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Faculty of Graduate Studies

A Study of Meaning-making in Mukalla City Linguistic Landscape: Bottom-up and Top-down Perspectives

A Thesis Submitted to the College of Postgraduate Studies at Al-Rayan University in Partial Fulfillment for the Requirements of the Degree of Master of Arts (M.A.) in English and Translation Studies

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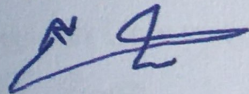
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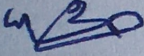Date : 12 /10 /2023

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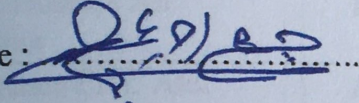University Sayioun University

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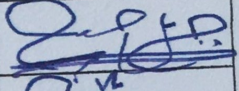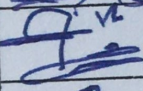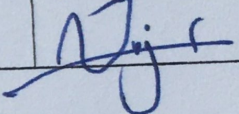
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Abstract

The current study aims to investigate the linguistic landscape (LL) of the city of Mukalla, a coastal city in the governorate of Hadhramout locates in the southern part of Yemen. To achieve the goals of the study, 1768 signs have been analyzed in five zones of Mukalla city, which are Fowah, Sharj, Mukalla, Ad Dis and Bouish.

The study focuses on meaning-making from the perspectives of top-down and bottom up investigation of signs, following the model of (Ben-Rafael et al., 2006). 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. The percentage of bottom-up signs reach 89.5%, whereas top-down ones are 10.5%. The study reveals that both types of signs are having informational and symbolic functions and participate in meaning - making in different insinuations.

Following Scollon & Scollon (2003), Arabic language appears to be the most dominant in both top-down and bottom – up bilingual signs. Arabic scores 93.7%, whereas, English is 6.3%. English language appears to be more dominant in bottom - up signs more than top - down ones.

The study recommends further studies to investigate the other nearby rural areas of Mukalla, such as Shaher , Broom and Adis Al-Shargeah . Also to conduct another study comparing the coastal cities of Hadhramout and the valley and desert areas as well as to discover the translation mistakes in the LL signs.

The Qura'nic Verse

﴿وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾ ال عمران —
الاية 7

﴾And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord" And none receive admonition except men of understanding. AL-Amran , Verses 7 .

Dedication

I dedicate this work to my mother, my two wives, my only sister and my children for their endless help and support and for their patience in time of being absent during performing my study and conducting thesis.

Acknowledgments

Abstract

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List of abbreviation

Symbol	Nomenclature	Page
LL	Linguistic landscape	2
AE	Arabized English	37
RA	Romanized Arabic	37

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Phonetic System used in the Study

Arabic	English
أ	AA
ب	B
ت	T
ث	TH
ج	J
ح	H
خ	KH
د ـ ذ	D
ر	R
ز	Z
س	S
ش	SH
ص	SS
ض – ظ	DH
ع	A
غ	GH
ف	F
ق	G
ط	T
ل	L
م	M
ن	N
ه	H
و	W
ي	Y

Chapter One: Introduction

Chapter one: Introduction

1.0 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. The first chapter is and introductory one that constitutes the definition of language, the history of linguistic in Yemen an introduction to Hadhramout region including Mukalla, the Hadhrami dialect as well as Mahri and Socotri. It also focused on research problem, objectives of research, questions of the research, significance of the research and finally the limitation of the research study.

1.1 Linguistic status of Yemen.

Yemen is well known as the origin of the Arab as Al-Athwary (2012) stated in his article that the Yemeni community composes of different minorities such as the Ismailis,the Jews, Iranians, Indians and Somalis in addition to Al-Akhdam as they have been called by the other Yemeni racial which is mean "servants") who are believed to be descendants from Ethiopian origin and who are a remnant of the caste system that existed under the Yemeni Imamate. Some minority group use Arabic as an official and non-official language in their daily life such as Somalis who have been considered as Yemeni citizen .All the aforementioned minorities though to their different culture and linguistic background were un able to form a separate neighborhoods for their own due to their limited number. Another minority language that is spoken by the population of different places are the Socotri and Mahri language. Socotri, which is considered the second largest non-Arabic language and has a speaking population of around 57,000 in

Yemen. This language is spoken in the Island of Socotra and the nearby islands of the Gulf of Aden. Mahri language is spoken in the governorate of Al-Mahrah with an approximately 50000 individuals.

1.2 The importance of English in Yemen

English is the most widely used medium of communication in higher education, business and medicine at the international level. No developing country can ignore the role of English in improving its international profile and prominence. The Yemeni government made it a point to provide equal educational opportunities to all Yemenis irrespective of their sex and age" (Al-Ahdal, 2008, p. 3). The goverment established the policy of sending students abroad (Arabic and English-speaking countries). It also experienced the expansion of its business transactions with other countries in the world. With the advancement in business, science and technology, English has become very important and the number of foreign visitors, teachers and workers in Yemen has kept increasing steadily. Yemenis need English not only when they go abroad for academic and business purposes, but also when they have to interact with non-Arabic speaking visitors for various purposes. There is, indeed, a dire need for teaching and learning English in Yemen for many reasons. Given below are some of these reasons:

1) Yemen with its rich, ancient culture is becoming a major attraction for tourists from all over the world. English will help boost the country's tourism industry.

2) Higher Education in Yemen is expanding and there is a need for offering advanced courses in the field of science and technology. This entails the increasing use of English in higher education.

3) The number of Yemeni students going to countries like UK, USA, Malaysia and India for higher studies is increasing and they need proficiency in English.

4) The trade relations of Yemen with other countries are increasing and there is a growing need for English in international trade (pp. 15-16). It is also a fact that the world's most widely surfed or cited journals are either published in English or translated into English. Thus, Yemenis, be they inside or outside Yemen, need to access these English sources of knowledge to pursue their self-development. (Al-Ahdal, 2008, p. 3).

1.3 Hadhramout

Hadhramout governorate is located on the south-eastern region of Yemen, from the east it is neighbored by Al-Maharah and by Shabwah from the west and it is extending north inside Al Ruba Al Khali desert. It has a larege area approximated about 155,400 square kilometers that contains a large part of the South -eastern coast in the Republic of Yemen. Although the official language of Yemen is Standard Arabic many Arabic varieties are used in everyday speech along the areas of Yemen. According to National Information Centre, Hadhrami Arabic which is one of the main four Yemeni Arabic dialects, is spoken in Hadhramout area (Ahmed, 2010 as cited by Belleswed & Alfadly (2021), also Hadhrami dialect was defined as " Hadrami Arabic (HA) is an Arabic dialect spoken by the people living in the Hadhramout Governorate in Yemen. It is also spoken by many Yemeni emigrants who migrated from Hadhramout to East Africa (Kenya, Somalia and Tanzania), South-east Asia (Indonesia, Malaysia, Brunei and Singapore) and, recently, to the Arabian Gulf countries " Al-Saqqaf (2014, p75).

Hadhramout is divided into two regional areas, coastal areas and valley areas with each different dialects for each "Coastal Hadhrami Arabic dialect and Valley's Hadhrami Arabic dialect" in addition to some other dialects that come under the umbrella of the two main mentioned dialects.

Mukalla city is the capital of Hadhramout. It has 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, p1). The city is located in the coastal area (called Al-Saahil) of Hadhramout province in the south part of Yemen (ALtairi 2010).

Mukalla used to have a great status as the capital of the sultanate of Sultan Qu'aiti in 1915. After the rumor of oil discovery in Hadhramout, Mukalla became a regional capital after all period of isolation. Today it becomes a center 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).

Figure 1.1 map of Mukalla city

https://www.google.com/imgres?imgurl=https://www.researchgate.net

1.4 Statement of the Study

Since the study of Linguistic landscape is so limited in Yemen, only few researches have been conducted in the field and as Yemen has many varieties and dialects and composed of different linguistic aspects. Two of the best researches have been conducted in Yemen by Al-Athwary (2012) Al-Athwary (2017) on Sana'a's Linguistic landscape. So the researcher targets the city of Mukalla in his study aimed to be one of the best ones in the field, his study focuses on meaning –making in LL signs of Mukalla city, aiming the five largest zones which are Fowah, Sharj, Mukalla, Ad Dis and Bouish.

1.5 Objectives of The Study

This research aims to:

1 – To investigate the ratio of Top Down and Bottom Up signs in Mukalla city LL

   Regarding to language distribution.

2 - Investigate how does LL contribute in meaning-making in Mukalla city.

3 - Distinguish between all types of linguistic landscape in Mukalla city.

1.6 Questions of the Study

The study seeks to find answers to the following questions in order to achieve the study objectives:

1 - What is the proportion of top-down and bottom-up linguistic LL of Mukalla city?

2 - How does LL contribute in 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?

1.7 Significance of the Study

This research would help those interested in sociolinguistic studies and linguistic landscape, in particular to have a full grasp of Mukalla city LL and how it was performed. It contributed to the literature of such topic and helped researchers to conduct further works on the topic from different perspectives. Two of the best studies on LL have been conducted in Yemen in Sana'a city and many studies in other parts of the world, so this study may contribute to shed lights on the linguistic landscape and how does language affect linguistic landscapes.

1.8 limitation of the study

The study is limited to the city of Mukalla and its linguistic landscape as noted down, it is targeting the most important crowded zones of the city, which are Fowah, Sharj, Mukalla, Ad Dis and Bouish. The study analyzed 1786 LL signs for all the five targeted zones.

1.9 Outline of the Study

This study consists of four chapters, subsequent to the current chapter, chapter two is a review of the related literature which consists of an overview, the conceptual meaning of linguistic landscape, theoretical framework of the study, empirical study of linguistic landscape, code preference, functions of linguistic landscape, LL and the appropriate approaches and procedures, top down and bottom up categorization, the unit of analysis in LL, language policy, mutual translation in LL, language combination and a conclusion for chapter two.

Chapter three discusses the methodology of the research which includes research design, population and sample, research instrument, study collection procedures, ethical considerations and confidentiality, the unit of analysis and data analysis procedures.

Chapter four presents the findings and discussions to find answers for the three questions of the study. It provides the percentage among the monolingual and bilingual signs for each of the targeted zones individually as well as the percentage of the top-down and bottom - up signs, then a deep analysis consists the code preference, sub-categorizations for the signs, language script and the functions of signs.

Chapter five summarizes the main findings of the study. It also provides recommendations for further studies in the future.

1.10 Definitions of terms

1.10.1 Linguistic landscape

The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban agglomeration (Landry & Bourhis 1997: 25).

1.10.2 Top-down signs

The 'top-down' LL items refer to public institutional signs displayed by governmental, cultural and educational, religious, municipal, or medical institutions. (Ben-Rafael et al, 2006)

1.10.3 Bottom-up signs.

'Bottom-up' items, on the other hand refer to private individual signs such as commercial and business signs and private announcements(Ben-Rafael et al, 2006).

1.10.4.Mukalla city

It is meant the five targeted zone which are Fowah, Sharj, Mukalla, Ad Dis and Bouish.

Chapter two: Review of Related Literature

Chapter Two: Review of Related Literature

2.0 Overview

In this chapter of the study, the researcher is going to outline both the theoretical framework, on which the work is based, and a brief account of the prominent studies conducted in this area.

2.1 The Conceptual meaning of LL

There are many various studies that have been conducted on the field of LL, but there is no single definition of "linguistic landscape, as Linguistic landscape has been studied by Landry and Bourhis (1997) in their empirical study on "linguistic landscape and ethno-linguistic vitality." Which is later has been developed by many researchers in their studies. The reason behind the expansion of the definition is that Landry and Bourhis (1997) defined LL with a very limitation in scope, so many studies tried to expand this definition to include many objects such as images, icons, logos and languages inscribed in public places.

Landry and Bourhis (1997) well-known definition was as follow:

> The language of public road signs, advertising billboards, street names,
> place names, commercial shop signs, and public signs on government
> buildings combines to form the linguistic landscape of a given territory,
> region, or urban agglomeration. Linguistic landscape of a territory can serve
> two basic functions: an informational function and a symbolic function
> (Landry & Bourhis, 1997).

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 spacially definable frame ". So the definition included all items whatever size it has, big or small.

> A sign was considered to be any piece of written text within a spatially
> definable frame. The underlying definition is physical, not semantic. It is
> rather broad, including anything from the small handwritten sticker attached
> to a lamp-post to huge commercial billboards outside a department store.
> Items such as 'push' and 'pull' stickers at entrance doors, lettered foot mats
> or botanic explanation plates on trees were considered to be signs, too. …

Each sign … was counted as one item, irrespective of its size Backhaus (2007: 66).

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 linguistic landscape which is " city space " the reason behind this change was the majority of sign can be found in cities of multilingual population in which many studies in LL can be conducted cited by Budarina (2015).

2.2 Theoretical framework

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 additions to some other sub- categorizations that were fully explained in chapter three, in addition to Scollon and 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 researcher to achieve a comprehensible result that matched the study questions.

2.3 Empirical studies of LL

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

Hicks (2002) investigated the LL in Scotland and focused on a special LL that has a great relevant to the authority's official role towards Scottish LL. The researcher compared signage policies established by other bilingual communities, he assumed that the policy and planning is lacked over the use of Scottish Gaelic language on signs and serious legislation on place-names and signage is urged by the researcher to guarantee the basic human linguistic rights in Scottish territories.

Cenoz & Gorter (2006) explored Basque Country the role of the local minority languages Frisian (in the Netherlands) and Basque (in Spain) were investigated, the national languages Dutch and Spanish and the international language English. 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 language speaker.

In his investigation of Bangkok's LLs, Huebner (2006) tries 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 comes 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.

Lou (2009) conducted a study in which the interaction between language and discourse and the three dimensions of place: material space, spatial representation, and spatial practice were examined. The study targeted the uniform bilingual Chinese-English LL of Washington, DC Chinatown, which considered as a small ethnic urban neighborhood with the predominance of non-Chinese businesses and an irresolute identity often grasped as inauthentic. Several studies on linguistic landscape were suggested as multilingual language policy, the researcher supposed that valuable insights into research on language and place, which has so far tended to focus on either spatial representation or spatial practice alone can be provided by this concept. The researcher collected data during 18 months of ethnographic fieldwork in the neighborhood, photography, participant observation, interviews, video recordings of community meetings, and collection of public policy documents were used as methods for that collection.

In Spain Lado (2011) investigated Valencian, a variety of Catalan that is considered as the co-official language along with Spanish the researcher targeted the Valencian Community. The Valencian community enjoyed a unique historical situation which lately led both a linguistic and an ideological conflict in the area. The study analyzed 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'.

Liu (2011) conducted a PhD named "The Utilization of English in the Linguistic landscape to Increase Taiwanese Students Interest in learning English. The researcher

discussed issues rating English as a global language, World Englishes, teaching World Englishes, and the English LL in the world. Two questions were answered 1) How do patterns in the Taiwanese linguistic landscape compare with the linguistic landscape studies of other countries?. 2)How can one solve the problems of learning English by using the study of English in the linguistic landscape in Taiwan?". Comparing the LL in Taiwan with that present elsewhere in the world was the answer to the first question, studying how Taiwanese instructors use the linguistic-landscape technique to benefit English learners in solving their problems in learning this language was the answer to the second question.

Phillips (2012) conducted a study to examine how the informational and symbolic messages conveyed through the LL portray the 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.

Grishaeva (2015) conducted a study in which some categorical issues of the statement on universal links, mutual interdependence and holistic nature of linguistic phenomena and social processes are determined. Siberian city of Krasnoyarsk LLs were under the scope of a closer observation. Social character of development and functional use of language were revealed by the topical issue which spread within a global theme " Language and Society ". The researcher used a qualitative research perspective in which resident's self-reported emotions and visual perceptions of LL were examined. Results from contributive efforts of the multidisciplinary approach to analysis of urban settings were implied by the researcher.

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

Abongdia and Foncha (2017) conducted a study paper aimed to find out about the LLs of the University of Yaounde, Cameroon. The visibility of language ideologies was

highlighted aimiing to present the reflection of the language ideologies of an institution or a community on tis LL (signs, billboards, notice, boards and buildings). The paper argued that the policy put in a place and the actual practice were mismatched. LLs revealed the prevailing linguistic ideologies. The findings of this paper were the examined using studies on language ideologies and linguistic landscapes. The study argued that an actual representation of the people's language practice should be matched to the LL of an institution or a community and should be tied or matched with the language policy.

Fakhiroh and Rohmah (2018) conducted a study in Indonesia. He investigated the visibility of languages and the properties of top-down and bottom –up signs in Sidoarjo city. The researcher identified the functions of the signs, some public places and along the main roads of Sidoarjo were the places were data collected. The study showed that Indonesian dominates on LL. However, English is more frequent in usage than Arabic, but Javanese the majority mother tongue of the society of Sadoarjo is rarely used as well as the usage of some other Asian languages in the shopping centers.

Hong (2020) implemented a study in which he aimed to develop a new methodological frame work that attaches computer vision and machine learning techniques aimed to assess languages diversity from street level images. A small Chinese community in Seoul, South Korea was analyzed in this study. The spatiotemporal pattern of linguistic varieties can be revealed by the proposed approach as well as having a provided insight into the demographic composition in addition to the social changes in the targeted society. The researcher presented a method as a conceptual stage, it led to a potential to allow new opportunities to conduct LL at a large scale and in numerous manner. LLs can have a new direction by adapting the proposed approach, which can assist both geographers and sociolinguistics to have more exploring and understanding of the society.

In the Arabic EFL context, Alomoush (2015) conducted a study which aimed to investigate language practices in the LL of Jordanian cities to discover the extent to which multilingualism is reflected in the LL.. The researcher selected ten streets in each of the six major Jordanian cities, including Irbid, Salt, Zarqa, Amman, Karak and Aqaba. The main data findings were that minority languages are almost absent, so the researcher conducted a questionnaire to have additional supportive source to the analysis of the findings, providing a qualitative dimension to the study.

Another study was conducted by Alomoush (2019) to investigate 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. The researcher confirmed the dominance of English language with 26 signs, nearly 19% a total of 59 recorded signs. In Kingdom of Saudi Arabia Al-Athwary (2022) investigated the street of Najran, a city which located in the southern region of the country. Documenting more than 450 bottom-up of shop sings, the results showed that the majority of LL signs were multilingual more than expectation. The analysis reveals that Najran's LL is more multilingual than expected. Besides Arabic and English, some other languages were displayed such as Malayalam, Bengali, Tamil, and Hindi Arabic language was the dominant followed by English. In the same region, Jeza Alotaibi and Alamri (2022) investigated 184 bottom - up shop signs in shopping malls in two urban areas of Riyadh and Jeddah in Saudi Arabia, the signs were categorized into Arabic - English signs, English-Arabic of Arab brands and English-Arabic of English brands and the latter was excluded. 68 signs were deeply analyzed. (83.3%) of signs were bilingual with slight variation in relative size and display of information. 66.7% displayed same size, and 64.8% displayed same information. Remedial suggestions were given for language policy-makers to address the issue found of a few inconsistent and erroneous transliterations and spellings, which together accounted for 9.3%. Overall, the case is not as bad in Saudi Arabia as noted in some other Arab countries.

There are limited studies that have been conducted locally in Yemen, Al-Athwary (2012) has implemented a study in which he investigated both monolingual and multilingual LLs of Sana'a city The researcher 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. Similarly, Al –Athwary (2017) conducted another study investigating the multilingual written texts of the signboards in the public space of Yemen. The researcher took the capital city of Sana'a as the targeted case study. He investigated the arrangement of information in the inscriptions of multilingual signs in a given LL, following a number of strategies such as duplicating, fragmentary, overlapping, complementary and mimicry writing.

Studying LL is considered as a field of research that is covered only by a very few limited researches in some cities in the whole Yemeni territories. Therefore, the researcher intended to focus in this field which helped to shed the lights to investigate the visible language in LL in Mukalla city in meaning - making and to manifest the

reciprocal role between language and community. In addition, the signs were categorized by the researcher as top-down and bottom-up perspectives following Ben-Rafael et al. (2006) with additional sub-categorization as will be explained in Chapter Three for the methodology procedures.

2.4 Code preference in LL

Code is usually preferred in both bilingual and multilingual signs as there is a chance to apply many factors that indicate this preference such as script, the amount font size as well as the specific displayed position on the board of the sign itself. This preference can be described differently in LL literature as code priority or language dominant (Scollon & Scollon, 2003; Backhaus, 2005; Shang & Zhao, 2017) as cited in Al-Athwary (2022).

Cenoz and Gorter (2006), stated that the use of languages in the sociolinguistic context can be a good factor to study multilingualism when examining the use of the minority language (Basque or Frisian), the state language (Spanish or Dutch), and English as an international language.

Scollon and Scollon (2003) also talk about 'place semiotics' in reference to the arrangement of two or more languages on a sign (code preference), and how it affects the intended message. Thus, a language can appear on the left, center, or top of the sign when it is preferred over another language marginalised to the right, bottom, or margins of a sign. Font sizes or the use of different signs for different languages are other tactics that indicate preference as cited in Lado (2011).

According to Scollon and Scollon (2003), some exception 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. Following this approach, Al Athwary (2012) in his paper investigating the LL signs of the capital city of Sana'a declared that the dominant language is Arabic with a percentage of more than 97% of the LL items, followed by English with a percentage of about 53% of all LL items of the capital city of Sana'a. Arabic is preferred due to the notion of priory script as it is preferred in 775 out of 808 of multilingual signs while other languages were rarely found with a percentage of about of 0.1% such as French, Chinese and Russian. These foreign languages held less important status except English. The researcher considered the slow grow of English in LL of signs in the capital city of

Sana'a is an indication of threatens towards Arabic language Generally, English usage is an indication of modernity and prestige in all areas of Sana'a except the area of Haddah where English helps to direct tourists and foreigners as well as some individuals are seeking sophisticated culture where they can satisfy their social needs and interests and express themselves in a better social context.

Backhaus (2006) when analyzing 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. 1209 signs which contain two or more languages, contained constitute translations were analyzed. In 950, Japanese signs with a percentage of (78.6%) were predominant. The residuary 259 signs displayed the prominence of other languages with a percentage of (21.4%).

Ben-Rafael et al. (2006) in their study of LL as Symbolic Construction of the Public Space in Israel, declared that within the Jewish localities, the predominant language was Hebrew in a nearly 100% of the LL signs with or without English, similarly within the Israeli - Palestinian localities Hebrew was prominent in nearly 94%, but Arabic registered present in a percentage of 70 % in the LL signs, where English only registered 25% in The LL items. Arabic was the prominent language in all the LL items in East Jerusalem whereas English represented 75% in the LL items with a very rare appearing of Hebrew.

Nikolaou (2011) while investigating the commercial signs of Athens stated that in bilingual signs the text that appears in larger font size, or occupies the center, left, or top position of the sign gives the prominence of that sign. In his investigation the English language placed prominence in many signs with a percentage of(35%) followed by Greek with a percentage of (30.5%) and with a percentage of (10%) that displayed the equality of prominent position of both English and Greek on other signs while the Italian held the third position with a percentage of (9.5 %), for language distribution pattern Greek became the dominant language for the retail shops while English is prominent in retailers such as clothes shops and lingerie outlets as well as for the basic necessities, health services, legal services, other professional services and other business. English also held the tops of the category of entertainment and leisure outlets. There is a sort of equality for the distribution for both English and Greek on signs of food and drinks shops. As mentioned above that, Italian attracted the third largest

percentage in food and drinks, while it is the second most preferred language of necessities outlets.

In his study titled Linguistic landscape in Mostar, Grbavac (2013) related the dominance of a language to the location in the city itself as the Bosniak local language is present in the eastern part of the city accomplished with a high percentage of the Turkish language due to the recent cultural and political bonding with the Republic of Turkey whereas exclusively Croatian language and high percentage of the English language presence in the western part, so (Grbavac 2013) came to a conclusion that the factor ethnolinguistic vitality is very pronounced in Mostar.

Al-Athwary (2022) stated that languages are usually considered "preferred" in bilingual or multilingual when their scripts are given more space, larger font size, and specific positions on the display board. In the case of Najran the researcher came to a result that from 241 bilingual and multilingual analyzed signs in Najrans's LL, Arabic were documented as the dominant language on 218 signs whereas English appeared as the preferred one on 23 signs. Other languages, such as Malayalam, Bengali, Hindi, and Tamil were the least preferred on the multilingual signs. A Malayalam-English bilingual sign had an exception where Malayalam appeared on the top of the sign and in a larger font than English did.

2.5 Functions of LL

When dealing with LL two parts involve in the process, the creation by the agents and the interpretation by the audience, top-down and bottom -up signs had an effect on the context of the LL, this approach used by Ben-Rafael et al (2006), the top-down reflect many functions such as the dominant culture whereas bottom –up ones depended on creators who seek the pleasure of audience and on what they want to offer to them, with a little involving of the government. There are two main types of functions, informational (indexical) and symbolic.

2.5.1 Indexical function

Landry and Bourhis (1997) distinguished between the two types of functions informational and symbolic. They explained that the language used for communication is showed by the informational functions, where the dominant language will enforce the audience to the goods or service they need or require. The power and status of competing language groups can be reflected by the informational function, so the dominate group of society has a large space on signs whereas the weaker group has less

one. The bilingual and multilingual show a variation of languages on LL signs that provide information about the sociolinguistic composition of a territory. In case of no concord to the need and requirements of the people, a kind of frustration and less respect is made in people acceptance of those signs. Dal Negro (2009) clarified that a society or community can read bilingual signs in LL as a representation of bilingualism, so this may assume that people's attitude, governmental and individuals strategies which involve in the creation of LL.

Scollon & Scollon (2003), in his focus on the framework of indexicality that has a great function of LL. The writer (2003) meant that codes written on signs indexed the presence of a certain community or group, such as Arabic group as a result of an Arabic code on signs or this is a Chinese restaurant to the same reason. Scollon & Scollon (2003) explained that indexicality may mediated governmental and nongovernmental language policies, people's attitudes and ideologies common among the members of a community.

Cenoz and Gorter (2008) explained that information about language practices in a certain society can be provided by LL, and it can be accomplished by shedding a policy on top-down signs and the amount of policy that influences the bottom-up signs. The second language that is practiced in a certain community could be revealed by the LL. The sociolinguistic structure of a community can be reflected on LL and this is a function of LL signs (Kotze & du Plessis ,2010).

2.5.2 Symbolic functions

LLs can display a symbolic function if they are brought from other culture (Landry & Bourhis,1997). Feelings of belonging, acceptance and value to a specific group can be presented in LL by the symbolic function. When a language was not seen or visible on LL, negative social identity can be reflected as that language has no value and little status in that community (Reh, 2004, Landry & Bourhis, 1997).

When investigating the LL signs of Sana'a city, AL-Athwary (2012) found that the sociolinguistic composition of the Yemeni community were well known. Many numbers of signs were competing and the Arabic language had a predominance and powerful status than other languages such as English which indicated the high status and value of Arabic in all level officials and individuals at it is an indication of identity marker, also the presence of English language with a percentage of about 53% is an

indication that this percent will be increased in the coming years due to the increasing tendency of the generation to use it. It is noticed that the bottom-up signs which are made by shop owners and private institution runners had no policy by the government to enforce them to choose English, but they are free in their choice of the displayed language on signs as there is no official regulation in this issue. During his investigation another function was declared by Al-Athwary (2012) which is the cultural and folkloric "function of LLs where places in the landscape are so named as to provide a focal point for various traditional stories, sagas and myths that are part of the in-groups traditional culture" (Al-Athwary, 2012 p39).

In the LLs of Sana'a there were a variation of the usage of names, some referred to the Islamic and cultural period, historical place names, famous characters, battles and myths that hark back to the earlier Arabic and Islamic heritage and culture. It meant that though the Yemeni community was influenced to some extent by the modernized and globalized world of today, but still had a deep root of using cultural and traditional habits.

2.6 LL and the appropriate approaches and procedures

Several conducted LL studies depended on both quantitative and qualitative research methods. Some scholars such as Scollon &Scollon (2003) and Reh(2004) used the qualitative methods while other scholars such as Ben-Rafael et al. (2004, 2006) and Cenoz & Gorter (2006) adopted quantitative method. Similarly, Edelman (2014) in his study" The presence of minority languages in linguistic landscapes in Amsterdam and Friesland (the Netherlands) " has carried a quantitative analysis for the LL in his study following the method of Ben-Rafael et al. (2004, 2006), and Hueber(2006) employed the same research method when conducting LL studies. Some other Scholars and researchers applied both quantitative and qualitative methods while gathering and analyzing data to a achieve a comprehensive studies such as Botterman (2011) who used both qualitative and quantitative method to study the LL in the city of Ghent. He explained the reason for the usage of each one, the qualitative method is used for a specific reason which is the quantitative method when used individually just for calculating scores and never match some issues such as the material from which the sign is made and the order of the presented language on signs, and the quantitative method helped to calculate the stretch of the ethnolinguistic vitalities in an appropriate manner for each language category. Simllary Al-Athwary (2012), Al Athwary (2017),

Al-Athwary (2022) in his study of LL of Najaran, Alomoush (2015) and Grbavac (2013), who used both methods as accurate results were displayed. Utilizing both quantitative and qualitative methods help the researcher to diverse the data. Creswell (2012) in his study declared that, adapting mixed qualitative and quantitative data at some stage of the research process within a single study, the researcher can understand the research problem more rigorously. According to the above mentioned data, the researcher in this study followed both qualitative and quantitative approaches to gather more accurate data. In this case, according to (Griffee, 2012) who advised to select the kind of design which addresses the researcher's purpose and answers the questions of the study the mixed-methods design is the most appropriate approach for the current study.

2.7 Top down and bottom up categorization

The researcher in this study applied both top down and bottom up perspectives which are considered as two types of classification of signs in the LL field.

Laundry and Bourhis (1997) also mentioned the distinction between private and government signs, which were later named as 'bottom-up' and 'top-down' signs respectively (Ben-Rafael, Shohamy, Hasan Amara, and Trumper-Hecht, 2006). Private signs are those included on storefronts and business establishments, commercial advertising on billboards, and advertising signs displayed in public transport and on private vehicles. Government signs are those used by national, regional, or municipal governments in areas such as road signs, place names, street names and inscriptions on government buildings. Both types of signs shape the LL and provide invaluable information about the sociolinguistic situation of a given region as cited in Lado (2010).

Many researchers distinguish between top-down and bottom-up, and as they can be called official or non-official.

" The 'top-down' LL items included those issued by national and public bureaucracies, public institutions, signs on public sites, public announcement and street names. 'Bottom-up' items, on the other hand, included those which were issued by individual social actors, shop owners and companies, like names of shops, signs on businesses and personal announcements."(Ben –Rafael et al, 2006 p14).

In comparing top-down and bottom –up signs, in Israel Ben Rafael et al(2006) declared the absence of the systematic difference between both the two types of signs flow, despite the top-down signs are more trilingual (Arabic, English and Hebrew) the bottom-up consisted many languages In Jewish localities, In Palestinian localities the researcher drew a comparison between top-down and bottom-up signs where a stronger presence of Hebrew were registered in bottom up signs more than the top-down. They also classified the top-down signs to include public institutions: religious, governmental, municipal, cultural and educational, medical, public signs of general interest, public announcements and signs of street names while the bottom –up signs included shop signs: e.g. clothing, food, jewellery, private business signs: offices, factories, agencies and private announcements: 'wanted' ads, sale or rentals of flats or cars.

Ben –Rafael et al (2006) also classified " top –down " and: bottom –up " into two distinct groups: public and private.   Ben-Rafael et al (2006) signs were examined in a 'top-down' and 'bottom-up' dichotomy. Top-down indicate the public and institutional signs and bottom –up refers to the private and individual ones.

In a study carried out by Al-Athwary (2012) he indicated that local authorities regulate Top-down, signs in Yemen. 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, "the scarce presence of governmental signs, especially street and area names, however, indicates the lack of language policy on the part of the government and the local authorities"). 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. The use of English or any other languages were not imposed by ant policy. It is the shop owners who decide whether to use English or not.

Following Ben-Rafael et al. (2006) and Ben-Rafael (2009), the researcher in this study adopted top-down and bottom –up perspectives to categorize all the targeted sign of Mukalla city the classification of both top-down and bottom –up signs are as follow, the top-down signs to include public institutions: religious, governmental, municipal, cultural and educational, medical, public signs of general interest, public announcements and signs of street names while the bottom –up signs included shop signs: e.g. clothing, food, jewellery, private business signs: offices, factories, agencies and private announcements: 'wanted' ads, sale or rentals of flats or cars.

2.8 The unit of analysis in LL

The main point that all researchers faced in conducting their researches was the specification of the unit of analysis, it means what should be counted as the linguistic object in the context of linguistic landscape research. Cenoz and Gorter (2006) clarified how to consider the counting of the signs as not unproblematic, as the issue put in consideration what a unit of analysis in consist of. Their decision was that all visible signs, large and small should be accounted. A shop front sign as well as an individual street sign or a poster were considered one unit. His study the unit of analysis of the study " Linguistic landscape in Mostar " conducted Grbavac (2013) targeted six survey areas in the city using including four city streets and two shopping malls as the city was divided into two parts the eastern part and the western part. Following the definition of Backhaus (2006) Edelman (2014) when investigating the signs of Amsterdam and Friesland (the Netherlands) has included all the outside displayed signs, or in shop windows as a unit of analysis and in case of the occurrence of assign more than once, all instances were coded separately, inside signs and nameplates of residents were not included. Backhaus (2007), when counting signs in Tokyo, he adopted only signs that contained more than one language by choosing train stations and the around area.

It is important to define the linguistic object that we want to see in the LL of the area under discussion. The salient methodological issue that arises in the present study is to identify the linguistic object in the visual field. We cannot ignore the issue of inclusion and exclusion (Nikolaou & Shah 2019 p 6).

When conducting a study on Najran signs in KSA, Al-Athwary (2022) targeted signs in King Abdulaziz road that is the longest and the most crowded street in the city. In addition, two neighborhoods, which are located near King Abdulaziz Road and mainly resided by foreign, were targeted. The researcher only documented the outside permanent signs such as shop signs and graffiti as well as the temporary ones were excluded.

2.9 Language policy and LL

Cenoz & Gorter (2010) stated that the way in which the linguistic landscape is regulated and arranged is affected by the language policy, i.e. a strong language policy of ´normalization has been developed by the government of the Basque Autonomous Community over 30 years. This language policy has emphasized education, culture and the media, whereas Basque was categorized under ´unsafe´ and considered it to be an

endangered language by the UNESCO (2009) lists, a wide spectrum of measures has been developed. The Basque in the linguistic landscape exactly in government signage in the Basque Autonomous Community gas been included in addition to Spanish.

> " The policy of „normalization" in the Basque Country has an important influence on governmental signs, and to a much lesser extent, on the way commercial firms or private persons choose to put their signs in the public domain. The official government policy is bilingual, and even though the whole population can read Spanish, the Basque version is considered useful." (Cenoz & Gorter,2010 p3).

Gorter (2006) confirmed that an overt and covert policy when informing the practices in the linguistic landscape an overt and covert policy must be presented, but official polices only guide the setting up of street names and other signs. "Overt local government language policy before 1994 was largely informed by the overall national policy of official bilingualism (English/ Afrikaans) in all areas, except for the former Bantustan areas where additional indigenous official languages were recognized" (Plessis 2010 p 79).

In their study Linguistic Landscape of Bilingual Shop Signs in Saudi Arabia (Alotaibi & Alamri 2022) explained that the aim of the national language policy governing signage in the Saudi Arabia was the correction of English words used in Arabization. It means that no English word or phrase should be on signs only Arabic or Arabized must be used except the brand names of international companies. The researchers also noticed that in many previous studies on shop signs in linguistic landscapes there were two kinds of conflict between two forces in non- English countries, the first one was   the native or national language is encouraged to be used by nationalism, whereas English usage was forced to be used by the pressure of globalization. The best solution for these two conflicts is the usage of bilingual signs to protect the local language and to peruse the level of globalizations. Many Arab countries in addition to Saudi Arabia followed this category such as Yemen (AL-Athway 2012) Jordon (Alomoush 2015) for bottom up signs.

2.10 Mutual Translation in LL

In her study, Lira Reh (2004) categorized signs into four types to describe and analyze multilingual text, (1) complementary, (2) duplicating, (3) fragmentary and (4) overlapping and she stated that the degree of translation and transliteration are

determined by the four mentioned categories. Similarly, Al-Athwary (2017) conducted a study in which he categorized the signs of Sana'a city into the four categorization used by Reh (2004), he clarifies the differences as the complementary required multilingual reader to be understood by the reader who must be knowledgeable in both language and if not no mutual translation will be done. In contrast the other three types don't require multilingual reader. Alomoush (2015) when investigating the signs of Jordon, he followed the aforementioned categorizations used by Reh (2004).

2.11 Combination of languages

This category of the combination of languages is a part of LL coding schemes, which relates to the sociolinguistic interpretations of the salience of languages on signs. Many previous studies investigated the combination of languages as many bilingual and multilingual signs were targeted by these studies. When investigating the sings of Israel and Palestine, Ben-Rafael et al. (2006), three language were combined in many different signs and they were distributed differently according to the place that the sign was located whether in Jewish localities, the Israeli - Palestinian localities or East Jerusalem, these signs were Arabic, English and Hebrew, these three languages have different pattern in East Jerusalem the bilingual pattern 'Arabic-English 'was appeared, whereas in Israeli-Palestinian localities the 'Arabic-Hebrew' pattern was appeared and in Jewish localities the 'Hebrew-English 'pattern was the most dominant in appearing, finally the pattern of the trilingual pattern " Hebrew-Arabic - English "were found in the whole three mentioned localities. Another study that has been conducted by Cenoz and Gorter (2006) to analyze the differences between Friesland and the Basque Country, mainly to see the relative use of the different languages (Basque, Spanish, English in the first case and Frisian, Dutch and English the combination of languages was Frisian/Basque with a total number of (15) sings, Dutch/Spanish (89) signs, Frisian & Dutch/Basque & Spanish (24) signs, Dutch & English/Spanish & English (37) signs, Basque & English (2) signs and Basque, Spanish & English (10) signs. Rohmah (2018) when visible languages and the proportions of top-down and bottom-up signs in Sidoarjo city were investigated, languages were combined in some signs for instance the combination of bilingual sings, Indonesian and English which have the highest occurrence among others, Indonesian-Arabic, Indonesian-Javanese, English-Japanese, English-Chinese, English-Arabic and English-Thai for the combinations of trilingual signs Indonesian, English, and Chinese with a percentage of 3% to the other combination.

In Arab countries some studies have focused on the combinations of languages such as the study implemented in Jordon by Alomoush (2015) where many signs were investigated, the combination of the multilingual signs included bilingual signs Arabic and English, similarly Al-Athwary (2012), Al-Athwary (2017) Al-Athwary (2022) who investigated the linguistic landscape of the city of Najran K.S.A found combinations of language during conducting his study, these signs included Arabic –English pattern in (227) signs, Malayalam-English pattern in (2) sings only, Arabic- French (1), Arabic- Bengali (1) other trilingual signs pattern (8) signs.

2.12 Conclusion

This chapter has presented the literature review of the current study. The researcher has focused on different definitions of the term LL that is made by different authors and scholars. The empirical studies that were accomplished by several researchers globally, regionally in addition to the studies accomplished locally, the methodological procedures in LL and categorizing LL according to many factors. This current research, which investigates and analyses the languages used on signs in Mukalla city. The four LL structuration principles to interpret the use of particular codes on signs were presented by Ben-Rafael, et al. (2006) and Ben-Rafael (2009).

Chapter three

Research Methodology

Chapter Three: Research Methodology

3.0 Introduction

In sociolinguistic investigation, the methodology used to collect data is a significant stage in research studies. This chapter presented the methodology of this study, as the researcher used both quantitative and qualitative method like most LL studies used mixed methods to examine certain aspects in the LL.

This section highlighted the research design, the population and sampling, research instruments, and data collection procedures. It also depicts the ethical issues in addition to data analysis procedures.

3.1 Research design

Qualitative and quantitative methods were utilized by Abas (2019), Alomoush (2015), Brito (2016), Al-Athwary (2012), Al-Athwary (2017) and Al-Athwary (2022) to display more accurate results. The current study followed these methods as the researcher is seeking the suitable design to come to reach to valid results. The researcher selected a mixed-method approach, which enable to diverse the data. According to Creswell (2012), when the researcher used such mixed qualitative and quantitative data at some points of the study process within a single study, he can understand the study problems and can be able to answer the research questions more deeply. The current study case, the mixed-methods design is believed by the researcher to be the most appropriate approach for his study in accordance with Griffee's advice of selecting the kind of design that addresses the researcher's purpose and answers the questions of the study (Griffee, 2012).

3.2 Population and Sample

The targeted population for the current study is the LLs in Mukalla city, the researcher picked 1768 photos (monolingual and bilingual) from five zones of Mukalla city Fowah, Sharj, Mukalla, Ad Dis and Bouish. The purpose of the study is to investigate the contribution of LL in making meaning, the researcher tried to select different convenient photos to cover the whole subject which aims to answer the study questions in accordance to the fact that the LLs have spread elsewhere and made great effect on languages.

Table 3.1 Sample of signs

Fowah		Sharj		Mukalla		Ad Dis		Bouish	
mono	Bi	mono	Bi	mono	Bi	mono	Bi	mono	Bi
274	195	167	140	217	138	203	119	192	123
469		307		355		322		315	

3.3 Research instruments

A mobile's high-resolution digital camera is used as an instrument for picking the photos from the targeted zones. As the researcher aimed to investigate both Top-down and Bottom up photos.

3.4 Data collection procedures

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), Al-Athwary(2012),Al-N'imat(2015), Alomush(2015), Al-Athwary(2017),Al-Athwary(2022) and Alotaibi and Alamiri(2022). Through adopting these procedures, the researcher of the current study used his mobile's high-resolution digital camera to collect the data related to field of the study to cover the whole targeted zones of Mukalla city and shot 1768 photos including both categories of bottom –up and top-down signs.

The researcher targeted the field with ffixed plan to cover sings in the five zones. He took many different number of photos of monolingual and multilingual photos (multilingual indicated bilingual and trilingual in this study) sings from each zone. Therefore, the researcher started taking photos till he reached 1768 photos. As the researcher intends not to shoot repeated ones.

3.5 Ethical considerations and confidentiality

To conduct this study, sufficient data must be available to the researcher through collecting photos of shops, so to accomplish this mission the researcher of this study had a verbal permission from the owners of the shops and stores that the study target them as well as the other institutions, and he clarified to them how important is his study might be in the academic field.

3.6 The unit of analysis

When determining an appropriate methodology in LL studies the unit of analysis is one of the most relevant issues. It means what should be counted as the linguistic object in the context of LL research. Cenoz and Gorter (2006) clarified how to consider the counting of the signs as not unproblematic, as the issue put in consideration what a unit of analysis in consist of, their decision was that all visible signs, large and small should be accounted. Backhaus (2007), who relies on the well-known definition suggested by Landry and Bourhis (1997), a LL item represents 'any piece of text within a spatially definable frame'. LL objects include street name signs, business name signs, posters on shop windows and walls, noticeboards and billboards, signs on governmental buildings, 'pull and push' and 'open and closed' signs, announcements on electricity poles, and lettered door mats. The visual multilingualism of the LL which contains transit signage, are investigated by several linguistic landscapers such as Reh (2004), who explicitly includes written tokens that are stationary, movable or 'transitional' inscribed objects, the intention is to record fixed signs as enumerated by Backhaus (2007) with an addition of semi-transient objects such as a parked car displaying multilingual writing in a commercial street.

This study followed the definition of Backhaus (2007), so the researcher investigated the whole signs including stationary and movable ones, only indoor signs were not included.

3.7 Data analysis procedures

This section is intended to focus on the criteria that are employed in the current research to code the data collected and draw useful information from the existing data. The study adopts Ben-Rafael et al. (2006) and Ben-Rafael (2009) model in addition to Scollon & Scollon approach for code preference to facilitate the mission of the analysis of this study, these models helped to classify and categorize the whole collected signage. Many steps were accomplished by the researcher to analyse the process starting by sorting the photos taken from targeted five zones, these steps as follow:

1 – After collecting the data (photographs of the signs), the researcher made two folders for each of the five targeted zones in his lap-top and stores all photos a folder for

bilingual signs and the second for the monolingual ones to give a percentage to each type for the whole targeted zones individually.

Table 3.2 monolingual versus bilingual signs

Type	No	Percentage
Monolingual		
Bilingual		
Total		

Table 3.3 Monolingual script

	Script	No	Percentage
Monolingual	Arabic only		
	English		

Table 3.4 Bilingual script

	Script	No	Percentage
Bilingual	Arabic English		
	English Arabic		

2 – The signs were categorized into top-down or bottom –up following Ben – Rafael et al (2006) and Ben –Rafael at al (2009) model to hep answering the first question of the study.

Table 3.5 Signs Categorizations

Category	Type of item included
Top-down	Public institutions include governmental , Educational , Medical , Religious and cultural
	Street name and signs for directions
	Public announcements
Bottom – up	Shop signs include restaurants , jewelry , 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 ,sales or rental .

3 – The researcher drew a comparison to find proportion between both top-down and bottom-up signs to specify the ratio of the two perspective in monolingual and bilingual signs.

Table 3.6 Top-down versus bottom-up Signs

Category	No	%
Top-down		
Bottom-up		

Table 3.7 Monolingual top-down signs versus bilingual ones

Script	Category	No	%
Monolingual	Top-down		
	Bottom-up		
Multilingual	Top-down		
	Bottom-up		

4- The researcher analysed the signs to clarify the function they performed and how they contributed in meaning making.

5 – The researcher classified the whole signs to clarify the code preference through adopting the categorization used by Scollon & Scollon (2003) to classify code preference to determine which language (script) is more dominant on the linguistic sign. This approach indicates that the preference is related to the order of script and size of the font: the 'preferred' language is that one which comes on the top of the sign and occupies the most or the largest space of the sign. In addition to the aforementioned procedure, the scripts were divided into the following for each of the targeted zones individually with a deep analysis of the structure, analysis and the ways of as Romanized Arabic (RA), Arabicized English (AE):

Table 3.8 RA versus AE

Script	No	Percentage
Arabic		
English		

6 -The time that the researcher finished the analysis of each of the five targeted zones, a comparison was drawn to find out the different effects of meaning –making for the whole LLs in the city of Mukalla.

7 – In chapter five the whole results were discussed, firstly through presenting the objectives and questions of the study and find the accurate and appropriate answers for each question based on results of the analysis as to have reasonable findings for the study to meet the need of the research, then conclusion and future work.

The whole procedures of analysis were statistically and qualitatively analysed as data is input into Microsoft Excel by the researcher in order to make calculations and percentages, and to present the content of the signs which were presented in tables and diagrams for better illustration that helped to answer the questions of the study, illustrate the findings and show the future work that have to be done lately.

3.7.1 Signs categorization

LL signs are divided into "public" and "private". 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 sings (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. The latter category (bottom-up), on the other hand 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 in chapter four.

3.8 Conclusion

This chapter has presented introduction, the study design, population and sample, research instruments, data collection procedures, ethical considerations and confidentially, the unit analysis, data analysis procedures and signs categorizations.

Chapter Four

Results and Discussion

Chapter Four: Findings and Discussion

4.0 Introduction

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

Following Ben- Rafael (2006) and Backhaus (2006) who distinguished between two types of sings (official) and (non-official), the researcher categorized sings into top-down and bottom - up perspective. 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 deeply discussed by the researcher to find out how signs contributed to the meaning making of signs. Finally, when investigating the bilingual signs, the language dominance or what can be called script priority was discussed by the researcher for each of the five targeted zones. Then a comparison was made focusing on the results of all the aforementioned procedures obtained by the researcher.

4.1 Fowah zone

During the study, the main streets of Fowah zone has been targeted. 469 photos of signs were collected; these signs were divided into Monolingual or Bilingual. The researcher followed Al-Athwary(2012), who investigated both monolingual and multilingual signs.

4.1.1 Monolingual versus 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(2012), focuses on monolingual and multilingual signs. His study exposes that Sana'a's signs are is more monolingual than being multilingual one.

Table 4.1 monolingual versus bilingual

Type	No	Percentage
Monolingual	274	58.5%
Bilingual	195	41.5%
Total	469	100%

The collected samples of the signs are classified either to monolingual or bilingual sings, this is according to the written languages on the sign. In 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 Arabic 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. The first line is written in yellow big Arabic script in which the word (ASAYER) is written on it. The second word is written in green characters larger than the first word (MAZAZ), followed by the contact number of the store and then a photo of a glass of juice. At the left down of the sign the name, logo and contact number of the designer of the sign are functioning as an advertisement for the service that shows a kind of modernization and gives information of the store business. 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 reads (AL-MADEENAH ALDAHABEAH) which are translated in the second line into (Golden city). The usage of this business name is functioning as attractions to the customers. In the first line the script is written in large Arabic fonts which means Arabic is prominence in this sign. The second line is written in English in which the size of the script is smaller than the first one. The third line carries more information about the store in Arabic script (LLDA'AYAH WA AL-ELAN WA WARAG ALGODRAN). It means for advertising and wall papers. The last line is written in white color and it contains the contact information of the store that three contact mobile numbers are written functioning to ease contacting the store.

4.1.1.1. Monolingual signs

In this study the term monolingual refers to the sign in which only one script is written either in Arabic or any other script. The Arabic scripts includes (Arabic and Arabized English (AE), whereas English includes English and Romanized Arabic (RA).

Table 4.2 the distributions of monolingual signs

	Script	No	Percentage
Monolingual	Arabic only	269	98.2
	English	5	1.8

In table 4.2, 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. The letter stands (B) stands for the word of (BALFAKIH) and (F) for (FURNTURE). The logo contains two colors 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 within a large size at the middle of the sign, and under it the word furniture (the goods that the store sells). This word gives the 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 web-site 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 (Abo Akram's store). In Arabic societies in general and Yemeni one in particular, the name of the elder son of a person is used to call someone besides his own name such as (ABO AKRAM). The word MAHALAT(stores) is written on the top in black color script, then ABO AKRAM is written in a larger red script which means it is the prominent word in the whole sign. The third line is details of the kind of business that is obtained by the store (LEBEA AL-ASMAK ALTAZJAH WA ALMOJAMADAH), which means (for selling fresh and frozen fish) is written in a black smaller script. At the top left side of the sign there was a photo contains of a fish, sea and two pieces of fish meat; 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.

4.1.1.2 Bilingual signs

In the present study bilingual signs refers to signs that contains two languages including (English – Arabic), Arabic - English, English - AE and Arabic - RA) A complete analysis for each kind are presented in functions of signs.

Table 4.3 bilingual sign of Fowah.

	Script	No	Percentage
Bilingual	Arabic English	178	91.3
	English Arabic	17	8.7

In table 4.3, the Arabic - English signs reached 178, with a percentage of 91.3%, whereas the English –Arabic signs are17, with a percentage of 8.7%.

Figure (4.5) A 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 city and students showed their proudness to it. The second line (KOLYAT ALBANAT- ALMUKALLA). It means college of women – Mukalla, which is written in Arabic script and has the same size and color as the first line; functioning as informative that this college is just made for women not men, also it symbolizes a religious function as in Islam especially those female students who prefer to be not mixture. The third line is an English translation for the second line, it was written in a black small font, it plays function as to give information to foreign people and a kind of modernizations to the local ones.

4.1.2 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, exactly to highlight the relation between top-down and bottom up, as Ben-Rafael et al., 2006 has investigated the relationship between top-down and bottom-up signs comparing relationship between Israeli Jews, Palestinian Israelis and Palestinians 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).

4.1.2.1. Bottom – up and Top down signs

One step of the analysis of the present study covered the signs from the perspectives of bottom –up and top down perspectives. The goal of this study 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 and educational, religious municipal or medical institutions.

4.1.2.2Top –down sings:

Top-down signs include public institutions, governmental, educational, medical, religious and cultural, street names and signs for directions and public announcements. An example of the bilingual top-down signs is shown in Figure 4.6 below.

Figure (4.6) a bilingual top- down sign

4.1.2.3 Bottom –up signs:

This category includes shop signs such as restaurants, jewelry, 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. An example of the monolingual bottom-up signs is shown in Figure 4.7 below.

Figure (4.7) a monolingual bottom-up sign.

4.1.2.4 Top-down versus bottom -up

Table (4.4) top-down versus bottom –up

Category	No	%
Top-down	51	10.9
Bottom-up	418	89.1

In tables 4.4 and the top-down signs represents 10.9% (51) out of 469 signs, whereas bottom up represents 89.1%, (418).

4.1.2.5 Monolingual top-down and bottom down versus Bilingual ones.

Table 4.5 monolingual top-down and bottom up verse bilingual ones

Script	Category	No	%
Monolingual	Top-down	27	9.8
	Bottom-up	247	90.2
Bilingual	Top-down	24	12.3
	Bottom-up	171	87.7

In table 4.5, 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 sings represent 87.7%, (171) out of 195.

4.1.3 Function of the sign

Landry and Bourhis (1997) distinguish between the two types of functions informational (indexical) and symbolic. Language used for communication is showed by the informational functions, where the dominant language will enforce the audience

to the goods or service they need or require. The power and status of competing language groups can be reflected by the informational function, so the dominate group of society has a large space on signs whereas the weaker group has less one, LLs can display a symbolic function if they are brought from other culture. Feelings of belonging, acceptance and value to a specific group can be presented in LL by the symbolic function. When a language was not seen or visible on LL, negative social identity can be reflected as that language has no value and little status in that community (Landry & Bourhis, 1997,Reh 2004).

4.1.3.1 Top –down signs

This section presents the functions of top-down signs as they are illisterated in the examples below.

Figure (4.8) a governmental top down sign.

On the top right side of the sign in figure 4.8, the first line is written in red small size fonts (ALJOMHOREAH AL-YAMANIAYAH), which means Republic of Yemen; functioning as a symbolic phrase that shows loyalty to the country and indicates the identity and unity of the republic, then (WAZARAT ALITISALAT AND TEGANAYAHT ALMALOMAT), which means Ministry of Telecommunication and information technology. On the top left side of the sign, a sentence is written in red small size font (ALMOASASAH AL AMAMH LLATISALAT-FARA ALMUKALLA). It means General Establishment for Telecommunication-Mukalla branch. It plays an informative function to ensure clients that the center is presenting the ministry's services to people and helps in meaning making to them. The second line is written in large black fonts (MARKIZ TAHSEEL SENTRAL FOWAH), which

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means Fowah payment center. The third line gives details for the services which are presented by this center and functioning as informative one (KHDIMAT TASDEED ALFAWATEER. AL INTERNET –YEMEN MOBILE), which means pills payment service, net (DSL)- Yemen mobile). Finally, at the bottom right side of the sign there is an abbreviation for the establishment. All the previous details help in meaning making to the clients.

Figure (4.9) a monolingual governmental educational top- down sign

The name of the school in figure 4.9 reads (MADRASAT ALFAGEED ABUDALLAH ALSALAL LLTALEEM ALASASI), which means Abdulah Alsalal School for basic learning. The name of the school is for apolitical character who fought against Imamate rule in the northern part of Yemen. The function of using this character's name is a symbolic one, that reminded new generation about the historical past of Yemen. Also the sign plays an informative function as to inform families and pupils that this school is only for basic leaning. At the top right of the sign there is a logo for the country and the name of the republic (ALJOMHOREAH AL YAMANIYAH, MOHAFADAT HADHRAMOUT), which means Republic of Yemen, Hadhramout governorate. The logo and the name of the country are written in all top-down governmental signs to reflect the policy of the country and as nationalism and loyalty to the country. At the top left side, there is a logo of the Ministry of Education and (EDARAT ALTARBYAH WA ALTALEEM, MODERIYAT MADYNAT ALMUKALLA), which means the Administration of Education, Mukalla city district.

Figure (4.10) a top –down political sign.

The sign in figure 4.10 is a political one. A logo for the conference is located at the top middle side of the sign which contains two Jambias (Yemeni dagger) at the sides to indicate the traditional symbols of the society, then a palm tree to symbolize that Hadhramout is an agricultural area, two shaking hands to reflect the unity of the Hadhrami society, an open book and a pen which is a symbol of education and culture. The first line is written in large black fonts reads (MOTAMAR HADHRAMOUT AL JAMAA), which is translated in the second line as Hadhramout Inclusive Conference. The function of using Hadhramout is to show identity to the Hadhrami people and which helped in meaning making that the conference is targeting the solidarity and welfare of Hadhrami people in the political and social life.

Figure 4.11instruction sign

The bilingual street sign in figure 4.11 presents information to the passersby and drivers about the locations and directions of places such as Broum, 22nd of May street a Aden and Cornish Al-Mukalla. It is written in Arabic and English to guide non speakers of Arabic such as visitors and tourists to know the direction. Beside the writings on the sign, arrows are used to ease the meaning making of the targeted locations.

Figure 4.12 a religious sign.

The sign in figure 4.11 is a religious one for a mosque. The first line is written in large black Arabic fonts reads (MASAJED JAMAA BIR ALWALEDEEN), which means the mosque of parents obedience. The word (Bir) means to obey your parents; which in a value encouraged by Islam religion. The function of this name is a moral and educational one that urges all generation to obey their parents. Then under this name there is a Quraninc virtue reads (WA BELWALDEEN IHSANA), which means (*and goodness to your parents*), this virtue orders all sons to obey and to be kind to their parents.

4.1.3.2 Bottom – up signs

This section presents the functions of bottom-down signs as they are illustrated in the examples below.

Figure (4.13) food store sign

The sign in figure 4.13 is for food store. The first line has the name of the place that is read (KUNAFA HOUSE). Kunafa is a type of food which originally cooked in Levant countries and it is written in large Arabic fonts. At the middle of both name kunafa and house, an image of house with a climbing smoke form the fire place is drew to indicate cooking; functioning to attract the clients and lovers of Kunafa and to make meaning that this place is for good cooking. The second line is a translation to English for the name of the store that is written in a small font.

Figure 4.14 clothes shop sign

As mentioned earlier, the monolingual signs in this study included all signs that have only one script, English, Arabic, Arabized English or Romanized Arabic. The sing in figure4.14 is considered to be a monolingual as it included Arabic – Arabized English, on the top right side of the sign, the word (MA'ARAD), which means (gallery) which is written in white large Arabic script. The second line is divided into two phrases (TOMMY KIDS) which is written in large yellow Arabic Script Arabized - English) and the second half is a phrase written in a smaller white Arabic script (Lil MALABIS ALJAHEZAH), which means for ready-made clothes. At the bottom of the sign more details are given for the types of clothes and products that suits the targeted people (WALADY-BANATY), which means BOYS-GIRLS, (MOWALEED -NESA'E) that means (BABIES-WOMEN), (SHABABY – OTORAT) it means (YOUTH - PERFUMES). The function of using Arabized English is just to show interest and a kind of prestigious way.

Figure 4.15 a bilingual sign English – Arabic

The bilingual English Arabic sign in figure 4.15 is for food services. The first line is written in large English fonts (EAT IT). The second line which is written in smaller fonts is descriptions of the services that served by the place and to clarify the name of the place (for fast food). The contact information is written in the third line in a white font; functioning as an access for the clients to serve food, also the usage of English is a kind of prestigious insinuation among new generation. The use of Arabic helps to clarify the meaning making to clients.

Figure 4.16   Bilingual sign AE – Arabic - English

The example in figure 4.15 shows two scripts; Arabic and English which means that this sign is bilingual, as Arabic and English can be sub-categorized into other division, but the main scripts are English and Arabic. The first line is written in a large black Arabic script that reads (NEW BABY), it aims to ease reading for the non-English speakers as they are not interested in English, or unable to read it. The second line is written in an Arabic script in a smaller white color and a black background of the sign that shows details for the products of the store (MALABES MOWALEED, MALABES ATFA'AL, KOL MA YAHTAJOH ALTEFEL AL-JADEED). It means (babies' clothes, children clothes, all requirements for the new baby). At the right corner of the sign the contact numbers and website of the store are written in English (new _ baby _ b) in a small black color which is an indication to help the non- Arabic speakers to know what this store is selling as well as the photos on the sign for baby and many requirements.

Figure 4.17 Business sign Arabic – RA

The business sign in figure 4.17 reads (HISHMA LIL ABAYAT). The word Hishma is written in large black fonts which means modesty, as Islam encouraged women to wear clothes that cover their bodies and causes no sensual attraction from people who see them, in compliance to the Holly Quraan, as it says: *"and say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head covering over their bosoms* "(Chapter 18 Al-Noor, verses 31). The word is written in Romanized Arabic; functioning to demonstrate the cultural identity to the clients for the kind of the wearing clothes for women according to Islamic law. The word (LIL ABAYAT) means abaya loose, traditionally worn by Muslim women. Also it reflects cultural identity for Muslims. Besides that, an informative function is played as to

inform clients that this store only serves Islamic Abayat, then the contact number of the store is written to ease the access for the clients to the store

Figure 4.18 bilingual business sign.

The above business sign in figure 4.18 reads (AL-KATHIRI LI ARGA MALABIS AL ATFAL WA AL MOWALEED). The first word which occupies a large space at the top of the sign and is written in large white Arabic fonts is a name of a well-known tribe in Hadhramout. The name plays a symbolic function for the owner of the store himself, a description is given for the kind of service the store offers which reads (LI ARGA MALABIS AL ATFAL WA AL MOWALEED). It means for high quality children and babies clothes, this description functions as an advertising for the goods that is sold. Finally, at the bottom of the left side of the sign, the contact numbers are written playing an informative function.

Figure 4.19 business store.

The business name in figure 4.19 reads (TAMWENAT ALRAYAN); that is written in yellow large fonts then translated in the second line to Al Rayan groceries in white small fonts. The name (AL RAYAN) has a religious function as it is the name of a door in Al-Janah that fast people enters from. It is narrated in the Hadith of prophet Mohammed peace be upon him that: in Paradise there is a gate called Al Rayan, it will be said on the Day of Resurrection: *"Where are those who used to fast? Would you like*

to enter through Al Rayan?" whoever enters through it will never thirst again. Sunan an-Nasa'i » The Book of Fasting – Hadith number 2237. Using religious name is used as an insinuation to remind Muslims of their Islamic belief.

4.1.4 Language dominance

when investigating the dominance of language Scollon and Scollon (2003) model is followed.

Table 4.6 language dominant Fowah

Script priority	No	%
Arabic	179	91.8
English	16	8.2

In table 4.6 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%. More examples for language dominance are illustrated in the examples below.

Figure 4.20 Arabic dominance sign.

Following Scollon and Scollon (2003) method in discussing language dominance, the researcher 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 4.21 English dominant sign

At the top of the sign in figure 4.21, the first line is written in large English fonts (TWO FRIENDS); the number is written in a word and figure form. At the second line more details are written in smaller Arabic fonts to represent the service that 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, therefor English is dominant in this sign.

4.2 Sharj zone

The second investigated zone is Sharj. The researcher targeted 307 signs as follow:

4.2.1 Monolingual versus Bilingual signs

This section presents the number and percentage of both monolingual and bilingual signs. Then the number and percentage of the language script in both monolingual and bilingual signs.

Table 4.7 monolingual versus bilingual

Type	No	Percentage
Monolingual	167	54.4%
Bilingual	140	45.6%
Total	307	100%

When investigating the zone of Sharj, the researcher divided the signs into two types monolingual and bilingual one. In comparing the two types, the monolingual signs are 167, with a percentage of 54.4%, whereas the bilingual sings are 307, with a percentage of 45.6% (see table 4.7).

4.2.1.1. Monolingual signs

Table 4.8 monolingual Sharj

Monolingual	Script	No	Percentage
	Arabic only	165	98.8%
	English	2	1.2%

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% (see table 4.8).

4.2.1.2 Bilingual signs

The bilingual signs refer to signs which contains two languages such as English - Arabic and Arabic - English

Table 4.9 bilingual Sharj

Bilingual	Script	No	Percentage
	Arabic English	129	92.1
	English Arabic	11	7.8

In table 4.9 the Arabic –English signs reaches 129, with a percentage of 92.1%, whereas the English –Arabic signs are11, with a percentage of 7.3% . The two types are deeply expressed in the functions of signs.

Figure 4.22 monolingual sign. Honey store.

The bilingual sign in figure 4.22 reads (DOWAN LIL ASAL – ASAL BI ANWAOAH - ASHAB WA MOGAWIYAT). The first line is written in large honey color 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 4.23 bilingual sign. Telecommunication center sign.

The bilingual sign in figure 4.23 is telecommunication company that named TeleYemen, which is composed of two words; the English word "telecommunication "and the name of the country Yemen. 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 rule in the daily lives of people across the country.

4.1.2 signs categorizations

Signs are categorized to top-down and bottom – up, following. (Ben –Rafael et al, 2006). The researcher in this study applied both top down and bottom up perspectives which are considered as two types of classification of signs in the LL field.

4.2.2.1 Top-down versus bottom-up

Table 4.10 top-down verses bottom- up

Category	No	%
Top-down	25	8.2
Bottom-up	282	91.8

In tables 4.10, the bottom- up signs represent 91.8%. (282) out of 307 signs , whereas the top-down ones represent 8.2%, (25) out of 307 signs.

4.2.2.2 Monolingual top-down versus bilingual ones

Table 4.11 Monolingual top-down verses bilingual.

Script	Category	No	%
Monolingual	Top-down	10	5.9
	Bottom-up	157	94.1
Bilingual	Top-down	15	10.7
	Bottom-up	125	89.3

In table 4.11, the 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 sings represent 89.3%.

4.2.3 Functions of signs

4.2.3.1 Top –down sings

The study reveals the functions that are played by the top-down sings, as they are illustrated in the examples below.

Figure 4.24 an educational top- down sign

The educational sign in figure 4.24 reads (MADRASAT BALQEES LILTALEEM AL ASASI); which means Balqees School for Basic Learning. It is written in red large fonts. The name Balqees is religious historical one for a woman who used to be a queen for Shiba kingdom and who has a well-known story with the prophet of Allah Solaiman and the bird hoopoe as cited in the Qur'an *"Surely I found a women ruling over them, and she has been given abundance and she has a mighty throne* "(Al – Namel Surah, chapter 19, verse 23). The function of this name is a symbolic one that

gives a cultural identity, also it reminds Muslims to all stories that are related to prophets of Allah and those characters who believes in Allah the almighty.

Figure 4.25 a governmental sign.

Figure 4.25 is a bilingual Arabic –English. Using the name 'Hadhramout' shows a national identity to locals, also it indicates informative functions to clients. The English translation facilitates the understanding of the nature of the accomplished mission of the chamber by non-Arabic speakers and foreigners.

Figure 4.26 instruction sign

Figure 4.26 is an instruction sign for two places in AL-Sharj zone; Al Khor and Al Sharj. The first line is written in large white Arabic color; functioning as to give information to the Arabic speakers drivers and pedestrians about the locations of these places. The second line is an English translation for the Arabic one, its functions is to guide non speakers of Arabic, visitors, tourists and even those who are interested in speaking English.

Figure 4.27 governmental sign.

The sign in figure 4.27 reads (WAZARAT AL KHAREJYAH WA SHOAN AL MOGHTAREBEAN MAKTAB HADHRAMOUT). It is written in large blue Arabic fonts, then translated in the second line into Ministry of Foreign Affairs and Expatriates Hadhramout Office; functioning to give information to foreigners and citizen who have got some affairs abroad. At the top middle of the sign there is a logo of the country that contains two flags at his sides and an eagle which symbolizes power and solidarity of the country.

Figure 4.28 bus station

In figure 4.28 the sign reads (FARAZT BAS OJRAH), which means bus station. It is written in white large fonts that is performing informative functions as to guide people to the bus station location. An image for a bus positioned the top of the sign; it helps in meaning making as to clarify to the non-speakers of Arabic to know the station position and to use this service.

4.2.3.2Bottom –up signs

Figure 4.29 Mini market bottom down sign .

The sign in figure 4.29 reads (MINI MARKET AL HARAMEEN). It is written in large white Arabic fonts. The name AL-Harameen is a religious one that means the two Holly mosques in K.S.A, which has a historical and religious value for Muslims. The second line is a description to the services offered by the store which reads (LIL MOUAD AL GHDAIYAH WA AL IATIHLAKYAH), which means for Food stuff and consumer goods. At the two sides of the sign there are photos for the offered stuff that attract clients and persuade them about high quality of goods. Another photo is displayed for already cooked food to give great impact and interest for clients.

Figure 4.30 Hadhrami Arabic sign.

In figure 4.30, the name of the sign reads (HAYA TAAL), which means just come. It is written in a yellow and red color matching the color of the pizza photo in the sign. It is an indication for meaning making that the food ingredients are concord and mixed in a way which makes it delicious one. The Hadhrami Arabic script is used to attract customers and to make them feel loyalty to Hadhrami dialect.

Figure 4.31 business name Arabized English and English.

The sign in figure 4.31 is a business for children's clothes store. The characters are written in Arabized English and English. The use of Arabized English is meant to assert the importance of modernity, good quality and reconciliation with the local community. Both codes were used in same color and size; that means they display equivalence of language predominant. This kind of signs intended to be read by people who have knowledge of these two languages and also used to show prestigious manner for the store.

Figure 4.32 clothes shop Arabic sign.
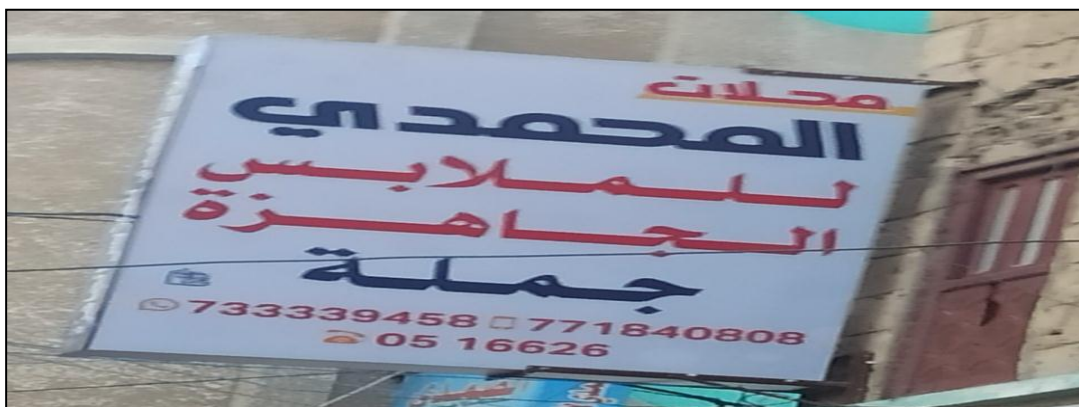
The sign in figure 4.32 is for clothes shop, which reads (MAHALAT AL MAHAMADI LIL MALABIS AL JAHEZAH JOMLAH). It means Al-Mohamadi's stores for ready-made clothes –whole sale. The family name Al-Mohamadi is written in a black large color to show predominance in the whole sign. The researcher thinks that the owner of the stores feels proudness and tribal value for using his family name. Other words are displayed in a red smaller color except the final word (whole sale), which is

written in a similar size and color of the family name. At the bottom of the sign the contact numbers are written to present more information about the store.

4.2.4 Language dominance

Backhaus (2006) when analyzing 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.

Table 4.12 language dominance –AL-Sharj.

Script priority	No	%
Arabic	132	94.3
English	8	5.7

When examining table 4.12, 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 just only in 8 signs, with a percentage of 5.7%. (see table 4.12).

Figure 4.33 Arabic dominant sign.

The name (AL MOTAHIDAH LILTAMEEN), in figure 4.33 is written in white large Arabic fonts and positioned 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) means trust matches responsibility function to get clients interest and trust towards the service.

Figure 4.34 English dominance.

The sign in figure 4.34 displays the prominence of English language rather than Arabic. English positioned the top of the sign in large charters. Inside the sign there is a logo which composed of an image for a gentleman and some writings in English 'professional barber 'to indicate the proficiency and high quality of service of the 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 gentleman in the photo participate in meaning making to the clients that the store is enjoying high degree of proficiency and adding a good reputation to the store.

4.3 AL-Mukalla zone

The researcher has targeted 355 monolingual and bilingual signs when he investigated the zone of Mukalla. Results indicate that Mukalla is more monolingual than being bilingual.

4.3.1 Monolingual versus Bilingual signs

The researcher has compared both monolingual signs and bilingual one, results are showed as follow:

Table 4.13 monolingual verse bilingual -Mukalla

Type	No	Percentage
Monolingual	217	61.1%
Bilingual	138	38.9%
Total	355	100%

When the researcher investigated the zone of Al-Mukalla, signs are classified into two types; monolingual and bilingual one. In comparing the two types, the monolingual signs are 217, with a percentage of 61.1%, whereas the bilingual sings reach 138, with a percentage of 38.9% (see table 4.13).

4.3.1.1 Monolingual signs

The term monolingual refers to the sign in which only one script is written either in Arabic or any other script. The Arabic scripts includes (Arabic and AE, whereas English included English and RE).

Table 4.14 monolingual signs –Mukalla.

	Script	No	Percentage
Monolingual	Arabic only	217	100%
	English	0	0%

In table 4.14, the number of the investigated Arabic signs are 217, with a percentage of 100%, while English signs record 0, with a percentage of 0%.

4.3.1.2 Bilingual signs

The bilingual signs refer to signs that contain two languages including (English – Arabic), (Arabic - English), (English –AE) and (Arabic – RE).

Table 4.15 bilingual signs –Mukalla.

	Script	No	Percentage
Bilingual	Arabic English	132	95.6
	English Arabic	6	4.4

In table 4.15, the 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. The two types are deeply expressed in the functions of signs.

Figure 4.35   bilingual sign

In figure 4.35 the sign reads (HAGIBATI), which means my case. The name is written in large red Arabic characters to show the predominant of the word in the whole sign. The second line reads (HAGAIB NISAIYAH-HAGAIB BANATY-HAGAIB MADASSYAH-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 4.36 motor bike shop sign.

The name of the sign in figure 4.36 reads (Monster). It indexes power of the products of motor bikes. Such kind of bikes 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 power and stylish the products are. Also the use of Arabized English demonstrates a cultural identity to westerns and it is considered as modernity and prestigious insinuation to new generation.

4.3.2 Signs categorization

In this study signs are categorized into two categories top-down and bottom up. These two categories received much more attention in the previous studies, exactly to highlight the relation between top-down and bottom up, as Ben-Rafael et al., 2006 has investigated the relationship between top-down and bottom-up signs comparing relationship between Israeli Jews, Palestinian Israelis and Palestinians in East Jerusalem.

4.3.2.1 Bottom - up and Top -down signs

The present study covers the signs from the perspectives of bottom –up and top down perspectives. The goal of this study is to investigate the meaning making of the signs from these two perspectives.

4.3.2.2 Top - down sings

Top-down signs include public institutions, governmental, educational, medical, religious and cultural, street names and signs for directions and public announcements. An example of the bilingual top-down signs is shown in Figure 4.37 below.

Figure 4.37 a bilingual top-down sign

The bilingual sign in figure 4.37 is an Arabic –English sign. English language is used to inform non Arabic speakers, visitors and tourist 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 indicates meaning making that the services are for all sectors of lives.

4.3.2.3 Bottom –up signs

This category includes shop signs such as restaurants, jewelry, 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. An example of the monolingual bottom-up signs is shown in Figure 4.38 below.

Figure 4.38 a monolingual bottom-up sign

4.3.2.4 Top-down versus bottom-up

Table 4.16 top-down verses bottom-up.

Category	No	%
Top-down	41	11.5
Bottom-up	314	88.5

In tables 4.16 the bottom up represent 88.5%, (314) out of 355, whereas the top-down signs represent 11.5%, (41) out of 355 signs.

4.3.2.5 Monolingual top-down versus bilingual ones

Table 4.17 monolingual top-down versus bilingual ones.

Script	Category	No	%
Monolingual	Top-down	17	7.8%
	Bottom-up	200	92.2%
Bilingual	Top-down	24	17.4%
	Bottom-up	114	82.6%

In monolingual signs bottom up signs represent 92.2%, while top-down signs represent 7.8%. In bilingual signs, top-down signs count more percentage than the monolingual ones, whereas in monolingual ones, bottom-up count more percentage than bilingual ones. The bilingual bottom-up sings represent 82.6%, whereas the top-down ones represent 17.4%

4.3.3 Function of signs

The LLs perform two functions, symbolic or informative one as they are illustrated in the examples below.

4.3.3.1 Top –down

Figure 4.39 a governmental top down sign

The top-down bilingual sign in figure 4.39 reads (MAKATAB WAZARAT AL A; ALAM), which means The office of the Ministry of Information. It is written in black large fonts, functioning as informative sign to to guide and inform people to the place, especially those who got some affairs to the field. At the middle of the sign there

is a photo of the logo of the republic carried a symbolic meaning to identify identity to the country. Other details are written to give extra meaning and information.

Figure 4.40 a religious monolingual sign.

When analyzing the sign in figure 4.40 which reads (MASAJED BAZRARAH). It means Bazrarah mosque, which demonstrates cultural identity as the name belongs to a family name who has adapted building the mosque. The name is written in black large fonts and it is considered to be the prominent name in the sign. The second line reads (BINIA AL MASJED AAM 1343 H -1820 M) means the mosque was built in 1343 HD 1830). The third line reads (TAGDAD IMARATOH AAM 1382 H -1959, OEDA BINAOOH AAM 1429 H 2008M), which means, it is renewed in 1382 HD – 1959 AD, rebuilt in 1429HD – 2008AD). The sign is presenting a historical function about the period of time for building and rebuilding the mosque.

Figure 4.41 educational monolingual sign.

The educational sign in figure 4.41 reads (RAWADAT THLATEEN NOVEBER), which means Kindergarten of 30th of November. The name is a political and historical one that is indexing the date of independence for the southern part of Yemen. It performs an identity function to remind new generation of the day the southern parts of Yemen and to make old generation feel proud of the day. The name is written in red

large fonts, whereas the number (30) is written in larger white fonts inside red circle to be more visible and prominent in the sign. The second line gives more details for the kindergarten; it reads (TASAST FEE 1/12/ 1972), which means established in 1/2/1972 AD.

Figure 4.42 non- governmental bilingual top-down sign.

In figure 4.42 the institution aims to spread and deepen culture to people through publishing many issues. Using the name' Bakathair' who is a well-known publisher and writer is functioning to spread cultural communication. At the top left side of the sign the name of a famous well-known newspaper is written "The 30 November "as an indication to the participation of Bakathair in publishing many useful essays and articles in many newspapers, books and magazines.

Figure 4.43 a historical bilingual sign.

The sign in figure 4.43 shows a place for one of the most important palaces for AL-Quaiti state. The sign is written in both Arabic and English to help visitors, non-speakers of English and tourists to know the place. Arabic is used to flourish the new generation about the historical period at that time. On the top right of the sign; the name of the Ministry of Tourism is written. The sign participates in meaning making

through providing information to walkers by and visitors that this is a tourism site and the importance of that period.

Figure 4.44 political monolingual street sign.

The above in figure 4.44 sign reads (SHARA AL SHAHEED AL BATAL AL LIWA AL ROKEN OMER SALEM BA RASHEED RAHAMAT ALLAL ALIH), which means the street of the martyr general corner Omer Salem Ba –Rasheed may Allah mercy him. More details are written and read (OSTOSHED BE TAREEKH 21 RAMADAN 1433 H AL MOWAFEG 9 AGUGUST 20120M), which means the he has been martyred in 21 Ramadan, corresponding 9 August. The final line is written in red large fonts (LA NAMAT AYOUN AL GOBONA), which means cowards will not be stable. The function of this sign is to provide information about the political position played by this military figure.

Figure 4.45 Religious monolingual sign. (Diker)

The religious sign in figure 4.45 reads (LA HAWLA WALA GOWATA IL BALLAH), which means *'There is no might and no power except by Allah '*. This sign is shot in a street of Mukalla. It is written in large white Arabic fonts to remind people and passersby by Allah.'' The message complies with Allah's commandments in the Qur'an. 'Dhikr', the most elaborate ritual in the Qur'an, is recited in CA in accordance with the prophetic way of remembering Allah "AL-Amoush (2015) .

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4.3.3.2 Bottom – up Signs

Figure 4.46 restaurant bilingual sign

In figure 4.46, the first line in the sign is written in large white Arabic characters. The use of grand and tourist imply a cultural identity to foreigners so, it is an indication of a symbolic function, but the name Mukalla implies a cultural identity to locals. The second line is written in white small English fonts, functioning as prestigious language for those who interested in English and to help visitors of non-Arabic speakers and tourists to know the place.

Figure 4.47 clothes shop bilingual sign.

The name of the sign in figure 4.47 is written in large white Arabic fonts to insist the predominate of the word, which indicates beauty. It means those women who live in the paradise. In compliance to the Holly Quraan, as it says: "and *pure beautiful ones, the like of the hidden pearls* "(chapter, AL-Wageah, verses 22-23). The name is written in large white color that displays a predominant word.

Figure 4.48 a business sign displays Arabized English and English.

The business sign in figure 4.48 displays Arabized English in large golden Arabic fonts. The owners of such a business intend to attract readers who have knowledge of English or foreign tourists. The sign displays a symbolic function to reflect the cultural identity of foreign languages and to demonstrate prestigious insinuation of the sign design. At the bottom of the sign; there are contact numbers that play an informative function for clients. Those who have no knowledge of English may find it difficult to know what is this place for.

Figure 4.49 a movable monolingual sign.

The monolingual movable sign in figure 4.49 reads (MIYAH AL FREDAUSE AL SAHIYAH), which means Firdause Healthy Water. It is written in large blue Arabic fonts, functioning as informative symbols to inform people of the service, the word AL-Firdause was deprived from Islamic concept which means the highest degree for believers in AL-Janah. In Hadith reported by Abu Huraira that prophet Mohammed peace be upon him said *"When you make request to God ask him for Firdause, for it is the best and highest part of paradise, above it is the throne of the Compassionate One, and from it the rivers of the paradise issue "*so the name symbolized and Islamic value to Muslims.

Figure 4.50 English –Arabized English sign.

Using English –Arabized signs in figure 4.50 indexes globalization as English is an international language. On business name signs; both RA and AE function as a symbol of linguistic tolerance and western values. The sign displays English name at the top of the sign in large white fonts, though Arabic is written in the second line, it is considered as the prominent language because it held a larger size of fonts than English.

Figure 4.51 a medical monolingual sign.

The name of the sign in figure 4.51 reads (SHABAKAT IBN AL HAYTHAM LIL BASAREYAT WA AL SAMIYAT), which means Ibin Al-Haytham Net for Optical and Hearing. The name Ibin AL-Haytham is a famous historical charter that specialized in medicine and had a lot of discoveries in the field, so using this name makes a good positive impression to clients and demonatrates a very high mark- trade for the store. Two photos for eye and ear are attached on the right and left sides of the store's sign. They contribute in meaning making to clients to know what the store is for and to help non-speakers of Arabic as the sign is an Arabic one to know the service offered by the store.

4.3.4 Language dominance

   This section presents the dominance of a language in Mukalla zone, . According to Scollon and Scollon (2003) model, a language is considered to be preferred according to its position and the large space that is occupied.

Table 4.18 language dominance

Script priority	No	%
Arabic	134	97.1%
English	4	2.9%

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

Figure 4.52 Arabic dominance sign.

   The medical top-down sign in figure 4.52 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) the language is considered to be dominant if it replaced a larger size or written on the top of the sign. So in this sign Arabic is dominant more than English.

Figure 4.53 English dominant sign

In figure 4.53, the size and position of the English script got the dominant language than Arabic. It occupies the top of the sign and according to Backhaus (2006) when analyzing the signs of Tokyo, the code preference was determined through the order and size of the texts given in the respective languages, the sign above is got the largest space more than Arabic.

4.4 Ad Dis zone

During the study ,322 photos has been shot at the zone of Ad Dis. They are divided into Monolingual or Bilingual

4.4.1 Monolingual versus Bilingual signs

In this study, the researcher investigated the zone of Ad Dis, he divided the signs into two types monolingual and bilingual one

Table 4.19 monolingual versus bilingual

Type	No	Percentage
Monolingual	203	63%
Bilingual	119	37%
Total	322	100%

In comparing the two types of signs, the monolingual signs were 203, with a percentage of 63%, whereas the bilingual sings reached 119, with a percentage of 37% (see table 4.19).

4.4.1.1 Monolingual Signs

In this study the term monolingual refers to the sign in which only one script is written either in Arabic or any other script. The Arabic scripts includes (Arabic and Arabized English (AE), whereas English includes English and Romanized Arabic (RA).

Table 4.20 monolingual signs.

	Script	No	Percentage
Monolingual	Arabic only	202	99.5%
	English	1	0.5%

In table 4.20, 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%.

4.4.1.2 Bilingual signs

In the present study bilingual signs refers to signs that contains two languages including (English – Arabic), Arabic - English, English - AE and Arabic - RA) A complete analysis for each kind are presented in functions of signs.

Table 4.21 bilingual signs.

	Script	No	Percentage
Bilingual	Arabic English	108	91.8
	English Arabic	11	8.2

In table 4.21 the Arabic –English signs pointed 108, with a percentage of 91.8%, whereas the English –Arabic signs were 11, with a percentage of 8.2%. The two types are deeply expressed in the functions of signs.

Figure 4.54 a monolingual political sign.

The sign in figure 4.54 starts in supplication(Dua)which reads (ALAHOMA AGHFER LAHO WA ARHAMO). It is translated into' *Oh God forgive 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. It reads (TOWIFEE BITAREEKH 27 RAMADAN SANAT 2012 AD). The date in the sign expresses two calendars; the day and month are in HD, whereas the year is in AD.

Figure 4.55 example of bilingual movable sign

The sign in figure 4.55 is bilingual movable one. It displays predominance of Arabic. It is for paints products. This sign contributes in meaning making to play function 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.

4.4.2 Signs categorization

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

4.4.2.1 Top –down sings

Top-down signs include public institutions, governmental, educational, medical, religious and cultural, street names and signs for directions and public announcements. An example of the bilingual top-down signs is shown below

Figure 4.56 a bilingual top- down sport sign

The top-down monolingual sign in figure4.56 reads (NADI SHAAB HADHRAMOUT AL RIYADI AL THAGAFI AL AIAJTIMAAI), which means Hadhrami Shaab Athletic Cultural and Social Club. The name indexes sport, culture and social life affairs, also it symbolizes the unity for Hadhrami people, so it indexes cultural identity and nationalism. At the middle of the sign there is a logo of the club, which the date of establishment of the club is written in. It plays an informative function. At the two sides of the sign there is a photo for AL-Gemah products comes as an advertisement for this company as they sponsored to pay the cost to adapt this sign.

4.4.2.2 Bottom –up signs

This category includes shop signs such as restaurants, jewelry, 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. An example of the monolingual bottom-up signs is shown below.

Figure 4.57 a pharmacy bottom – up sign

In Figure 4.57 the sign reads (SAYDALIYAT INAYATK), which means your care pharmacy. The name is written in large green Arabic fonts and the dots for letters are in red; this is to attract clients firstly to the name and to the style of writing. At the left side of the sign there is a logo for the pharmacy, which indicates the identity for it 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.

4.4.2.3 Top-down versus bottom-up

Table 4.22 top-down verses bottom-up**.**

Category	No	%
Top-down	34	10.5
Bottom-up	288	89.5

In table 4.22 the bottom –up signs represent 88.5%(314) out of 322 ones, whereas top-down signs represent 10.5%(34) out of 322 signs.

4.4.2.4 Monolingual top-down versus bilingual ones

Table 4.23 monolingual top-down verses bilingual ones

Script	Category	No	%
Monolingual	Top-down	22	10.8
	Bottom-up	181	89.2
Bilingual	Top-down	12	10.1
	Bottom-up	107	89.9

In monolingual bottom up signs are 89.2 %, while signs top-down signs represent 10.8 % while and in bilingual signs top-down count less percentage than the monolingual one as they represent 10.1 %, whereas bottom-up sings 89.9% (see table 4.23).

4.4.3 Function of the sign

The two types of functions, symbolic and informational help in meaning – making of signs in LLs of Mukalla city, as they have been described for each zone.

4.4.3.1 Top –down signs

Figure 4.58 a governmental educational top down sign.

The sign in figure 4.58 consists of many lines, the first line reads (JAMAT HADHRAMOUT), which means Hadhramout University. It is written in large black and white Arabic fonts. The name Hadhramout is a historical one which implies a very ancient region. It reflects cultural identity to the locals and a good well known reputation for visitors. The second line reads (KOLIYAT AL AALOOM), which means College of Sciences, that is written in larger read Arabic characters, so it is considered to be a predominant in the whole sign. It has an informational function. The third line reads (AALOOM AL HAYAT – AL KYMIYA – AL FIZIYA – AL RIYADIYAT – AL JILOJIYA), which means (biology sciences – chemistry – physics – mathematics – geology); they are the majors offered by this college that helps to flourish students about the nature of study for the college. At the top side of the sign there are two logos for the university on the right and the college on the left, functioning as an identity factor.

Figure 4.59 a religious monolingual sign

مسجد رضاء الوالدين

افتتح بتاريخ ١/شعبان/١٤٣٩هـ-الموافق ١٥/٤/٢٠١٨م

The a above sign in figure 2.59 reads (MASJED RIDA AL WALEDEAN), which means The mosque of parental consent. The name is considered as an Islamic value that grand children must obey their parents and get their satisfaction. Abdullah Ibn Umar in the Hadith of the prophet Mohamed peace be upon him said "*The pleasure of the lord lies in the pleasure of the parents. The anger of the lord lies in the anger of the parents* ". The second line reads (OFTITIHA BI TAREEKH WAHAD SHABAAN 1439H –AL MOWAFIG 15- 4-2018), which means the mosque is firstly opened in 1ST of Shabaan HD – corresponding 1- 4-2018 AD, functioning to inform prayers about the date of building the mosque.

Figure 4.60 a top –down sites instructions monolingual sign

الخور – المكلا

The monolingual sign in figure 4.60 in an instruction sign, it reads in the first line (KOLIYAT AL TARBIYA), which means College of Education. The second line reads (AL-KHOAR AL-MUKALLA), which are names of places, the function of this sign is an informative to local people and Arabic speakers, it is not made for non-Arabic speakers as it displays only Arabic language. At the end of the sign there are two arrows to specify the location of the site.

Figure 4.61 traffic monolingual sign.

Traffic signs are globally understood by people, so the sign in figure 4.61 is written in Arabic and reads (MAMNOA ALDOKHOOL), which means no entrance. It has an informative function to direct drivers to the instructions made by the traffic police.

4.4.3.2 Bottom – up Signs

Figure 4.62 fast food sign.

The name of the sign in figure 4.62 reads (SHWARMA BAB AL HARAA). it is a name for well-known television Syrian series presented annually in Ramadan month for about 13 chapters. The owner of the store intends to have this name to get customers' interest to the place and to get their attraction. At the left side of the sign there is a photo for a man wearing the same clothes worn by the actors in the series. The sign has a symbolic function as cultural identity, which participates in meaning making to clients.

Figure 4.63 Arabized English sign.

The sign in figure 4.63 is bilingual one. The name at the right half of the sign is written in large size fonts to be a predominant one. The Arabized word (CARZ) is used to index a symbolic function as prestigious language due to globalization and to get clients' impression to the products of the store. The same name is translated into English to help non-Arabic speakers to know the nature work of the place. The meaning is supported by a photo of a car in the middle of the sign.

Figure 4.64 global trade mark.

The sign in figure 4.64 is dominant by the trade mark "LG". In the above bilingual signs; English is used to symbolize solidarity of the product. Backhaus (2006) declared in his study in Japan that using official signs reflect power relation whereas non-official highlight solidarity. The last line composed of the name of the owner of the store and the contact number.

Figure 4.65 Hadhrami Arabic sign

The owner of the sewing clothes store in figure 4.65 prefers to use Hadhrami Arabic to pinpoint cultural identity and tradition. The name is written in large yellow Arabic fonts to get the attractions of clients as a predominate name in the sign. The second line gives more details of the shop service which means for ready- made clothes and sewing clothes. Then, the contact numbers are written to give more information about the store.

4.4.5 Language dominance

This section presents the dominance of a language in Mukalla zone, . According to Scollon and Scollon (2003) model, a language is considered to be preferred according to its position and the large space that is occupied

Table 4.24 language dominance

Script priority	No	%
Arabic	109	91.6
English	10	8.4

When examining table 4.24, 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 only in 10 signs with a percentage of 8.4 %.

Figure 4.66 Arabic dominant sign.

The name of the sign in figure 4.66 is written in large white Arabic characters, so it got a larger size than English script and according to Scollon & Scollon (2003) the script that is located on the top or occupies a larger size is considered as the dominant one. At the left side of the sign, there is a completion 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. That means for ready-made clothes. Above this completion, 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 store (REJALI – WALADI – SHMZAN – AHDIYAH – SAAT – ATOOR), which mean for

men, boys, shirts, shoes, watches and perfumes. The function of this additional information is an informative one.

figure 4.67 An English dominant sign.

When examining figure 4.67, English is dominant more than Arabic. It positioned the top of the sign in larger size character.

4.5 Bouish zone

During the study, many streets of Bouish zone has been targeted, 315 Photos of signs were collected, these signs were divided into Monolingual or Bilingual

4.5.1 Monolingual versus Bilingual signs:

Table 4.25 monolingual versus bilingual Bouish zone.

Type	No	Percentage
Monolingual	192	60.9 %
Bilingual	123	39.1 %
Total	315	100%

The researcher investigated the zone of Bouish, he divided the signs into two types monolingual and bilingual one. In comparing the two types, the monolingual signs are 192, with a percentage of 60.9 %, whereas the bilingual sings are 123, with a percentage of 39.1% (see table 4.25).

4.5.1.1. Monolingual Signs

Table 4.26 monolingual signs Bouish.

	Script	No	Percentage
Monolingual	Arabic only	191	99.5%
	English	1	0.5%

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 4.26).

4.5.1.2 Bilingual signs

Table 4.27 bilingual sins Bouish

	Script	No	Percentage
Bilingual	Arabic English	110	89.5%
	English Arabic	13	10.5%

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 4.27). The two types were deeply analyzed in the functions of signs.

Figure 4.68 a monolingual movable sign.

The sign in figure 4.68 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 van and to inform them it is only can be used to carry petroleum material.

Figure 4.69 a bilingual sign.

The sign in figure 4.69 is a bilingual one. The name on the sign is for a Hadhrami family which intends by the owner of the store to have it. It reflexes an identity and proudness. The name is written in Arabic 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 too. It participates to make the meaning making of the services of the store to the clients.

4.5.2 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, such as Ben-Rafael et al.(2006) and Backhaus (2006).

4.5.2.1 Bottom – up and Top down signs

Signs are categorized into top-down and bottom-up ones as follow:

4.5.2.1.1   Top –down sings

In the current study top-down signs included public institutions which covered governmental, educational, medical, religious and cultural, street name and signs for directions and public announcements.

Figure 4.70 a monolingual top- down sign.
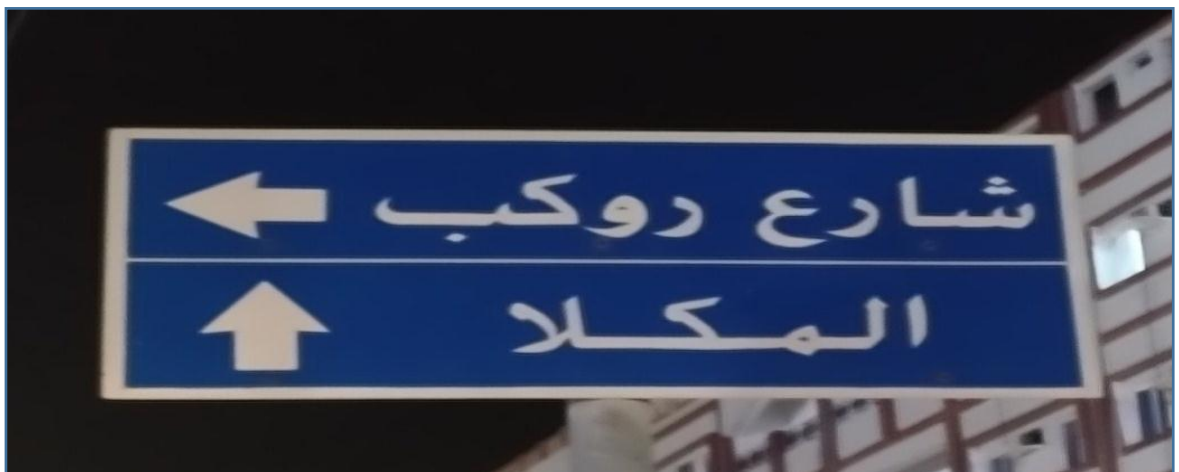
The sign in figure 4.70 is a direction one which reads (SHARAA ROKOUB). It means Rokoub's street, (AL-MUKALLA) Mukalla. At the end of the sign there are two arrows to indicate the direction of the site. The function of this sign is an informative one because it directs drivers and pedestrians to know the locations of these sites.

4.5.2.1.2 Bottom –up signs

The current study included this category such as shop signs include restaurants, jewelry, 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 and sales or rentals.

Figure 4.71 a monolingual bottom-up sign.

The bottom up signs in figure 4.71 reads (AL ATAAS LIL ATHATH), which means Al-Ataas for furniture. It is written in large white Arabic charters, so it is the predominant name in the whole sign. Using family name reflexes an own identity of the owner 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 offered services and products of the store. Then the contact numbers of the store are added at the bottom of the sign to ease the contact from the side of the clients. At the middle of the sign there is a logo for the store consists of some furniture, functioning to let non-Arabic speakers and foreigners to know the nature of activity of the store.

4.5.2.3 Top-down versus bottom-up

Table 4.28 top-down versus bottom-up.

Category	No	%
Top-down	34	10.8
Bottom-up	281	89.2

In tables 4.28 the bottom-up signs represent 89% (281) out of 315 signs, whereas top-down ones represent 10.5% (34).

4.5.2.4 Monolingual top-down versus bilingual ones

Table 4.29 monolingual top-down verses bilingual ones.

Script	Category	No	%
Monolingual	Top-down	21	10.9
	Bottom-up	171	89.1
Bilingual	Top-down	13	10.6
	Bottom-up	110	89.4

In table 4.29, the monolingual signs bottom-down signs represented 89.1%, while top-down ones are 10.9 % . In bilingual signs bottom-up count more percentage than the top-down ones as they represent 89.4, whereas top-down sings represent 10.6%.

4.5.3 Function of signs

In this section two functions are presented, the symbolic and the informative one.

4.5.3.1 Top –down Signs

There are many recorded monolingual and bilingual top-down signs that the study targeted. The first category is the public institutions including governmental and non-governmental, Educational, Medical, Religious and cultural signs.

Figure 4.72 a governmental educational top down sign.

Figure 4.72 reads (MOJAMAA SABA ROUKOUB LIL BANEEN), which means Shiba Roukoub Complex for boys. It is written in large green Arabic characters. The name Shiba is a historical one which indicates a period of political era at the time of the Yemeni kingdoms. Also it is a name of one of the Surah in the holly Quran that recites the story of prophet Sulaiman and the queen Balegees. The function of using this name is to remind new generation of the historical periods of Yemen. Also it has a great value as it is a part of the names mentioned in the Holley Quran that Muslims are proud of. Above the signs, there are two logos, the first one is for the country that reflects power and nationalism and the second one is for the Ministry of Education.

Figure 4.73 bilingual nongovernmental top- down sign.

The sign in figure 4.73 is a bilingual one. The name indicates relations to science and technology which comes in strong image to the students and their family and indexes the quality of studying in the university. At the right side of the sign there is a logo for the university that composes of a book which refers to knowledge and indicates and symbolizes power of learning.

Figure4.74 a monolingual governmental medical top- down sign.

The medical sing in figure 4.74 reads (MARKEZ BOUISH AL SAHI), which means Bouish healthy Center. It is written in large red Arabic characters that indicates medical health to patients. Also using the name Bouish indicates a cultural identity and nationalism to locals to use the name of their own place. The name also indicates predominance of language. The second line reads (LI KHADAMAT AL RAAYAH AL SIHYAH AL AWLAWIYAH WA ALTAWARA). It means for first healthy and emergency care services. It is written in white Arabic charters that is smaller than the first line. The function of this line is to give information about the activities of the center. At the bottom of the sign there is a contact number of the center.

Figure 4.75 Post- office monolingual sign.

The sign in figure 4.75 is for a post-office that reads (MAKATAB BAREED BOUISH), which means Bouish post-office. It is written in large black Arabic character and it indexes cultural identity for locals. In the second and third lines the services that the office offered to citizens are written. At the top of the sign there is a logo of the republic which presents power and nationalism of the country.

Figure 4.76 Petroleum company sign.

The sign in figure 4.76 is for a petroleum company. It is written in Arabic and English languages. The function of using English language is to reflect the global

activities that the company perform. The logo of the company contains alive fire that indexes the existing of oil in land. At the left of the sign the number 50 is written to indicate the fiftieth anniversary of the company and its great history in the field of oil industries.

Figure 4.77 a religious sign

In figure 4.77, there is a sign for a mosque which reads (JAMAA AL SAHABA). It reads the Mosque of Sahaba. The word Sahaba means the prophet followers at the date of spreading Islam. The second line reads (TAASA AAM 1436H AL MOWAFEG 2015 M), which means the mosque is established in 1436HD, corresponding 2015 AD, functioning as an informative source for the mosque. At the top of the sign there is photo of the head of an Islamic logo that indexes symbolic character to Muslims. On the wall of the mosque there is Diker reads (MASH ALLAH LA GOWATA ILA BILAH). It means what God has willed there is no power except in God. The function of Diker in Islam is to remind Muslims of Allah and Islam religion.

Figure 4.78 instruction sign.
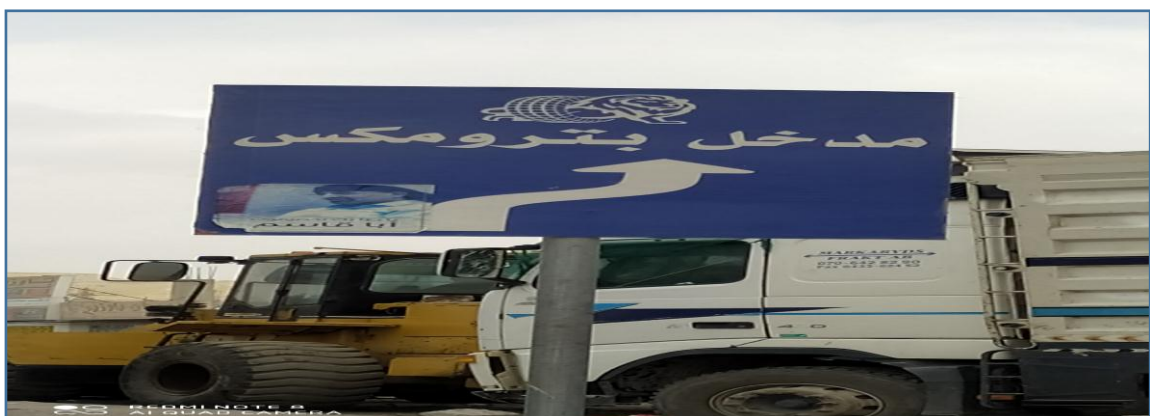
The sign in figure 4.78 displays an instruction sign which reads (MADAKHAL BTROMIX). It means Petro mix entrance. The word Petromix is a name for car service company, it is a trade mark that indexes cultural identity. The sign also is functioning to

guide all those who got some affairs in the field of car services to get to the place through reading the sings and follow the arrow for direction.

Figure 4.79 Diker sign

The religious sign in figure 4.79 is functioning as Diker. It reads (LA HAWLA WALA GOWATA ILA BILLAH), which means there is no power and might except from Allah. It is written in large black Arabic character. It is an Islamic saying functioning to remind Muslims of Allah. This sign is fixed on an electricity pillar in street as many other signs of diker can be found in streets and elevators to be easily read by people.

4.5.3.2 Bottom – up Signs

They include shop signs such as restaurants, jewelry, clothes, electronics and accessories, motors spare parts, groceries and bakeries Private business signs include offices, institutes, factories, agencies Private announcement signs include ads (fixed or movable), signs of direction, sales or rentals.

Figure 4.80 multifunctional sign

The sign in figure 4.80 is a multifunctional sign, it reads (MAKTAB AL BADIYAH LIL KHADAMAT AL AGARIYAH), which means AL-Badiyah Office for Real Estate Service. The name Al-Badiyah relates to the environment of nomads that indicates this business is owned by nomadic person who like to use the name as nationalism for his belongings. It is the predominate word in the sign. Then the services offered by the office read (LI BEA WA SHIRAA AL ARADI WA ALBIUOT – IDART AMLAK –MOGAWALAT AAMA), which means for selling and buying lands and houses – possession management – general contraction. At the bottom of the sign, there is a photo for carpets and a sentence reads (YOJAD LADINA TAJEER MUSTALZMAT AL AFRAH). It means we rent wedding regiments. The store has another function contrasted from the first one and from the nature work of the office.

Figure 4.81a movable van sign

The sign in figure 4.81 is a business sign for water services that reads (THLEJ AL GATER ALSIHI), which means AL-Gater healthy ice. The word Al-Gater means drops of water that falls from above to down from the sky or any container. It is usually pure water; that makes the meaning making to customers so obvious that the ice is healthy one. Also the owner of the business uses this name to indicate the high quality of the products. It is written on the van as an advertisement of the business.

Figure 4.82 bottom up instruction and advertisement sign.

The sign in figure 4.82 reads (MATABKH WA MASLAKH JABAL AL HAJREEN), which means Al-Hajreen Mountain kitchen and Slaughter house. It is written in large white Arabic characters; the word AL-Hajereen is a name of a historical ancient city that many visitors and tourists visit, so the owner of this business intends to name it in Al-Hajreen as cultural identity to local people of the city. The third line reads (ISTIDAD TAM LILWLAYEM WA AL MONASBAT). It means readiness to serve in weddings and occasions functioning as to give good reputation to the store. Finally, the contact number of the business plays an informative function.

Figure 4.83 gift shop sign.

The bilingual sign in figure 4.83 has a name for a female woman (Hala). Some owners of shops love to name their own business under their own name of their relatives. Arabic language is dominant in this sign because it got large fonts and positioned the top of the sign. At the left side of the sign the services provided by the shop are written in Arabic and read (TOHAF WA HADAYA –FAWAHAT – TAGHLEEF WA TANSEEG-ATOORAT –ALAB ATFAL-ABGORAT –TABAT SIBLMISHN – SAAT), which mean antiques and gifts, smelling machines, covering and designing, perfumes, kids toys, decoration lights, sublimation copying and watches. These are the services and activities for the shop. They play an informative function.

Figure 4.84 English –Arabic sign.

In figure 4.84, the sign is English –Arabic one. The first line is written in large white English characters, which consists of three letters ROZ, a photo of flowers stood for the letter "O". It gives a full message to the readers that the name means (rose). The English word is written in larger characters more than the Arabic ones and it locates the top of the sign. That means it is the predominate word. From the first sight, a reader cannot understand what this store for, but the second line which is written in white Arabic characters gives details about it. It reads (LILDAAYAH WA AL ILAAN), which means for advertisement and publicity. The third line and the left side of the sign give more details about the activities of the store, which are indicating an informative function.

Figure 4.85 AE – English sign.

The sign in figure 4.85 is a bilingual sign. The first line is written in AE, which is targeting those who have knowledge in both Arabic and English. The second English line is written to serve non -Arabic speakers, foreigners and tourists to know about the store. The function of using Arabized English is a cultural identity to westerns and a kind of prestigious insinuation to the owners of the stores.

Figure 4.86 Hadhrami Arabic sign.

The name of the sign in figure 4.86 reads (HAT COFFEE), which mean give me coffee. It is written in large white Arabic characters. At the middle of the sign there is a photo of a cup of hot coffee, functioning to give a clear message to the clients about the good quality of the store products. Also using the name coffee and the image of a piece of sweet sandwiches mean this store is only specialized for making coffee and kinds of light food which are matched to it. Using one's own language gives an identity to locals about that language. At the bottom of the sign, the contact numbers of the store are written as sort of help and access to the store.

Figure 4.87 bakery sign.

The sign in figure 4.87 is for a bakery store that reads (MAKHBAZ AL FALOJAH LIL KHOBZ AL ABYAD WA AL AHMER). It means Al –Falojah Bakery for white and red bread. It is written in large green characters. The name AL-Falojah is a name of a city in the Republic of Iraq, the city used to have conflicts at some periods of time. This conflict made a kind of sympathy and nationalism to Arab people around the world, also the name made a national identity of Arab. The owner of the store named his store under this name as kind of advertising to clients and get their sympathies. At the left side of the store, there is a photo for wheat spike, which is a brand name of a kind of flour that used in bakeries. So the owner intended to transfer an image to customers that the bakery products have a high quality.

Figure 4.88 an announcement.

The announcement in the a above sign in figure 4.88 reads (AL MAOWGA LIL BAYA AW AL ISTITHMAR), which means the location is for sale or investment. It plays an informative function as to give information about the location. The contact number is written to ease the way to contact the owner of the location.

Figure 4.89 net service sign.

The monolingual sign in figure 4.89 reads (GAREN), which means horn. The owner makes it easier to passersby to know what he means about the name of the place. Firstly, by adding the word (net) under the name of the place is indexing the function of the store. Secondly, when adding the image of the net above the word horn to visualize good and strong service of the place. The second line is an addition to the nature of the provided services. It reads (INTERNET–ALAAB SHABAKA–MAKATABA TARFEHIYA –MOSLSLAT HADIYTH AFLAM –MOSARAA –ANAMYAT – PRAMAJ TALFAZYONYA), which means internet, net games, amusement libraries, modern series and movies, wrestling, anime games and TV programs. At the corner of the sign there are many icons for facebook, twitter and whats app. The function of this sign is an informative one and the icons symbolize that the store is for net services.

Figure 4.90 a pharmacy store.

The pharmacy store sign in figure 4.90 reads (SAYDALIAT AL HASHIMI), which is written in large white Arabic characters and it means AL-Hashimi Pharmacy. The name Al-Hashimi is the family name of the prophet Mohammed peace be upon him. Those who belong to this family which is a part from the Arab ancient tribe Goreash are called Sada. The family name of the owner of the store is Mogeabel who is derived from Al-Sada Hashimi family. So using this name is considered as an identity to the family who they feel proudness as they belong to the same family of the prophet Mohammed peace be upon him. The last line reads (ADWIYA – MOSTALZMAT TEBEAH- LAWAZEM ATFAL –ADWAT TAGMEEL), which means medicine, medical equipment, babies needings and beauty tools. The function of using these details is an informative one. There are some written brands in English for some products.

Figure 4.91 movable van sign

The movable van sign in figure 4.91 names Al Dewan, which is a product for a tomato paste. The sign is bilingual in which Arabic name is dominant because it is written in large character, though the English name is on the top of the Arabic one, and this is according to Scollon &Scollon (2003) if a language occupies a larger size on the sign, it is considered as dominant one. To support the quality of the project, a photo of tomatoes paste in a carton and a small dish containing paste are added to the sign as well as an enforcement phrase (The royal taste).

4.5.4 Language dominance

This section presents the dominance of a language in Bouish zone. According to Scollon and Scollon (2003) model, a language is considered to be preferred according to its position and the large space that it occupies.

Table 4.30 language dominance

Script priority	No	%
Arabic	116	94.3
English	7	5.7

When examining table 4.30 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%.

Figure 4.92 Arabic dominance sign.

When investigating the sign in figure 4.92, the researcher found that Arabic is written in large white script and positioned the top of the sign, so it considered the prominent language in the sign more than English.

Figure 4.93 English dominance sign.

The sign in figure 4.93 indicates an English dominance. The name BEST CARS 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 located on the top of the sign aims to add a good knowledge to the quality of cars. The second line consists Arabized English and Arabic, functioning to give extra good image to clients and more information about the activity of the store.

4.6 A comparative analysis

This section presents a complete comparison between the monolingual signs and bilingual ones.

4.6.1 Monolingual top-down and bottom-up signs

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

Figure 4.94 .monolingual top –down and bottom signs
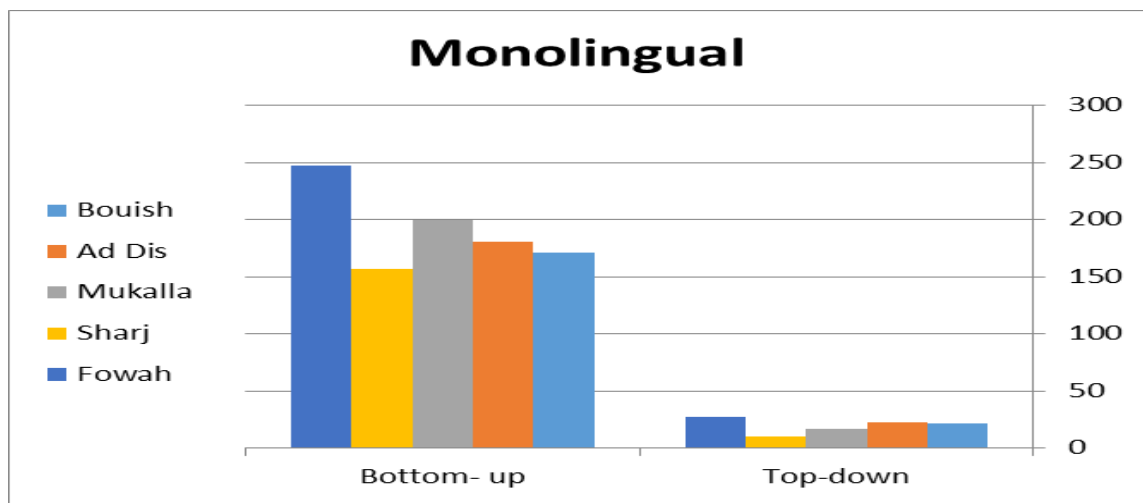
4.6.1.1 Top-down signs

Fowah zone got the largest number of top - down of monolingual signs in a 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 Did zone score 203 monolingual signs, 22 top-down with a percentage of 10.8%, then comes Bouish which targets 192 monolingual signs 21 top-down, with a percentage of 10.9%.

4.6.1.2 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 comes next with 200 signs out of 217, with a percentage of 92.2%. Then, Ad Dis zone

scores 181 out of 203 signs, with a percentage of 89.2%. Finally Bouish scores 171 signs out of 192, and Sharj zone score 157 signs out of 167.

4.6.2 Bilingual top-down and bottom – up signs

Figure 4.95 bilingual signs
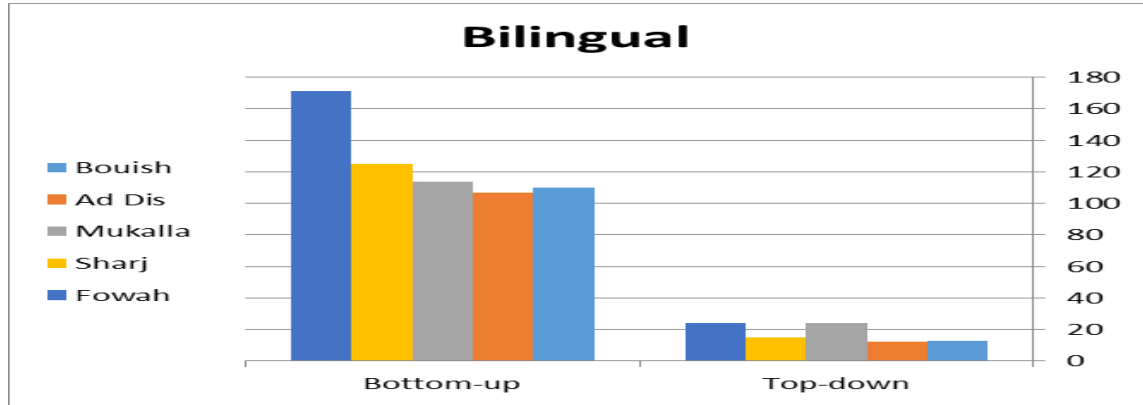
4.6.2.1 Top-down signs

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

4.6.2.2 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%. After that, Mukalla zone scores 114 out of 138 signs. Bouish score 110 signs out of 123. Finally, Ad Did zone scores 107 signs out of 129.

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). In a study carried out by Al-Athwary (2012) he indicated that local authorities regulate Top-down, signs in Yemen. 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, "the scarce presence of governmental signs, especially street and area names, however, indicates the lack of

language policy on the part of the government and the local authorities"). 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. The use of English or any other languages were not imposed by ant policy. It is the shop owners who decide whether to use English or not. In comparing top-down and bottom –up signs, in Israel Ben Rafael et al(2006) declared the absence of the systematic difference between both the two types of signs flow, despite the top-down signs are more trilingual (Arabic, English and Hebrew) the bottom-up consisted many languages In Jewish localities, In Palestinian localities the researcher drew a comparison between top-down and bottom-up signs where a stronger presence of Hebrew were registered in bottom up signs more than the top-down.

All the above results are deeply expressed in the following table :

Table 4.31 Monolingual versus bilingual signs

		Fowah	Sharj	Mukalla	Ad Dis	Bouish
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	12 3

## 4.6.3 Monolingual signs Arabic versus English

Figure 4.96 monolingual signs Arabic versus English
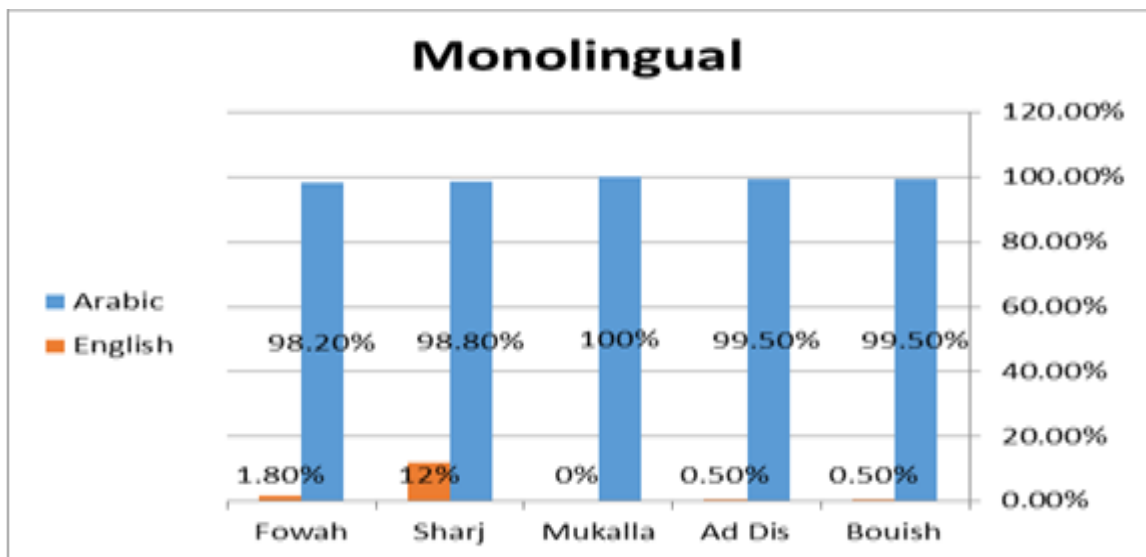
The above figure shows the percentage of the distribution of Arabic and English in the five targeted zones, whereas the percentage of Arabic is higher than English in the whole zones, Fowah gets a percentage of 98.2%, (Arabic) and 1.8% English, Sharj points 98.8% (Arabic) and 1.2% (English), Mukalla score 100% Arabic signs and 0% English, Ad Dis score 99.5% (Arabic) and 0. % English and finally Bouish gets 99.5% (Arabic) and 0.5% English. So Arabic is the predominant language on signs of the targeted zones.

4.6.4 Bilingual Arabic –English and English – Arabic signs.

Figure 4.97 Bilingual Arabic –English and English – Arabic signs.
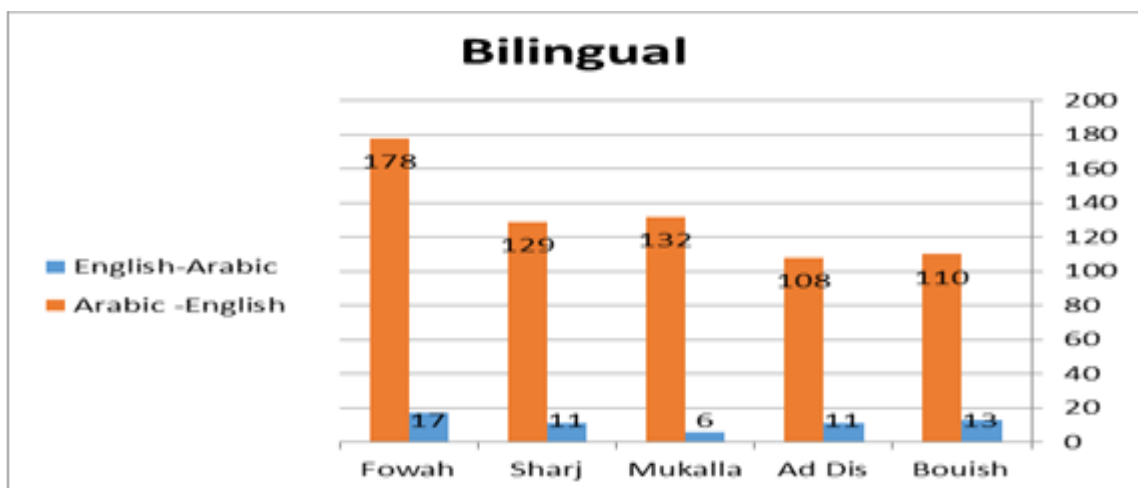
When analyzing bilingual signs, the researcher found that the ratios of Arabic –English sign exceeds the ratios of English – Arabic one in the whole targeted five zones.

4.6.4.1 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 scores 17 out of 195 signs. Bouish scores 13 out of 123 signs. Sharj zone points 11 out of 140 signs. Ad Did score11 out of 119. Finally Mukalla which gets the lowest ratio with 6, out of 138 signs.

4.6.4.2 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 reach 178 out of 195. In Sharj zone the signs score 129 out of 140. Mukalla zone score the highest number of signs, 132 out of 136. Ad Dis score 108 signs out of 119. Finally Bouish scored 110, out of 123 signs in a percentage of 89.5%. See table 5.2 below for more details.

Table 4.32 language distribution

|		Fowah	Sharj	Mukalla	Ad Dis	Bouish
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%

4.6.5 AE versus RA.

Figure 4 .98 No of AE versus RA.
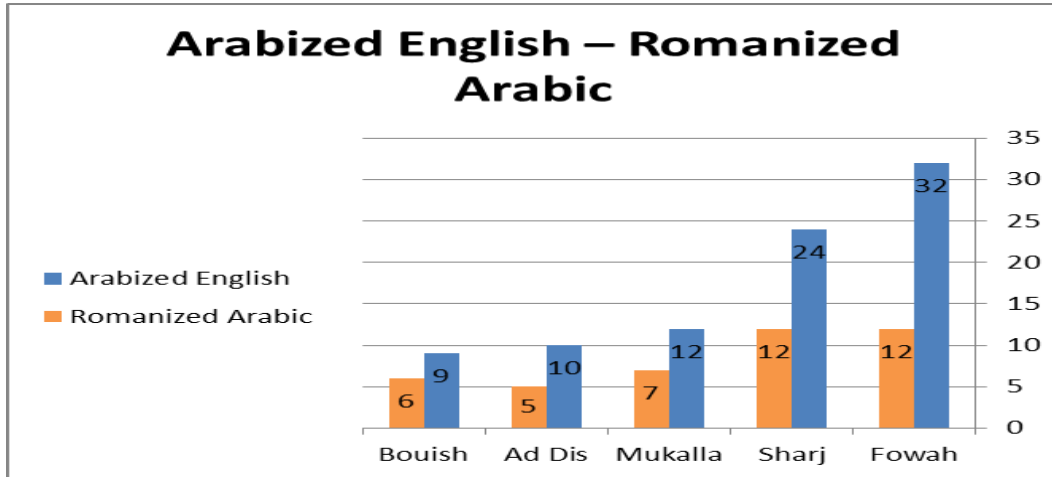
In figure 4.98, the researcher scores the number of both AE and RA, Fowah zone score the highest number for both categories, then Sharj and Mukalla, Ad Dis score higher number of AE signs than Bouish, but lower number of RA signs. (see figure 4 for more details).

4.6.6 Language dominance

Figure 4.99 language dominance
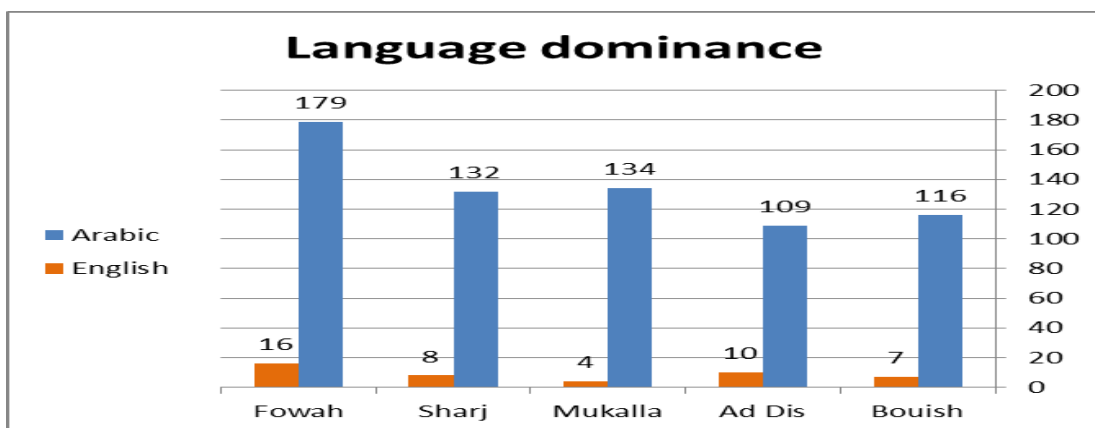
According to Scollon and Scollon (2003), a language which has a large fonts and positioned the top of a sign becomes the dominant one. There are some exceptions that should be put in consideration in case of Arabic language as the script system is

different. This statement can be modified as "on the right" because the Arabic script is written from right to left. When analyzing the LL signs of Mukalla city, the researcher finds that Arabic is dominant more than English in different ratios for each zone. 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 just only in 8 signs, with a percentage of 5.7%. Mukalla zone score 134 Arabic dominate out of 138, with a percentage of 97.1 %, English was dominated 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, Bouish gets 116 out of 123 signs as dominant Arabic sign 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 neighboring and Arab countries such as in Sana'a (AL-Athwary 2012), in Jordon (Alomoush 2015), and in Najran K.S.A (Al-Athwary 2022).

4.7 Conclusion

This chapter has presented an analysis of signs from different perspectives for the whole targeted five zones. The study compares monolingual and bilingual signs, including language scripts. Then top-down and bottom up signs are discussed as well as language dominance. Finally a complete comparative is made among the whole targeted zones.

Chapter Five Conclusion

Chapter Five: Conclusions and Recommendations

5.1 Introduction

The present study investigated the signs of five zones in Mukalla city. It targeted both top-down and bottom up signs. The following objectives are to be:

- Find out the more ratios between top-down and bottom up LL.

- Investigate how does LL contribute in meaning-making.

- Distinguish between all types of LL.

 In order to fulfill all the research objects, the researcher answered the following research question:

1 - What is the proportion of top-down and bottom-up?

2 - How does LL contribute in meaning-making?

3- How English along with Arabic are manifested in the linguistic landscape of Mukalla city?

5.2 Summary of findings

The researcher in the current study has conducted a study on both monolingual and bilingual signs from top-down and bottom-up perspectives for five zones of Mukalla city which considered to be the largest zones. The study investigates1768 signs. The results reveal that the proportion of monolingual sign are 59.6%, (1053) signs, whereas bilingual signs are 40.4 %, (715) signs. The results show 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 contrast to the LL of Sana'a city, as the study conducted by Al-Athwary (2012), has revealed that Sana'a's signs are more multilingual than being monolingual ones. The current study exposes that bilingual patterns of LLs of Mukalla only include two languages combination, which are Arabic and English. This is in contrast to the LLs of other cities such as Jordonain cities, where Alomoush's study (2015), focused on signs have that been investigated with English – Arabic pattern as well as other combination of other languages. Sana'a's LLs that AL-Athwary (2012) study, revealed the combination of different languages such as Arabic, English, French, Chinese and Russian. Also the LLs

of Najran KSA, Al-Athwary (2022) that reveals the combination of these signs included Arabic –English pattern, Malayalam-English pattern, Arabic- French, Arabic- Bengali and other trilingual signs pattern. When investigating the sings of Israel and Palestine, Ben-Rafael et al. (2006), three languages were combined in many different signs and they are distributed differently according to the place that the sign was located whether in Jewish localities. The current study also shows no minority languages were displayed in Mukalla LLs as there are some minority groups are found such as Somlian and Indian.

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 are 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 researcher indicates 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, the same indication is mentioned by (Al-Athwary 2012) who indicated that local authorities regulate top-down signs in Yemen. 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 concludes that the LLs of Mukalla display both informational and symbolic functions. The informational function is expressed in some signs that present directions to some locations, street names and contact information. 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. The symbolic functions can be used in

aspects of using personal names, family names and names of ancient places in Yemen such as AL-Ahgaf, Shiba and Shibam. This may indicate strong value of nationalism and power and reminding new generations of these places. Also it would help in covering the meaning of the old and ancient scholars such as Ibn AL-Hathem, Al-Razi and Ibn Al-Nafees who are great Muslims scholars. In addition to the mentioned name LLs display names that are related to religion as well as some verses, Hadith and Diker and that is a good factor for Muslims to keep and follow Islamic instructions and rules. The usage of foreign names help 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 refers to the Islamic and cultural period, historical place names, famous characters, battles and myths that hark back to the earlier Arabic and Islamic heritage and culture. It means that though the Yemeni community is influenced to some extent by the modernized and globalized world of today, it still has deep roots of using cultural and traditional habits.

English language is manifested along with Arabic language in both top-down and bottom – up signs. In top-down Arabic got 117 signs with a percentage of 63.2%, whereas English scored 68 out of 185, with a percentage of 36.8 %,. As the government sits 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 and a kind of modernization and globalization. This 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 many educational and medical institutions that require English to be used. In bottom – up sign, English is used higher than top-down signs as the owners of the shop are free in designing and controlling their own business. Moreover, English is used as prestigious language and for moderation and globalization purposes. Similarly, to Sana'a LLs as they are declared by Al-Athwary (2012). In Najran LLs (AL-Athwary 2022), states that the ratio of using Arabic is higher than English, so Arabic is considered to be the dominant language.

When analyzing the bilingual signs of the five targeted zones, it is noted that Arabic language is dominant in the whole zones. This indicates that the Hadhrami society is still monolingual rather than being bilingual one, though the increased number of using English signs can be justified as a kind of fashion, modernization, prestige and

globalization. Similarly like other cities, Arabic is the dominant language rather than English. This goes along with the study of Al-Athwary(2012), and Al-Athwary (2022), where Arabic is found to be the dominant language used in LLs in Sana'a and Najran.

5.3 Recommendations for Further Studies

This study targets five zones of Mukalla which are considered the largest zones in the whole city, it focuses on both monolingual and bilingual signs from top-down and bottom-up perspectives. However, some issues have never been discussed by the researcher such as errors in translation from Arabic to English and vice versa. In consequently, the researcher suggests further studies to focus on:

1- The mistakes in translating LLs of Mukalla city and the nearby areas.

2- Investigating the LLs for Mukalla nearby areas that can be classified as rural areas such as Broum town, Shaher, Dis AL-Shargiyah to investigate how languages are displayed in these places both monolingual and bilingual ones.

3- Studying the LLs of Hadhramout valley areas and draw a comparison between the coastal areas and the valley ones.

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1 – Fowah zone

Medical sign

Direction sign

Religious sign

Business sign

Medical sign

Educational sign

Top –down sign

Location sign

Governmental sign

Business sign

Fast food sign

Barbershop sign

Drinking juice shop

An ice cream store

Coffee shop sign

Mobile center sign

Sharj zone

Educational school sign

Instructions sign

Entertainment sign

Clothes shop sign

Movable van sign

Mobile shop sign

Car accessories sign

Bookshop sign

Bank sign

Medical sign

Entertainment sign

Educational school sign

Workshop sign

Clothes sign

Sewing shop sign

Diker sign

Mukalla zone

Cemetery sign

Educational school sign

Hotel sign

Museum sign

Arabized English clothes sign
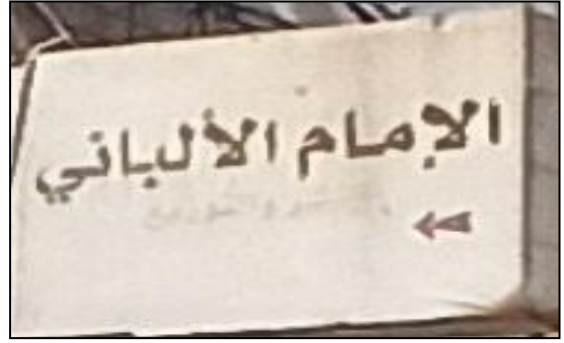

Monolingual Arabic sign

Optical store sign

Movable van

Advertisement sign

Publishing store sign

Advertisement store sign

Jewelry sign

Arabized English – English sign

Sport store sign

Ad Dis

Top-down institute sign

School sign

Hotel sign

Bank sign

Zone sign

Mobile store sign

Institutional sign

Bank sign

Workshop sign

Drug store sign

Optical sign

Instruction sign

Slaughter's shop sign

Carpet selling store

Drug store sign

Street sign

Bouish zone

Instruction sign

Workshop sign

Spare parts sign

Electronics store sign

Drug store sign

Bank sign

Movable car sign

Fast food sign

ملخص البحث

تبحث الدراسة الحالية في المشهد اللغوي لمدينة المكلا، وهي مدينة ساحلية تقع في محافظة حضرموت في الجزء الجنوبي من اليمن حيث يحاول الباحث تحقيق هدف الدراسة من خلال دراسة 1768 لائحة للمشهد اللغوي لمدينة المكلا لخمسة احياء بالمدينة وهي فوه والشرج والمكلا والديس وبويش.

تركز الدراسة على استنباط المعنى للمشهد اللغوي من المنظور التنازلي التصاعدي، ، وذلك على غرار نموذج (بن رافائيل وآخرون، 2006) وقد اظهرت الدراسة أن المكلا أحادية اللغة أكثر من كونها ثنائية، مع وجود نسبة أعلى للمنظور التنازلي مقارنة بالمنظور التصاعدي في كلا المشهدين أحادي وثنائي اللغة حيث بلغت نسبة المنظور التنازلي 89.5 % بينما المنظور التصاعدي 9.5%.

ولقد كشفت الدراسة أن اللغة العربية هي الأكثر هيمنة في كل من المشهدين، التنازلي والتصاعدي تليها اللغة الإنجليزية التي ظهرت أكثر في المشهد التنازلي أكثر مما هو علية في المشهد التصاعدي متبعا نموذج (2003) Scollon&Scollon حيث بلغت نسبة هيمنة اللغة العربية 93.7% بينما بلغت نسبة اللغة الانجليزية 6.3% .وتكشف الدراسة أن كلا المشهدين لهما وظائف إعلامية ورمزية، ويشاركان في صنع المعنى في كافة الظواهر اللغوية المختلفة.

دراسة في استنباط المعنى للمشهد اللغوي لمدينة المكلا –دراسة تنازلية تصاعدية

اعداد

سالم كرامه سالم لكمان

اشراف

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جامعة شبوة

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