered the classification of the signs from the perspectives of bottom-up and top-down perspectives. The goal of this is to investigate the meaning-making of the signs from these two perspectives. Ben-Rafael et al (2006) meant by bottom-up signs those ones such as commercial and business signs and private announcements, whereas top-down signs include public institutional ones displayed by governmental, cultural, educational, religious municipal or medical institutions.



Figure (4.16) a bilingual top- down sign

Bottom-up category includes shop signs such as restaurants, jewellery, clothes, electronics and accessories, motors spare parts, groceries, bakeries. Private business signs include offices, institutes, factories, agencies. Private announcement signs include ads (fixed or movable), signs of direction.



Figure (4.17) a monolingual bottom-up sign.

The top-down signs represent 10.9% (51) out of 469 signs, whereas bottom up represents 89.1%, (418). In monolingual signs top-down signs represent 9.8%, (27) out of 274 signs, while the percentage of bottom-up signs is 90.2%, (247) out of 274, and in bilingual signs top-down represent 12.3 % (24) out of 195, whereas bottom-up signs represent 87.7%, (171) out of 195.

Signs were categorized into two categories top-down and bottom up.



Figure 4.18 a bilingual sport top- down sign

The top-down monolingual sign in figure 4.18 reads (NADI SHAAB HADHRAMOUT AL RIYADI AL THAGAFI AL AIAJTIMAAI), which means Hadhramout People Athletic Cultural and Social Club. The name indexes sport, culture and social life affairs and it also symbolizes the unity of the Hadhrami people, so it indexes cultural identity and nationalism. At the middle of the sign there is a logo of the club, which shows the date of establishment of the club that goes back to the 1960s of the 20<sup>th</sup> century. It plays an informative function. At the two sides of the sign, there is a photo for AL-Gemah products which is definitely an advertisement for this company since they sponsored to pay the cost to adapt this sign.



Figure 4.19 a pharmacy bottom-up sign

In figure 4.19, the sign reads (SAYDALIYAT INAYATK), which means ‘your care pharmacy’. The name is written in large green Arabic fonts and the dots of the letters are in red; this is to attract clients, firstly to the name, and then to the style of writing. At the left side of the sign there is a logo for the pharmacy, which indicates its identity and at the bottom of the sign the services and products offered by the store are written, functioning as to provide information for clients about the store.

The top-down signs represent 10.5% (34) out of 322 signs, whereas bottom up represent 88.5% (314). In monolingual signs top-down signs represent 10.8 % while bottom-up signs are 89.2 % and in bilingual signs top-down count a less percentage than the monolingual one as they represent 10.1 %, whereas bottom-up signs 89.9% (see table 4.1 and table 4.2).

In the current study top-down signs included public institutions, governmental, educational, medical, religious and cultural entities, streets names and signs for directions and public announcements.



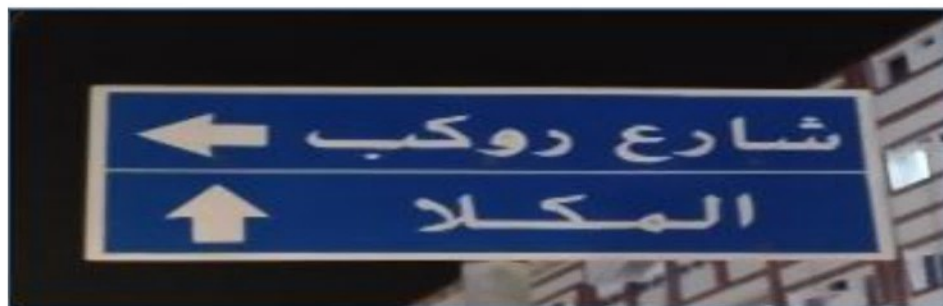


Figure 4.20 an example of a monolingual top- down sign.

The sign in figure 4.20 is for direction, which reads (SHARAA ROKOUB). It means Rokoub street, (AL-MUKALLA), Mukalla. At the end of the sign there are two arrows to indicate the direction of the site. The function of this sign is an informative one because it directs drivers and pedestrians to know the locations of these sites.

The current study focused on LL including shop signs, restaurants, jewellery, clothes, electronics and accessories, motors spare parts, groceries, bakeries private businesses, and signs that include offices, institutes, factories, agencies private announcement and other signs including ads (fixed or movable), signs of direction, sales or rentals.



Figure 4.21 a monolingual bottom-up sign.

The bottom-up signs in figure 4.21 reads (AL ATAAS LIL ATHATH), which means “Al-Ataas for furniture”. It is written in large white Arabic characters, so it is the predominant name in the whole sign. Using family name reflects the owner identity of the store. The second line reads (ATHAT MANZILY – ATHATH MAKTABI- GHORAF NOUM – ATAHTH MADRASI). It means ‘home furniture, office furniture, bedrooms and school furniture’. The function of adding these details is to offer more information about the services and products of the store. Then the contact numbers of the store are added at the bottom of the sign to ease contacting the clients. At the middle of the sign, there is a logo for the store consisting of some furniture, functioning to let the customers, especially non-Arabic speakers and foreigners, know the nature of activity of the store.

### 4.3 Language dominance

To talk about language dominance in the signage of Mukalla, a zone-wise discussion will be outlined as in the following paragraphs. As a common practice for all zones, Scollon & Scollon (2003) are followed. In Fowah zone, it seems that Arabic language is prominent in 179 bilingual signs, out of 195 signs, with a percentage of 91.8%, whereas English is prominent in 16 signs, with a percentage of 8.2.



Figure 4.22 Arabic dominance sign.

It is found that Arabic is dominant in this sign as the first line is written in green large Arabic fonts and positioned at the top of the sign. The second line is written in smaller green English fonts. The name Al –Attas is a family name, so the function of using this name is to inform students that this residence is only allowed for this family members, so it is a kind of self-identity to the family. Using English as translation of the sign name is a kind of prestigious way.



Figure 4.23 English dominant sign

At the top of the sign in figure 4.23, the first line is written in large English fonts (TWO FRIENDS); the number is written in a word and figure form. On the second line, more details are written in smaller Arabic fonts to represent the service offered by this store (LIL WAJABAT AL SARYAH); that means for fast food. An image of a spoon and a fork occupy the right middle of the sign. According to Scollon & Scollon (2003) the language that occupies a larger space and bigger size becomes the dominant one, therefore, English is dominant in this sign.

Backhaus (2006), when analysing the signs of Tokyo, the code preference was determined through the order and size of the texts given in the respective languages, in bilingual or multilingual signs. Size was considered to overrule order in case of where the two variables express different preferences.

It seems that Arabic language is dominant in 132 bilingual signs, out of 140 signs, with a percentage of 94.3%, whereas English is dominant in just 8 signs only, with a percentage of 5.7%.



Figure 4.24 Arabic dominant sign.

The name (AL MOTAHIDAH LILTAMEEN), in figure 4.24 is written in white large Arabic fonts and positioned at the top of the sign. It means Arabic is dominant. The second line was written in white smaller English fonts, and the third line was written in Arabic fonts read (THAGAH BI HAJEM AL MASOLEAH), which means “trust that matches responsibility” and the sign function is to gain clients’ interest and reliance towards the service.



Figure 4.25 English dominance.

The sign in figure 4.25 displays the prominence of English language rather than Arabic. English positioned the top of the sign in large characters. Inside the sign, there is a logo which is composed of an image for a gentle man and some writings in English ‘professional barber’. This is to indicate the proficiency and high quality of service of this barber shop, as well as the date of the establishment of the shop to indicate information to clients about the store. Choosing the name of the barber shop and the photo of a gentle man in the photo participate in meaning-making to the clients that the store is enjoying high degree of proficiency and add a good reputation to the store.

Arabic language is dominant in 134 bilingual signs out of 138 signs, with a percentage of 97.1%, whereas English is dominant in just 4 signs only with a percentage of 2.9%. (see table 4.18).



Figure 4.26 Arabic dominance sign.

The medical top-down sign in figure 4.26 displays two languages: Arabic and English. The first line is written in large red Arabic characters, whereas the second one is in a small red English one, and this is according to Scollon & Scollon (2003) where the language is considered to be dominant if it replaced a larger size or is written on the top of the sign, so in this sign Arabic is dominant more than English.



Figure 4.27 English dominant sign

In figure 4.27, the size and position of the English name got the dominant role of English language over Arabic. It occupies the top of the sign and according to Backhaus (2006), the code preference was determined through the order and size of the texts given in the respective languages, the sign above has got the largest space for English more than Arabic.

It seems that Arabic language is dominant in 109 bilingual signs out of 119 signs with a percentage of 91.6, whereas English is dominant in just 10 signs only with a percentage of 8.4 %.



Figure 4.28 Arabic dominant sign.

The name of sign in figure 4.68 is written in large white Arabic characters, so it got a larger size than the English script. The script located on the top or the one that occupies a larger size is considered as the dominant one (Scollon & Scollon, 2003). At the left side of the sign, there exists an important part of the sign, which is written to give extra information about the service; a kind of offered activities by the store. It reads (LIL MALABES AL JAHEZA). It is written in yellow Arabic characters, and that means for ready-made clothes. Above this part of the script, the word “fashion” is added to strengthen the meaning of the sign and to give impressions to the clients about the quality of products of the store. At the bottom of the store, extra words are written about the it (REJALI – WALADI – SHOMZAN – AHDIYAH – SAAT – ATOOR). These words mean, for men, boys, shirts, shoes, watches and perfumes. The function of this additional information is an informative one. The sign itself looks like a Jeans clothing material in blue colour, which is bordered with sewing machine, symbolising the activity and the ready-made trading of the shop.



figure 4.29 An English dominant sign.

On examining figure 4.29, English is seemingly dominating over Arabic. The sign producers positioned English at the top of the sign in larger size characters. Although the two languages are not in translation position in this figure, it looks interesting in signalling and symbolising the function and structure of the sign.

It seems that Arabic language is dominant in 116 bilingual signs, out of 123 signs, with a percentage of 94.3%, whereas English is dominant just only in 7 signs, with a percentage of 5.7%. (see table 4.2).



Figure 4.30 Arabic dominance sign.

When investigating the sign in figure 4.30. As seen in the photo, Arabic is written in large white script and positioned at the top of the sign, so it is considered to be the prominent language in the sign more than English.



Figure 4.31 English dominance sign.

The sign in figure 4.31 indicates an English dominance. The name BEST CAR is written on the top of the sign in large white English characters, so it is considered as dominant language. A photo for a car is located on the top of the sign aiming to add a good knowledge to the quality of cars. The second line consists of Arabized-English and Arabic

script for the name of the shop itself, functioning to give extra good image to clients and more information about the activity of the store.

## 4.4 A comparative analysis of signs

### 4.4.1 Monolingual top-down and bottom-up signs

The study targeted five zones of Mukalla city. These are: Fowah, Sharj, Mukalla, Ad-Dis and Boueish. The number of the monolingual signs in the whole targeted zone scores 1053 signs. The top-down signs scored 97, whereas bottom-up signs 956 signs.

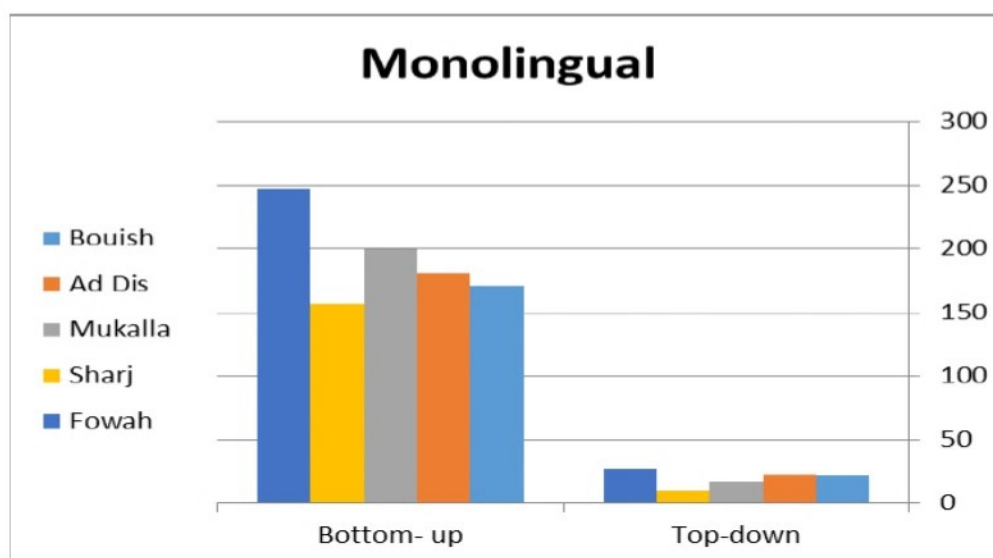


Diagram 4.1 monolingual top-down and bottom-up signs

#### 4.4.1.1 Top-down signs

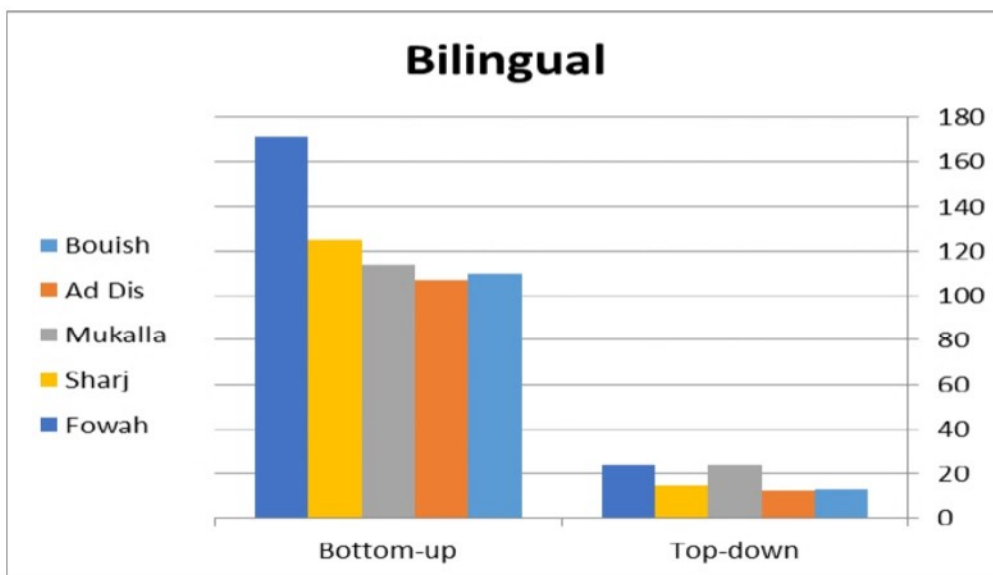
Fowah zone got the largest number of top - down of monolingual signs in comparison to the other zones where they reach 27 top-down signs, with a percentage of 9.9 % out of 274. Mukalla zone score 217 monolingual signs, 17 top-down signs, with a percentage of 7.8%, while Ad Dis zone scored 203 monolingual signs, 22 top-down with a percentage of 10.8%, then comes Boueish which targets 192 monolingual signs 21 top-down, with a percentage of 10.9%.

#### 4.4.1.2 Bottom-up signs

Monolingual bottom-up got the highest number in comparison to the bilingual ones. Fowah scores 247 out of 274 signs, with a percentage of 90.1%, then Mukalla 200 signs out of 217, with a percentage of 92.2%, Ad Dis zone scores 181 out of 203 signs, with a percentage of 89.2%, Boueish scores 171 signs out of 192, with a percentage of 89.2% and finally, Sharj zone scores 157 signs out of 167, with a percentage of 94.1%.

### 4.4.2 Bilingual top-down and bottom – up signs

Diagram 4.2 bilingual signs



#### 4.4.2.1 top-down signs

In comparison between the whole five targeted zones, Fowah and Mukalla score the highest percentage of top-down signs 24 signs, both of them with a different percent according to the number of signs to each zone. Fowah scored 12.3% (24) out of 195 signs whereas Mukalla zone 17.4 % (24) out of 138 signs. Asharj zone scored 10.7% (15) out of 140 signs, Boueish 10.6 % (13) out of 123 signs, and finally Ad Dis gets the least percentage of top-down signs 10.1% (12) out of 129 signs.

Table 4.1 Monolingual verses bilingual signs category-wise

		Fowah	Sharj	Mukalla	Ad Dis	Boueish
Monolingual	Top-down	27	10	17	22	21
		9.9%	5.9%	7.8%	10.8%	10.9%
	Bottom- up	247	157	200	181	171
		90.1%	94.1%	92.2%	89.2%	89.1%
	Total	274	167	217	203	192
Bilingual	Top-down	24	15	24	12	13
		12.3%	10.7%	17.4%	10.1%	10.6%
	Bottom-up	171	125	114	107	110
		87.7%	89.3%	82.6%	89.9%	89.4%
	Total	195	140	138	119	123

#### 4.4.2.2 Bottom-up signs

Bilingual bottom – up signs score 725 signs, Fowah scores 171 out of 195, with a percentage of 87.7%, then Asharj gets 125 signs out of 140, with a percentage of 89.3%. Mukalla zone scored 114 out of 138 signs, with a percentage of 82.6%, Boueish scored 110 signs out of 123 with a percentage of 89.4% and finally, Ad Dis zone scored 107 signs out of 129 with, a percentage of 89.9 %.

Similarly, many researchers have conducted studies that are dealing with both top – down and bottom – up, such as Ben –Rafael et al (2006), Gorter (2006) and AL-Athwary (2012). All above results are deeply expressed in the following table below:

#### 4.4.3 Monolingual signs Arabic verses English

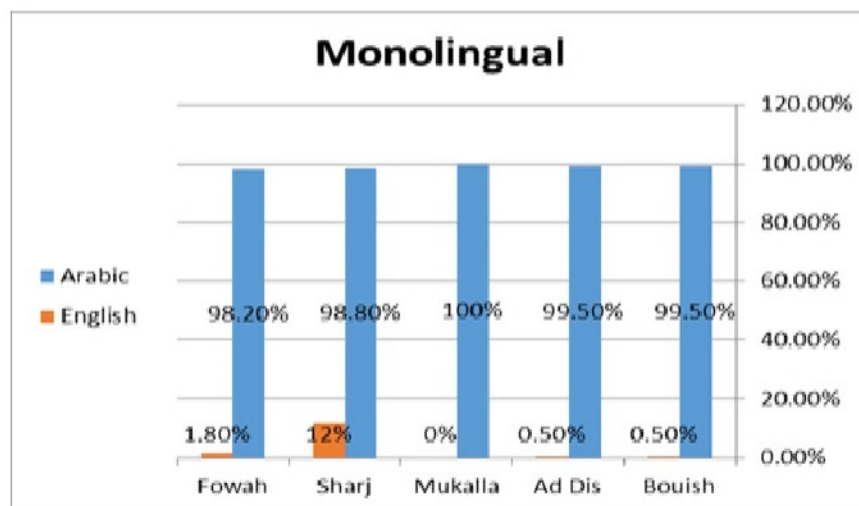


Diagram 4.3 monolingual signs Arabic verses English.

The above figure shows the percentage of the distribution of Arabic and English in the five targeted zones, whereas the percentage of Arabic is higher than English in all the zones; Fowah gets a percentage of 98.2% (Arabic) and 1.8% English, Sharj points 98.8% (Arabic) and 1.2% (English), Mukalla scores 100% Arabic signs and 0% English, Ad Dis scores 99.5% (Arabic) and 0.5% English and finally Boueish gets 99.5% (Arabic) and 0.5% English. So Arabic is the predominant language on signs of the targeted zones.

#### 4.4.4 Bilingual Arabic –English and English – Arabic signs.

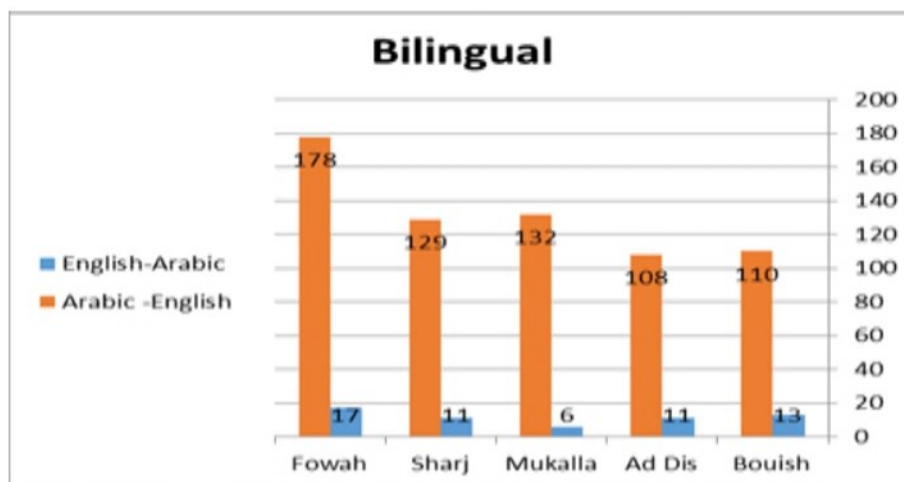


Diagram 4. 4 Bilingual Arabic –English and English – Arabic signs.

When analyzing bilingual signs, the researchers found that the ratios of Arabic – English sign exceeds the ratios of English – Arabic one in the whole targeted five zones.

##### 4.4.4.1 English - Arabic signs

The number of English - Arabic signs reach 58 out of (715) bilingual signs, with a percentage of 8.1%, distributed in different ratios for the targeted five zones of Mukalla. Fowah zone scored 17 out of 195 signs, with a percentage of 8.7%, Boueish scored 13 out



of 123 signs, with a percentage of 10.5%, Sharj zone pointed 11 out of 140 signs, with a percentage of 7.8%, Ad Dis scored 11 out of 119, with a percentage of 9.2 %, and finally Mukalla which gets the lowest ratio, the scored signs reach 6 out of 138, with a percentage of 4.4 %.

Table 4.2 Monolingual vs. Multilingual language-wise distribution

		Fowah	Sharj	Mukalla	Ad Dis	Boueish
Monolingual	Arabic	269	165	217	202	191
		98.2%	98.8%	100%	99.5%	99.5%
	English	5	2	0	1	1
		1.8%	12%	0%	0.5%	0.5%
Bilingual	English-Arabic	17	11	6	11	110
		8.7%	7.8%	4.4	9.2%	89.5%
	Arabic-English	178	129	132	108	13
		91.3%	92.1%	95.6%	91.8%	10.5%

#### 4.4.4.2 Arabic – English signs

Arabic- English signs score higher ratios than English - Arabic signs, they reach 657 signs distributed in different ratios. The number of signs in Fowah zone reached 178 out of 195, with a percentage of 91.3%, in Sharj zone the signs score 129 out of 140, with a percentage of 92.1%, Mukalla zone scored the highest number of signs, 132 out of 136, with a percentage of 95.6 %, Ad Dis scored 108 signs out of 119, with a percentage of 91.8%, and finally Boueish scored 110, out of 123 signs in a percentage of 89.5%. See table 5.2 below for more details.

#### 4.4.5 Arabized English verses Romanized Arabic Signs

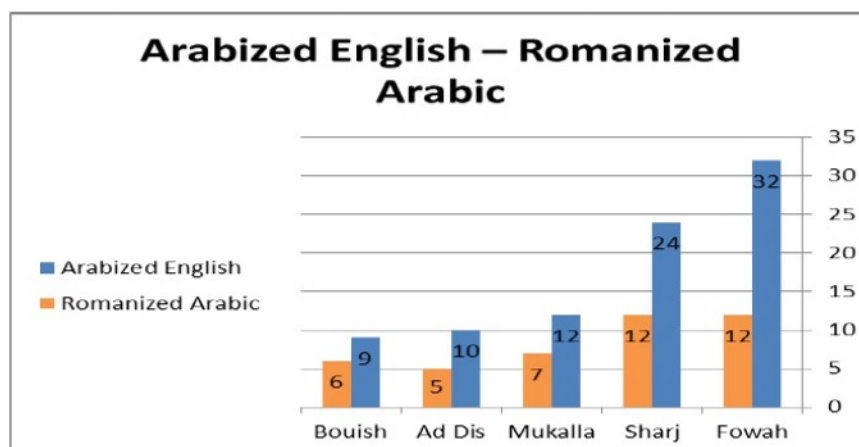


Figure 4 .5 No of AE verses RA.

In figure 4.97, the researchers scored the number of both AE and RA; Fowah zone scored the highest number for both categories, then Sharj and Mukalla, Ad Dis scored higher number of AE signs than Boueish, but lower number of RA signs. (see figure 4 for more details).

#### 4.4.6 Language dominance

According to Scollon & Scollon (2003), a language which has a large font and positioned the top of a sign become the dominance one. There are some exceptions that

should be put in consideration in case of Arabic language as the script system is different, this statement can be modified as “on the right” because the Arabic script is written from right to left. When analyzing the signs of Mukalla, when investigating the five targeted zones the researchers find that Arabic is more dominant than English in different ratios for each zone.

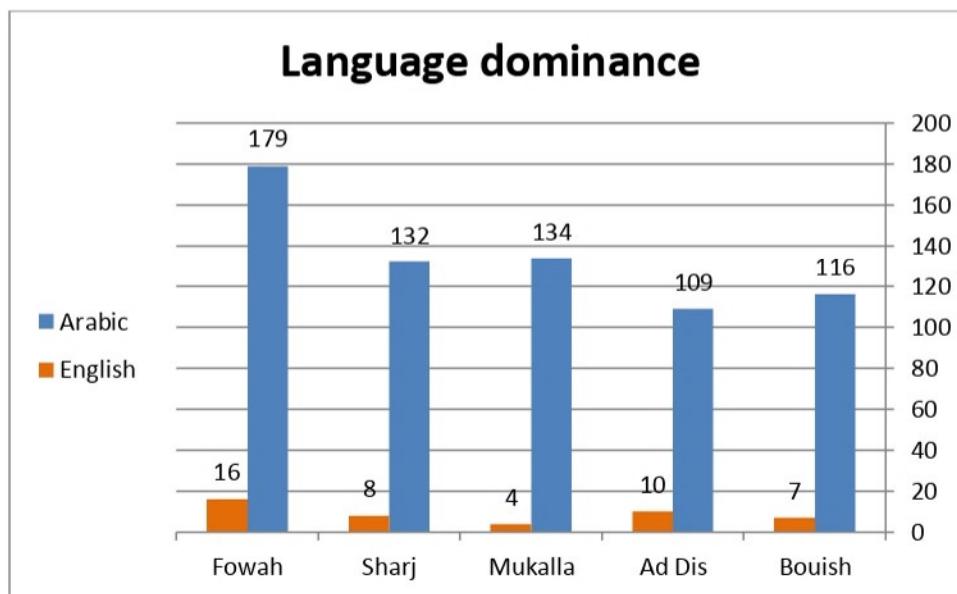


Figure 4.6 language dominance

In Fowah, Arabic is dominant in 179 out of 195 bilingual signs, with a percentage of 92.8%, English is in 16 signs with a percentage of 8.2 %. In Sharj zone Arabic signs are dominant in 132 out of 140 bilingual signs, with a percentage of 94.3%, whereas English was dominant in just 8 signs only, with a percentage of 5.7%. Mukalla zone, Arabic dominates, scoring 134 out of 138, with a percentage of 97.1 %, English was dominant only in 4 signs with a percentage of 2.9%. In Ad Dis zone, Arabic language is dominant in 109 out of 119 signs with a percentage of 91.6 %, English scored 10 signs, with a percentage of 8.4. Finally, Boueish gets 116 out of 123 signs as dominant Arabic signs with a percentage of 94.3%, whereas English is dominant in 7 signs, with a percentage of 5.7 %. Similarly, Arabic is dominant in some other conducted studies in Yemen and some neighbouring and Arab countries such as in Sana’a AL-Athwary (2012), Najran K.S.A AL-Athwary (2022) and Jordon Alomoush (2015).

## 5. Findings and Conclusion

Both monolingual and bilingual signs from top-down and bottom-up perspectives for five main zone of Mukalla city have been targeted in this research. The study investigated 1768 signs. The results revealed that the proportion of monolingual sign are 59.6%, (1053) signs, whereas bilingual signs are 40.4 %, (715) signs. The results showed that Mukalla bilingual signs represent more than half of the LL items, whereas bilingual items, on the other hand, are less frequent than the monolingual ones. This is in agreement with the linguistic language of Sana’a city, Athwary (2012). That study revealed that Sana’a is more multilingual than being monolingual ones. The current study exposes that bilingual patterns of LLs of Mukalla only consists of two languages combination, which are Arabic and English. In contrast to the LLs of other cities such as Jordanian cities, Alomoush (2015), where many signs were investigated with English-Arabic pattern as well as other

combination of other languages. Sana'a's LL that AL-Athwary (2012) studied, revealed the combination of different languages such as Arabic, English, French, Chinese and Russian. The LL of Najran in KSA, Al-Athwary (2022) found that there were combinations of signs including Arabic-English pattern, Malayalam-English pattern, Arabic-Bengali, Arabic-French, though with rare presence, and some other trilingual signs patterns. The current study also showed no minority languages were displayed in Mukalla LL.

The ratio of bottom-up signs is higher than top-down signs in both monolingual and bilingual signs. The monolingual bottom-up signs are 956, with a percentage of 90.8 %, whereas the top-down ones are 97, with a percentage of 9.2 %. Similarly, the ratio of bilingual bottom-up signs is higher than top-down signs. The bilingual bottom-up signs are 627, out of (715) with a percentage of 87.7 %, whereas the top-down signs are 88 with a percentage of 12.3%. The total number of top-down signs are 185 out of 1768, with a percentage of 10.5%, whereas the total number of bottom-up signs are 1583 out of 1768 with a percentage of 89.5%.

From the above ratios, the researchers indicate that the proportion of bottom-up signs are higher than the top-down signs in both monolingual and bilingual signs. In comparing the results to other previous studies, bilingual top-down signs are generally prepared in Arabic and English according to local indicators obtained from the discussion between the author and some local authority's officials. Concerning the bottom-up signs, nothing had been done to the issue of signs except in giving permits to put signs on the facades of stores. In comparing the ratios of top-down and bottom-up ones of Sana'a, similarly the number of bottom-up signs (1408) out of 1517 signs, are more than top-down ones (109).

The study indicated that the LL of Mukalla displays both informational and symbolic functions. The informational function is expressed in some signs that present directions to some locations, street names and contact information, while the symbolic function can be seen as a cultural identity of the society through the use of Arabic rather than English, which indicates the power identity, though there is an increased number of using English signs that is used for certain purposes. The symbolic functions can be used in aspects of using personal name, family names and names of ancient places in Yemen such as AL-Ahgaf, Shiba, Shibam. This indicates strong value of nationalism and power and reminding new generations of these places. Also, it helps in covering the meaning of the old and ancient scholars such as Ibn AL-Hatem, Al-Razi and Ibn Al-Nafees, who are great Arabic scholars contributed in the development of knowledge over several stages of history. In addition to these famous names, LL demonstrated names that relate to religion as well as some religious speeches, Hadith and Dhikr and that was a good factor for Muslims to keep and follow Islamic instructions and rules. The usage of foreign names helped in meaning-making as to spread cultural identity for western societies. Similarly, to the LLs of Sana'a there are variation of the usage of names, some refer to the Islamic and cultural period, historical place names, famous characters, battles and myths that refer back to the earlier Arabic and Islamic heritage and culture.

English language is manifested along with Arabic language in both top-down and bottom-up signs. In top-down signs English scored 68 out of 185, with a percentage of 36.8 %, whereas Arabic got 117 signs out of (185), with a percentage of 63.2% as the

government sit no policy in controlling the usage of English. English is used in some signs to guide tourists and foreigner to the related governmental or non-governmental top-down places and to help those who get some affairs to these places. It is a kind of trend; these ratios are high in the zones of Fowah and Mukalla because Mukalla is the capital of the city and many governmental offices are located there. Fowah also has got many educational and medical institutions that require English to be written, in bottom-up sign, English is used more than top-down signs as the owners of the shops are free in designing and controlling their own business. English is used as prestigious language and for innovation and globalization purposes.

To conclude, definitely, Arabic language was dominant in the all five zones of the study. The presence of English in Mukalla LL is increasingly emerging if compared with the situation fifteen to twenty years earlier. Arabic was the only language with a very limited usage at the top-down signage. This indicates that the Hadhrami society is monolingual by nature rather than bilingual. However, the increasing amount of using English in LL signs, indicated that this is taken seriously as a kind of fashion, renovation, prestige and global motion.

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## تحليل المشهد اللغوي لمدينة المكلا وفق المنهجين التصاعدي والتنازلي:

### استنباط المعنى وسيطرة اللغة بصفة خاصة

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### الملخص:

يسعى هذه البحث إلى دراسة المشهد اللغوي لمدينة المكلا، وهي المدينة الساحلية المهمة، وعاصمة محافظة حضرموت، الواقعة على الساحل الجنوبي الشرقي لليمن. ولتحقيق أهداف الدراسة، تم تقصي 1768 صورة لعلامات تجارية، وأسماء محلات تجارية ورسمية، ولوحات إرشادية، في خمس مناطق من مدينة المكلا، وهي: فوة، والشرح، والمكلا، والديس، وبويش. وقد ركزت الدراسة على استنباط المعنى من خلال المنهجين التصاعدي والتنازلي لتحليل تلك الصور. وقد أوضحت النتائج أن المكلا، في عمومها، أحادية المشهد اللغوي أكثر منها ثنائية، مع نسبة كبيرة لعلامات المشهد اللغوي تصاعدياً (أي الاستعمال على المستوى العام للمواطن) بنسبة أكثر منها في المشهد اللغوي تنازلياً (الاستعمال للعلامات اللغوية بصفة حكومية أو رسمية). كما تبدو اللغة العربية هي الأكثر غلبة في المشهد اللغوي في كلا المنهجين، واتضح أن جميع هذه العلامات تتمتع بوظائف معلوماتية ورمزية تسهم في صنع المعنى واستنباطه في أغلب المواضع التي أعدت لأجلها.

APPENDIX

Selected Samples of Mukalla Region LL signage

(English and Romanized Arabic)







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# مجلة الريان

للعلوم الإنسانية والتطبيقية

علمية محكمة - نصف سنوية

المجلد السادس  
العدد الثاني  
الرقم التسلسلي 11

ديسمبر 2023