

LINGUISTIC LANDSCAPE: A CONTRASTIVE STUDY BETWEEN SOUK
ALTHULATHA'A AND ASIR MALL IN ABHA CITY, SAUDI ARABIA

By

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To my Mom, Dad, husband and daughter

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LIST OF ABBREVIATIONS

BM	Bahasa Melayu (BM) a national language in Malaysia
CA	Classical Arabic
COL	Colloquial
COR	Country of representation
ELLA	Ethnographic linguistic landscape analysis
GA	Gulf Arabic
GDA	Geometric design of alphabets
GPA	Gulf Pidgin Arabic
IRB	Institutional Review Board
ISESCO	Islamic Educational Scientific and Cultural Organization
KSA	Kingdom of Saudi Arabia
LL	Linguistic Landscape
LLS	Linguistic landscape studies
LOR	Language of representation
LP	Language Policy
MCI	Ministry of Commerce and Industry
MSA	Modern Standard Arabic
PCD	Pidginisation creolization decreolisation
SA	Standard Arabic
SACM	Saudi Arabia Cultural Mission
SCA	Saudi Colloquial Arabic
SMCI	Saudi Ministry of Commerce and Industry

Abstract of Dissertation Presented to the Graduate School
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This dissertation investigates the signage of two commercial locations in Abha City, Saudi Arabia—Souk Athulatha'a and Asir Mall—in order to explore their linguistic landscapes and contrast their uses of foreign and native languages. The study combines an ethnographic (Blommaert, 2009, 2013; Blommaert & Maly, 2015; Hymes, 1964; Spardley, 1979) approach comprising first-hand field observations, the construction of a photographic/visual corpus of commercial signage and the administration of participant surveys, with a geosemiotic ((Kress, 2010; Kress & van Leeuwen, 1996; Scollon & Scollon, 2003) approach to analyze the linguistic data collected. Descriptive analysis of legal stipulations for commercial signage in Saudi Arabia, and cultural analyses of government, gender and globalization supplement this interdisciplinary sociolinguistic investigation. This study reveals a complex sociopolitical dynamic underlying discrepancies in 1) choice of code, 2) marketplace stakeholders' attitudes towards authoritative doctrine and cultural evolution 3) depictions of gender, and 4) the manifestation of hegemonic institutions that are instantiated in the linguistic and semiotic construction of the signage.

Souk Athulatha'a is shown to qualify as a unilingual landscape, defined by unique numeric, verbal, and verbal and visual semiotics. The unilingual landscape of the Souk, marked by vestiges of past illiteracy, indications of men's and women's traditional roles as consumers in

the marketplace and efforts toward cultural conservatism. Whereas Asir Mall is depicted as a multilingual landscape. The multilingual landscape of the Mall, marked by Arabic-transliterations of Western (mostly brand names and English) names, verbal, visual, verbal and visual, and visual geometry semiotics, is found on the signage of Asir Mall. The Western stylistic incursions, more modern aesthetic engineering and the conversion of traditional Arabic cultural elements to novel visual semiotic configurations seem to appeal to younger generation. The visual, verbal and numeric contrasts brought out through this linguistic analysis reveal otherwise obscured phenomena that mark the shifting gender, social and political dynamics in Saudi Arabia.

Furthermore, this dissertation builds from and contributes to previous scholarship concerning linguistic landscape approaches. Specifically, by exploring the linguistic landscape of Abha City, with a focus on the commercial signs of two markets, new semiotic mode is developed in the analysis, namely the geometric design of alphabets (GDA) mode in Asir Mall. On the other hand, the Arabic scripted-semiotic is highlighted in Souk Athulatha'a.

CHAPTER 1

AN INTRODUCTION TO THE LINGUISTIC LANDSCAPE OF SAUDI MARKETS

There is nothing prettier than *Abha*, and there is no hardship in *Asir*¹.

—Khalid Al-Faisal
Former Prince of Asir region

The objective of the present analysis is to determine what linguistic and visual semiotics can reveal about the social and political complexities of Saudi Arabian culture today. The present study examines the linguistic landscape of two public places, Souk Athulatha'a and Asir Mall in Abha City, Saudi Arabia. The study focuses on the linguistic landscape (LL) (Landry & Bourhis, 1997) through employing an ethnographic analysis (Blommaert, 2009, 2013; Blommaert & Maly, 2015; Hymes, 1964; Spardley, 1979) and a geosemiotic analysis of the space (Kress, 2010; Kress & van Leeuwen, 1996; Scollon & Scollon, 2003) of commercial shop signs through a combination of data collected from pictures of the signs, surveys, interviews and official documents.

To the extent that this research is interdisciplinary in nature, the study of the linguistic landscape is cross-referenced with an anthropological review of salient historical and social phenomena relevant to interpretations of the commercial signage analyzed.

1.1 Statement of Problem

Verbal, visual and geosemiotic evolution of signage² in Saudi marketplaces reveal a trajectory of Saudi culture that is not being examined or documented. The current state of

All photos were taken by the author unless otherwise stated.

¹ This quote, uttered by Prince Khalid Al-Faisal, who is a member of the royal family with former jurisdiction over the region of *Asir*, contains two double entendres. *Abha* is both the name of a city and a comparative/superlative adjective in Arabic meaning “prettier/prettiest.” *Asir* is both the name of the region in which Abha City is located as well as a noun in Arabic meaning “hardship/difficulty.”

² The word ‘sign’ is used interchangeably with the word ‘signage’.

signage in the marketplaces reveals a wealth of information about critical aspects of government, gender and globalization that has yet to be tapped into and thoroughly analyzed. The signage and the Abha City marketplaces encode centuries-old sociopolitical narratives of Saudi Arabian culture that have yet to be deciphered. With imminent cultural changes on the brink, the disappearance of marketplace signage would be tantamount to an erasure of Saudi Arabian cultural records that could never be retrieved.

1.2 Significance of the Study

This study presents the first ethnographic approach to an interdisciplinary linguistic landscape analysis of Saudi marketplace signage, and reveals otherwise unnoticed insights into Saudi culture and politics from both synchronic and diachronic perspectives. A focus on a localized region of the country (i.e., Abha City in Asir) extrapolates the sociolinguistic analyses conducted in order to provide broader understandings of macro social transformations with respect to government, gender and globalization.

The cultural significance and the historical position of Souk Athulatha'a is situated with respect to Asir Mall in order to investigate divergent and convergent points of cultural evolution in Saudi Arabia. This pioneering multi-methodological research contributes both to the field of linguistic landscape by developing a new object of geometric-semiotic analysis (the geometric design of alphabets, or GDA), and to sociolinguistics at large by preserving cultural artefacts of the past, illuminating cultural processes of the present and predicting the cultural trajectory of the future.

1.3 Research Questions

The three general research questions that this dissertation investigates are:

1. How does the linguistic landscape of the Souk Athulatha'a compare and contrast with that of the Asir Mall?

2. How does the linguistic landscape reflect ongoing changes and tensions within Saudi Arabian society?
3. How do the participants involved in the life of the marketplace engage with the linguistic landscape of the Souk and the Mall?

1.4 Linguistic Landscape of Saudi Markets

1.4.1 A Sociolinguistic Profile of Abha City

Saudi Arabia is geographically the second largest country in the Arab world after Algeria. Abha City which is the setting of this study is a city in Asir region that is located in the southern area of Saudi Arabia (Figure 1-1). Abha City is introduced from different angles geographically, demographically and socioeconomically. Abha is the capital city of Asir region. The historical name of Abha is ‘Menadher’. *Menadher* was one of the places where Souk Athulatha’a was located over history. It is called now the city center of Abha. There are two accounts behind the name of the region ‘Asir’. The first one pertains to the rough terrains in the region as it contains very high mountains and very low valleys, so the word ‘Asir’ means in Arabic, ‘hard and difficult’, referring to the geographic nature of the region and its people’s firmness and strength. The second saying refers to one of its local inhabitants’ lineage (Alhamed, 2005; Alneami, 1999; Jaris, 1994). Both sayings are mentioned in the history of the region without preference for one over another.

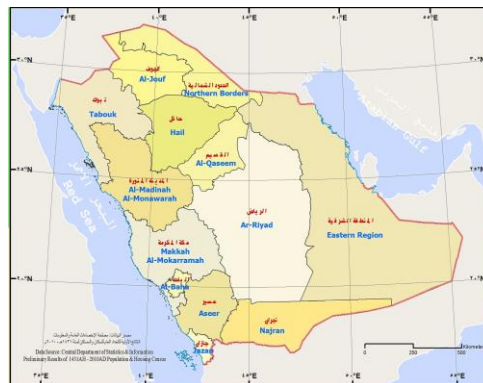


Figure 1-1. Asir location in Saudi Arabia. Source: Ministry of Economy and Planning, Central Department of Statistics and Information (KSA, 2010, p. 1)

Abha City is named after its beautiful, yearlong, mild weather. ‘Abha’ means in Arabic: ‘the most beautiful’. (Jaris, 1994).



Figure 1-2. Abha City Capital of Arab tourism 2017 logo

The mild weather in Abha City makes the city a very attractive spot for many visitors and tourists. In 2017, Abha City won the prize of being the capital of tourism not only in Saudi Arabia but in the Arabic world (Alzefah, 2015) (Figure 1-2). Abha area’s size is around 5,000 hectares and it rises above sea level around 2200 meters (Alobadi, 2015). This is the secret of its mild climate in the summer and winter. The total population in Abha City, according to a statistic updated in 2015, is 365,783. Among them, there are 74,683 foreigners while the rest are Saudi citizens (Table 1-1).

Table 1-1. Population (Saudis and non-Saudis) in Abha City in 2010 AD. Updated August 22, 2016

	No. of Population			Governorate	No. of Houses	Total
	Males	Females	Total			
Saudis	151193	139907	291100	Abha	66048	365783
Non-Saudis	54796	19887	74683			

Source: (The General Population and Housing Census, 2010 AD- 1430/1431 AH, p. 1). General Authority for Statistics, Kingdom of Saudi Arabia

Abha City consists of many tribes such as *Banu Mughaid*, *Banu Malik*, *Alkam*, *Rabeaha*, *Rufiadha*, etc. The tribes share the dialect especially the tribes who come from the city. The other tribes who come from the nearby villages or the coastal areas have different dialects yet are intelligible by the city people. The young generation, who grow up in the city, tends to speak the so-called 'white dialect' (Section 1.6.1). El.hassan (1977), Meiseles (1980) and Mitchell (1986) give a different name for the 'white dialect' and that is "Educated Spoken Arabic (ESA)". They define it as "an intermediate variety, covering a wide continuum between SA and COL" (as cited in Abdel- Jawad & Abu Radwan, 2013, p. 2). Additionally, Ibrahim (1985) names it "Hybridization," which Abdel-Jawad and Abu Radwan (2013) elaborate on and define as:

mixture of codes has resulted from the variable application of "hybridization" which takes place at both ends of the diglossic scale in the form of "standardization" of the lower varieties and "colloquialization" of the higher ones. Therefore, the outcome of this admixture will be the production of hybrid forms and constructions. In other words, there is blending or combination of forms which results from the variable application of a series of optional rules on the same base forms, producing in many cases forms carrying traces of both codes. (Abdel-Jawad & Abu Radwan, 2013, p. 12)

Besides that, the young generation uses many of the borrowed words from different languages. On the other hand, the old generation shows more loyalty to their regional dialect.

The economic status of Abha City is of a good standard especially after gaining the title of the capital of Arab tourism in 2017. The strategic geographic location of Abha City makes it a very active connecting spot between many ports. This leads to the prosperity in the economic actions performed through the city. Therefore, the economic status with time becomes more dynamic in Abha city. In Jaris's book (2009), he interviewed one of the most well-known figures in Abha, Muhammad Ahmed Anwar, in 1995 about the developments happening in Abha at that time. Anwar said:

The economic side of Abha city and other cities as well is changed completely. This change grows even more when the developmental projects become true. The

number of the employment has increased. The land (referring to Asir) pays and imports a lot of important things in every life's domains. The spent time in construction and expansion in the economic area have begun in all life's domains. The foreign workers start to come for work. The population number has increased by the original inhabitants and the outside comers from all over the world. (Jaris, 2009, pp. 201- 202)

On the social side, the locals in Asir have their special attire. The women have a colorful dress, called *Athoub Alasiri*. Men wear the white *thoub* which is the local and the national wear for men in Saudi Arabia. Accessories distinguish the south men from the north or the center and so on (Figure 1-3).



Figure 1-3. Regional *Asiri* wear for women and men. A) The traditional *Asiri thoub* for women
B) The white national *thoub* for men

1.4.2 Language of the Kingdom of Saudi Arabia

The official language of Saudi Arabia is Arabic. Arabic has been classified into Classical Arabic (CA) that emerged with Islam in the 7th century, Standard Arabic (SA) was called Al-lughah Al-fushah' [əlluyh əlfusha] (literarily 'the language of the eloquent') and it existed before Islam in the 6th century and Modern Standard Arabic (MSA) emerged at the beginning of the 20th century (Figure 1-19). These classifications of Arabic lead the way to diglossia. Ferguson (1959) defines diglossia as having multiple varieties of the dialects of the language used by the different

social members on two different scales high and low variety. Saudi society is a diglossic community. The high varieties of Arabic, in Saudi Arabia, are of three: Classical Arabic escorted in religious discourses, Modern Standard Arabic escorted in educational written format and in press and media and the last variety is the ‘white dialect’ (urban dialect) escorted in everyday speech even in so-to-speak formal contexts, e.g., some TV shows. High varieties of Arabic are given an extent of prestige and high position in the society. On the other hand, the low varieties of Arabic, in Saudi Arabia, are the colloquial dialects. The colloquial dialects are escorted in the everyday communications among the old generation or the middle-age generation addressing the young generation. Young generation coins a new version of dialect and that is ‘white dialect’. What is called ‘white dialect’ can undergo the term ‘koineization’, which means a simplification of a mutual dialect that is used between different social leveling (Trudgill, 1986). Also, Albirini (2016) mentions, “Koineization also seems to be implicated in the formation of the modern colloquial dialects” (p. 180). Albirini adds that ‘koineization’ is prominent in two sociolinguistic processes “dialect formation and re-formation across the Arab region” (p. 181). Thus, ‘koineization’ can be thought of as the term of the process. ‘White dialect’ is the outcome of the term of koineization process. Therefore, such dialect is usually used among young generation and “influenced by prestige, identity, and attitudinal factors” (Albirini, 2016, p. 185). Accordingly, ‘white dialect’ is still considered a high variety of speech in which Bassiouney (2009) confirms, “There is usually at least one prestigious vernacular that is spoken in each country” (p. 10).

1.4.3 Language(s) in the Saudi Markets

Markets in Saudi Arabia are highly-visited destinations by locals and visitors from other Saudi regions or foreigners. In the markets, usually, two ways of classifications are deemed of: modern market against traditional market. Therefore, language spoken or used in display in each

market is functioning according to the general role of that market (i.e., modern/traditional). In general, in Saudi Arabia, markets are increasing in number and with an emphasis on the modern ones more than the traditional ones. The modern markets are called malls. They are universally structured in the same fashion as any other modern mall around the globe. On the other side, the traditional markets are not as many as the modern malls. However, they existed and have their own authentic spirit. The few number of these traditional markets explains how hard it is to preserve them and to preserve all what comes with and in them. For example, language spoken inside a traditional market would be different from language spoken in a modern mall. The language in the traditional market would be mainly based on a local level, for instance in the case of the Abha City, in Saudi Arabia, it would mirror the majority of the market's attenders and sellers' regional dialects. The language in the modern mall would be up-to-date and globalized. Globalizing a language comes in many flavors: inclination towards Western-languages (most reported English), borrowed words, Foreign-like names, translated labels and transliterated names as well. (Chapter 4, Section 4.3.2)

In addition to that, there are two contrastive marketing techniques that can be thought of as communicative language strategy: fixed vs. changing, respectively, Asir Mall and Souk Athulatha'a. In Souk Athulatha'a, it is a commonsense to bargain. Attenders of the Souk use bargaining as their main marketing language in dealing with commercial activities. There are different levels of bargaining depending on how skillful bargainers are. Some are professional in that in which most of the time the deal ends to their side. There are other bargainers who have little experience in the Souk and most of the time they agree on the price given to them by the seller. On contrary, Asir Mall has so-to-speak fixed prices. The attenders can see the price tag on

the products in the store. They do not have to ask the salesmen/women about the prices.

Bargaining in the mall is not an acceptable knowledge.

1.4.4 Gendered Markets

In Saudi Arabia, the gender issue is really pronounced. At every social practice, we find gender rules are processed. To understand the concept of gendered markets in Saudi Arabia, it is worth mentioning to understand the segregation policy. Segregation policy is simply women should be separated from men in any place unless those males are their guardians. Segregation is not derived or based on a text from the Qur'an or Sunna. It is a controversial topic which many Muslim leaders/Shaiikh have different opinions and interpretations about. Therefore, there are places operate as segregated (i.e., educational facility) or co-ed environments (i.e., hospitals). Segregation is interestingly represented by linguistic landscape (LL) through the official signs 'top-down', (e.g., governmental departments, Mosques (*Masjeds*), universities, schools, etc.), and the commercial signs 'bottom-up' (e.g., restaurants, cashiers, restrooms, malls, shops, business places). According to Landry and Bourhis (1997) the definition of the 'top-down' signs includes any "public signs used by national, regional, or municipal governments in the following domains: road signs, place names, street names, and inscriptions on state buildings including ministries, hospitals, universities, town halls, schools, metro stations, and public parks" (p. 26). On the other hand, the definition for the 'bottom-up' signs includes "commercial advertising on billboards, and advertising signs displayed in public transport and on private vehicles" (p. 26).

In Saudi Arabia, markets are gendered in terms of physical attendance and linguistic representation. Market's type participates in the gender gap. Saudi Arabia is like any other country around the world, markets have types. Those types contrast in their originality, number of males vs. females of attenders and workers, kinds of sold products, building structure, language as written and oral communication tool and accessibility to the markets. Having said

that, there are two main types of markets that are distinctively contrastive: the traditional vs. modern markets. Traditional markets are usually referred to, in Arab world, as *Souks*. 'Souk' in Arabic literally means 'market'. It does not necessarily mean an old market but it captures the meaning of 'region's tradition'. Therefore, 'a traditional market' is related to 'Souk'. This study sheds light on two selected markets, in Abha City in Saudi Arabia, representing one market as a traditional (Souk Athulatha'a) and another one as a modern mall (Asir Mall).

First issue of gendered market is epitomized by physical attendance or accessibility of markets that varies from one type to another. For example, in the modern mall there is always a security guard on each gate of the mall to control who can get in or not. Single female attenders/workers, families are welcome all the time, however, single male attenders are not allowed to enter the mall by themselves only when they are accompanied by a female relative (i.e., mother, sister, wife, daughter, niece, etc.). Despite that, the number of the male workers in the malls are more than the female workers.

Since the construction of a traditional market is a little bit loose, the traditional market has an open access. That means the market does not have a unified one gate. Therefore, we can find sellers and attenders get to the market from any access point. Consequently, number of attenders of both genders seems relatively equal. Although, the number of the female owners and workers in the traditional markets is noticeably increased.

Second issue of gendered market is epitomized by linguistic representation. Saudi markets vary according to the types of the market: traditional vs. modern. In the traditional market, linguistic representation takes the form of the culture of the region by executing its original language written on signs or spoken in the market. Thus, the linguistic representation has a linguistic function and that is most likely to preserve the cultural language of the place. In the

case of this study, Arabic is mainly depended on—in the Souk Athulatha'a—as the Souk is a traditional market by classification. Arabic language is a gender language; thus, it was found in Souk Athulatha'a signs during rejuvenation process at certain stage that were all unified under one theme. This theme contains the same linguistic content which was *Alturath lel mustalzamat alnisa'iyah* (tradition for women's needs) followed by the number of the shop. All the signs were written in one code, manner and color. The different numbering of the signs was for distinguishing purposes between one shop and another. The linguistic content reveals feminine spirit through the usage of the word '*alnisa'iyah*' (Literally: women). Yet, direct female names are not welcome. On contrary, many of the newer rejuvenated signs carry the first born son's name of the owner (Figure 4-4).

On second hand, the linguistic representation in a modern mall is varied. In any modern mall, in the Arab world, at least two varieties of languages are found either written on the signs of the shops or spoken inside the mall in dealing with commercial communications. Saudi Arabia's modern malls are just another example of that. English is the most represented language on the signs, and if not a direct English word, sometimes, Roman letters are used in writing an Arabic name or words on signage. Hence, this again incorporates globalization. (Section 2.1.4 & Section 4.3)

Since the women are the most attenders as consumers in the malls, the shop signs in the malls carry feminine spirit through the selection of the names on the signs (Section 5.2 & Section 6.2.2). Those names are usually soft, delighted to sound/see, easy, short, related to beauty, etc.

1.4.5 Historical Investigation about Souk Athulatha'a

Souks in the previous centuries were very different from the souks nowadays. If there was a souk before, then it was the only souk in the region. This was due to the lack of the region's facilities such as the diminution of goods, no determined currency to deal with in the

commercial exchanges, and the absence of security (Jaris, 1994). Today, the markets are everywhere and between a meter and another you find another market. Souk Athulatha'a is the oldest market in Saudi Arabia and its history goes back to 1826 CE (AH 1242³) (Alneami, 1999). It was known as *Souk Thalooth Ibin Madhan*. 'Thalooth' refers to the day the Souk was held on, which was Tuesday. 'Ibin Madhan' is the tribe that was responsible for the Souk's safety and organization (Figure 1-4).



Figure 1-4. Old photo of Souk Athulatha'a before the foundation of Saudi Arabia in 1932. (Photo courtesy of: Ahmad Nayazi and Abdullah Hasan Alkudsi)

In the past, Souk Athulatha'a or Tuesday market was initiated by the tribe who looked after the Souk's needs. The tribe's name was *Ibin Madhan*. This tribe was responsible for the security and the organization of the Souk. In addition, the tribe had the right to choose any day of the week to hold the Souk. *Ibin Madhan* tribe, who protected the Souk, chose Tuesday. Tuesday

³ CE: common era. AH: The Hijri year (Arabic: سنة هجرية) or era (التقويم الهجري at-taqwīm al-hijrī) is the era used in the Islamic lunar calendar, which begins its count from the Islamic New Year in 622 CE.

is pronounced in the local *Asiri* dialect as *Thalooth*. [θalu:θ]. Nevertheless, it is recently pronounced according to the Modern Standard Arabic (MSA) pronunciation which is ‘Athulatha’a’ [əθuɫaθʔ]. Yet, there are two names for the Souk, either ‘Souk Athulatha’a’ later or ‘Souk Athalooth’ earlier (Alhamed, 2005; Alneami, 1999) and both are still in use.

The location of the Souk was to the west of the city earlier. In 1995 CE (1416 AH) the Souk was moved to the center of the city. The commercial importance of the Souk was derived from the city where the Souk occurred. Earlier, the identity of the Souk was different from what the Souk is on today. The identity of the Souk was based on economic and social purposes. Now, it is more about what the Souk reflects. The Souk is about the locals and it reflects the tradition, i.e., the customs of the region. The Souk before was a big area occupied by small *dakakeen* (stalls) and surrounded by four buildings from the four sides. ‘Dakakeen’ is the plural form of the singular ‘Dukaan’ in Arabic. In the middle of the Souk, usually people sat with their carpets and showed their products. They called them ‘albasaateen’. For the surrounding enclosed stalls, there were no signs on the front doors before. People recognized each stall from the displayed products in the front area of the stall. If the stall sells for instance clothes, you may see some women’s dresses and men’s *thoub*s hanging out or laying down on the carpet (e.g., *albasaateen*) (Figure 1-5).



Figure 1-5. Small *dakakeen* (stalls) in Souk Athulatha’a in 1945CE (1364 AH)

Souks were often named after days and lands. For example, *Sabet (Saturday) Bini Rezam, Ahad (Sunday) Rufaidha, Ithniain (Monday) Bin Hamoodh, Thalooth (Tuesday) Ibin Madhan in Abha, Raboo'a (Wednesday) Alyazeed, Souk Alkhamis (Thursday)* and finally no Souk held on Fridays. Then, the names of the previously mentioned Souks were established per the Arabic weekday names and the origin place of the tribe who looked after the Souk. Albarakati (1964) discussed the situation of the Souks in Asir region. He said:

All the land [referring to Asir] inhabitants have Souks where they gather on certain days. Taken for granted is that every Souk among the other different Souks has its own protection mission authorized to its tribe to protect the people in the Souk from getting into conflicts. Even though if the murder attends the Souk and meets with his foe he cannot hurt him in any way. However, they can talk with each other and they are both safe. When they get apart and each one of them reaches his land they return enemies. Whoever violates this habit and kills his foe this considers trespass over the other tribe of the killed person. His blood becomes waste. These held treaties are considered the laws of the Souk. Also, it is an ancient rule before the appearance of Islam (Aljahiliah time). (Albarakati, 1964, p. 47)

Likewise, during the period of King Abdulaziz bin Abdulrahman Al Saud's rule, there was a document listing the rules of the Souk. The document stated the following rules after God's name:

- 1- Whoever verbally encroaches somebody in the Souk, he must bring one (means: he must sacrifice a sheep).
- 2- Whoever encroaches using his hand, e.g., in a fight or similar issues, he must bring two (means: he must sacrifice two sheep). And if it is a big encroachment he must sacrifice a cow.
- 3- Whoever steals anything from the Souk, he must bring a sheep. If it is a big steal, then it is up to the tribe to consult and to the government to determine his right.
- 4- Whoever fails to show up at his guard duty of watching the Souk from the tribe's members, he must bring one (means: he must sacrifice a sheep). If he is absent or sick the other person who is in charge must take his position.
- 5- If they, who are all partners in the Souk, decide to increase the number of the 'Dakakeen' (shops) of the Souk, then everyone must help in building. Whoever fails to do so he must pay 50 Riyals for each absent day handed to the tribe.

6- Not to open any 'Dukan' (shop) in the Souk's interface whatsoever.

At the end of the document, we read the following words: "It was agreed on these rules and the material of this document above. It was signed and sealed by the 'Sheyookh' (leaders) of our tribe. Allah grants us success." (Jaris, 1999, p. 154-155)

Each tribe chooses a day for the Souk which is different from the other tribe's day. In this way, all the weekdays, except Friday, become occupied by Souks. These Souks were seasonal holdings except for two Souks: Souk Athulatha'a in Abha City and the traditional Souk Alkhamis in Khamis Mushait.

The purposes of the establishment of these Souks were: firstly, marketing the products, secondly, social settlement and lastly for dealing with human issues, e.g., a person had a big debt and he/she could not pay, a place to preach and guide people, to praise a tribe or to satirize another, to solve the conflicts among the tribes, to pray for rain, etc. According to Nayazi⁴ (2016), while interviewing him about the story of Souk Athulatha'a, he defined Souk Athulatha'a as "A weekly event that not only cares about selling and buying but also about the social matters that are essential. For example, reformation and the Souk's affairs that happen every Tuesday". He added that every tribe was responsible for certain Souk on its land. The chief of the tribe was called "Shaikh". He controlled everything in the Souk. Souk Althulatha'a was also called 'the promise' 'الوعد' referring to the public gathering among all the tribes of the region because they gathered on a weekly basis. At that time, the members of the tribe exchanged news and met individuals and their groups from the other tribes (Alhamed, 2005; Mutaen⁵, 2016). It is noteworthy that souks in Asir were a reflective mirror for the political issues at that time, such as the rise against the Ottoman rule. Further, if there were a tribe who

⁴ Personal communication through an interview on Souk Athulatha'a (June 16, 2016)

⁵ Personal communication through an interview on Souk Athulatha'a (June 21, 2016)

needed additional power to fulfill a victory, the tribe would go to the Souk and talk to the leader 'Shaikh' in the Souk to seek support.

The commercial processes were different in the past from what they are now, which is only limited to cash today. In the past, before the Souk's movement to the city center in 1995 CE (1416 AH), people had three main methods of buying. The first one was through the 'debt' (*Alajel* in Arabic). It means a person can get something with just giving the seller his true word of coming back later and paying when he/she has the money. Mostly, men used this method because a man can take a hair from his beard and give it to the seller as an indication of his complete sincerity in coming back to pay. If the customer came back and he did not find his hair with the seller, he did not pay him. The second method was the 'barter'. The customer and the seller can swap their goods. The third method was cash. The cash was in the shape of metal coins.⁶

The Souk was operated all the days of the week except on Friday. However, on Tuesdays its commercial activity reached its highest, because Tuesday was the gathering day for all the outsiders and the nearby village traders to come to the Souk and present their goods and products. They could bring everything they would like from livestock (sheep, goats, chickens, camels, cows, etc.), firewood, coal, dates and the local handicrafts. Also, they could bring seasonal vegetables and fruit, different kind of grains and some imported products that were imported through the ports to Abha.

Souk Athulatha'a was and is still a place where the locals from all over Aisr region gather together. The varieties in the population make Souk Athulatha'a a very interesting linguistic meeting of the other dialects from inland to the coast and sometimes other languages as well.

⁶ The most popular and dominant currency at that time was the Maria Theresia silver coin.

Asir region is known for the <sh> /ʃ/ sound especially when addressing a female. It appears as an ending morpheme attached to the end of the verb or the noun. In Souk Athulatha'a, the locals are still using the /ʃ/ in their speech. This linguistic phenomenon is called 'kaškašah' [kaʃ.ka.ʃə] (Al-azraqi, 2007). Besides this distinguished sound, there are other people who come from the coast and speak differently. For instance, the use of <Im> / əm/ which indicates the definite article in Arabic (Al- ال) and in English (the). This change in the phonetics of the letters appears in the *Alhameeriaha* dialect too. *Alhameeriaha* dialect comes from the Yemeni tribe *Haymar*. It is derived from the Sabaeen language, which is an ancient Yemeni language. This language was spoken by some of the people in the Arabian Peninsula in the 7th century BC (Alneami, 1999). Another Arabic letter pronounced differently is the <ن> /n/, which is pronounced as <ر> /r/. Also, the <ج> /ʒ/ is pronounced as <ي> /j/. Examples are provided in Table 1-2 below.

Table 1-2. Some examples of some dialects in the city, village, and the coast of Asir region

Phonetic Variables	Examples
<K> /ʃ/	Kaif halik? → Kaif haalish 'How are you (f.sg.)' كيف حالش [keif halɪʃ]
<al> / əm/	- Muhammed <i>Al</i> naser → Muhammed <i>Im</i> naser محمد إمناصر
<N> /r/	Fatimah <i>Ibn</i> at (daughter of) Muhammed → Fatimah <i>Ibr</i> at Muhammed فاطمة إبرة محمد
<J> /j/	[raʔjɛt əlraʒal] → [raʔjɛt əlraʒal] 'I saw the man' رأيتُ الرَّجَالَ

Souk Athulatha'a was and is still an icon of Asir traditions and customs. It is a vital Souk to visit and wander around. Today, the commercial deals depend on bargaining as a main method. Despite all the urbanization that intrudes the other markets in the region, Souk Athulatha'a is still preserving its identity as a local traditional market. Finally, the following two pictures of Souk Athulatha'a provide a better idea of how the Souk was constructed in the past

(Figures 1-6 & 1-7). Also, in these pictures the *Asiri* architecture of the building is subtler and unique. This kind of architecture is still preserved in some areas of Asir. Souk Athulatha'a and the surrounding area of the Souk are one of these preserved areas.

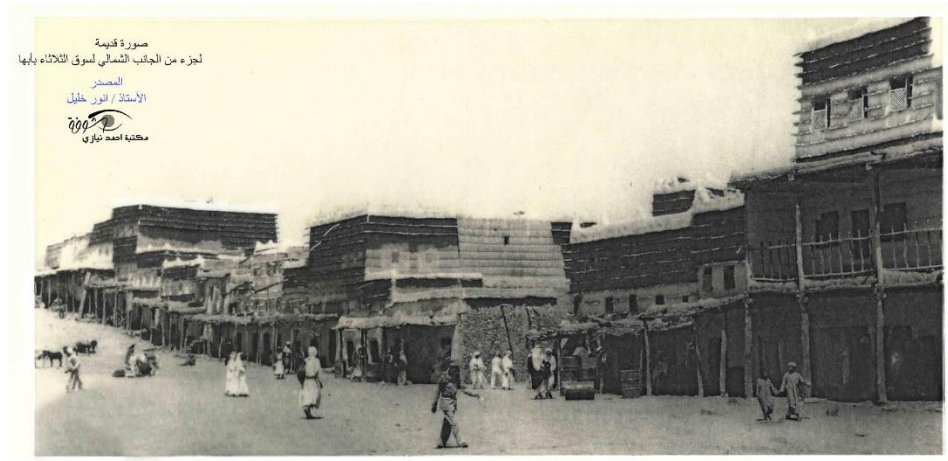


Figure 1-6. A picture taken in mid-20th century of the north side of Souk Athulatha'a in Abha City (Photo courtesy of: Ahmed Nayazi's library. Photo taken by: Anwar Khalil)



Figure 1-7. A picture taken in mid-20th century showing the front side of the Souk (Photo courtesy of: Ahmad Nayazi's library. Photo taken by: Mahdi Muhammed Alraqdei.)

1.4.6 Ethnography of Souk Athulatha'a

Souk Althulatha'a has a distinctive location in Abha City. Souk Athulatha'a lies in the middle of where most commercial exchanges take place. Souk Athulatha'a has many functions: a cultural treasure, a museum of tradition, an important part of the tourism in the region and a

traditional market within another embedded market. It was officially established in 1995 CE (1416 AH) by Prince Khalid al-Faisal, the prince of the region at that time. A long time ago, about 200 years ago, Souk Althulatha'a was the only market in the city, therefore it was selling everything whether local or imported to the region. It has been just two decades since the Souk was classified as a traditional market that sells the local products in the region by the Ministry of Municipal and Rural Affairs (Figure 1-8). The front sign of the Souk is in two languages Arabic and English which reassures the importance of the globalization role in the prosperity of the region and marketing its tradition (Figure1-9).



Figure 1-8. Souk Athulatha'a establishment sign at the entrance of the Souk in 1995 CE



Figure 1-9. Front sign of Souk Athulatha'a

To get a better glimpse of the Souk's size, I obtained a picture from one of the popular local photographers of the region, is Ahmad Nayazi⁷, who has a large permanent exhibition which shows all the old pictures of Asir civilization and the stages of the development of the region. His exhibition is shown in *Almuftaha* village which is in the same area where Souk Athulatha'a is located. Figure 1-10 below illustrates the size of the Souk more than 55 years ago. The other picture is a google earth picture for Souk Athulatha'a in the present time of the study (Figure 1-11).



Figure 1-10. Size of the Souk almost 55 years ago. (Photo courtesy: Ahmad Nayazi's library)



Figure 1-11. A photograph of Souk Athukatha'a. On left aerial photo (Google Earth, 2016) and on right Souk Athukatha'a 2016. Source: Google. (n.d). [Saudi Arabia, Souk Athulatha'a location]. Retrieved October, 2016, from <https://earth.app.goo.gl/SmbQZ>

⁷ Ahmad Nayazi is a documentary photographer in Abha City.

Souk Athulatha'a has a family atmosphere. Everyone knows their neighboring sellers. They know their names and family as well as a decent amount about their personal lives. People are dressed simply and they are talking all the time. They talk to their neighboring seller about their daily life and what is new. Also, they talk to the customer and build an intimate relation with him/her. They ask if you are from the region or a visitor. They love visitors and welcome them a lot. As I told them I am a visitor, which I am in one way and not in another. I am a visitor because in the meantime I do not live in Abha City; however, I am originally from the region. In fact, I grew up in Abha and received most of my education until my master's degree in Abha. I am familiar with the culture and the traditions of the city and its people. Visiting Souk Athulatha'a after almost 6 years of absence, makes me a visitor to my own city. I started mingling and entering some shops to try to start a conversation with the owners or who stands in their position. I found that the sellers are kind and willing to help. They love when you ask them about the history of a piece in their shop, such as a certain statue which represents an aspect of the civilization of a country. Some of the sellers are women especially the presence of the senior women is noticeable. There are men as well and some workers of other nationalities whose native language is not Arabic, e.g., Bangladeshi, Indonesian, Hindi, Pakistani and Ethiopian. However, the foreign workers have a good competence in the dialect of the region. The common spoken dialect in the Souk is the *Asiri* dialect, but is not the only dialect. There are the dialects of the coastal traders and visitors and the other regional dialects in the Kingdom as well. Those workers usually replace or work with their owners (female owners mostly). They come early in the morning to open the shop and start the business while the owner can come later in the day to sit and see how the business goes. Sometimes, the owners think of it as a social gathering and get together with their neighboring sellers to drink a cup of coffee and enjoy chatting. The workers

become the major anchor in running the business. Those workers are the owners' drivers or maids. They have two jobs as they work in the house (maids /drivers) and at the shop (sellers/assistants) of their owners. There are other workers whose native language is Arabic such as Yemeni workers, and they are spread out significantly in the Souk. Besides those workers of Arabic and non-Arabic origin, there are the locals who also have their presence in the Souk. The locals are Saudi citizens ranging from young to old of both genders (female and male). I met some young Saudi ladies who work in the Souk and take over their mothers' jobs as their mothers become very old and cannot run the business.

In the first stop in the Souk, I entered a shop and started to ask about some pieces there, e.g., how much is this piece? Do you have different colors or sizes of the same piece? And so on. The owner was a senior woman who wore a black *abaya* and had a veil on her face. You can just see her eyes. She was very welcoming and easy to talk to. She answered all my questions. It was Ramadan when I went to Souk Athulatha'a. In Ramadan, no food or drinks are allowed from sunrise until sunset. In addition, Muslims should watch their words and behavior in this month during their fasting as it is a condition to have their fasting accepted. In Ramadan, usually commercial activities are low and not very active in the day but after *Esha'a* prayer it becomes active and very crowded because during the day in Ramadan people sit at their homes to watch TV, read the Qur'an and prepare the food.

The senior woman told me that when the prayer time comes they do not close their shops. They keep the shops open and the women pray inside their shops. For the men, they also keep their shops open but the female sellers keep an eye on their male neighbors' shops until they finish with the prayers and come back to their shops. Also, I asked her if there are certain operation hours for the Souk. She said not really. Every seller has his/her own time of opening

and closing. However, there are times which are commonly agreed on. For example, during Ramadan, they open usually around 10 or 10:30 in the morning until after 2pm (*Dohur* prayer), then they close. At around 4pm (*Aser* prayer) they reopen again until 12 am. Some shops close at sunset to go home and have breakfast with the family and do not come back again to the Souk until the next day. The working hours are different when it is not Ramadan. They usually open early in the morning around 7 am and close at 2 pm (*Dohur* prayer) to go home for rest and lunch. They reopen again after 4 pm until 7 pm. No one comes to the Souk at night unless it is Ramadan time. Then, it stays open until 12 am.

In the second stop, I saw some customers haggling over some goods with the sellers. I stopped and listened to them. They were talking about one kind of incense (*bukhur*). It is a kind of wood that when burned gives a beautiful scent. They use it usually to scent the house and people's hair and clothes. The customer wanted the *bukhur* at a lower price than the seller offered him. The seller here was a Bangladeshi maid. The astonishing thing to me was when I discovered that she was not from the locals by her accent. She was nothing different from the locals in her appearance or dealing with the customers. She wore the black *abaya* and the veil on her face. Her look, without listening to her accent, was the same as any other local woman from the region. Even though she used some regional words in her speech while dealing with the customers such as *Wallahi Ma yeji* [wəlahı mə jɛʒı], (means: she swears to God that this kind of goods cannot be sold at this price), *Ashan Khadrek* [əʃan χatɾık] (means: this price is only for you), *Asli* [aʃlı] and *Tabiyi* [təbi:ʃı] (means: authentic and natural — talking about *Bukhur* or Henna for instance), *Azawedlik Shuwayia* [azwedık ʃowıə] (means: I am going to add some more on the deal for you). Those kinds of words are the local words that are often used when the seller and the customer are haggling over some goods. Customers in Souk Athulatha'a like to

bargain all the time. It is deemed as a remarkable quality of a good customer. The customer who can bargain more and successfully ends the deal to his/her side is considered an expert in buying and selling.

Another facetious story narrated by Nayazi comes to my mind when talking about the foreign workers in the Souk. He said he wanted once to get some local cumin and he asked the Indonesian worker in the shop if it was authentic. She replied: "It is authentic from our land". He said laughing to himself: "Your land is not here". He told me that he was astonished how those foreign workers became like the locals in every way, even in belongingness. The Indonesian worker considered herself a local after she moved to live and work in the region. Therefore, she used in her speech "our land" although she knows that she has no Saudi citizenship and one day she is going to leave this region. Hamers and Blanc (2000) have a name for this transformation: 'acculturation process'. They mention, "In a harmonious acculturation process a person acquires the cultural rules and language skills of the new culture and integrates them appropriately with his primary culture. In other words, his identity becomes bicultural" (p. 205).

Most of the goods in Souk Athulatha'a do not have an expiration date on them or they are the kind of goods which last for a long time. Those goods are clothes, traditional *Asiri thoub* (dress) for women (Figures 1-3A & 1-12), dried fruit and vegetables, dried plants, dried roses, Henna, spices, flour, accessories, some perfumes (Taif roses perfume, Oud oil or perfume), men's dagger to hang around the waist (*Janbiaha*), which is a sharp dagger with a silver handle, women's scarves (*Sheylaha*), simple children's toys, old utensils used for cooking and others for serving the food made of clay (pottery), and cosmetics such as the traditional eyeliner called *Athmad*. It is believed to be a good way to keep the health of the vision by using it every night before sleep. It was also mentioned in the Prophet Muhammad's life so it is also considered an

Islamic behavior but not an Islamic commitment. In the shops, there is no air conditioner and they are mildly lighted. Therefore, they tend to sell goods that have a long lifetime as previously mentioned and require few facilities.



Figure 1-12. A sign says: “Thoub Asiri”

In Figure 1-12, the sign says: “Thoub Asiri” and *Thoub* [θəʊb] *Asiri* is a traditional dress worn by the women of the Asir region. The man underneath the sign looks like a non-Arab worker in this shop. As I mentioned above, there are workers of other nationalities working in the Souk. Souk Athulatha’a is a local Souk that sells local products and the visitor may expect to see local sellers as well. However, it is not the case anymore in Souk Athulatha’a. People have different backgrounds but they all agree on keeping the tradition and customs of the region shown throughout Souk Athulatha’a. For example, the foreign workers speak the local *Asiri* dialect very well. They dress the same as the locals. The foreign working women wear *abaya* and veil. The foreign working men, some but not all, wear the traditional *thoub* of the Saudi men.

It is important to mention that even though the name of the Souk is Souk Athulatha’a (Tuesday market) it is opened all the days of the week; however, commercial activity rises on Tuesdays. Here, the Souk shows one of its functions which is having two markets in one. The first market is the regular Souk Athulatha’a that is open all the days of the week. The second

Souk is Souk Athulatha'a which indicates its name 'Tuesday' and becomes very crowded and active especially on Tuesdays. I intentionally came to the Souk on different days of the week to see the difference in the crowd. It was clear that the commercial activity was normal on all the days of the week except for Tuesday when it reached its peak. I remembered, on a Tuesday, I was in the car with the driver trying to get closer to the gate of the Souk. A long line of cars stretched in front of us and on the side of us as well. Inside the Souk, everyone was showing the goods he/she brought from the village to the city. The goods were honey, butter, home-made margarine, flour, fresh mint, vegetables, fruit, etc. It was mostly something eatable. The workers inside the shops were calling out whenever they saw any customer walking in front of their shops whether just crossing or stopping to check some goods. If they see your eyes rest on any of their goods they immediately approach you and ask you if you are looking for a certain color or size. They will offer you a deal right away without even starting to bargain. It is assumed that if you show interest in the piece you will bargain more and try to bring the price lower and lower. They expect that and for this reason they offer you from the beginning a higher price because they know that the customer will bargain for a lower price. This is one of the Souk bargaining strategies.

Most of the women I met there reported that they do not care very much about what is written on their shop's sign. They know the number of their shops and that is enough for them to be recognized with by their neighbors or by the customers. I asked one of them if she even knows what the sign of her shop is. She answered that she forgot and does not care because she had memorized the number. I asked another woman and a third and a fourth all of them had the same answer. The reason is likely that those women were old and had no education; therefore, they cannot even read what is on their shop signs. Therefore, they cling to the numbers. It is

easier for them to remember that way. They also told me that they can refer each other to the customers by their first child's names. For example, if any customer needs something they refer him/her to another shop by the name of the owner's epithet, e.g., Om Ali, Om Abdullah, or Abu Muhammad, Abu Naser. I noticed they do not use the female names in their epithets as it is considered taboo. Even if your eldest child is a girl they call you by your second or whatever number your next boy child is. The shop signs use a lot of epithets on them or a general name such as "women's needs" (Mustalzamat Nisa'yiaha) [mʊstɔlzɔmɔt nɪsɔʔɪɔ], "Om Khalid for traditions" (*Om Khalid lel Turathiyaat*). There was one common sign which is repeated on most of the shops there posting the same name with just a different number of the shop each time. The sign says: "Alturath lel mustalzamat alnisa'iyah 81" [ɔltʊrɔθ lɛl mʊstɔlzɔmɔt ɔlnɪsɔʔɪɔ] (Tradition for women's needs 81) (Figure 1-13).



Figure 1-13. Signs from Souk Athulatha'a. The sign says: "Alturath lel mustalzamat alnisa'iyah 81" (Tradition for women's needs 81)

From the informants' input and the fieldwork notes that I gathered, figure 1-14 shows the status of the signs in the Souk years ago. All the shops would show the same sign with just different numbers for each shop. This sign with the blue background above is still present in the Souk with many others. Some shops place newer signs which go over this blue sign but not

covering it completely. The passerby can still see both signs, however, a newer sign is hung over the old one. Thus, some shops have two signs. One sign shows the new name of the shop accompanied by some visual symbols, e.g., a dress or some traditional things while the other sign that is in the background is an old sign that is plain and has the blue background with the number of the store and no image or symbol (Figure 1-14). Another important note is that all the blue signs carry ‘the needs of women’ kind of sign. That indicates how much was the Souk women-centered before and is still from the goods they sell and the women working there. Perhaps, it was from here where the idea of gendering the Souk towards female more than male comes from.



Figure 1-14. A sign in Souk Athulatha'a, the front sign is new. It says: “Om Khalid for Traditions” (Om Khalid lel Turathiyaat). The back sign is old. It says: “Alturath lel mustalzamat alnisa' iayah 46”

The saleswomen at Souk Athulatha'a are quite openhearted. They talk to the customer as a family member. In one of the shops I visited, one customer wanted to buy nigella seeds and he asked the saleswoman if he can mix them with honey. The saleswoman gave him a traditional

and natural recipe to follow. Not only they offer information to the customer, but also offer their own experience with their products. For instance, when I asked the saleswoman about Henna and which kind is the most authentic she gave me *Henna Almadinah*. She said this Henna is the most famous and authentic one. She even offered me a blending that she tried on her hair and it gave her good results. I bought the Henna and I thanked her a lot for her time and information. Souk Athulatha'a is a great place to show traditions and customs of the region. This is another functionality of the Souk. The Souk has been classified traditional in 1995 CE and since then it has been showing tradition and as well marketing for the tradition. The marketing of tradition is displayed through the signs in which most of them carry the same content with different additions. (Figures 1-13 & 1-14) Whether those signs are new or old they both contain the same linguistic content. That is an evidence that Souk Athulatha'a has a major function as a platform of tradition and showing that to people and visitors. Therefore, Souk Athulatha'a is considered as a traditional treasure and as a museum at the same time to keep the regional traditions. This leads the Souk to participate in the tourism for being an important cultural landmark.

Likewise, manners and disciplines are part of Souk Athulatha'a indigenusness. One of the saleswomen told me how she preserves her position in the Souk as a working woman. She said: "You are the queen of yourself. If you want to get yourself out of this door [she refers to her shop's door] and go out there nothing will disturb you. However, if you knock every wall with another [referring to creating problems] you will get the... [somebody interrupted us]." The goal of the quote by the old saleswoman is clear as she means if you look after your own business you will be fine. However, if you start to impose into other's business you will put yourself in endless troubles. I think this woman, despite her illiteracy, has enormous life experience and lessons. She used the word 'wall' and 'knock' in her speech to me as she wanted

to describe how peoples' life should be a secret and no one can see through the wall. Once you go over this wall (by knocking), all the problems come to you. Hence, the speech of the people in Souk Athulatha'a is linguistically rich. People use metaphors and similes all the time. Also, the traditional sayings have their flavor when used. Almost every speech is full of them. Sometimes, the younger generation has difficulty understanding the old generation's speech as it is full of old terms and old sayings. Since Souk Athulatha'a is a traditional souk and most of its attendants are elder people, you can hear a speech which normally you do not hear elsewhere.

Some of those saleswomen have had their shops in Souk Athulatha'a for 25 years and others for 45 and 60 years. The non-local workers started to enter the Souk around 10 years ago according to a relative narrator who I interviewed to narrate the story of the Souk from the past to the present. This man is a senior and a scholar. His name is Ahmad Mutaen. He is from Abha City and he is one of the leaders among the Asir tribes. When I asked him about the entrance of the maids and drivers to the Souk to help their owners he said: "it is a symbol of a rich lifestyle or it could be that the owner has another job and can only come part time to the Souk". He commented on the veil the maids are wearing and said: "it is a traditional symbol to accommodate the current life they move to". He meant that if those maids work somewhere else in the world where the veil is not obligatory or at least not common they will not wear it. This is because they moved to live in Abha City and according to the social traditions and customs of the Asir region it is recommended to have the face covered.

All in all, the Souk combines the locals and the non-locals under one big traditional umbrella. Tuesdays are the Souk best days to visit as well as the most crowded days. The Souk has its importance that is shown through the history and the social life of the Souk. It is open throughout the year. Also, it is visited by millions of different nationalities either as workers in

the Souk or as visitors to the Souk from outside the region (Asir) or the country (Saudi Arabia). The Souk has many functions such as being a cultural treasure, a part of the tourism, a traditional museum, and including an embedded market (only on Tuesdays reaches highpoint in commerce) within a larger market that opens all weekdays.

1.4.7 Ethnography of Asir Mall

In this ethnography, I depicted the visits to Asir Mall. I gave general information about the Mall then moved to the more specific details. Asir Mall is a modern mall. It was established in 2006 CE (1426 AH). It is the kind of market that represents modernity and contemporary lifestyle in every aspect of the market. Visitors to the Mall look modern and neat. During my several visits to the Mall, I noticed that Asir Mall visitors and customers are of all ages and from many nationalities. Asir Mall is considered a very big Mall containing all that a family looks for on a visit to the mall. There is a food court incorporated with a children's play area. The Mall is a two-story building. There is an elevator, escalator and stairs. The stores are decorated in full. The stores' owners are competing in showing more seasonal decorations like in Ramadan season or in Eids celebrations. They put some signs on the external glass of their shops welcoming Ramadan and celebrating Eids with the viewers. They also have some special sales and special offers during the seasons. The stores are all fully lighted and air conditioned.

Asir Mall is the first modern mall established in the region. As such, its name comes from the region's name "Asir" (Figure 1-15). On each gate of the Mall, there is a security guard stopping any adult single male walking alone to the Mall, as the system of the modern malls in Saudi Arabia prohibits single men from entering any malls by themselves. They should be in the company of a female relative, e.g., their sister, wife, mother, niece, daughter, etc. However, there are a few very restricted and limited hours for the single men to enter the Mall, which are the

very early hours in the morning as soon as the Mall opens until noon time. However, not all the modern malls allow single men even during this time of the morning to enter.



Figure 1-15. Asir Mall main gate sign

Modern malls in Saudi Arabia are a new concept, and sometimes they are almost the only place for women to go out and enjoy their time. Women can go to the mall to shop, get together with their female friends, eat at the restaurants there, watch their children play and pray in a prepared mosque during the prayer times. Some women go to the mall just to meet their friends and grab a cup of coffee and chat. Therefore, it becomes the new social gathering form of the modern lifestyle for mostly the college girls. Recently, it also becomes a place for exercising. Women can go to the mall simply for a walk because it is air-conditioned and spacious in size. That makes it more convenient for the women instead of the heat outside. Thus, it is a proper place which combines all a woman could need under one roof.

Asir Mall is a well-built structure. It has big parking lots, a supermarket and an enormous store for electronics named 'Extra' (Figure 1-16). 'Extra' is an equivalent shop to 'Best Buy' in the United States. When you park in the parking the first thing to notice is the private drivers. You see many of them from different nationalities hanging out and talking to each other to spend

their waiting time. The private drivers are mostly the drivers of the Saudi women and perhaps other women as well. Because of the ban on driving on Saudi women in Saudi Arabia, almost every working woman has her own driver.



Figure 1-16. “Extra” sign

On the first visit to the Mall, the driver stopped at one of the gate, and as soon as I approached the gate, I saw the security guard standing with some middle-aged single men at the gate talking. It seemed that they might be talking about entering the Mall and perhaps they were trying to convince the security guard to let them enter.

Inside the Mall, the shops are located next to each other in a curving line. Each one has its own sign and style of showing the offers and sales. There were salesmen more than saleswomen since the saleswomen work only in the shops where women’s private needs are sold, e.g., lingerie, *abayas*, makeup, facial cosmetics, children’s play area, women’s dresses and *jalabiaha* (home dress for women). At the first opening of the malls in Saudi Arabia, women did not have a part in working there. The women were just the customers until recently. Women started to work in the Mall since 4 or 5 years ago in the women’s needs stores. Today, the saleswomen in the malls are of young age and are degree-holders. Those kinds of jobs require

certain conditions to apply. One condition is to have at least a bachelor's degree. Another important condition is the ability to speak English even if it is not fluent but at least a knowledge of the English language to deal with the foreign customers who do not speak Arabic. From my observation, I noticed that the nationality of the young saleswomen is Saudi. On the other hand, the salesmen range from young to old men. The salesmen are not only Saudi men but are also of different nationalities. As a matter of fact, they are mostly from other Arabic countries, e.g., Egypt, Syria, Lebanon, Jordan, Yemen, Iraq, Sudan or Asian countries, e.g., many from the Philippines and India.

I entered one of the shops which was for women's pajamas and lingerie (Figure 1-17). It was clearly listed on the sign that this shop is meant for only women. They had two signs saying the same thing in both languages (Arabic followed by English). The sign says: "Family Only" (Figure 1-18). One sign is placed on the top of the entrance of the shop and the other one on the side of the entrance at the viewer's vision level. As I entered I found a young Saudi lady working there. She approached me asking me if I am looking for a certain thing or size. I replied I am just looking for now. Then, I asked her a question about how many years she has been working in this shop. She said that she has been working there for three years now. I asked her how she found the job as a saleswoman she said she liked it and now she is used to it.



Figure 1-17. 'Lasenza' shop sign



Figure 1-18. A close-up of the signs saying: 'Family Only' placed on the entrance of 'Lasenza' shop

Shopping women, in Saudi Arabia, prefer another woman to show them the different offers and sales when it comes to women's special needs and clothes. Because it goes back to the conservative environment Saudi women live in and are raised in. Although it was the case for a long time that men were the sellers in the women's needs shops this is not the case anymore. Another thing to notice about this shop is the visuality. (Figure 1-17) It is very conservative when it comes to present the lingerie on the external glass of the shop. The outside paper that was shown through the glass had several bras and few pieces of the top sleep wears for women. Visually, in a conservative society, to show a bra is less exacerbated than showing a woman's under-pants on the outer glass of a shop in a public place. Also, the Arabic writing on the paper said: "Deluxe culotte, buy 2 and get 1 free". The language written is addressing a female and not a male. Arabic language is a gender language. Therefore, the language which was used in the ad was Arabic language that addresses females only, assuming that only women would be interested in the offer or might enter the shop to look for other things inside. They made the language of the ad a female speech language using the female ending '-i' attached to the verb 'Ohsol-' (get). There is no English translation or transliteration for the Arabic ad. Additionally, they used the French word for the woman's underpants, which is 'culotte'. Socially it is considered more

prestigious to use in speech. Educated women tend to adapt the foreign words more commonly and easily than men do (Amara, 2005). This leads to the change in the words used to describe women's needs. Also, this adaptation is referred to as "femininity markers", which are unlikely to be adopted by men so as to avoid "effeminate" feature (Miller, 2004). This indicates how semiotics is being used here in the shop starting with the signs of the shop to the outer poster and the general look to the whole shop which we will talk about in detail. (Chapter 4) The sign tells a lot just from looking at: it is only for women and you would know that it is in a conservative society from the way the lingerie is presented on the ads and also no images of women are used in the ad or the sign. Also, it tells you how socially the issue of the underwear is treated in this society using the French word indicating underpants instead of using its equivalent either in English or Arabic.

Although Asir Mall is in an Arabic-speaking country there are some other languages used on the signs. English was highly used besides others such French. The language between the customer and the salesman is most of the time English. The salesmen are mostly foreigners so English becomes a *lingua franca* to use inside the shop or to order in a restaurant/cafe in the Mall. Even if the salesmen are from Arabic background countries, they respect the customer more if he/she speaks English when asking about the goods in the shop or fills their speech with some English words in Arabic-based conversation. The salesmen were willing more to respond in English than the Saudi saleswomen. Perhaps one reason, for those saleswomen, is that they are Saudi and from the locals in the region, so they are proud of their identity to speak in Arabic. I remembered in a 'Lasenza' shop, a Philippine woman was shopping and she asked the saleswoman, who was a young Saudi lady, in English about some piece in the shop and the

saleswoman answered her back in English. Thus, they have knowledge of English but they only use it when needed.

Asir Mall is a good representation of the diverse nationalities in the region. It shows to what extent the diversity disseminates in the Saudi society. Sometimes, the diversity looks like a supplementary element to the Saudi society, while at other times, it looks like an essential element. This is what sociolinguistic globalization carries because ‘diversity’ most of the time captures the meaning of ‘globalization’. Blommaert (2010) states that “globalization, thus, is like every development of the system in which we live, something that produces opportunities as well as constraints, new possibilities as well as new problems, progress as well as regression” (p. 4).

1.5 Government, Religion and Politics

1.5.1 Kingdom of Saudi Arabia in Brief

The Kingdom of Saudi Arabia (KSA) is also called ‘the land of Haramayn (the two holy places) in reference to Mecca and Medina’. The four present regions in Saudi Arabia are: Hejaz (West), Najd (Central), and Al-Ahsa (Eastern Arabia) and Asir (Southern Arabia). The capital of Saudi Arabia is Riyadh as well as it is the largest city in the region and it is located in the center of KSA. Saudi Arabia emerged in 1744 when Muhammad bin Saud (the ruler at that time of the Arabia region) formed an agreement with the religious scholar Muhammad bin Abd Al-Wahhab that the Al Saud family would take care of the political and royal issues and the Al Shaikh family would take care of the religious issues in the country. Almost two centuries later, in 1932, Saudi Arabia was officially unified as one state by King Abdulaziz bin Saud. The Kingdom of Saudi Arabia has been ruled as an Islamic absolute monarchy since then. The official religion is Islam (Sunni) and the official language is the Arabic language.

The Arabic language in Saudi Arabia is of two official forms of Arabic in which each is used in a certain context. The first version of Arabic is the Classical Arabic (CA) which is not a

native language of any one nor is used in the media or everyday uses of language. CA is used in Islamic practices. Schulz (1981) reinforces the former “CA has no native speakers. Everybody who knows classical Arabic learned it in school” (p. 10). Whereas, the second version of Arabic is the Modern Standard Arabic which is a newly formulated version of Arabic and is used in the other formal practices, but not religious. MSA is a transformation of Standard Arabic (SA). MSA appears at the beginning of the 20th century. This justifies the word ‘Modern’ in naming it. Saudi people are exposed to these two versions of Arabic daily e.g., in praying, other worshipping practices, watching television, reading, talking, studying, etc. These two versions of Arabic are considered formal and high varieties of the language (Figure 1-19). Nevertheless, sometimes there is a mixture, in use, between the CA and the MSA such as in an official context when it requires a quotation from the Qur’an, in such cases, it is often switched between the two varieties back and forth.

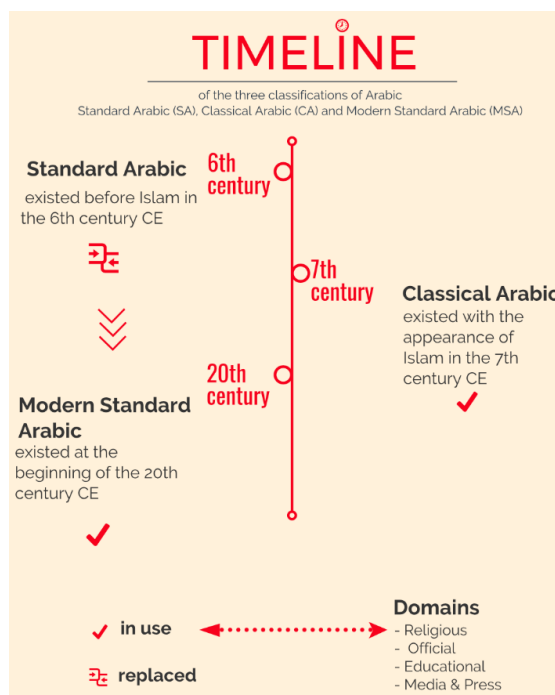


Figure 1-19. Timeline of the three classifications of Arabic (infographic created by Alhaider with Venngage). Retrieved from <https://infograph.venngage.com/publish/b20223d9-36e7-440e-9531-18d8138f258f>

1.5.2 Importance of Arabic

Arabic has a significant importance in Saudi Arabia because of its religious status. Saudi Arabia is the destination of Pilgrimage (Hajj) for millions of Muslims around the globe. In addition to that Saudi Arabia embraces the two Holy spots for Muslims, 'Mecca and Medina'. Furthermore, Classical Arabic is the language of Qur'an and thus is thought of as a sacred language used in religious domain. Abduljabbar (1996) mentions what Ibn Taymia (AD 1263-1328), a well-known Muslim scholar, said about the significance of the Arabic language when it comes to religion, "The Arabic language is in itself part of the religion, and knowing it is an obligation, because understanding the Qur'an and the Sunnah⁸ is an obligation that cannot be attained without the Arabic language ..." (p. 469). In general, it is said, Arabic is the language of the Holy Qur'an and therefore is the language of Islam. It is worth mentioning, how Classical Arabic sustains its existence even though it is restricted only to religious practices. The answer is its adherence to religion, since Islam is a widespread religion all over the world even in countries which do not have Arabic as one of the official languages. Glassé (1989) emphasizes the position of Qur'an in preserving the language for such a long time:

Muslims consider the Koran to be holy scripture only in the original Arabic of its revelation. The Koran, while it may be translated, is only ritually valid in Arabic. This is connected with the notion of Arabic as a 'sacred'. Language itself is sacred, because of its miraculous power to communicate and to externalise thought.
(Glassé, 1989, p. 46)

1.5.3 Tribal Society

Saudi society is a tribal society. Tribe in Arabic is 'gabelah'. Saudi people's last names indicate their tribe name, e.g., Asiri comes from Asir (south), Alshamri comes from Hail (north), Alharbi comes from Jeddah and Mecca (west), Aldosari comes from the eastern region and the

⁸ Prophet Muhammad's words and acts, who is the last Prophet of the last religion revealed on earth (Islam).

Otaibi and Ajmi come from the center of Saudi Arabia. There are over a thousand different tribes in Saudi Arabia, the ones mentioned are examples to show how tribes are connected to regions. Tribe or 'gabeelah' shows one's social status and there are some tribes who have stronger social status than the others and that originates from the history of the tribe. Each region has its own tribes and therefore its own dialects. Thus, in one region there are many tribes. Crystal (1980) defines dialect as "a regionally or socially distinctive variety of a language, identified by a particular set of words and grammatical structures" (p. 237). Dialects have some phonetic, syntactic and morphosyntactic-specific features. Mitchell and El-Hassan (1994) observe that "Regional differences are lexical (and phonological) before they are grammatical" (p. 2). An example of a phonetic-specific among the different regions in Saudi Arabia is, for instance, in the south area the <sh> /ʃ/ sound is used in the female second person pronoun. It has been investigated and studied (Abd al-Qadir, 1299; Al-azraqi, 2007; Watson, 1992) and is called 'kaškašah'. While in the north, east and center areas they refer to the female second person pronoun as <tša> /tʃə/ and it is called 'kaskasah'. The default lays in the dialect of the west area as it uses the sound <k> /k/. The sound /k/, as a default, is also used in the hybrid /urban dialect or what is known as the 'white dialect'.

1.5.4 Language Policy

Language Policy (LP) is a framework which includes language in public spaces or (LL) as one mechanism. It involves the decisions on using language in society and education and is initiated for several aims, among which is to preserve a heritage of a language or revive a language or even just reflect how people of such community use this language (Shohamy, 2015). In Saudi Arabia, LP also plays a role that is embodied into two entities: one is direct and the other one is indirect but has a strong impact, namely royalty. The direct body is the Saudi Ministry of Commerce and Industry for both kinds of signs: official (top-down) and non-official

(bottom-up) signs. There are certain protocols to follow in which religion and royalty participate. In the legislation of making signs in Saudi Arabia, it is listed that no sign should contain any foreign name unless there is a second or third party who is a foreigner engaged in that business (e.g., international brands). Otherwise, all signs must be written in Arabic accompanied by English translation when necessary in smaller letters below Arabic and not parallel to it. All signs must not violate Islamic orders or cultural traditions. No exotic picture of any kind is permitted on display. Prince Khalid Alfaisal, who is the prince of Mecca and Jeddah at the time of this study, orders that all the names of private businesses should be originally in Arabic names as an indication of keeping the Arabic ethnicity and keeping the Islamic culture alive. This order came after his visit for the grand opening of one of the huge wedding halls in Jeddah city (West Arabia), which carries a foreign name 'Marbella' and is now changed into *Al-Dhikra Al-Khaledah* (Eternal Memory). His notion is that we live in an Arabic country and we speak the Arabic language so why would we give our shops and places foreign names. He also speaks in the third Mecca Literary Forum and emphasizes:

We are in the holiest spot on earth, the place where the first revelation was given, beginning with Arabic word 'iqra' (read), and where the last Prophet, who is an Arab, was born...I wonder how we can use non-Arabic names for our homes, buildings, places, establishments and streets and write them in foreign scripts. So, I desire a name change not just for this hall, but in all cities and governorates in the province. (Arab News, 2011. para.1)

He wants to send a message to all Saudi people to uphold their culture and tradition. Prince Khalid states that this name change would make a difference in the Kingdom's future over the coming 10 years. The prince does not only order a name change but also puts stringent instructions for restriction in which he says: "If the name is to be written anywhere in a non-Arabic script, it should be in letters smaller than the Arabic name and below it, not parallel to it" (Arab News, 2011).

Language in the public sphere is controlled by a responsible organization to set the rules and boundaries. In Saudi Arabia, this organization is the Ministry of Commerce and Industry. All the decisions that come out must be reviewed by the religious and the royal parties and gained their approval to be implemented. One of the rules that has been set is the exclusion of the Hebrew language. Saudi Arabia is not the only country in the Arab world who postulates conservative actions with Israel. Many of the Arab League countries hold the same policy and have no diplomatic relation with Israel, e.g., Algeria, Bahrain, Iraq, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, United Arab Emirates, and Yemen.

Hebrew language functions as a symbol of political and religious conflict. Therefore, Hebrew symbols are not allowed to be used as a written or spoken medium anywhere in the Kingdom. This type of language exclusion is dealt with in the linguistic landscape. Linguistic exclusion is one linguistic landscape mechanism of treating a language rigidly, which sometimes entails using one language exclusively. Villa (2002) identifies language exclusion as processes that are applied to the language in order to demote, or sanitize or even suppress the language. Language exclusion has several aims: (a) Being a linguistic policy issued by the high authority, e.g., the top-down signs for prestigious or stigma purposes. (b) To purify the language. (c) Linguistic insecurity by some groups. (d) Dominance by other languages. (e) Socio-political powers standing behind. And (f) Lack of coordination between language policies and the actual implementations. Because the exclusion of Hebrew is an outcome of political and religious conflicts, it is absolutely forbidden to put any sign in Hebrew as well as to deal with any Israeli products. Travel to Israel is banned and Israelis are not allowed to enter Saudi Arabia. This is evidence that all the political decisions in Saudi Arabia are constituted according to religious

force. Indeed, there is a document among the official documents issued by the Saudi Ministry of Commerce and Industry stating that, after being evaluated by the Saudi Royal Commission, no products or exchange of benefits between Saudi Arabia and Israel are allowed. (Appendix M)

1.6 Youth and Globalization

1.6.1 Old versus Young Generation

The population of Saudi Arabia is 28.7 million, of which 20 million are Saudi nationals and 8 million are foreigners. The demographics of Saudi Arabia shows that the biggest segment of its people is the youth generation with 75 % of the population under 30 and 60 % under 21; more than one in three Saudis is under 14 (Molavi, 2006).

As was mentioned before, MSA is a renovation of the SA into a modernizing society. In other words, MSA is a necessity for a modern society to cope with all the fast changes. Versteegh (1984, 2004) states that CA evolved to Gulf Arabic (GA) due to the language contact and decreolizing of the Arabic language. The argument, in this study, is that it is Standard Arabic (not Classical Arabic) that has evolved to MSA (and not GA per se). Some linguists do not differentiate between SA and CA and consider them two sides of the same coin, whereas others mention some differences regarding simplification. Versteegh, in his model of pidginisation-creolisation-decreolisation (PCD), calls MSA as GA. He claims that CA evolved to GA. In this model, the author seeks three factors: simplification of the language, contact between languages, and reconvergence to the parent language. This model is supported by a number of claims, in which the researcher, in this study, will use for the sake of SA evolving to MSA. The claims are (i) the appearance of borrowed lexical items from other languages into MSA, (ii) the linguistic examples by the Arab historians, i.e., Ibn Khaldoun, (in the 11th century), and Ibn Jinni (in the 10th century) and (iii) the simplification factor.

It can be said that the official language, in Saudi Arabia, is MSA and the everyday language is a mixture of colloquial dialects of the different regions in Saudi Arabia and hybrid dialect, which is known as ‘Al-lahja Albaydaa’ (literarily ‘white dialect’). This mixture of dialects in Saudi Arabia comes from the two generations: old and new generations. The old generation is the mothers, fathers, grandmothers and grandfathers and others who were born before the 70s or any time before that. This generation tends to use more dialectal words and switches back and forth between Standard Arabic and the dialect of the tribe, which depends on the region (from where someone originates, e.g., north, south, east and west). However, the new generation is the young boys and girls, teenagers, and anyone who was born in the 80s and any time after that. This generation tends to use more borrowed words and code-switches a lot between Arabic and a foreign language, which is in most cases the English language with varieties in the accents swinging between American and British. English in an American accent has more attention and turnout. Nevertheless, English in British accent is followed in formal practices such as teaching English in schools and attesting the English curriculum in the university. In addition, the young generation who represents most of the population in Saudi Arabia, uses the hybrid dialect or ‘white dialect’ to eliminate all the differences between the different regions. ‘White dialect’ is mostly an acquired dialect and not a native dialect unless you grow up in the west area of Saudi Arabia.

1.6.2 Saudi Colloquial Arabic

Saudi Colloquial Arabic (SCA) is often used to describe the different dialects including the hybrid dialect ‘white dialect’. Hence, the ‘white dialect’ is also called the ‘urban dialect’ in the Arabic literature (Abdel-jawad, 1986; Al-Wer, 2002, 2007; Amara, 2005; Behnstedt, 1997; Habib, 2010; Hussein, 1980; Wahba, 1996). ‘Urban dialect’ is thought of as a high variety of Arabic added to the formal Arabic (Classical Arabic and the Modern Standard Arabic). Even

though, 'urban dialect' is still informal it is classified as a high variety of Arabic. In 'urban dialect', borrowed and foreign words are used in an everyday dialogue. It is constantly updated due to the language contact and culture exchange between people.

In Saudi Arabia, the west area is the most open-border area to the world. Therefore, the west area's dialect is the closest to the 'white dialect' or 'urban dialect' as referred to in the literature. The reasons for that is because the west area is the first destination for all the different nationalities to visit from all over the world for religious purposes (Hajj and Omrah), the second reason is millions of people come and, most of them, stay for work and to build a life. They do not go back to their countries. They get married and the foreign blood is mingled with the Saudi blood and therefore, they speak the default dialect (west dialect) due to its easiness in acquiring and being intelligible by other Saudis. 'White dialect' is used for many reasons, for instance: to hide the origin of the person (from which tribe and from which region he/she comes from), to be understood easily, to show off, and to show modernity and neutrality. To touch on the last two terms more, 'modernity' explains the fact that language undergoes changes all the time and therefore 'white dialect' or hybrid dialect is found to satisfy people's social discourses. Neutrality, here, means no bias is shown to one region more than the other, and to show equivalence among regions and tribes. Albirini (2016) discusses that in his book *Modern Arabic Sociolinguistics*, where he talks about Colloquial Arabic and how it is constantly changing. Colloquial Arabic can be used in describing the regional dialects in Saudi Arabia. Because if you speak a dialect, you speak a colloquial. Albirini mentions three reasons for that change (i) Colloquial Arabic is not fixed (ii) people are different in what to accept or reject of change in the language they speak (iii) the young generation is responsible for the change, mostly, because they tend to diverge from following the rules. The young generation is attracted to new concepts

and therefore are more likely to use the novelty as a way of lifestyle (Albirini, 2016). In addition to that, Albirini mentions where ‘urban dialect’ exists, “The urban dialects derive their prestige from the socioeconomic status and power of the city where educational institutions (e.g., universities), businesses, services, and resources are concentrated” (p. 37).

1.6.3 Preserving Arabic as an Identity Icon

From another angle, some Arabic linguists think of keeping the Arabic heritage by keeping its language. They intensify the efforts in keeping the Arabic identity alive and that is by reinforcing the role of so-called pure Arabic. In the literature of Arabic, it is mentioned what is called ‘lahen’[lahn] or ‘fasaad al-lugha’[fasad əlluyh] (linguistic corruption). It refers to illiteracy in case of lacking education and to the stark grip of globalization on language. In a conference held in 2007, Abdel Aziz Al-Twigrii, who is a Saudi scholar works as the Islamic Educational Scientific and Cultural Organization (ISESCO) secretary-general, discussed what he called ‘language pollution’:

The influence of the foreign languages—those of economically predominant countries—corrupts Arabic, especially among children. One study released at the conference found that the language of advertising and the commercial world has a corrupting effect—with the use of colloquial and foreign words written in Arabic script. Another, carried out on Libyan children, found that dialect and foreign expressions were far preferable among them than SA. This can undermine the language use for 15 centuries and leave Arabs exposed to ‘cultural invasion’; it is a mistake to let dialect prevail at the expense of the Arabic tongue. (Abdel Moneim, 2007, para. 3)

A similar incident took place in Saudi Arabia, when Prince Khalid Alfaisal, at the time he held the position of Minister of Education in 2014, gave an order of imposing MSA as a medium of communication as a written and as a spoken language in all the educational institutions. Many Arabic academies corroborate this decision of recalibration of the communicative language in the academic contexts, that MSA should be the language not only to teach but also to practice in the daily conversations. This decision was hard to apply because of the already pervasive language

(hybrid language or ‘urban dialect’) in the Saudi society. Some educational institutions, but not all, applied the decision of imposing MSA. Unfortunately, due to the strong impact of the interfering of the global language, this decision failed to keep (Almadina, 2014). In a similar action of attempting to keep the cultural and traditional language, Warikoo (2009) comments on the political issue in his work *The Language and Politics in Jammu Kashmir* of making Urdu the official language ignoring that the majority speaks Kashmiri. Warikoo said, “Language is the most powerful means of communication, vehicle of expression of cultural values and aspirations, and instruments of conserving culture... language is an important means to acquire and preserve the identity of a particular group or community” (p. 243).

The leaders of the Kingdom attempt to retain the Saudi identity in terms of reviving the MSA in the formal contexts by many official declarations. ‘White dialect’ or urban dialect is a hybrid variety of Arabic derived from the default dialect and added to it some up-to-date vocabulary and borrowed words from other languages, mostly from English.

1.6.4 Language Contestation: Saudiness vs. Foreignness

Although Arabic is the official language, there are several other languages spoken in the Kingdom. Since the prosperity of the oil economy in the 1970s, Saudi Arabia and Gulf countries were a targeted-destination to work and live by many foreigners. In addition, Saudi Arabia enjoys the religious advantage of embracing the two Holy Mosques in the Arab world, and that attracts a lot of foreigners, especially, Muslim foreigners to Saudi Arabia. Also, Saudi Arabia is one of the high per capita GDP among the Gulf and world countries. Again, that reinforces its position as a desired destination for many visitors. When foreigners come, they bring their languages with them to the Kingdom. Thus, there are minority of languages that are spoken or used such as Urdu, Hindi, Turkish, Filipino, Tamil, etc. These minorities of languages emerge with their groups. Most of the labor workers come from South and South-East Asia and

North Africa. Serageldin, Leith, Fernandez, Shi and Vigier (2012) state the top ten countries where the foreign workers come from to Saudi Arabia: Bangladesh, Egypt, India, Indonesia, Jordan, Pakistan, Philippines, Sri Lanka, Sudan and Yemen. Also, Serageldin et al. (2012) and Baruah (2013) state the percentage of the labor workers in Saudi Arabia as 52.9 %, which is considered the lowest percentage among the other Gulf countries. However, 52.9 % of foreign labors means that almost half of the population is foreign and the other half is citizens. That elucidates why many languages are emerging such as the ‘Gulf Pidgin Arabic’. ‘Gulf Pidgin Arabic’ (GPA) is used with foreigners who do not speak either Arabic or English. English is used as a lingua franca with foreigners who speak English but are not natives of English. In other words, English is used as a medium with foreigners with high levels of education (e.g., mostly Filipinos).

Pidgin is evolved, as Sakoda and Siegel (2003) indicate, “Nowadays, the term “pidgin” has a different meaning in the field of linguistics. It refers to a new language that develops in a situation where speakers of different languages need to communicate but don’t share a common language” (p. 1). Now, back to the term ‘Gulf Pidgin Arabic’, which consists of three words and each one has its meaning. ‘Gulf’ is a general descriptive word to refer to the Gulf countries and their languages, in which they share more than they differ. ‘Pidgin’, as just defined, is a simplification of any language due to the lack of the common language. ‘Arabic’ refers to the Arabic language. GPA is emerged in a Gulf area in a country that speaks Arabic and has many foreign immigrants and workers who do not speak Arabic. This kind of Pidgin Arabic is mostly used between the workers at home (maids and drivers) and the local Saudis. Furthermore, GPA is not restricted to only the local Saudis and foreigners but its use extends to imply any immigrant workers and between each other’s. GPA is used as a lingua franca when English is

absent (Miller, 2004 & 2008). Also, Bassiouney (2009) iterates that “my gut feeling is that Pidgin Arabic [...] will serve as a lingua franca” (p. 255).

Saudi Arabia has a conspicuous diffusion of languages due to its religious position and the geographic location. The settlement of many foreigners contributes to the contestation the country encounters in reviving the Arabic language and its identity. There are three factors that Abdulaziz (1986) mentions in which help in revealing foreignness. These factors are “modernization, secularization and Westernization” (p. 12). These factors when applied to society they affect it. That does not only apply to the Saudi society but other Arab societies as well, e.g., Beirut, Cairo and Bagdad (Albirini, 2016). There is and will be always an obsession of being different. This feeling of uniqueness attracts the young generation more and sometimes goes off the limits. The tension between Saudiness and foreignness has expanded and shown its impacts on the public sphere. The public sphere has experienced a language policy, which is a result of a society’s ideology. In Saudi Arabia, there are rules postulated by the Saudi government and stipulated by the Ministry of Commerce and Industry. However, most of the commercial places do not apply these rules or go around them by one way or another.

1.7 Organization of the Study

In this section, the outlines of the study are launched. Chapter 2 presents the literature review in two formats: general and theoretical. Chapter 3 introduces the framework of the study and the followed methodology in details. Chapter 4 seeks the answers for the research questions by providing analysis of the collected data from the official documents and the photos of the signs. Chapter 5 presents the analysis of the attitudinal data of the participants (questionnaires and interviews). Chapter 6 shows the main results of each posed research question. Chapter 7 concludes with a summary of the dissertation, implications of the study and finally the limitations of the study and future researches.

CHAPTER 2 LITERATURE REVIEW

Introduction

The field of Linguistic landscape tackles the signs in public spaces which is the major topic of this study applied in Abha City, Saudi Arabia. The current research studies the commercial shop signs in the markets. Those shop signs are classified as ‘bottom-up’ (Ben-Rafael, Shohamy, Amara, and Trumper-Hecht, 2006; Landry & Bourhis, 1997) signs because they are created by individuals under the laws of commercial signs. The literature review will be divided into two categories: general linguistic landscape and theoretical studies. Under the general view, thematic sections of the previous studies to show the correlation between LL and language, multimodality, people’s attitudes, English’s status as a global language and lastly English in the commercial shop signs. The theoretical view breaks ground for the methodology of the study through reviewing the employed methods by previous studies: ethnographic analysis (Blommaert, 2009, 2013; Blommaert & Maly, 2015; Hymes, 1964; Spardley, 1979) and geosemiotic analysis of the space (Kress, 2010; Kress & van Leeuwen, 1996; Scollon & Scollon, 2003). This study combines among these analyses (ethnography, geosemiotics and multimodality) to provide a first look to the LL of the two commercial locations and interpretations of the signs.

2.1 General LL Literature Review

2.1.1 Linguistic Landscape: Language

Linguistic landscape is broadly defined by Landry and Bourhis’s (1997) as:

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, P. 25)

In the light of this definition, many studies have been conducted, including this study. There are other reasons and purposes for using a language or a certain order of writing the languages on the sign beyond what the naked eye can see. Therefore, today the studies of LL are exponential. To study the language on a sign, it is essential to look at the language on the sign and to look for its function. Landry and Bourhis (1997) highlight two functions, an informative and a symbolic. The informative function provides the source of the sign, e.g., geographic and cultural. The informative function supplies plenty of background for the sign. On the other hand, the symbolic function denotes a desired message hiding behind this symbol which is received by the watchers or the passersby. For instance, some colors are used in a certain way on a sign to draw attention. Also, Ben-Rafael et al. (2006) conduct a study on the Israeli community to see the hegemony of the Israel over Arab. The authors did a quantitative study while they counted all the signs written in Hebrew or in Arabic and also the signs that showed both languages and how were those languages represented on the signs. The authors found that in Israeli community the Israeli-Arabic signs dominated while in the Arab (Palestinian) community the Arabic-Israeli signs were dominant. English was strongly present in both communities as a third language. In Ben-Rafael et al. (2006) study, language can supply the designed place with authority over other languages. In this situation, the displayed language on signs functions as a hegemonic tool which could be counted as one of the other linguistic functions.

Another linguistic function was found in a study by El-Yasin and Mahadin (1996) in Jordan. The authors examine the shop signs of businesses and services. The authors find that there are two functions of the language on the signs: informative and communicative. Informative function, mostly written in pure Arabic applies when the sign is merely self-referential. Communicative function occurs when the sign is written in Arabic using Roman

script or using a foreign word. Communicative function shows that either no equivalent word in Arabic can be found or used in such a way to target an audience. The collected signs reveal a proclivity towards implementing foreign words on the sign, because “a large majority of customers associate foreign names with good quality products” (p. 414). Therefore, the shop signs with foreign words or transliterated words are always the focus of attention for the researchers and the viewers.

In a global function sense, in a study surveying the linguistic landscape of India, Rubdy (2011) studies the effect of English on India’s public sphere in three Indian cities by comparing English (for global identity), Hindi (for national identity) and Marathi (for local/regional identity). With regards to using English on signs, the author compares the local to the urban sphere. Rubdy comments that English is used “to invoke powerful associations of prestige, status, glamour, sophistication and modernity” (p. 1). As a qualitative method, Rubdy employs conceptual framework divided into: (i) examining the linguistic features in the sign. (ii) examining the visual and informational content in the sign in relation to its sociolinguistic interpretations of the place from the consumer’s point of view. Findings suggest that in India English is not only an icon of modernity but is also, in the economic sphere, blended with local languages.

Hybridity plays a significant role in gathering the local and the transnational under the roof of globalization. Backhaus (2006) studies the multilingual signs, including the official (top-down) signs placed by government and the non-official (bottom-up) placed by private entities, in Tokyo, Japan. The study finds that many foreign languages are used in both official and non-official signs. The most present language is English, which signifies globalization. The representations of the other Asian languages in the signs are indications of solidarity. The results

show that the national (Japanese) language scores 72 % whereas English scores 98% in nonofficial signs more than in official signs. However, the author notices that the rest of the signs are in other languages' readership. The existence of English above the other languages (other than Japanese) reinforces the position of English as the global lingua franca. Tokyo is one space intertwining three linguistic dimensions in its signage: national (Japanese language), multinational (other Asian languages), and international (English as the global language).

In a study by Lou (2009), the author compares Chinatown in Washington DC to Chinatown in New York City. Lou focuses on material space, spatial representation, and spatial practice. Chinatown is a good representation of an urban ethnic neighborhood. Comparing the testimony of the study's interviewees in each Chinatown indicates that Chinatown in New York City is different from Chinatown in Washington DC. In NYC, any Chinese can walk into a store or office and communicate in Cantonese, as everyone in the community is speaking it. However, in Chinatown in Washington DC, the main language of communication is English, which, according to interviewees, makes it less authentically Chinese.

Al-thwary (2011) studies the monolingual and the multilingual signs in Sana'a City, the capital of Yemen. Al-thwary compares the ratios of the signs placed by government and individuals and studies what is, aside from the order of the scripts, the most salient language represented. Sana'a is an interesting place to study, as it has been less effected by globalization. The results show that Arabic is predominant, with 97% of the shop signs either with English side-by-side or Arabic only. English comes in the second position with 53%. Also, the author investigates folkloric and cultural influences apparent in the shop signs. The results indicate 5% of signs feature names derived from Arabic heritage and culture.

2.1.2 Linguistic Landscape: Multimodality

It is worth saying that each context has two groups of foci: linguistic and non-linguistic. Linguistic landscape always focuses on language. In this section, the focus will be on the non-linguistic elements that appear on the sign. Kress (2010) labels ‘signs’ as “the minimal units of semiosis and as such the (minimal) units of *modules*. *Signs* are units of meaning in which ‘something to be meant’ – a *signified*—is combined with ‘something that can mean it’—a signifier” (p. 148). Therefore, in signs, we always look for how meaning is communicated and how and with what means that meaning is arranged and displayed. This makes diversity in the semiotic resources or modes used in a given context (Shohamy, 2015). Kress defines ‘semiotic resources,’ in an interview on newlearningonline.com¹, as “a general term [that] captures what the culture makes available to us to make meaning with/from.” Also, he defines ‘mode’, in the same interview, “as a term that allows us to get away from using language for everything.” Multimodality, simply, means the different modes of representing one meaning. It could be an image, a color, a font, a sound, a video, a script, an icon, etc. These are called the non-linguistic content that are displayed on/with the signs. Kress (2010) adds, “Modes occupy different ‘terrains’ from one society to another” (p. 11).

Juffermans (2015) elaborates on ‘Multimodality’ in different discourses:

a fundamental principle underlying all discourse, as all discourse involves interactive semiotic collaboration between different modalities to form a ‘text’. Types of modes or modalities include colour, typography, layout, size, position, vectors, etc. in visual discourses, and pitch, timbre, gesture, body movements, gaze, etc. in spoken discourse. (Juffermans, 2015²)

¹ Kress, G. & van Leeuwen, T. (2001). *Kress and van Leeuwen on Multimodality* [New Learning] Retrieved from <http://newlearningonline.com/literacies/chapter-8/kress-and-van-leeuwen-on-multimodality>

² Kindle version (Kindle Location 1588)

Juffermans (2015) twins 'multimodality' with Kress and van Leeuwen's (2001) definition of it as "the [combined or layered] use of several semiotic modes in the design of a semiotic product or event" (p. 20) (Jaworski & Thurlow, 2010; Sebba, 2010; Woldemariam & Lanza, 2012). Woldemariam and Lanza (2012) stretch out the definition and add, "semiotic resources including not only language but also colors, cultural artifacts, and clothing" (p. 188).

This section is innovative to LL, as there are not a lot of studies done in this regard. This lack of scholarship opens the door for the current study to dig deep in the LL and explore multimodality as a primary focus. The following are some of the studies that handle multimodality. In a study by Alomoush (2015), in Jordan, in which he examines besides the code (language) on the sign and the function of the code, the multimodality of the sign. The author traces the 'top-down' and the 'bottom-up' signs. The 'bottom-up' signs are commercial signs that are divided into: "business name signs, brand name signs, advertisements, information, business signs, instructions, product labels, multifunctional signs and newspaper racks" (p. 108). To illustrate, among the examined signs there are multifunctional signs in which two more modes are incorporated to convey the message to the viewer. For instance, the author has a sign that is only a monolingual sign in Arabic. However, the sign holds multiple functions: informative, naming, branding, instructive, promoting the national and multinational identities. Moreover, the sign contains multiple modes, such as image, font size, color and positioning of words on the sign. The findings show that the most preferred codes used are Modern Standard Arabic (MSA) as a national language and English as a global language. Nevertheless, there is a mixing code between Arabic and English. This mixing code is used "to advocate linguistic tolerance and global identity, promote local names and cultural references, meet the social needs of people and avoid taboo expressions in Arabic" (p. 230).

In a study by Edelman (2010), in which the author surveys two contrasting areas in the Netherlands (cosmopolitan Amsterdam and rural Friesland), the research focuses on how the different linguistic appearances on signs range from more frequently spoken to minority languages. The findings show the diversity in the linguistic and non-linguistic content on the signs. For instance, a sign written in Arabic, alongside a Dutch translation and an Arabic Romanized transliteration—all three printed in red and green colors—is described. From a non-linguistic angle, it seems that this sign is placed in an Arabic community of most likely Moroccan inhabitants, as the green and red script colors on the sign mirror the Moroccan flag.

2.1.3 Linguistic Landscape: Attitudes

Sarnoff (1970) states the meaning of attitude as “a disposition to react favourably or unfavourably to a class of objects” (p. 279). In a study in Iran by Sanjareh and Khosravizadeh (2011) in which they glean the age and the education level of 100 participants, the main purpose is to discover to what extent older and younger generations are reading shop signs and brand names differently. They ask the participants (1) if they prefer to see the shop signs and products with English names or Persian names and (2) if they prefer to read the Persian brand names and shop signs in Roman letters or Persian letters. The findings show that older generation is apt to adhere to the Persian words and names more than the younger generation. However, results show that those with high certificates, regardless of age, prefer Persian letters, whereas Persian people with diplomas and bachelor degrees would rather read Roman letters in Persian names or words. This result confirms the general thinking of using English as “prestige, attraction, elegance, modernity, being eye-catching and selling more” (p. 8).

There is a similar study by Zeng (2013) conducted in China in which the author focuses on age and level of education of the audience. Zeng investigates the attitudes of foreigners towards the inaccurate bilingual (English-Chinese) signs (e.g., menus, store names, and product

labels). 16 of the participants out of 31, in total, were in their 20s and that affects the results of the study. The results show a correlation between the age and the level of education of the participants, in that quality of education directly correlates to a low acceptance of English-Chinese translation inaccuracies on signs. Regarding menus, most participants concur that the picture of the item along with the English translation of the dish are two factors that affect their food choice. Certainly, it seems that the more accurate the translation on the bilingual sign, the more appealing it is to foreigners. Another study by Amer and Obeidat (2014) scans the linguistic landscape of the shop signs in Aqaba City, Jordan. The study looks at the business language on the shop signs and what is the used and preferred code in those signs. The authors aim to evaluate the impact of the foreign language, which is English, on the Arabic, the locale's official and natively-spoken language. The authors question the attitudes of the owners towards using English in the signs. The signs are classified into two groups: Arabic signs only and English-Arabic signs. The results suggest two reasons for using English in the signs or Roman letters in writing Arabic words. The two reasons are: (1) signs are intended to address foreigners who do not know Arabic and (2) English is the global language in business throughout the world and, moreover, it denotes modernity and prestige and is also used for decorative purposes. By the same token, Garvin (2011) explores the cognitive and emotional verbal reaction towards the linguistic landscape in the urban communities in Memphis, which is a good illustration of the language change phenomenon. The responses of the residents of those communities are recorded to show their attitudes to the intrusion of the immigrants' language in LL. The findings show that the participants are frustrated when seeing a sign in a foreign language, which makes them feel the need to learn a second language. The semiotic landscapes are either personal (if they feel belongingness due to the language/culture affiliation/duration of residence) or professional (they

work there). In a study by Wang (2015), in Japan, students are asked which language should be most present on campus signs. The students' attitudes on a scale from 1 (most important) to 5 (not important) show that English, which is a mandatory highly valued subject, and Japanese on campus carry an equal score of 1.7. However, the study concluded that the local/traditional language is still most favored by students.

Ben Said (2010) conducts a study on the urban streets in Tunisia in two areas: in Tunis, the capital city, and its outlying suburb, La Marsa. Besides French, which is a major language in Tunisia because of colonization, Modern Standard Arabic is the dominant language. English has taken a role in the signs in the urban streets in Tunisia as a symbol of liberty and freedom. The attitudinal views show that 100% of the Tunisian participants think that MSA is the appropriate language in both the official and non-official contexts. In Eritrea, Vormeer (2011) studies the status of the linguistic landscape in the commercial side in Asmara, the capital city. Even though Asmara is considered a multilingual speaking community in which there are nine different ethnic languages spoken, there are three most frequently present on shop signs: English, Tigrinya and Arabic. Although it's a non-Eritrean language, the study reports that Asmara relies on English. English is found on 75 signs versus only 9 in Tigrinya, which is one of the official Eritrean language in Asmara. The title of the study mimics the sentiment unearthed by its results: 'English makes us look good.'

English's popularity as a second language for study parallels its elevated position of prestige around the globe. The following section will tackle English as a global language.

2.1.4 The Status of English as a Global Language

The global language is not the language that has more speakers. Rather it is the language that possess the most powerful economic and political effects on the world (Crystal, 2003).

'Globalization' coincides with 'westernization'. Thus, when we hear the world 'globalization'

we think of the Western society more than thinking of reducing the distance among the several worlds. Why is that? That is because of the concept of ‘power’ along with ‘modernity’ are attached to the Western society of being the first world.

According to Crystal (1997), there are three conditions a language must reach in order to become global: (1) a language must be recognized in almost every country around the world. (2) language must be legislated as the official language by the government of several countries that have different first languages, e.g., “Ghana, Nigeria, India, Singapore and Vanuatu” (p. 4). (3) A language must be the first and the most demanded choice to be taught and learned as a second/foreign language, e.g., “English is now the language most widely taught as a foreign language – in over 100 countries” (p. 5). Thus, without a doubt, the language which fulfills the Crystal’s conditions in the world today is English. Fishman (1996) displays the results of a study conducted by the British Council (1995), *English in the world*. The results showed that 59.7% strongly agreed that English will keep its position as the international language for another 25 years, and 40.8% of the people strongly agreed that English will preserve its role as the dominant language in media and communications around the world. Fishman observes that English is mainly used in the business of the organizations and institutions. The author states:

The world of large scale commerce, industry, technology, and banking like the world of certain human sciences and professions, is an international world and it is linguistically dominated by English almost everywhere, regardless of how well established and well-protected local cultures, languages, and identities may otherwise be. (Fishman, 1996, p. 628)

Pennycook (1995) investigates the status of English dissemination at two levels: globally and locally. Pennycook presents two themes: (i) Discourse of English as an International language (EIL) and (ii) Wordliness of English. He discusses English and why it spreads so fast globally. He justifies it doing so by acknowledging colonialism and its effects on the education in the colonized countries. Besides education, English enters the free markets and becomes the

language of international trade. This is coupled with Mufwene's view of English (1994), which is "English happens to be the 'global English' because it is favored by a lot of people due to its relation to the international trades" (p. 9).

Occasionally, people think of English as a "killer language" (Mufwene, 1994, p. 9). Phillipson (2001) in his work *linguistic imperialism* has a clear opinion on English as a "linguistic genocide" (p. 11). Here, the author points to the effect of English, which is negative, on the minority of languages. This occurs because of the dissolution of the identity of a local community due to the incursion of the intruding language (mostly English). In this case, people feel they are losing their language and therefore their identity. Some people fight against the intruding language and some embrace it. Hence, English as a global language is a significant factor in the current study. There are studies that discuss English as becoming the official language and substituting the original language of such a community/country. This is a turning point in the history of such a community/country. Busse (2011) studies China's culture and language. Busse has some worries about China's future with regards to the English language's influence on the nation. 'Chinglish' may take over and the Chinese language may be forgotten. China tends to use English as a lingua franca medium in the public and international contests held there. This begs the question regarding Chinese ideology and identity. Is it better or worse to increase the multilingualism, and/or to focus on English specifically? Blommaert (2010) and Higgins (2009) discuss the impact of 'globalization' on the official language (Swahili) of Tanzania. Blommaert (2010) identifies 'globalization' as "a changing language in a changing society" (p. 2). The idea of globalization is not new in its substance but rather in its intensity. Blommaert argues for sociolinguistics of mobility and against sociolinguistics of distribution. Moving language could create a possible danger of either changing a language or replacing

another. This is the reason for the establishment of the Language Rights Paradigm (LRP). Now since we are talking about English, English is thought of as a language that causes a threat to most of the other languages around the globe. Blommaert sheds light on the idea of imperialism and relates that to the colonizing empires. Historically, English has been considered one of the dominant colonizing forces in Africa. Therefore, there are countries in Africa that still have English as an official or as a second language. This reflects the Tanzanian case. In addition, English language bears some amount of prestige. For example, English language to Tanzanians encodes high prestige. They use English in advertising or labeling their shops to add magnificence (Blommaert, 2010).

On the other hand, Demont-Heinrich (2005) explores 'English' as a language and as a nation. The author focuses on the English language as an official language being used in media (television) and press (newspapers). The study finds that English has a high level of prestige and that American society has a large value among other nations. The results assert English hegemony over the other languages, particularly in the 21st century. Ananthamurthy (2009), who is a writer in the social sciences from an Indian background, explains how globalization places English above other languages:

People ask me, "why you do not write in English. You know English. You would be known to a larger number of people." Then I say, yes, I will be known to a larger number of people, but those larger numbers of people are people whom I don't know, whereas in Kannada I know the people for whom I write. And they know me. (Ananthamurthy, 2009, p. 53).

Crystal (1997) posits the start of English and its historical ambit with advertisement:

English in advertising began very early on, when the weekly newspapers began to carry items about books, medicines, tea, and other domestic products. An advertising supplement appeared in the *London Gazette* in 1666, and within a century advertisements had grown in number and in style. (Crystal, 1997, p. 86)

Friedrich (2002), in a case study in Brazil, explores the use of English words in advertising and brand names. Brazilian marketers do so because they think of English as an innovation and as a global language that can proliferate more than any other language. Cenoz and Gorter (2009) calibrate that “[t]he omnipresence of English [. . .] is one of the most obvious markers of the process of globalization” (p. 57).

Under a commercial frame, it seems that English is always nominated as the global language all over the world. That has led to the frequent use of English in the commercial shop signs which is the next point to present.

2.1.5 English in the Commercial Shop Signs

Due to the increase in using foreign language in writing signs, especially English, it is important to review the previous studies on that topic. Reasons why business owners use English in signs can be classified under three categories: socially, economically and psychologically. First, socially, English is used to attract customers by targeting foreigners and highly educated customers who have knowledge of the language. Secondly, and economically speaking, English holds more weight in the international worlds of finance and marketing. Third, psychologically, English is used to represent certain images of the business, such as prestige, class, modernity, simplicity and seeking exclusivity (Dimova, 2007). The following section goes over the literature of using English in the signs under the three previously mentioned categories.

First, starting with using English for social purposes. English has considerable value among the other languages. English is agreed upon to be the global language. This supports its longstanding reputation in business and in other spheres. In circulation, English appears on signs even in non-English-speaking countries, which this study aims to explore in Abha City. Piller (2003) states that “English, however, is usually associated with a social stereotype in so far as it

is the symbol of modernity, progress and globalization” (p. 175). Friedrich (2002) asserts the motives of using English in signs and brand names:

- Symbolizing modernity
- Being accessible enough to be intelligible
- Having linguistic properties (such as size of words) which make it attractive
- Having a connotation of Westernization
- Providing extra linguistic material, to quench the creative thirst of advertisers and business people all over the world. (Friedrich, 2002, p. 22)

In a study by Macgregor (2003), in which she scrutinizes the foreign language in the shop signs in a small business area in Tokyo, she finds that Japanese remains in the lead; nevertheless, English comes in second. The influence of English is apparent through using the Roman letters script to write Japanese words and to implement some English words in the title of the shop signs. For example, “‘IMAGE,’ ‘Princess KmKm,’ and ‘m. m’” (p. 20). Macgregor points out that using such English names is conjoining to a high social standard. The selection of English is to embellish the shop sign and make it more attractive. These businesses that show English on the signs of their shops are not international brands; rather, they are local Japanese businesses. The author states that “the English (or other foreign language) is a status-enhancing embellishment, since English is equated with the West, which is equated with all kinds of positive images: high quality, high status, high society” (p. 21).

Secondly, and economically, English succeeds in growing the business rapidly, because using English is always another means of communication to the viewers/readers. A study by Selvi (2016), conducted on the shop signs of businesses in Turkey, shows that English in the shop signs is favored by the business owners. To instantiate that, one of the participants says: “I feel obliged to use an English name, when thinking financially” (p. 37). A second participant says: “we favored an English name thinking that it sounds more like a brand name” (p. 37). And a third participant says: “I adopted such a name to attract attention with an intention that it might

be more memorable in the minds of the customers. We are trying to be a brand and this name will help us” (p. 37). In Selvi’s study, the shop signs are divided into three groups: (1) foreign signs (including any foreign lexical items), (2) hybrid signs (including both foreign lexical items and Turkish lexical items, e.g., “Happy Hamile (literally meaning ‘Happy Pregnant’” (p. 36), and (3) ‘Englishized-Turkish’ signs (including English phonological and orthographic inflections appearing on Turkish words). English signs in Turkey score the highest number of signs. They reach 589 with 49%, which practically suggests that English is representing half of the signs in a non- English-speaking country. Another study conducted by Schlick (2002) surveys the shop signs in three European cities (Klagenfurt, Udine and Ljubljana). These cities are in three different countries. Klagenfurt is the capital of the province Carinthia in Austria. Udine is a regional capital in the north of Italy. And Ljubljana is the capital of Slovenia. The results point to fewer English signs in the three cities due to the scarcity of the so-called ‘macaronic’ signs. Each city has a local language (i.e., German, Italian and Slovenian) that dominates over other languages, although in all three locales English places second. Schlick (2002) defines ‘macaronic’ as “involving or characterized by a mixture of languages: especially designating or relating to burlesque verse in which real or coined words from two or more languages are mixed, or where words of a vernacular language are given Latin case endings and mixed with Latin words” (p. 5). For instance, when English is put into use, “the shop signs shoes and LEISURE WEAR” (p. 5). The implantation of English indicates the latest trends in fashion and the name, by itself, is catchy to the European locals’ eyes. The guise of the sign sometimes is the secret of attracting clientele. Consequently, the shop will thrive financially.

Third, psychologically, English is used for connotative purposes, e.g., prestige, novelty, brevity, simplicity, popularity, and encoding globalization. Observing another language, other

than the local language of the country/community, is curious. Hence, there are studies investigating the motivations behind using a second language alongside the local or replacing the local altogether. Moreover, Ong, Ghesquière, and Serwe (2013) provided evidence that English, indeed, overcomes the local language and becomes the national language in Singapore. In their study, they focus on two foreign languages (English and French) in the shop signs of restaurants and beauty salons for women. They found that even though Singapore has four official languages (Mandarin Chinese, Malay, Tamil and English), there are other foreign languages too. French, for instance, is used to represent elegance, high class, and beauty. In addition, the findings show that even in using French or pseudo-French on the sign some French words undergo anglicizing. That is done by adding any inflection at the end or at the beginning of the word to make it sound more English, e.g., adding ‘-s’ for plural in unnecessary and incorrect position just for alignment purposes to the target language. Kloss (1966) presented the importance of English and related it to “rich literary heritage, high degree of language modernization, considerable international standing, or the prestige of its speakers” (pp. 143-144). Ross (1997) envisions the intelligible penetration of English on the shop signs, especially in private businesses, as it “lends an aura of chic prestige to a business, suggesting that it is part of the international scene, following the latest trends, up-to-date with the newest ideas” (p. 31). Along the same line of thought, Thonus (1991) reiterates the importance of the psychological bond between English and people. In a study in Brazil, Thonus says that English attracts Brazilian (local) people more than the foreign audience. Thereby, using English out of its origin-space is more appealing to the audience.

In truth, all three purposes are overlapped and intertwined. English on the shop signs is used to indicate something socially and to gain something economically and to express something psychologically simultaneously. Consequently, we conclude this section with one of

these studies. Hasanova (2010), in a study in Uzbekistan, investigated the appearance of English in the shop signs for businesses and services. The author found that although the government promoted Uzbek, which is the official language, English was predominately shown more than any other language. The total number of signs having English on was 24 against 14 that carried only Uzbek. The author mentioned in the conclusion that “this study provides a clear evidence that the use of English in shop and service names indicates elitism, trendiness, late-fashion, and high quality of the products” (p. 8).

2.2 Theoretical LL Literature Review

This study encompasses the literature review of previous studies that examined the same area of interest for this study: language, semiotics and people’s attitudes. The studies in the field of linguistic landscape that were under consideration here employed different approaches, ethnographic investigation (Blommaert, 2009, 2013; Blommaert & Maly, 2015; Hymes, 1964; Spardley, 1979), geosemiotic analysis of the space (Scollon & Scollon, 2003) and the degree of the multimodality or semiotics (Kress, 2010; Kress & van Leeuwen, 1996). This study followed these approaches in mapping out the road of the analysis. The current study gleans from the previous studies’ findings and builds upon them. The current study shows the need to construct new semiotics to enable fine-tuned mechanisms to explore recent innovations in signs which are represented in Asir Mall. In other words, these recent innovations are expressed on signs in being written in other languages by translation or transliteration or borrowing. The LL literature had proved the importance of studying the signs whether public ‘top-down’ or private signs ‘bottom-up’ on different scales. However, there is a gap in some areas in the literature which the current study fulfills and that is in the visual geometry of the scripts on the signs (Chapter 4).

The literature review covers most of the discussed territories in this study as well, for example, the importance of English as a foreign and a global language, the use of English on the commercial shop signs and all these are facts that pave the way for the data analysis.

2.3 Conceptual Framework of the Study

This study is an ethnographic-based study with a realist design. The ethnographic approach is used by anthropologists to tell the story of an individual in a social situation. (Van Maanen, 1988). This approach is usually depicted in the third person singular voice without including any of the researcher's opinions. Ethnographic research requires that the researcher collects notes and observations from the participants and the site. It allows the researcher to shed light on how people perform and interact with each other. As Blommaert (2009) refers to 'ethnography' as "the study of context" (p. 260). Blommaert (2009) continues:

Ethnography, I will argue, involves a perspective on language and communication, including ontology and an epistemology, both of which are of significance for the study of language in society, or better, of language as well as of society. It is this perspective that is theoretical and that makes ethnography into a "full" theory. (Blommaert, 2009, p. 261).

Also, the ethnographic approach unveils and explains the attitudinal practices performed by each group. Spradley (1979) states that "ethnography is the work of describing a culture. The essential core of this activity aims to understand another way of life from the native point of view" (p. 3). The present study analyzes the language (code) on the signs in each commercial location (Souk Athulatha'a and Asir Mall). The language by itself tells a lot about the context, where the language has been found. Blommaert (2009) confirms the significance of studying a language in an ethnographic research and states "language is typically seen as a socially loaded and assessed tool for humans, the finality of which is to enable humans to perform as social beings" (p. 263). He relates language to other fields of studies such as: history, anthropology, sociology, etc. Likewise, he points out that to study a language it is better if we start with the

history or tradition, which accompanies such a language, if obtainable. Because by studying the history and tradition of a given language, it supplies the analysis with plenty of reasons why such language is being this way or that way (Blommaert, 2009).

This study uses a combined method operated by qualitative procedures. The combined method contains ethnographic analysis (Blommaert, 2009, 2013; Blommaert & Maly, 2015; Hymes, 1964; Spardley, 1979), geosemiotic analysis of the space (Scollon & Scollon, 2003) and the degree of the multimodality or semiotics (Kress, 2010; Kress & van Leeuwen, 1996).

2.4 Rationale of the Research Method

This research focuses on the place where the commercial signs of the two markets are found and what semiotic elements are integrated on the signs. As mentioned previously, this leads to the two linguistic landscape approaches as a hybridized conceptual framework for the study. There are studies in the literature that implement the same approaches in investigating: ethnography, geosemiotics and visual geometry.

2.4.1 Ethnography

Blommaert and Maly (2015) inspect a working-class community in Belgium and employ an ethnographic linguistic landscape analysis (ELLA) to scan all the signs in the neighborhood. This ELLA approach not only gives them linguistic information about the community but also provides further data extending to its demography and sociolinguistic discourses. The signs reveal that Bulgarians and Turks are the community's most significant minority groups of inhabitants. As a result, there are three languages displayed on the signs: Dutch, Turkish and Bulgarian. Dutch stands as the lingua franca among the different ethnic groups in the community. The authors find the ELLA helpful in detecting a diachronic vision of the place. Besides, ELLA explores the non-linguistic social stratifications.

A second study is by Blommaert (2013). He applies an ethnographic study to his own community, in Berchem, Antwerp, Belgium. Blommaert investigates the superdiversity in this multilingual neighborhood. Blommaert reinforces that the signs' emplacements inform their receivers/readers of the historical changes underwent by the community. He believes that any place has a historical load, a social value, a meaningful location and a political strategy. The historical approach is an essential approach to regenerate because it carries many meanings, which tell us how things become as we see them today. Thus, it is like a story-telling method that narrates all the incidents in an allocating space including its community. For example, he mentions that in his neighborhood the two most dominant languages are Dutch and Turkish. The historical approach guides the analysis of the signs in Souk Athulatha'a in this study. As Souk Athulatha'a is considered a place that confronted many changes that are observable through multiple layers of the community's signs, which will be addressed in Chapter 4. Blommaert (2013) recommends the ethnographic methodology because of two complex systems: (i) "a mixture of deep ethnographic immersion" and (ii) "an ethnographically reshaped form of LLS" (p. 108). Those systems offer two views: the longitudinal and the accurate pointers. Therefore, Blommaert describes the ethnographic analysis as an "intrinsically historical enterprise" (p. 135) such that the analysis of any sign should be driven from the historical perspective as a starting point, although not the only point. Thus, this directs the attention to semiotics. Semiotizing occurs when certain periods of time have passed in a certain location, which in turn transforms the sign. He claims that "space is semiotized and how it semiotizes what goes on within its orbit" (p. 29).

The importance of ethnography lies in enabling the observer to acknowledge the different visual semiotics developed in a community/area (Scollon & Scollon, 2003). Scollon and Scollon

(2003) also comment on that “only an ethnographic analysis can tell us what users of that semiotic system mean by it” (p. 160). The nexuses of the ethnographic and the geosemiotic approaches in this study present diachronic (Souk Athulatha’a) and synchronic (Asir Mall) linguistic landscape visions. Blommaert (2013) states that location is “densely packed with several different discourses and so forms a ‘semiotic aggregate’” (p. 40). (Scollon & Scollon, 2003, p. 180-189). The researcher investigates the semiotic aggregate for each market (Chapter 4).

2.4.2 Geosemiotics

Signs are affected by the place where they are erected. Scollon and Scollon (2003) state that ‘geosemiotics’ is “the study of the social meaning of the material placement of signs in the world. By ‘signs’ we mean to include any semiotic system including language and discourse” (p. 110). If we separate ‘geosemiotics’ we see *geo-*, which shows the geography or physical location of an object in the real world, and *semiotics* which Jakobson (1964) denotes as “the general science of signs which has as its basic discipline linguistics, the science of verbal signs” (p. 289). Place semiotic is significant in this study as it determines where the sign exists in which locations (markets). The determination of the location of the sign helps in interpreting its design and the language used on the sign as well as other semiotic modes. Eco (1976) clarifies that “Semiotics is concerned with everything that can be taken as a sign” (p. 7). Chandler (2007) provides a detailed definition of semiotics:

Semiotics involves the study not only of what we refer to as ‘signs’ in everyday speech, but of anything which ‘stands for’ something else. In a semiotic sense, signs take the form of words, images, sounds, gestures and objects. Contemporary semioticians study signs not in isolation but as part of semiotic ‘sign-systems’ (such as a medium or genre). They study how meanings are made and how reality is represented. (Chandler, 2007, p. 278)

Although semiotic resources are independent, they act together in delivering the meaning or at least overlap at some point. Scollon and Scollon (2003) refer to a 'double indexicality' that means: "there is a discourse which produces the sign as well as discourses for interpreting the sign" (p. 202). In other words, there are two parties who are responsible for generating any sign: the creator of the sign and the receiver of the sign. Producers design signs to do that with a certain idea or message in mind to deliver to the readers of the sign. On the other hand, when the sign is seen by the passerby or the viewer he/she thinks about what the name on the sign could resonate with. Both actions of creating and reading come in aggregate to construct a combination of social interactions, past experiences of similar signs seen before and personal background knowledge. These have been called 'interdiscursive dialogicality' which is the next point to present.

Scollon and Scollon (2003) identify 'interdiscursive dialogicality' as "the aggregate of discourses, semiotic means, and the actions taken there. These discourses themselves have become signs in this physical space" (p. 192). Also, Scollon and Scollon continue and explain the meaning of 'interdiscursivity', which is "the idea that one discourse has become influenced by another" (p. 193). In other words, "one discourse begins to incorporate characteristics of another" (p. 193). Having that said, in a semiotic approach things do not work in separation but in consolidation. Different semiotic signs carry different meaning to communicate to the outer world. These semiotic signs such as image, sound, text, color, etc. contribute a better communication and a fuller richer meaning. To encompass this depth, the principle of dialogicality takes all other signs that appear on site into consideration. Dialogicality, as Scollon and Scollon (2003) point out, assists in the interpretation of the meaning of such a sign through the relationships among "those who make the picture and further between those who make the

picture and the participants within the picture; finally there are also relationships between those who are in the picture and those who are viewing it” (p. 84).

2.4.3 Visual Geometry

Sebba (2014) defines ‘visual geometry’ as “signs (e.g., color, framing, letter-forms, spacing) and their materiality, where the key aspects include the permanence or durability of the material (e.g., marble conveying more permanence than paper), the type of work (e.g., scratching, carving, casting, engraving, enameling), and the quality and cost of the work (e.g., golden lettering conveying higher investment and authority than lettering in pencil)” (p. 120).

Visual geometry is a recent sub-field of semiotics. It mainly describes the material used in writing, printing, sculpting, engraving, representing, and showing in general what we want to communicate on signs. The visual semiotics usually appear in bi/multilingual spaces. For example, in some countries there are two official languages and therefore code preference comes in use. When the signs are placed in the street for instance a sign in one code (language) may appear before another sign in another code. That means there is a code preference for one language above the other. Another case would be that the two languages appear in the same sign but one is on the top and the other one at the bottom, which gives the meaning of salience. Or, if one language occupies less space in the sign it means it has less salience in such a community or country or whatever space. The area of visual geometry attends to shapes and how things are cut, made, built, designed and done. The outside look of the sign is important in understanding the implied message through this system. This system includes the shape of the sign itself as well as the content of the sign (text, size, font, etc.). Besides having different codes (languages), there may be different writing systems or different orthographies i.e., Roman letters in writing another language which does not originally depend on this kind of orthography. In China, they have different writing systems and each one indexes a different function. For example, there are the

simplified and the traditional characters for the writing systems. People in Hong Kong usually use the traditional characters more than the simplified, though the simplified system is the official writing system. However, people in Mainland China do the opposite. In terms of indexicality, each writing system indexes its space. In terms of symbolism, traditional characters symbolize China welcoming the global world and commerce while the simplified system symbolizes the union between Hong Kong and Mainland China (Scollon & Scollon, 2003).

In this study, there are certain tools and concepts to decode the data. Visual data needs tools that explore the relations between the sign and the location, the sign and the content, the sign and its surroundings. The tools implemented were: ethnography, multimodality, geosemiotics and visual geometry. As the study progresses, the findings will reflect the literature review that was discussed in Chapter 2. The LL increasingly reflects globalization and how the presence of English is growing, and we will see in the rest of the dissertation how these facts play out or not in the two Saudi commercial settings.

CHAPTER 3 METHODOLOGY

Chapter 3 delivers the outline of the methodology to explore the linguistic landscape of the two commercial sites —Souk Athulatha’a and Asir Mall—in Abha City. The outline accounts for fieldwork of the study, ethical issues, snowball sampling technique, identification of the participants, data collection sources and setting of the study. This is followed by a description of the instruments used, introducing photos, document analysis, questionnaires and interviews. Chapter 3 concludes with a summary and the proposed analysis in order to seek answers for the research questions presented in Chapter 1.

3.1 Fieldwork

Fieldwork is defined by many scholars in the field of ethnography, Spradley (1979) says, “field work is the hallmark of cultural anthropology” (p. 3). Blommaert (2009) mentions that “fieldwork/ethnography is perceived as *description*: an account of facts and experiences captured under the label of “context,” but in itself often un- or under-contextualized” (p. 260). Spradley (1979) confirms that, “ethnography is the work of describing a culture” (p. 3). Also, he states three main sources to obtain the ethnographic information and those are “(1) from what people say; (2) from the way people act; and (3) from the artifacts people use” (p. 8). In this ethnographic based-research the researcher collected the data through relying on these sources. Spradley (1979) states what an ethnographer needs in the field work: “field notes, tape recordings, pictures, artifacts, and anything else which documents the cultural scene under study” (p. 69). Undergoing the fieldwork in this research, as an ethnographer, I used writing notes, observations, tape recordings, taking photos of the shop signs in the field, frequent visits

All photos were taken by the author unless otherwise stated.

to the investigated sites, surveys, face-to-face interviews and official documents about the commercial shop signs.

The collected shop signs, in Souk Athulatha'a, were 63 signs in one code (Arabic). While the collected shop signs, in Asir Mall, were 81 signs different in codes (English, Arabic, French and other). Fieldwork has easy and difficult tasks to achieve. For the easy tasks, because I am from the region originally, it was easy for me to have access to: investigated locations, connection among regional people, regional (*Asiri*) dialect, language (Arabic) and cultural landmarks. Also, another reason facilitated my mission is the cultural knowledge that I have of the region as Spradley (1979) mentions, "cultural knowledge is communicated by language in such a direct manner that we can make inferences with great ease" (p. 8). For the difficult tasks, I faced some hardships such as accommodating my time to my driver's time, frequent visits to the Souk caused some senior women and men from the local owners of the shops to become suspicious about my several visits, rejections by senior women when asked to be interviewed, the regional dialect was intelligible for me more than I can produce, and other communication difficulties. To treat the difficult tasks properly, I got a help from another female relative older than me to act as a moderator between the senior women in the Souk and me while conducting the interviews with them. The female relative was also from the region and had adequate experience in the Souk's domain in general. Dealing with participants in the Souk was much harder than participants in Asir Mall. In Souk Athulatha'a, most of the workers from both locals and foreigners have limited to no education. Therefore, it was found some of the locals who were old in age and illiterate which added more difficulty to the fieldwork.

The participants were of two kinds: informants and respondents. An informant is “a native speaker engaged to repeat words, phrases, and sentences in his own language or dialect as a model for imitation and a source of information” (Webster’s New Collegiate Dictionary, as cited in Spradley, 1979, p. 25). A respondent is “any person who responds to a survey questionnaire or to queries presented by an investigator” (Spradley, 1979, p. 31) “Many people confuse respondents with informants because both answer questions and *appear* to give information about their culture. One of the most important distinctions between these two roles has to do with the language used to formulate questions” (Spradley, 1979, p. 31). I followed this techniques in formulating different interview questions for each group of participants. (Appendix G & K) The informants were 11 (5 males and 6 females) whom are all Saudi and from the region (Asir). The respondents were 134 to the questionnaire. Only five of them were selected to do further prolongation on questions about globalization, current social changes in KSA, etc. The interview time varied between 10-60 minutes-long. During the interviews and questionnaires, I had in mind, the importance of the demographic data of the participants and how that contributed in extracting the results of the study. Hymes (2003) states that we need to enlarge the circle of our thinking of people “not as the intersection of vectors of age, sex, race, class, income, and occupation alone, but also as beings making sense out of disparate experiences, using reason to maintain a sphere of integrity in an immediate world” (p. 9).

I followed a qualitative method in analyzing the collected data. I took the trip to Saudi Arabia to work on collecting data in the summer of 2016, May through July. The fieldwork took place between two locations: Souk Athulatha’a and Asir Mall. I visited the targeted research sites almost every day. The visits were alternated between the two markets. For instance, three visits to Souk Athulatha’a and four visits to Asir Mall were undertaken in any given week. The length

of each visit ranged from 30 minutes to 6 hours. The longer visits were to Asir Mall because of the structural nature of its buildings, which provides more convenience to the shoppers in terms of having more options for food and places to pray while staying for long period.

I depended on three methods of collecting the data: taking photos of the shop signs, conducting questionnaires and interviews, and analyzing the official documenting of the commercial signs. (Figure 3-1) It was a privilege doing my research on my own community as Hymes (2003) points out, “The more the ethnographer knows on entering the field, the better the result is likely to be” (p. 7)

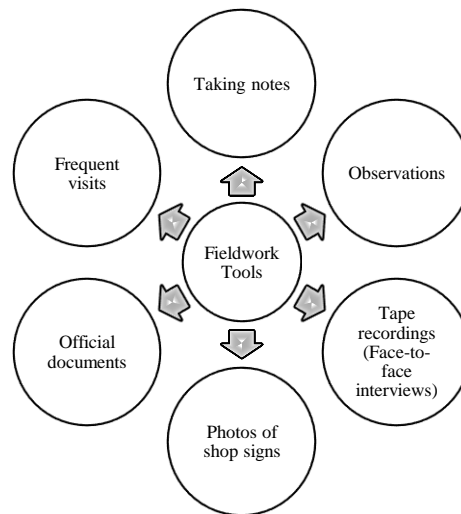


Figure 3-1. Ethnographic tools used in the fieldwork for data collection

3.2 Ethical Issues

The researcher contacted the Institutional Review Board (IRB) office at University of Florida to obtain an approval for the questionnaire and the unstructured interview. The questionnaire and the interview forms were both exempted in spring 2016 (Appendix A). The participants received informed written consent forms before participating. For the senior saleswomen who have limited or no education, the researcher performed an oral consent and

made sure that they understood and knew what they were being asked to do. The researcher explained for all the participants the procedures and the purpose of the study. Also, the researcher ensured that all participants understood that they have the right to withdraw from participating at any time without any negative consequences. Furthermore, the researcher confirmed to the participants that their confidentiality is a high priority. Their names and personal information will not be used or revealed under any circumstances during the research.

Asir Mall, one of the research sites, required by Mall's management an official letter of permission to collect the photos of the shop signs in the Mall. While, the other research site, Souk Athulatha'a, was easier to access and no permission letter required. (Appendix N for the Asir Mall permission letter)

3.3 Snowball Sampling Technique

The snowball sample is one common type of the nonprobability sampling (Berg, 2001; Dabney & Berg, 1994). The advantages of nonprobability samples are "the benefits of not requiring a list of all possible elements in a full population, and the ability to access otherwise highly sensitive or difficult to research study populations" (Berg, 2001, p. 32). The snowball sample means that the first participants involved will refer the researcher to other participants and therefore the participation proliferates. As a first step, the researcher addressed friends and relatives, then as a second step the researcher contacted the academic department in King Khalid University, both males and females, students and faculty. The snowball sample of the study included all the age groups and the different nationalities of both Saudi citizens and non-Saudi citizens. In other words, all the demographic factors accompany the participants were counted. At the time of this study, the researcher lived in the United States and, under the SACM¹

¹ Saudi Arabia Cultural Mission

immigration laws, the researcher cannot exceed any visit out of the United States for more than 90 days. Hence, as the researcher wanted to reach as many participants as possible during her visit to Saudi Arabia, she followed the snowball sampling.

3.4 Identification of Participants

The participants are of two kinds: respondents and informants. The respondents were the participants who took the surveys. The informants were the participants who were interviewed to narrate the story of Souk Athulatha’a. The number of the participants who took the surveys is 134. The number of the respondents who were interviewed for further questions was 5. The number of the informants who were interviewed for narrative purposes was 11 (5 males and 6 females). (Tables 3-1 & 3-3)

Table 3-1. Demography of the participants who took the questionnaire (age, education, settlement in Abha City)

Demography of the participants										
Sex	Age				Level of Education				Living in Abha	
	Under 20	20-30	31-50	51-70	High school	BA	MA/PhD	Others	Yes	No
Female	10	23	31	1	18	30	16	1	57	9
Male	2	16	51	0	4	37	26	1	61	7
Total	12	39	82	1	23	67	42	2	118	16

3.5 Data Collection

In this study, for more accurate and reliable results, the data was collected through a triangulated method. Triangulation is the combination of several data collection strategies or data sources in the same design. Newman and Benz (1998) review the advantages of triangulation:

1. Allows researchers to be more confident of results
2. Can stimulate creative methods, new ways to “capture” a problem
3. Can help “uncover” the deviant or off-quadrant dimension of a phenomenon

4. Can lead to enriched explanations of research problems
5. Can lead to a synthesis or integration of theories
6. Can serve as a test of computing theories because of its comprehensiveness (as cited in Jick, 1979, p. 84)

Usually triangulation is thought of as a triple strategy combination investigating the same objectives from different angles. It increases the validity of the study in that the researcher not only focuses on his/her own perspective; other perspectives are brought in as well (Borman, LeCompte, & Goetz, 1986). Additionally, Chava Frankfort-Nachmias and David Nachmias (1996) suggest that it can “minimize the degree of specificity of certain methods to particular bodies of knowledge” by employing “two or more methods of data collection to test hypotheses and measure variables; this is the essence of triangulation” (p. 206). The three sources are: sign photography, questionnaire and interviews and official documents legalizing the ‘bottom-up’ signs. Sources are classified as either primary or secondary.

3.5.1 Primary Source of Data

As many photos as possible were collected of the signs displayed in the two markets in Abha City; the local Tuesday market and the modern Asir Mall. Most, if not all, of the visuallity was recorded via camera. Taylor and Bogdan (1984) discuss how “the camera is becoming an increasingly popular research tool in the social sciences.... Just as a tape recorder can aid in recording data, film and videotape equipment can capture details that would otherwise be forgotten or go unnoticed” (p. 118). In this study, the signs were a collection of signs that feature writing in Arabic only, signs that have English only, signs that have Arabic and English, and signs that have Arabic and other languages. The collected signs’ priority was business and commercialism.

Also, the researcher collected the official documents from the Saudi Ministry of Commerce and Industry (SMCI), where the regulations of the signs are posted. The researcher examined the laws of the 'bottom-up' signs in these official documents.

3.5.2 Secondary Source of Data

In addition, along with a written questionnaire for participants, the researcher conducted an electronic survey. For doing an ethnographic study in social research, this survey questionnaire is regarded as being a type of interview. Chang (2008) states that indirect interviews "can be conducted through multiple media, such as phone, email, letter, questionnaire, and Internet. Indirect interviews solve a problem of distance or schedule conflict between interviewers and interviewees" (p. 105). In the survey questionnaire, the research supplemented the survey with photos of the shop signs from the two investigated markets. Blinn and Harrist (1991) highlight two reasons for why it is important to integrate photos into the direct/indirect interview. They state that "it gives detailed information about how informants see their world; and second, because it allows interviewees to reflect on things they do not usually think about" (as cited in Rose, 2007, p. 432-243). Beside the questionnaire, the researcher held interviews with the respondents to elaborate upon further points and with the informants to narrate the story of the history of Souk Athulatha'a. The participants are the crutches of any society and thus it was important to study the attitudes of the participants towards the linguistic landscape of Abha City in the two chosen commercial sites because that reflects the ideology of its society.

3.6 Setting of the Study

3.6.1 Research Sites

The study took place in mainly two markets: Souk Athulatha'a (Tuesday market) and Asir Mall.

Selection of the investigated markets: the investigated markets were selected based on the following criteria:

1. Type: Traditional versus cutting-edge markets
2. Foundation: Oldest versus newly-founded markets
3. Availability: Markets are open through the year

3.6.2 Souk Athulatha'a

Souk Athulatha'a, which is literally translated into Tuesday market, is not the only traditional, old-fashioned market in Abha City, yet it is the only popular traditional market that is highly trafficked by visitors from inside and outside the city, and it is open throughout year-round. Other traditional markets are open seasonally, during the summer, for example, or the two Eids (*Eid Alfiter and Eid Aladha'a*) celebrations or during Ramadan. As they are mobile markets with small moving kiosks, the rest of the year these traditional markets are closed.

Prince Khalid Al-Faisal was the first who opened Souk Althulatha'a in 1995, when he was the Prince of Asir. This local, folksy market was originally only opened on Tuesdays, hence its name. Local people of the region sometimes call it 'althlooth' [æθalu:θ]. This market is a demonstration of the folksy old-fashioned lifestyle and it contains more than 100 small shops. Therefore, everything in the market is derived from Asir region and its culture. People who work in this market are usually senior citizens. They preserve their old-fashioned style of clothing and food in a very attractive way. (Figure 3-2)

3.6.3 Asir Mall

Asir Mall [asir mol] is considered a modern commercial center. It was opened in June 2006 by Prince Khalid Alfaisal, the former prince of the region at that time. Asir Mall occupies 50000 m² (12.355219652 acre). It consists of 226 shops, including those that sell jewelry, shoes, clothes, watches, souvenirs, gifts, furniture and appliances. Also, there are minimarkets, boutiques, restaurants, ATMs, Internet cafés, supermarket, pharmacies, and electronic shops. The new design-built Malls are increasing in number in Abha City and they look similar in construction. (Figure 3-3)



Figure 3-2. Aerial photograph of Souk Athukatha'a (Tuesday Market) 2016 (Google Earth, 2016). Source: Google. (n.d).[Saudi Arabia, Souk Athulatha'a location]. Retrieved October, 2016, from <https://earth.app.goo.gl/SmbQZ>



Figure 3-3. Aerial photograph of Asir Mall 2016 (Google Earth, 2016). Source: Google. (n.d).[Saudi Arabia, Asir Mall location]. Retrieved October, 2016, from <https://earth.app.goo.gl/5Chw7>

3.7 Instruments

3.7.1 Photos

In both settings, the researcher took photos on a smart phone camera of the shop signs. Because of the general fazed look of people in the Mall about the camera, the researcher was not able to take photos of all the shop signs. However, the researcher took as many as possible, with

a focus on the signs of relevance to this study. In the table below, varying in codes (Arabic, English, French and others), there are the 81 shop signs collected from Asir Mall. However, there is only one code (Arabic) in the 63 shop signs in Souk Athulatha'a. (Table 3-2)

Table 3-2. The number of signs of the different codes in Souk Athulatha'a and Asir Mall

Code of the signs	Souk Athulatha'a	Asir mall
Arabic language only	63	11
English language only	0	12
French language only	0	2
Arabic origin-English script (names)	0	8
Foreign origin-Arabic script (names)	0	15
French origin- Arabic script (names)	0	1
English translated into Arabic	0	1
Arabic translated into English	0	5
English transliterated (Arabic scripts)	0	11
Arabic transliterated (Roman letters)	0	12
French transliterated (Arabic scripts)	0	3
Total	63	81

3.7.2 Documentary Analysis

The official documents for the laws of the commercial signs are already electronically uploaded in a PDF format by the Saudi Ministry of Commerce and Industry (SMCI) to the website of the Commerce Ministry. The full statement of the laws of the commercial signs is accessible for public online through <http://m.mci.gov.sa/en/LawsRegulations/LicensingRegulationsAndDecisions/Pages/default.aspx>. No permission is required to download the documents, which are available in both Arabic and English and updated constantly. They are the official references for any trader to review before starting a business. These documents were read and filtered by the researcher to select the appropriate statements. The main points in these documents were the commercial names' law, the regulations of commercial names law, the trademarks law, etc.

3.7.3 Questionnaires

Questionnaire design. The researcher depended on a previous linguistic landscape questionnaire by Ben Said (2010) as a model to follow. The researcher modified that model to fit the purposes of the current study. The researcher substituted the photos with this study's shop signs' photos. Also, the researcher restated the questions in the questionnaire differently from the model. The model was the foundation of the concept but with different questions. The researcher conducted an electronic survey and a written questionnaire, which carried the same content. The researcher used both a written and electronic questionnaire to reach out to many participants. To reach the monolingual speakers, the researcher used an Arabic copy of the questionnaire. The questionnaire followed the four types of questions stated by Berg (2001, p. 75): “essential questions, extra questions, throw-away questions and probing questions”.

First type of questions. The first type is ‘the essential questions,’ which trigger certain information to answer the research questions. The essential questions can be all grouped together under one section or scattered throughout the questionnaire. The researcher formed certain questions drawn from pictures of some critical shop signs occurring in the two investigated commercial zones (Souk Athulatha’a and Asir Mall). (e.g., Do you see any resemblance between Arabic and English writing system in the signs? Do the following signs contain Arabic names or ‘foreign names’? Do you think that the following sign is likely to be found in a modern mall?)

Second type of questions. The second type of questions is ‘extra questions’ that formulate extra questions to target extra linguistic information about the participant. (e.g., how many languages do you know?).

Third type of questions. The third type is the ‘throw-away questions,’ which are the demographic or general questions. The researcher listed this type of questions at the beginning section of the questionnaire. It is meant to collect the demographic information of the participant

(i.e., gender, age, nationality, level of education, area of residence, occupation, language competence, and sources of the known languages).

Fourth type of questions. The fourth type of questions is the ‘probing questions.’ The researcher created some of these at the end of the questionnaire to find out about the possible replacement of the emplacements of the shop signs between the two places.

The four groups of questions do not reflect the order of the questions in the questionnaire. The order of the questions in the questionnaire is, first, demographic questions, followed by question directly addressing the shop signs. The questions on the shop signs are supported by pictures of the shop signs. Open-ended questions are used to explore the participants’ attitudes and personal experiences. 150 questionnaires were distributed, although only 134 were returned.

The language structure of the questionnaire undergoes what is called the ‘zero order level of communications’ (Berg, 2001, p. 77). Under this type of language formulation, all questionnaire participants are treated equally and presented with the least problematic type of language. In other words, as Berg (2001) states, “the words and ideas conveyed by survey questions are simplified to the level of the least sophisticated of all potential respondents” (p. 77). The researcher followed this technique in formulating the questions of the questionnaire in order to avoid any misconception or misunderstanding by the participants.

3.7.4 Interviews

To lessen stress and create a more natural conversation, interviews were informal and unstructured. The interviews were of three groups: (i) interviews with the senior saleswomen in Souk Athulatha’a, (ii) interviews with some of the participants who already took the questionnaire and (iii) interviews with the informants to ask about the history of Souk Athulatha’a.

3.7.4.1 Interviews with senior saleswomen

The interviews with the senior saleswomen (N=6) are held one-on-one to ask them about the signs of their shops from an owner's perspective. The researcher started the conversation by asking about some products that the saleswomen have in their shops. After that, the researcher asked more questions about how many years the shop has been opened, and if there are any problems or difficulties face them while working in the Souk. Eventually, the researcher asked questions regarding the language of the shop sign, such as whether the particular saleswoman prefers her sign to be written only in Arabic or Arabic and another language. If the saleswoman prefers a second language, the researcher enquires as to what language that would be. Aesthetic questions were asked as well, such as whether the particular saleswoman considers design features. Questions regarding a shop's customer base were also asked. (Appendix I)

3.7.4.2 Interviews with some participants

The interviews with some of the participants (N=5) who already took the survey are to elaborate more on further points, such as the value and significance of studying another language and their thoughts on globalization. Questions include: Do you think that Saudi society is currently undergoing some changes? Are you optimistic or pessimistic about those changes? If you have the option to go to either Souk Athulatha'a or Asir Mall to get some Henna, which market would you patronize? Why? Is it important to you that your children learn a second language; a language other than their mother tongue, Arabic?

Additionally, the researcher showed participants photos of some shop signs and asked them to judge photos according to the following criteria: (i) elements of attractiveness (ii) internationalism (iii) authenticity (iv) easiness (v) readability. (Appendix K)

3.7.4.3 Interviews with the informants

Concentrating on continuities and changes in Souk Athulatha'a, the interviews held with the informants (N=5) are for narrating and historicizing purposes. The informants' age was above 60-years-old and all were male participants. The informants live in Abha City and they are well-known figures in the history of the region. (Table 3-3) (Appendix G for the full interview questions).

Table 3-3. Interviews and participants

Type of participants	Senior saleswomen	Respondents to questionnaire	Informants (All males)
Purpose of interview	- Opinions on the shop signs - History of Souk Athulatha'a	-Globalization -English language - Status of Saudi Arabia during changes in the world	- History of Souk Athulatha'a -Globalization -English language - Status of Saudi Arabia during changes in the world
No. of participants	6	5	5

Although interviews remained for the most part unstructured, the researcher put down some questions to initiate conversation and to keep the conversation running. All the interviews were face-to-face with the participants. The interviews were recorded with a Sony Mp3 recorder. Recording time ranges between 10 to 60 minutes. The nature of the narrative interview took more time, and so the average recording time was 40-60 minutes. The interview with the respondents were shorter, about 10-20 minutes. Finally, to seek answers to the research questions, all the interviews were transcribed and prepared for data analysis.

3.8 Summary of the Chapter

Chapter 3 presented a comprehensive view of the methodology employed in the study. It began with a thorough appraisal of ethnographic research and the different employed tools. The rationale standing behind following ethnographic method is justified. Also, the Chapter included

information about the participants, sampling technique, and ethical issues involved with the data collection. The Chapter concludes with a summary which is represented in the table below, displaying the methods of obtaining the data for each research question. (Table 3-4)

Table 3-4. Methods of obtaining the data

Research Questions	Method	Source of Data
1. How does the linguistic landscape of Souk Athulatha'a compare and contrast with that of Asir Mall?	photos questionnaire interview	signs participants
2. How does the linguistic landscape reflect ongoing changes and tensions within Saudi Arabian society?	official documents photos questionnaire interview	official documents participants signs
3. How do the participants involved in the life of the marketplace engage with the linguistic landscape of the Souk and the Mall?	questionnaire interview	participants

CHAPTER 4 DATA ANALYSIS

Because language is a significant factor for this study, it is pivotal to pay attention to what is happening to the Arabic language in certain contexts. There has been a focus in activating the usage of a foreign language (English), rather than the native language of the country (Arabic). In the case of this research, contemporarily, Arabic in the linguistic landscape has been eroded, while other linguistic components (codes) have been promoted. This study is conducted to uncover the reasons behind such phenomena. In Chapter 3, the description of the research methodology was introduced. To answer the research questions, the followed instruments were addressed. Continuingly, Chapter 4 presents the data analysis procedures employed in the study and the findings that they generate. The official document analysis and the analysis of the signs of both Souk Athulatha'a and Asir Mall are discussed in the following section.

4.1 Official Document Analysis

In this section, the sign-issuing policy of Abha City, Saudi Arabia is discussed. As there are general rules in the locality for issuing signs, from both linguistic and location-based considerations, this study focuses on the linguistic and visual issuing of commercial signs and whether there are certain regulations or constraints for issuing them. Content from the Ministry Commerce and Industry's website¹ has been selected to indicate how the commercial names' law is composed. Under the supervision of the Ministry of Commerce and Industry, these regulations are enacted by royal and religious decrees. (Table 4-1)

All photos were taken by the author unless otherwise stated.

¹ The full access to the official documents of the rules and regulations of the commercial signs can be retrieved from <https://mci.gov.sa/en/LawsRegulations/SystemsAndRegulations/Pages/default.aspx>

Table 4-1. The rules of issuing commercial signs according to the Ministry of Commerce and Industry (part I)

Date	16/1/1422 AH ² (corresponding to 10/4/2001AD)		
Domain	Ministry of Commerce		
Reference	Ministerial Resolution No. (120)		
Article	Article (1)	Article (2)	Article (3)
Text	Any person licensed to practice a free occupation has the right to choose an innovative name to be registered in the registry of free occupations along with his occupational specialty and personal name, provided that such a name is not registered before in the registries of free occupations.	The name should be fit and match with the rules of public order.	The innovative name should be an Arabic or Arabized term, and it should not include foreign words, except if there's a foreign occupational partner in the same specialty.
Article	Article (4)	Article (5)	
Text	In case of acceptance of the name, the applicant should publish it in one of the daily newspapers at his expense within 30 days. If there're no objections against the name, it shall be registered officially.	This Resolution shall be published in the Official Gazette and shall come into force as from the date of publication as well as the competent authority should bring it into force.	

An update and a review of the regulations of the commercial names' law attempted in 2008. The following reviewed regulations have been issued. (Table 4-2)

² AH (Latin: Anno Hegirae, 'Hijri') date/month/year

Table 4-2. The rules of issuing commercial signs according to the Ministry of Commerce and Industry (part II)

Date	16/5/1429 AH (corresponding to 21/5/2008AD)		
Domain	Ministry of Commerce		
Reference	Ministerial Resolution No. (5713)		
Article	Article (1)	Article (2)	Article (3)
Text	<p>Each tradesman shall have a trade name to be registered in the commercial registration, this name may consist of his name in the civil register, or of an innovative name, or both, it may also include data on the type of trade allocated to it. In all cases, the name must be fit and not lead to misleading or be inconsistent with Islamic law or affect the public interest.</p>	<p>Taking into account the provisions of the Companies Law, the name of the company is its trade name and it may include innovative name or data relating to the type of trade practiced by the company.</p>	<p>The trade name must consist of Arabic words or be Arabicized and not include foreign words, with the exclusion from this provision the names of foreign companies registered abroad and companies with famous international names, and companies with venture capital (mixed) to be specified by a decision of the Minister of Commerce.</p>
Article	Article (11)	Article (12)	
Text	<p>After enrolling the trade name in the Commercial Registration, it should not be allowed for another trader to use this name in the Kingdom in the type of trade he is practicing, and if the trade name to be registered is similar to the trade name already registered in the Commercial Registration, then the merchant has to add something to his trade name to make it distinguished from other names.</p>	<p>The trader, whether an individual or a company has to write the trade name clearly in front of his shop and on all his publications, taking into account in case there is difference between the trade name of the individual trader and the name registered in the civil registry, then his full name in the civil register shall be fully cited in all his publications and to be used for signature on all the commercial transactions.</p>	

Furthermore, there are some general provisions concerned specifically with the visual part of the sign, rather than the written. Below are excerpts from the general provisions of the trade mark law.

Table 4-3. The rules of issuing commercial signs according to the Ministry of Commerce and Industry (part III)

Date	30/11/1433 AH (corresponding to 7/7/2008AD)
Domain	The Ministry of Commerce and Industry
Reference	Ministerial Decree No. (1147)
Topic	Trade mark Law
Article	First
Text	A trademark, according to the provisions of this law, is the names embracing a distinguished shape, signatures, words, letters, numbers, drawings, codes, stamps, jutting inscriptions; or any other sign, or any combination of it that can be perceived by sight, and apt to distinguish industrial, commercial, professional, and agricultural products; or a project tapping into forests or natural wealth. Or it could show that the product on which the trademark is put is ascribed to the owner of the trademark for manufacturing it, picking it, inventing it, or trading in it. Or it points to performing some service.
Article	Second
Text	The signs, logos, and emblems among others set out below are not and are not registered as a trademark: <ul style="list-style-type: none"> A. The signs in lack of any distinguished characteristic, and which are a description for the characteristics of the products or services. Or the signs which are just normal names given, by way of convention, to the products or services. B. Every expression, sign, or drawing that goes against religion, or is compatible or similar to religious-oriented symbol. C. Every expression, sign, or drawing that goes against proprieties or public ethics. D. The general slogans and flags among others in terms of the symbols, names, or titles related to the Kingdom or any some state which treats them likewise, or some member state in a multilateral international agreement with the Kingdom one of its parties, or related to an international or governmental organization; as well as any imitation for these slogans, flags, symbols, names, or titles unless it is authorized by the party owning them.

Moreover, the section regarding the receiving of trademark requests contains a long list of rules and regulations necessary for approval. Specifically, for the concerns of this study, among these regulations, there is an article describing how, in general, the name should be written on the sign. (Table 4-4)

Table 4-4. The rules of issuing commercial signs according to the Ministry of Commerce and Industry (part IV)

Date	30/11/1433 AH (corresponding to 7/7/2008AD)
Domain	The Ministry of Commerce and Industry
Reference	Ministerial Decree No. (1147)
Topic	The Executive Regulation of the Trademark Law Trademark Registration Requests
Article	4
Text	If the trademark required to be registered includes a word or more written in a foreign language, the registration seeker shall provide a certified translation for them to the Arabic language, along with indicating how it is pronounced.

The government encourages the traders and the owners of any commercial business to use innovative names and titles for their shop signs. Concurrently, maintaining Saudi and Islamic identity is ensured with a list of linguistic and visual conditions. For instance, while business owners can use their names on shop signs, those names should be amenable to the Islamic and public orders. Therefore, names or titles on the shop signs should be Arabic or Arabicized. Unless there are foreign partners involved, no foreign names are allowed. If included, Arabic translations are to be provided along with pronunciation instructions for the foreign names. Moreover, business owners must publish the selected names in the Official Gazette for 30 days. If there are any public objections, they must be renamed. Once a name is agreed upon and authorized by the Ministry of Commerce and Industry, no other party can use the same name for another business. Finally, the shop sign should be placed in front of the business, in a clear position of public display. Visual restrictions include any signs, logos, drawings that are contrary

to Islam, propriety, public ethics, flags, slogans, and names of any state or party, unless authorized, are banned.

After reviewing data from the official documents, clearly it is evident that, for issuing signs in Abha City, certain laws must be followed. However, the question remains as to whether all said laws apply to all commercial properties. Observing these signs during fieldwork revealed that Souk Athulatha'a followed these rules, as all signs are in Arabic. Furthermore, the images found on the signs reflect the regional culture and traditions and no visual restrictions are violated. Indeed, Souk Athulatha'a might take decorum further by reiterating the same signs and placing them on different levels as a type of the so to speak tolerable innovation. Asir Mall, on the other hand, diverged. In fact, just 13% of Asir Mall's signs contain only Arabic, whereas the rest of its signs feature foreign names and proposals. Asir Mall does not strictly follow the regulated rules for commercial signs issued by the MCI. Thus, the linguistic landscape of Asir Mall demonstrates a multilingual-scape. Souk Athulatha'a should be considered a local platform, while Asir Mall is a platform open to other worlds, beyond the borders of locality.

4.2 Signs: Linguistic Landscape of Souk Athulatha'a

The linguistic landscape of Souk Athulatha'a depends mainly on Arabic. This analysis of the Souk's signs is tackled from two angles: linguistic content and degree of modality. The linguistic content deals with the code of the sign and its importance, while the degree of modality focuses on colors, images, writing style, font, and size.

4.2.1 Linguistic Content

The signs in Souk Athulatha'a are conspicuously monolingual signs in Arabic. On all of the signs, the directionality of the Arabic writing reads from right to left. However, there are some English symbols used, such as "WiFi" and "100%." Along with two Arabic sponsor names, Alriyadiah (sports) and Abu Dhabi Alriyadiah (Abu Dhabi for sports), "WiFi" is used on

one of the signs to show that the specific shop is sponsored by a company which provides Internet service. “100%” represents the level of purity of the honey sold at one of the shops.

(Figures 4-1 & 4-2)



Figure 4-1. Sign in Souk Athulatha'a has WiFi symbol



Figure 4-2. A sign in Souk Athulatha'a has a 100% symbol

The Arabic code exists within a historical gamut of the region. As mentioned in Chapter 1, Souk Athulatha'a location enjoys a remarkable historical and cultural reputation. Therefore, it can be said that history and culture manipulate the signs of the Souk. Hence, the fact that the Arabic language dominates the linguistic content in the Souk represents the authenticity of the present Arabic identity.

The current shop signs demonstrate how the linguistic content is named. The naming strategy consists of Arabic proper names and epithets, both referring to male names only. Also, naming might incorporate some of the traditional items' names. Female names are not present on

the signs, which could be interpreted as being due to the traditional customs in the region, where female names are treated reservedly. Some signs carry the names of the owners' last names (usually indicate the owner's tribe name), e.g., *Alasiri*, *Alahmari*. (Figure 4-3). Other signs indicate the owner's first born son, e.g., *Abu Ali*, *Abu Idris*, *Om Khalid*. (Figure 4-4)



Figure 4-3. Signs in Souk Athulatha'a contain the tribe's name (last name of the owner)



Figure 4-4. Signs in Souk Athulatha'a contain first born sons' names of the owners

Rejuvenating signs, which are new signs placed over old ones, are also present. Saudi social makers maintain the monolingual signs of Arabic, because, in the case of the Souk, Saudi identity generates from place. The place, here, emphasizes the social and cultural context of Souk Athulatha'a as a symbol of authenticity and history. Kress (2010) observes that “members of community participate in the renewing, the remarking and the transformation of their social environment from the perspective of *meaning*” (p. 34).

4.2.2 Degree of Modality

Souk Athulatha'a signs undergo some changes which can be observed in stages. These changes are the outcomes catalyzed for cultural resources. These cultural resources, as Kress (2010) points out, “have been made, produced, remade, ‘transformed’” (p. 14). He continues,

Everything that is socially made and remade becomes part of cultural resources, imbued with the meanings of the work of those who have made and remade the resources. Cultural resources, being meaningful, are semiotic resources. It is 'the social' which generates 'the cultural' and, in that, 'the semiotic'. (Kress, 2010, p. 14)

Semiotic resources are semiotic modes in which each mode expresses the same meaning in a different way. Differing semiotic modes participate together in order to fulfill a richer meaning. Stage One, in Souk Athulatha'a, is when the shops are numbered to be distinguished from each other. Stage Two is when the shop signs are first displayed. Historically, they tended to be overly simplified, to the extent that some owners composed their own signs handwriting. (Figure 4-5) Stage Three occurs when there are new signs placed over older ones. The new shop signs integrate pictures of the authentic symbols of the regional culture. (Figure 4-6)



Figure 4-5. A hand-written sign in Souk Athulatha'a



Figure 4-6. A new sign integrates some images placed over an old sign in Souk Athulathat'a

Consequently, the signs follow three semiotics:

- 1- Numbers → numeric semiotic
- 2- Language only (Arabic) → verbal semiotic
- 3- Language with picture → verbal and visual semiotic

Semiotic type	Numeric semiotic contains: numbers	Verbal semiotic contains: only language (Arabic)	Verbal & visual semiotic contains: language and picture
Signs			
Purpose	simple communication	pure authentic look	modern authentic look
Target viewer	Everyone	Monolinguals	Primarily monolinguals but also others

Figure 4-7. The three found semiotics: numeric, verbal, verbal & visual in Souk Athulatha'a

To display the shop name to viewers, some shops incorporate all three semiotics types.

However, each semiotic satisfies a separate purpose recognized by viewers. (Figure 4-7)

4.2.2.1 Numeric semiotic

In Souk Athulatha'a, all shops have numbers. Small-sized signs are designed to display these numeric modes. Established almost two decades ago as shop identifiers before the naming of shops, the numeric mode is the first and simplest. Numbers appear either as separate signs or as appendages of name signs. (Figures 4-8 & 4-9) When appearing separately, numbers feature

on small signs placed on the side of the shop entrance. As integrations, they appear on the edges of signs, most often on right ends. All numbers are written in Arabic.



Figure 4-8. Signs in Souk Athulatha'a show the numeric mode as separate



Figure 4-9. Signs in Souk Athulatha'a show the numeric mode as integrated

4.2.2.2 Verbal semiotic

Under this type of mode, signs appear simple and plain. Commenting on this phenomenon in his book *Multimodality*, Kress (2010) states that the mode of writing “adds information, though in a plain form” (p. 123). (Figure 4-10)

The Arabic script is presented as either handwriting, written by a calligrapher (Figure 4-5), or print. These two presentations of the Arabic script-system acknowledge the temporal changes on the signs in place. Kress (2010) denotes that “script-systems embody and ‘naturalize’ ontology, epistemology and social order” (p. 99).



Figure 4-10. A plain sign in Souk Athulatha'a with only Arabic text

Script systems. The followed script-systems in the Souk are revealed through the signs. There is only one code in which all the signs are written. However, there are different scripts employed in writing on the signs. Arabic script is generally written in one of five scripts: Kufic, Naskh, Thuluth, Nasta'liq, or Diwani. Relatively, Arabic language is considered a complicated language. It has 28 letters, in which 22 are cursive and 6 are non-cursive. There are three ways to write the 22 cursive letters: initial, medial, and final position. The position of appearance of the letter in a word determines its look. Some letters have different looks when appearing in different positioning. For instance, the Arabic letter *ha'a* (هـ) is written initially هـ, medially also هـ, and finally ا. The cursive letters are called the 'connected letters,' while the remaining 6 non-cursive letters are referred to as the 'isolated letters.' The forms of the previously mentioned scripts are historically dependent. The following points describe each script, supplied with examples from Souk Athulatha'a.

Kufic/Kufi script. Originating in the 7th Century CE, Kufic Script 'الخط الكوفي' is the first Arabic script to appear. Its name is derived from a city in Iraq called 'Kufah'. Characterized by squared and angular letters, the first Qur'anic manuscripts are written in Kufic. The invention and popularizing of Naskh script reduced Kufic script's reputation, and it is now only used on signs for aesthetic purposes (Hefnawy, 2014; The classic types of the Arabic script, 2016). The Kufic script was located twice in Souk Athulatha'a; once in the title of the entrance sign of the Souk (Figure 4-12), and secondly on one of the shop signs. (Figure 4-11)



Figure 4-11. A sign in Souk Athulatha'a used Kufic script

The sign above is written in Kufic script *Dar Alzhoor Alalmayiah* (Alalmayiah ‘tribe name’ house of flowers).

Naskh script. As Naskh means ‘copying’ in Arabic, Naskh script ‘خط النسخ’ is named for the method of copying manuscripts and books by writing them in this script. Naskh is the simplest and easiest way of writing Arabic. It is clear to read since it does not use a lot of markings or ‘diacritics’ and stands as the default script used on a computer’s Arabic keyboard (Hefnawy, 2014; Nadam , 2017). In Souk Athulatha’, the entrance sign of the Souk is written in two scripts. The title of the sign that says “Souk Athulatha’a” is written in the square Kufic script. The paragraph written beneath the title is in the Naskh script. (Figure 4-12) Most signs in the Souk follow the same method. (Figure 4-13)



Figure 4-12. The entrance sign of Souk Athulatha'a



Figure 4-13. A sign in Souk Athulatha'a used Naskh script

Thuluth script. Developed in the 11th Century CE, Thuluth script ‘خط الثلث’ in Arabic means “one third”. It is used in writing the Qur’an, inside Mosques for decoration, and the Surahs on the drape of Ka’bah (the House of Allah) in Mecca (Nadam, 2017). In Arabic, it is called ‘كسوة الكعبة’, *kiswat al-ka’bah* (Figure 4-14 A). Thuluth script features more ‘diacritics’ than Naskh script and is considered the most respectful and elegant (Nadam, 2017). It is written for the *Shahadit Altwehed* on the Saudi flag (Figure 4- 14 B). In Souk Athulatha’, several signs employ Thuluth script (Figures 4-14)

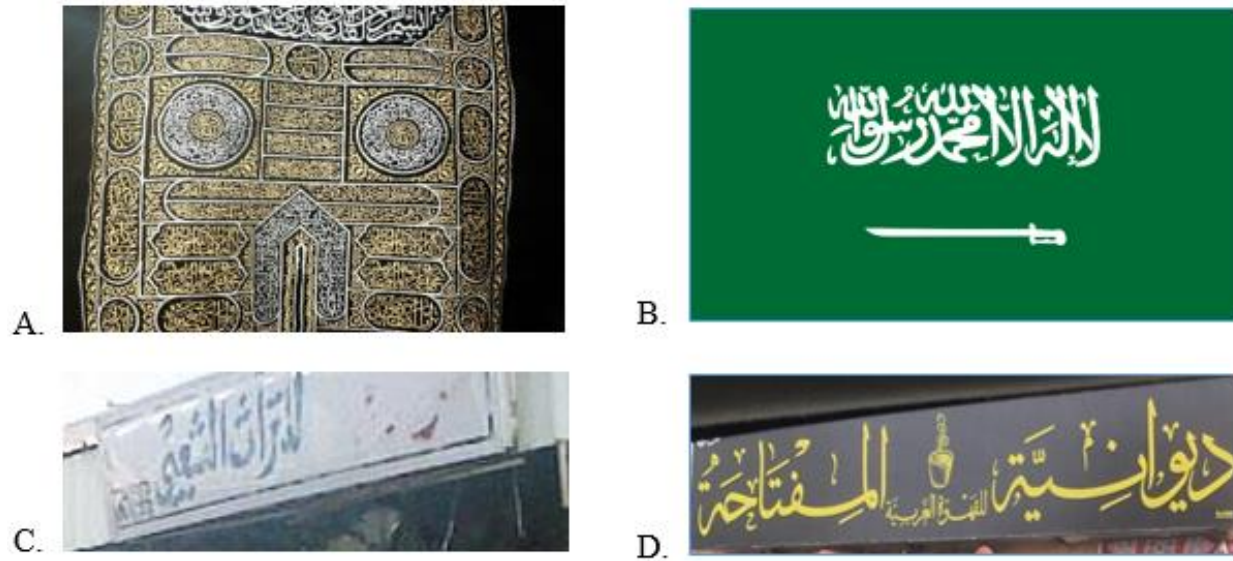


Figure 4-14. Examples of Thuluth script. A) Drape of Ka'bah (the House of Allah) in Mecca city written in Thuluth script. B) The Saudi flag with *Shahadit Altawheed* in Thuluth script. C) An old sign in Souk Athulatha'a in Thuluth script. D) A new version of a sign in Souk Athulatha'a in Thuluth script

Nasta'liq script. Nasta'liq script 'خط نستعليق' is a hybrid of the Naskh (copy) and the Ta'liq (hanging) or Farsi script. Originating in Iran in the 15th and 16th centuries, it is mainly a Persian-Arabic script written in Farsi and Urdu, although it can be written in Arabic as well (Nadam, 2017). Often applied for writing titles, Nasta-liq has aesthetic value, and in Souk Athulatha' several signs incorporate it. (Figure 4-15)



Figure 4-15. The words in circles on the signs are the ones in Nasta'liq script

Diwani script. Diwani script 'الخط الديواني' originates in the early Ottoman era (16th century – early 17th centuries). Named after the Ottoman diwan, historically it was printed in the Palace and in declaring royal decrees. Thus, its name was derived from the word *diwan* (royal

court) (Nadam, 2017). It is a cursive style of writing in which even isolated Arabic letters are connected for aesthetic purposes. Though at times illegible due to the many loops and open triangles crowning letters, when displayed in a small space it marks elegance and beauty. Requiring a professional calligrapher, Diwani is considered regal and majestic, as often it was used in the correspondences of the kings and presidents of the Arab world. In Souk Althulatha' Diwani is displayed as either printed or handwritten by a calligrapher (Figure 4-16). Also, the names of the Souk, Prince, and King printed on the sign of the Souk foundation is scripted in Diwani. (Figure 4-17)



Figure 4-16. Diwani script examples. A) Sign is printed. B) Sign is a handwritten sign.

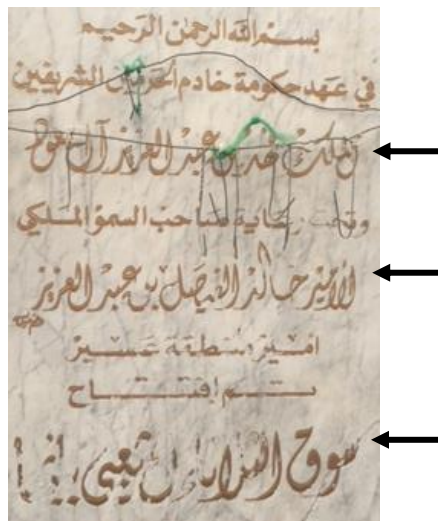


Figure 4-17. Foundation sign of Souk Athulatha'a

Figure 4-17 foundation sign of Souk Athulatha'a is written in Diwani (see arrows in Figure 4-17) and the rest is in Naskh. Seen above, the Souk's foundation sign includes both Diwani and Naskh, as some present signs feature multiple scripts.

Despite their simple linguistic input, the Souk's signs are considered motivated. Motivated signs are prompted by the social contexts in which they manifest and carry historical and cultural dimensions. The signified messages in these signs relate to history and culture. All the signs in the Souk are written only in Arabic, the official language. Ancient and contemporary Arabic scripts are present, which can indicate, historically, the various cultural faces worn by the city. Kress (2010) mentions that sign-makers, who usually come from the local population, are responsible for making cultural and historical signs, elucidating that "the makers of signs 'stamp' present social conditions into the signs they make and make these signs into the bearers of social histories" (p. 69). Kress' illumination describes exactly the linguistic and semiotic situation occurring in Souk Althulatha'a.

Regarding history, several signs in the Souk reveal how change over time affects their general look. Some are severely dilapidated while others are completely ripped (Figure 4-18). In such circumstances, relying on the numbers to mark their stalls, shop owners have not put up a new sign, evidencing a value of folksy apathy.



Figure 4-18. Some time-damaged signs in Souk Athulatha'a

4.2.2.3 Verbal and visual semiotic

Kress (2010) reinforces that images on signs are not less important than their verbal counterparts. He states that “images are organized like language, as witness terms such as ‘visual literacy’, ‘visual language’” (p. 59). Suggesting this truth, in Souk Althulatha’a, there are signs employing print-writing incorporated with cultural pictures; for instance, *althoub alasiri* and the incense burners. (Figure 4-19)



Figure 4-19. A sign in Souk Athulatha'a with some images

Colors. The use of colors in the signs is purposeful. Kress (2010) states, “color is used to highlight specific aspects of the overall message” (p. 1). The colors used on the signs are the traditional colors of the region. They are derived from the conventional architecture of the region and the colors of the traditional female wear: *athoub Alasiri*. They are usually green, yellow, red, white and black. (Figure 4-20)



Figure 4-20. Colors of tradition. A) *Althoub Alasiri*. B) The Asiri architecture of a house

Layering. Layering occurs when all three semiotic types are unified to represent one shop, on top of each other or overlapping. Souk Athulatha's shop signs display layering through their shop numbers. A shop can have just one, two, or even three signs. With two signs, it is most likely that the old sign is always hidden and placed behind the new. New sign is always colorful, often bigger in size compared to the old—and so therefore it is hung either over the old in a higher position or just in front of it—and sometimes includes pictures (Figure 4-21). In cases of three signs, each is placed not in a layered fashion but separately, on different levels, the details of which will be discussed in the next point. (Repeated semiotic)



Figure 4-21. Examples of new signs in Souk Athulatha's shop signs

In semiotics, these different structures are identified as modes. When a sign has more than one mode—which, for this study, occur as number, text and image—it is defined as a sign-complex. Kress (2010) says of the sign-complex that “(complex) signs and ensembles of signs are read conjointly so that the contradictions which inevitably exist in such ensembles provide readers with the means of making sense of any one sign and of the sign-complex overall” (p. 74). Similarly, the sign-complex is reductive when an audience reads the sign. When a complex sign is presented to a reader, the reader reads the sign in accordance with the personal experience he/she brings. The message in the sign can be transformed to a new sign inside the mind of the reader to simplify its meaning (Kress, 2010).

Repeated semiotic. During data collection, it was apparent that several shop signs use the same sign three times on three different vision levels. With one sign placed on the top, the second displayed intermediately, and the third located on the lowest level, all three share identical linguistic and semiotic content. Having the same sign repeated three times signifies to viewers that the shop is of a high quality and worth exploring. (Figures 4-22 & 4-23)



Figure 4-22. Signs in Souk Athulatha'a show repeated semiotics



Figure 4-23. Repeated semiotic in Souk Athulatha'a

The signs pictured above represent the new mode (repeated semiotics) in which the same sign is redisplayed in different sizes on different levels of height.

4.2.2.4 Place semiotics

Signs in the Souk are characterized with the conventional mode. Kress (2010) validates this conventional mode's "adherence to linguistic convention" and "to social convention and consequently with social 'stability'" (p. 7). As previously mentioned, Souk Athulatha'a has a unique attachment to the history and culture of Asir region. Thus, the place semiotic of Souk Athulatha'a results in the conventional mode while relying on the semiotics uncovered in the particular location. In the case of Souk Athulatha'a, there are many multimodes present, such as colors, the interior and exterior designs of the shops, social practice of the attenders, and the demographics of the sellers and the buyers. Kress and van Leeuwen (1996) mention:

The effect of convention is to place the pressure of constant limitations of conformity on sign-making; that is, the way signifiers have been combined with signifieds in the history of the culture, acts as a constantly present constraint on how far one might move in combining signifiers with signifieds. Convention does not negate new making; it attempts to limit and constrain the semiotic scope of the combinations. (Kress & van Leeuwen, 1996, p. 12)

Beyond the linguistic function produced in the Souk by the signs, they contribute to enriching the cultural communication and reviving the historic view. This 'extra-linguistic' feature of the signs connects directly to the place of the Souk. In fact, if these signs were to appear somewhere else, they might possess different functions and narratives. The place here supplies the signs with visual and contextual meaning, and the semiotics and the linguistic landscape of Souk Althulatha'a reveal a significant indexicality paired with the place. The characteristics of the signs and the different communications found in the Souk reflect the significance of the Souk's location as a place of history in the region. For Scollon and Scollon (2003), indexicality occurs when "the sign only has meaning because of where it is placed in the world" (p. 29). The place of Souk Athulatha'a is an input that feeds the signs. Since the Souk represents the culture and tradition of the region, the signs tend to carry conventional symbols,

such as incense, incense burner, *athoub Alasiri*, Henna, honey, an Arabic coffee pot (*dallah*) and its small serving cups, Oud perfume, and an old regional kiln.

4.2.2.5 Absence of other languages (codes)

Why are the other languages missing from the Souk? Is this a monolingual Souk? Are the only attenders of the Souk Arabic speakers? Firstly, other languages are thought of as threats to Arabic identity. The Souk was classified in 1995 CE as a traditional Souk of the region, which means it should represent the regional culture and language. Arabic, regardless of the dialectal varieties occurring in the Souk, is the main language that is used in speaking and displaying on the signs. The occurrence of other languages represents contact and exchange with other cultures—and it could lean, predominately, one above others (i.e., English) (Section 2.1.4 in Chapter 2)—and could have a negative, or even insidious, impact. Paradoxically, the Souk is a monolingual Souk in one way and not so in another.

When it comes to the visual linguistic part of the Souk, displayed on the signs, it is completely monolingual. When it comes to the attenders of the Souk, however, as it grants access to anyone, its daily verbal tokens become quite blurry. The Arabic language displayed on the signs is the Modern Standard Arabic (MSA). In the Souk, Arabic is predominant, of course, but other dialects are spoken. Amongst locals, the Arabic regional dialects are used as the main medium of conversation. Between locals and the foreign workers, as both locals and foreign workers have limited to no formal education, Gulf Pidgin Arabic (GPA) emerges as a lingua franca. Due to the presence of visiting foreign tourists, other languages, such as English, might occur. In that sense, the Souk resembles a lively traditional museum of the region.

4.2.3 Summary of Souk Athulatha'a



Figure 4-24. New sign (top) and old sign (bottom) in Souk Athulatha'a

Souk Athulatha'a appears not to contest with the rules or regulations of Ministry of Municipal and Rural Affairs of Asir region or the Ministry of Commerce and Industry. It follows all stipulations stated in the official documents by the MCI. Therefore, Souk Athulatha'a semiotic modes are classified as 'appropriate'.

Another point is the extent of the appropriateness of the mode to fit the social context. All the modes found in Souk Athulatha'a display harmony with the social context of the Souk. The existing modes show emulation of the historic and authentic general mood of the Souk. This generic mood implements history and authenticity in the signs, interpersonal business interactions, and visual representations.

The signs in the Souk all work together to provide the overall image of conventionality and tradition. The verbal, visual, and place semiotics complement each other and work in harmony to define the Souk's identity. The semiotics expresses the meaning of dialogicality, which renders the linguistic and semiotic of the sign inseparable, moving as an aggregate, and participating in a meaning in which each mode adds its effect to achieve a complete image.

4.3 Signs: Linguistic Landscape of Asir Mall

Compared to Souk Athulatha'a, signs in Asir Mall, in terms of quantity and quality, follow a different method. In Asir Mall, there are more shops and therefore more signs. The quality, too, features in many semiotic modes, which explains why and what owners and sign-makers value, regard, and intend. All signs start with a thought and a thinker. A thinker could be the sign-maker or the business owner. The linguistic part of a sign is not the only mode of representing the sign. A sign with only a single picture is still significant. The linguistic content will be analyzed in regard to the following points.

4.3.1 Linguistic Content

Signs are motivated and not arbitrarily made. Kress (2010) provides the foundation for the theories behind making signs. Firstly, signs are originated and developed within a social interaction. Secondly, signs are motivated by sign-makers' interests and the relation to the form and the meaning within. Finally, the interpretation of a signifier and signified relationship in signs is that the signifier is supposedly readied content that aims to fulfill the purpose of the signified. Significant to Asir Mall, these theories account for brand names, English names and foreign names, translation, transliteration, and borrowing.

Brand names, transliteration and translation. There are many international brand names in Asir Mall that are transliterated to Arabic. Therefore, brand names become attached to transliteration when they exist out of their original founding localities. Blueage, Milano, Pandora, Claires, Mac, Etam, H&M, and Swatch are all examples of western brand names accompanied by an Arabic script transliteration. (Figures 4-25 & 4-26) While translation does not appear as frequently as transliteration with brand names signs, an instance of such occurs in Figure 4-27. Implementing Kress's theoretical foundations regarding signs, brand names are already significant, as they are both popular and polarizing. Therefore, socially, in the context of

modern Saudi Arabia, they are at once well represented and inextricably related to the West. Locally, the foreign signs give the impression of high quality and refined taste. Also, the foreign signs render brand-seekers members of the elites. In Saudi Arabia, brand name signs are approved by the signs' policy in Saudi Arabia and do not need to be translated; it is enough to have the original brand name alongside its Arabic transliteration. It is worth mentioning that this display method gives indexicality to the sign's location, with the foreign taste signaling modernity, juxtaposed with local brand names. From participants' commercial point of view, shops in Asir Mall with foreign brand names receive good attention from shoppers. The shop signs' recognition comes in ranks of shopper preference: firstly, the brand names; secondly, the foreign-like names; and lastly, the Arabic names. Shops with foreign names profit more than other shops according to the participants' point of views on foreign signs. One possible explanation could be that locals are attracted to the novelty or to cultural difference. In other words, they are attracted to the marked names leaving the unmarked names.



Figure 4-25. A brand name transliterated sign "Claire's" in Asir Mall



Figure 4-26. A brand name transliterated sign "ToysRus" in Asir Mall



Figure 4-27. A local brand translated sign "Horizon coffee" in Asir Mall

Borrowing names. In Asir Mall, the names on the shop signs are mostly western-based names, which means that these names can be classified under borrowed-like brand names. For instance, there are *ViVi* (في في), in which the letter (v) does not exist in Arabic; therefore, it is brought to Arabic from English. In Arabic, (v) is written as (ف), with three dots on the top to differentiate between its sister in Arabic, the (ف), with only one dot. Also, the pronunciation is different; (v) is [v], but in Arabic (ف) is [f]. The three dots placed over the (ف) differentiate the borrowed from the original Arabic letter. Another visual emulation given to the Arabic borrowed name is that the letter (i) has three dots on the top, instead of only one, due to the visual emulation of its Arabic transliterated name. (Figures 4-28 & 4-29) Additionally, there are other borrowed names that are western/foreign-based names, such as Masaya, Aude, Maranda, Rina, and Terranova. Although they are not widely known brands—in fact, they are local brands that adopt the western style to attune to the level of the other international brands—such westernized names permeate the Mall, and, in terms of recognition and popularity, they finish second after international brand names.



Figure 4-28. A sign in Asir Mall with a Western-like name



Figure 4-29. A sign in Asir Mall "Kiva Han Coffee"

4.3.2 Degree of Modality

In this section, multimodality is measured by identifying the different modes used in the linguistic landscape. It is mentioned that a ‘multimodal text’ contains modes of “writing, image, number, colour” (Kress, 2010, p. 59). Multimodality studies the rapport among the modes and what meanings they contribute as a piece of content to the whole. The verbal and non-verbal modalities are going to be discussed in the light of verbal semiotic, visual semiotic, verbal and visual semiotic, visual geometry, and place semiotic.

4.3.2.1 Verbal semiotic

In this section, the signs in Asir Mall are classified by word number. For instance, there are one-word name, two-words name, three-words name and four-words name groups. As there are some signs carrying words and numbers (Figure 4-30), the classification is not always straightforward. In some instances, the signs carry numbers and letters (Figure 4-31) while others carry Arabic transliterated words alongside English acronyms (Figure 4-32). Examples of word-number names are provided below (Figure 4-34) to illustrate this occurrence. Also, there are signs which display English letters only, whether alone or accompanied by their Arabic equivalencies (Figures 4-33, 4-35 & 4-36).



Figure 4-30. A sign in Asir Mall with words & number



Figure 4-31. A sign in Asir Mall with letters & number



Figure 4-32. An Arabic-transliterated sign with Roman letters “dNP”



Figure 4-33. Sign in Asir Mall shows English and the Arabic equivalent letters

Word no.	1-word name	2-words name		3-words name		4-words name	
E	Mac	E	Charles & Keith	E	Early learning center	E	Ebel Maurice Lacroix Breitling
A.Td	ماك	A	N/A	A.Tn	مركز التعليم المبكر	A	N/A
E	She	E	Sergent Major	E	Kiva Han Coffee		
A	N/A	A	N/A	A.Td	كيفا هان كافيه		
E	Wallis	E	Gingersnaps	E	ToysRus		
A.Td	والس	A.Td	جنجر سنابس	A.Td	توييز آر أص		
E	Camaieu	E	Rotiboy	E	It's mine		
A	N/A	A.Td	روتى بوي	A.Td	اتز ماين		
E	WojooH	E	Sugarfree				
A.Tn	وجوه	A.Td	شوجر فري				
E	Lasenza	E	Redtag				
A.Td	لاسنزا	A.Td	رد تاغ				
E	Promod						
A.Td	پرومود						
E	Accessorize						
A.Td	اكسسورايز						
E	Etam						
A.Td	اتام						
E	Swatch						
A.Td	سواتش						

Figure 4-34. Examples of number-word name signs in Asir Mall and the type of sign: translated (Tn) and transliterated (Td), English (E) and Arabic (A).



Figure 4-35. Sign in Asir Mall shows English and the Arabic equivalent letters



Figure 4-36. Signs in Asir Mall show monolingual signs of English

4.3.2.2 Visual semiotic

Kress (2010) observes that in semiotics there appears to be a transition to visual modes. Contemporarily, people are attracted to images more than to writing. It puts images in a more desirable scheme by adding to them colors, icons, emoji, shapes, and other features. Thereupon, the consumer becomes dependent to use images alone or accompanied by text. The transition proceeds from a simple everyday interchange to the more complicated extra-linguistic communication. Kress (2010) claims that this passage occurs “at the level of semiotic production in the shift from the older technologies of print to digital, electronic means; and, in representation, in the shift from the dominance of the mode of writing to the mode of image” (p. 6). In the following Figure 4-37, the image of a lady symbol is depicted on a sign. As the store sells baby clothes, the symbol foregrounds and reaffirms the mother as the primary caregiver for infants. Therefore, the letter ‘m’ with the symbol of the lady becomes an indication for the shop, even without writing the store’s full name. The pointed arrow (Figure 4-37 below) directly suggests that this is the ‘mothercare shop’, which is a brand name for children clothes. In the

same figure, an arrow points toward another sign for parking using only the letter ‘P’ on the sign. These one-letter signs signify meaning. Furthermore, if an image integrates within this kind of sign, by making it more embellished, it endows a new value to the sign. The idea here is not merely letters or symbols or images alone—which could, of course, still denote meaning—but rather a jumble of multiple modes working together to convey the shop’s message.



Figure 4-37. Two signs. 1. "mothercare"shop sign 2. Parking sign.

Kress (2010) maintains that the “image has been a part of human cultures longer than script” (p. 5). For the signs in Asir Mall, some images are forbidden. According to the official documents found on the Ministry of Commerce and Industry website, any images that conflict with Islamic rules and public orders are to be prohibited. For instance, pictures of women’s face or body in public are not allowed. Hence, generally, in Saudi Arabia, no vivid pictures of women showing clothes or displaying products on shop signs or billboards exist. If the business owners need to use a woman’s picture, they display feminine signals that imply without revealing a woman directly (Figure 4-37). In his book, Kress (2010) refers to this kind of controlling semiotic as a “politics of style” or “politics of value and (e)valuation” (p. 28).

In another spectacle in Asir Mall, there is a sign for the Arabic incense (Oud). This sign always carries an incense burner to indicate the name of the shop or the logo of the shop (Figure 4-38). From the little incense burner on the sign, even with no verbal cue, a viewer knows that the shop sells ‘Oud,’ another visual semiotic utility of the sign.



Figure 4-38. Arabian Oud shop logo sign

Colors. There are a wide variety of colors incorporated on signs in Asir Mall, but only two are used when the sign contains verbal modes only (Figure 4-39). When the sign contains verbal and visual (Figure 4-40), however, it employs three or more colors, a combination of which achieves a mixture of elegance and sophistication.

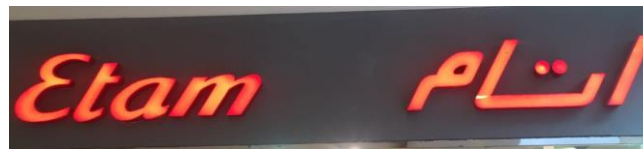


Figure 4-39. 'Etam' shop sign in Asir Mall with few colors

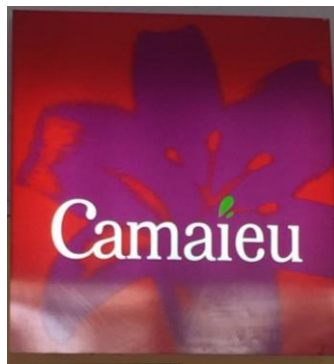


Figure 4-40. 'Camaieu' shop sign in Asir Mall with more colors

4.3.2.3 Verbal and visual semiotic

Kress (2010) observes that “writing and image and colour lend themselves to doing different kinds of semiotic work; each has its distinct potentials for meaning—and, in this case, image may just have the edge over writing” (p. 1).



Figure 4-41. 'Saydet al-Khaleej' shop sign in Asir Mall

In Figure 4-41, there is a mixture between the Arabic verbal and the English visual, represented by the initials 'SK' of the Arabic shop name 'Saydet al-Khaleej' (سيدة الخليج). Visually, the design makes it apparent that the shop sells the official wear of a Saudi woman in public, *abaya* by positioning an imitation of a Saudi woman wearing 'neqab/burqa'a' on the top of each English letter. This representation gives the impression that these caricatured women with covered faces are sneaking a look from a window.

Another case is found in Figure 4-42, a sign with a word and a number, representing a special sign. The sign says "Femi 9" (فيمي). The Arabic-transliterated and English share number 9 on the sign. Number nine, on a verbal level, is the last part of the word 'femi-nine'. The idea of the name of the shop is a combination of the word 'feminine' and the number 'nine', as visually it represents the last part of the word 'feminine'. However, 'feminine' and 'nine' have different pronunciations. The shoppers, however, call the shop by the name as they see it: 'femi 9' [femi.naɪn]. The first part 'femi' indexes femininity and thereby associates itself with the selling of women's clothes. Number 9 achieves an appealing look for the sign and is easy to remember. This sign encapsulates the Malls overarching marketing strategy of mixing numbers with words for aesthetic and shortening purposes. Such a strategy is dependent on the semiotic of the place; specifically, where these shops appear and in what place (Asir Mall).



Figure 4-42. 'Femi 9' shop sign in Asir Mall

4.3.2.4 Visual geometry

Design in general and written design of the letters are meaningful. Always and everywhere around us exist shapes and structure. Buildings, signs, shops, pieces of paper, handbags—the objects of the material world achieve some sort of geometric design. For the interest of this research, the external semblance of the signs and the style of the text used on the sign are considered. Why does the writing system look the way it does? What are the default and imitated/dependable codes used? Moreover, what is the reason for using the same writing system for such codes? Kress and van Leeuwen (1996) mention how our life already contains many geometrical shapes which we take for granted. It is supposed that “in contemporary Western society, squares and rectangles are the elements of the mechanical, technological order, of the word of human construction. They dominate the shape of our cities, our buildings, our roads. They dominate the shape of many of the objects we use in daily life” (p. 54). This section analyzes the aesthetic look of the signs and accounts for the designated rules of the linguistic landscape in Saudi Arabia. A unique writing system is noticed on the signs in which there exists a resemblance between two codes adhering to the same writing system, at least as much possible. To answer the previous questions, the analysis of signs in Asir Mall develops along with the interpretations. There are three possible readings of the signs. The first reading is of the visual geometric writing system between the two codes (Arabic & English), in order to give the illusion from a distance that the two codes are actually one. With an attempt of equalizing the size of the

font and the shape of the font itself, the style of writing appears the same. If there are some curves and squared letters in English, as a default, the pattern is imitated in the Arabic as a follow-up text. English is the default language here or the controller, because this type of geometric writing occurs often in the names of international brands. In writing the name of the international brand on the sign, the Arabic part is always transliterated and never translated.



Figure 4-43. 'Mac' sign an example of the first-reading

In Figure 4-43, the name of the brand is 'Mac' for the facial cosmetics. The English is in the middle and the Arabic occurs on each side of the English. From a distance, the imitation suggests that it is but one code, due to the same curves in 'c' in English and 'ك' in Arabic; also, the same loops in 'A' and 'أ'.

Merely an aesthetic reading, Figure 4-44 reveals the imitation in further examples of the phenomenon of the first reading, between the first two letters of each code 'cl' and the 'ك'. Moreover, it extends beyond the text and applies the apostrophe in the English code as a decoration on the shop walls. When these mini apostrophes are conglomerated they resemble the first two letters of the sign's Arabic portion. The mirroring creates a harmony among the different modes used in making the sign. Ultimately, from a visual point of view, it is an attractive and appealing shop and shop sign.



Figure 4-44. 'Claire's' sign an example of the second-reading

The third reading is merging the two-previous readings together and is, thus, a visualizing of the two codes as one and relating that visualization to make it aesthetically appealing. Figure 4-45 below exemplifies this third reading. The sign reads 'Max' 'ماكس'. The Arabic part, firstly, is transliterated. Moreover, it visually uses the same writing script and maintains the English letter 'x,' even in the Arabic. The Roman letter (x) looks like the Arabic letter (كـ) when it is in a connected position in a word. The sound of the (x) in English and (ك) followed by (س) in Arabic are similar, especially in the phonetics of the word 'Max'. Therefore, the (x) shares the English as an original element and the Arabic as a borrowed element. The loops in the 'a' and in the 'مـ' look similar, which, again, gives the impression of one language from a distance or for a viewer who is not familiar with both codes. The red and blue colors are harmonic and, if we flip the shape of the curves in (س) in Arabic and (m) in English, they appear symmetric. The beauty of this sign is that it can be read both linguistically and aesthetically.



Figure 4-45. 'Max' sign an example of the third-reading

In this section, the importance of the codes' shape and their geometric writing system are investigated. One case is the case of equality, which occurs when two codes incorporate the same writing system, despite the different codes and letters represented. The letters are written in a way to give the impression from faraway that the sign carries only one code. It is only when viewers come close that they can tell there are two different codes that are written in a similar but technically different way, to deceive the brain of the reader. In the loops and the edges of the letters, some resemblances are clear, and one color is usually applied to represent the whole sign with a contrasting background. These features foreground the likeness of the two codes. In the case of salience, when it comes to transliterating the name of the shop, English is employed as a base language and Arabic as an affiliate. Therefore, no translation occurs. When this is the case, there exists, within a scale of weighing one language against the other, dominance; despite Asir Mall being in an Arabic speaking country, English dominates. This preeminence highlights the importance and influence of English as the global language. The role of geometry in shaping the letters is recognized and defined by scholars (Kress and van Leeuwen, 1996; Sebba, 2014), but it is still in need of further investigation. The researcher coins a name for this mode: *geometric design of alphabets* (GDA). GDA is the mode of creating or assimilating the alphabet in one language to mirror the geometric structure of the alphabet form in the other language. GDA is a new semiotic mode that emphasizes the writing system of the written language on the sign, whether in its script, color, size, or font. GDA is regarded as the application of all the previous three readings. Instead of having three modes, they are gathered under one mode labeled *geometric design of alphabets* (GDA). The motivation for having such a mode emphasizes the sign-maker's message deliverable to readers. Kress (2010) mentions that signs "have 'shape' structure and content, representing the interest of the sign-makers" (p. 35). GDA becomes a

predominant semiotic mode featured in Asir Mall as well as similar modern malls in the Arab world.

4.3.2.5 Place semiotic

The signs in Asir Mall are truly global, and this is expressed in several ways, including the pervasive presence of international brand names, the overall mall design, and the dominance of English as the main language in sign writing. Being the global language, English is relied on in many commercial venues, including malls. Globalization encompasses countless aspects, and, as Kress (2010) states, “globalization is not one ‘thing’; it is differently constituted in different places, as are its effects and impacts, interacting with the vastly varied cultural, social, economic and political conditions of any one specific locality” (p. 5)

In Asir Mall, the signs, colors, shoppers, products, and general atmosphere are all signifiers of modernity, and with modernity comes a quality of service and expectation, a ‘dialogicality’ (Scollon and Scollon, 2003). Scollon and Scollon mention that a physical space and the things performed in it play a role in constructing a global identity. If a space achieves a global identity it then reaches the world faster and easier. Furthermore, exchange occurs on a macro scale rather than the micro scale of a traditional market. The main view of Asir Mall is globalization, westernized and Anglicized. The bias towards English in particular is clear in the Mall’s many signs.

4.3.2.6 English on signs

Scollon and Scollon (2003) identify that “English is used to symbolize foreign taste and manners; it does not index an English-speaking community” (p. 118). With English’s contemporary status as a global language, locales, when considering the use of English on a sign as well as pairing it with another language (in most cases the official language of the country), tend to print the non-English language so that it follows the writing direction of English, always

left to right. In Asir Mall, this predominance occurs (Figures 4-47 & 4-48). Therefore, in some circumstances, it seems that the official language (Arabic) dissolves. The impact of the western language (English) invades the general order, to the point where a local language's directionality is taken for granted. English controls Asir Mall's medium of communication, whether it manifests as a written verbal or an oral verbal form. Thus, Arabic is affected by the controller's directionality of writing from left-to-right (Figure 4-46). Interestingly, as they have been hanging in the mall for many years now, it can be inferred that no party objects to these signs (Figures 47 & 48) and that Saudi society reaches toward and embraces the globalized and westernized other.

Standard directionality	→ English Arabic ←
Not standard directionality	→ Arabic English ←

Figure 4-46. Directionality of Arabic vs. English language



Figure 4-47. 'Swatch' sign shows opposite direction of the represented languages

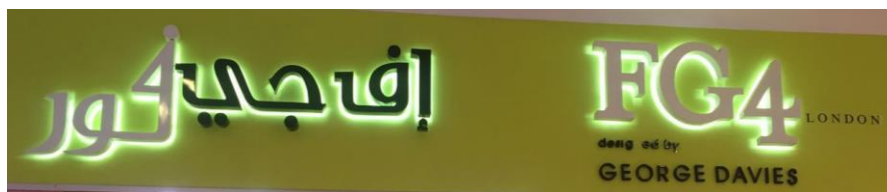


Figure 4-48. 'FG4' sign shows opposite direction of the represented languages

Some signs only carry one code: English. (Figure 4-49), which directly violates the rules of the Ministry of Commerce and Industry (Section 4.1), as the MCI maintains that signs must have Arabic in translation or transliteration. The shops that violate said rules remain in

continuous business. Perhaps, as viewers have demonstrated acceptance, the government has shown flexibility. Certainly, this tolerance originates from Saudi Arabia's contemporary regard for English. English is considered the language of education, sophistication, and the window to the world. This places English, from the Saudi perspective, above other foreign languages. Consequently, Saudis prefer to study English as their second language, travel to countries where it is widely spoken, and display it on commercial signs.



Figure 4-49. A sign in Asir Mall shows only English language

4.3.2.7 Presence of other languages (codes)

Although Saudi Arabia is an Arabic-speaking country, the signs in the linguistic landscape show an obvious inclination towards foreignness by implying other languages. Visitors to Asir Mall will see that many new signs are in other languages (mostly English).

While English and Arabic are the most prevalent, some other languages, though not widely spread and restricted to certain types of businesses, feature in the Mall. French, for instance, appears twice in the Mall; once in a shop sign for women's clothes and then in a coffee shop name. Minority languages, such as Urdu, do not appear in the mall's displays, although they do figure in small communities in Abha City.

4.4 Summary of the Chapter

Between linguistic to multimodal content, there are many areas to cover in between. Such areas are recognized as modes and they occur differently from place to place, culture to culture. Kress maintains that "modes are the result of a social and historical shaping of materials chosen by a society for representation: there is no reason to assume that the mode of gesture in Culture 1

covers the same 'area' or the same concerns, or is used for the same purposes and meanings as the mode of gesture in Culture 2" (Kress, 2010, p. 11). These modes are applied to signs, Kress continues, which "are made in a specific environment according to the sign-maker's need at the moment of sign-making, shaped by the interest of the maker of the sign in that environment" (p. 62). Indeed, this concept explains the difference between the two locations relevant to this study: Souk Athulatha'a and Asir Mall. Influenced by their contrasting places, they have different modes for different purposes.

From 1995 CE, when it was founded, until today, Souk Athulatha'a has undergone much change. The main modes present in the Souk are numeric mode, verbal mode, and verbal and visual mode. The sub-modes found under the main modes include scripted semiotic, colors, layering, repeated and time-damaged semiotic. These modes are related to the cultural background of the region. Furthermore, there are some images of cultural objects used on the signs, which Kress (2010) refers to as, "a matter of provenance, a reference both to a cultural practice and to the object" (p. 68). The direct females' names are banned in Souk Athulatha'a, where all the signs carry only male and tribal names, as this traditional Souk adheres to the rules and customs of the region. However, regarding buyers and sellers, the feminine presence in the Souk is noticeable.

Conversely, Asir Mall contains this change as one of its feature. Kress (2010) points out, "mode is constantly changed in the direction of social practices and requirements. Modal change tracks social change" (p. 82). Asir Mall is an example of the current international mall, found throughout the world today. It displays internationally famous brand names as well as locally known ones. As a commercial organization, it shares and exchanges with the outside world its language, thoughts, products, fashion, and overarching culture. The semiotics located in Asir

Mall are verbal, visual, verbal and visual, and visual geometry. The sub-modes that fall under these main semiotics are number-word names, politics of style, colors, equality of the codes, and salience of the code. English is firmly established in the mall's commercial use, serving as a point of attraction for customers, symbolizing modern and luxurious tastes (Chapter 5).

In essence, the founded semiotics in this study seem to generate from the place. Thus, place semiotic is eminent in explaining the disputing points regarding Souk Athulatha'a and Aisr Mall. Saudi society goes into two different directions simultaneously. One way towards modernity and another way towards valuing tradition as we have seen through the Chapter so far. Chapter 5 shows how the ideology of the Saudi society is changing through studying the participants' views.

CHAPTER 5 ATTITUDINAL DATA

Chapter 5 presents and evaluates the subjectivity of participants, who took the survey and were interviewed. In this study, the two forms are citizen and consumer. The former is attached to nationalism and authenticity and feels the pressure of keeping with regional conventions. The latter, however, possesses the freedom to adapt, to bend towards the place or thing that satisfies a need. The citizen can simultaneously combine the roles of citizen and consumer, while a consumer, though holding the potential to be a citizen, is not necessarily determined as one. For this study, the citizen represents the Saudi figure. The consumer represents both the Saudi and foreign figures. This differentiation is applicable to both roles of seller and buyer in either Souk Athulatha'a or Asir Mall. Kress (2010) espouses that "the subjectivity of 'consumer', embedded in market-led conceptions of *choice*, has fundamental effects on possibilities and practices of communication when contrasted with those of 'citizen'. A citizen might adhere to notions of social responsibility and convention; a consumer is oriented to choice" (p. 20). Next is the description of the participants and some excerpts from the interviews. All interviews were transcribed. It was presented in the following way: a question followed by the answer by the participant then finally a comment by the researcher emanated.

5.1 Participants

Overall, the total number of participants was 134, with 66 women and 68 men. 10 are non-Saudi citizens, hailing respectively from the Philippines, Turkey, Jordan, and Syria. (Figure 5-1) Scollon and Scollon (2003) emphasize the importance of studying the relationship between the sign-maker and the sign-reader, as well as the thing seen in the sign and the material used to

All photos were taken by the author unless otherwise stated.

present that thing. As they are the participants, in this section, the focus remains on the sign-
 readers. There are two kinds of participants: respondents and informants. Each contains
 categories classified by participant’s age.

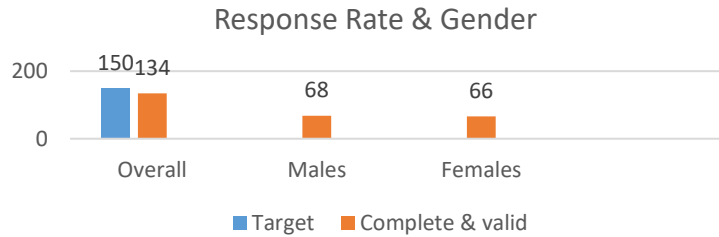


Figure 5-1. Respondents to the survey by number and gender

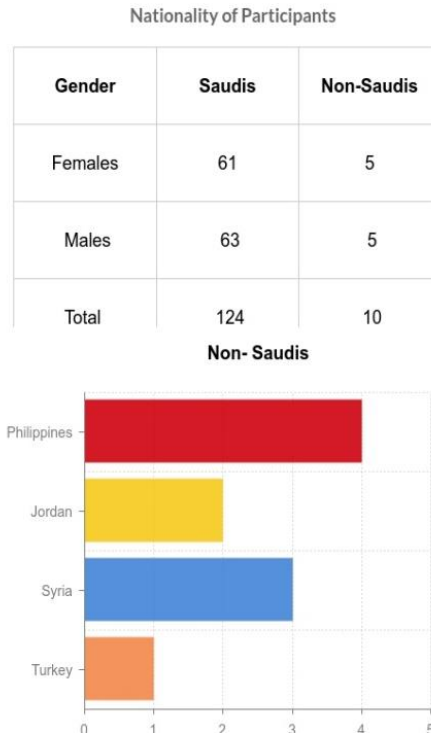


Figure 5-2. Respondents to the survey by number, gender and nationality

5.1.1 Informants

The first kind of participants: the informants. The informants are five well-known
 Saudi figures from the region. They are 60 years old and above and grew up in Abha City,

witnessing firsthand establishment of Souk Athulatha'a. Interviews adopted the narrative style. Informants were asked a series of questions about the region and the Souk, which naturally led to follow up questions. They maintained a cooperative attitude in answering all questions to their best of their abilities.

The following questions regarding the Souk were asked to informants:

1. From where was the name of Souk Athulatha'a derived?
2. When was the Souk founded?
3. Until today, at what various locations has the Souk been located?
4. For inhabitants of the region, was Souk Athulatha'a the only daily needs shopping source?
5. In the past, what were the most significant products sold in the Souk?
6. Who were the Souk customers? Were there more women or men? Children or adults? Locals or visitors?
7. Who were the most popular vendors in the Souk?
8. Were there signs on the shop? (Appendix G for full questions)

The answers to these questions helped construct the historical investigation of Souk Athulatha'a (Section 1.4.5 in Chapter 1). Subsequently, the researcher asked the informants in another meeting time follow-up questions regarding the current situation in Saudi Arabia, with some questions targeting globalization:

1. Do you think Saudi society is currently undergoing change?
2. Are you happy with the changes that are occurring? Why or why not?
3. Do you think Saudi society is changing too quickly or too slowly?
4. If you have the choice to go to either a local supermarket or to Souk Athulatha'a' to get Henna, which store would you choose? Why? (Appendix K for full questions)

The above questions were directed towards both informants and respondents. In general, answers coincided. Below, representative responses from two informants are rounded, with

several questions from the interview, the informant's response and comments post-interview by the researcher.

Informant 1. Questions are listed below:

1. Do you think Saudi society is currently undergoing change?
2. Are you happy with the changes that are occurring? Why or why not?
3. Do you think Saudi society is changing too quickly or too slowly?

Answer: yes, Saudi Arabia is undergoing a lot of changes. Saudi Arabia took big steps in a few years compared to other countries. Over 50 years, we accomplished a lot. We excelled in many aspects—culturally, scientifically, educationally and socially—above many countries who have accomplished that before us many years ago. The accelerating of the steps that Saudi society has experienced is not well-planned, calculated, or balanced. Therefore, I call it a phenomenon that appears and is quickly displaced by another phenomenon to come. In Saudi Arabia, we took the elevator to reach the top quickly, but other nations took the stairs step by step.

Comment: regarding current changes in Saudi Arabia, the informants hold two distinct feelings. Firstly, they are hopeful and encouraged. However, they have doubts and uncertainty about the future. They are aware of major changes, no doubt, but those perceived changes yield worries regarding how exactly Saudi society will react to and cope with these changes. Above all, they think that young generations are apt to embrace said changes. However, the older generations, they realize, are more conservative and, therefore, adapt to these changes more slowly. Age and education are two crucial elements when it comes to recognizing and accepting manifestations, globalization and otherness.

Informant 2. Questions are listed below:

1. Is it important to you that your children learn to speak another language besides Arabic? Why?
2. If you had the opportunity to learn another language, what would that language be? Why?

Answer: yes, it is important to learn another language and that language would be English, because English is the global language and number one language in the world. English is the common language or the lingua franca when we have foreign visitors from outside the country to the exhibition. The third language after English would be French, because French, as they call it, is the language of pigeons. The accent has a unique tone, like the sounds of pigeons.

There are people who study the language and others who practice it. In social media nowadays, we see younger generations use English, either to teach it online or to use it in their conversations. We have a lot of borrowed words that are not originally Arabic, but they are Arabized now. For example, the word ‘wayeat’. It refers to the white long truck for water. They were using this word ‘white one’ when sending someone to bring some water to the house, because these long trucks were all white color. For this they got the word ‘wayeat’ in Arabic.

Comment: today, English is necessary for connecting to the world, and this was the impression I got from the participants when I asked them about the importance of learning a language. English was the first choice, always. The choice of English as ESL/EFL by the participants explains the awareness the Saudi society has reached in opening the doors to the world, to see different cultures, different people, and different languages. Now it is easier to do so than before, as technology makes connection instantaneous, easy, and affordable. Participants frequently commented on the role of social media in facilitating the connection to the outer world and learning English.

In general, although the participants questioned vary in their ESL competence, the informants agreed on the importance of learning a language other than Arabic. All concurred that English is the most important second language to learn.

5.1.2 Respondents

The second kind of participants: the respondents. Of the 134 respondents who participated, 118 were settled in Abha City at the time of the survey. The remainder had the opportunity, in travelling to Abha City, to visit Souk Athulatha'a and Asir Mall. The Tables below 5-1 & 5-2 show the difference in the number of visits and preferences to each market. It reveals that Asir Mall scores 97% in the visit number, whereas Souk Athulatha'a scores 92%. Supported by the number of the preferences, 66% of the participants preferred Asir Mall over Souk Athulatha'a with 33%, which is approximately double half of the participants liked Asir Mall more than the Souk. Most of the participants are young (range between 20 to 50 years-old) therefore, it can be deduced, that young people are naturally prone to visit the modern malls as opposed to the traditional market.

Table 5-1. Number of visits to each market by participants

	Souk Athulatha'a	Asir Mall
Count of visits	124	131
%	92.54 %	97.04 %
Mean	1.07	1.03

Table 5-2. Number of preferences by participants

Preference	Souk Athulatha'a	Asir Mall
Count	44	86
%	33.85 %	66.15 %
Mean	1.34	1.34

*Mean of total preferences = 1.34; (n=130)

The demographic data of the respondents. The demographic data of the respondents’

ages, education, and language knowledge are:

Age:

- There are 12 respondents who are under 20 years old.
- There are 39 respondents who are between 20-30 years old.
- There are 82 respondents who are between 31-50 years old.

Education:

- There are 23 respondents who hold only a high school degree.
- There are 67 respondents who hold only a BA.
- There are 42 respondents who hold an MA/PhD.

Language:

Language Skill	Arabic		English		French	
	Count	Percent	Count	Percent	Count	Percent
Write	49	39.84 %	74	60.16 %	0	0.00 %
Read	42	33.87 %	80	64.52 %	2	1.61 %
Speak	49	39.84 %	73	59.35 %	1	0.81 %
Total	140	37.83 %	227	61.35 %	3	0.81 %

Figure 5-3. Languages of the participants

Table 5-3. Other languages of the participants

Other languages	Count	Percent
e.g., Turkish, German, Spanish, Hebrew, Korean and Tagalog	98	73.68 %

Rank	Count	%	Sources of learning other languages other than the native language
1	45	41.28%	Dealing with non-native Arabic speakers
2	39	35.78%	Surfing the net
3	35	32.11%	Others, e.g., studying medicine, movies, songs, journalist.
4	32	29.36%	Social Media
5	30	27.52%	Tourism outside Saudi Arabia
6	28	25.69%	Reading news in another language not the mother tongue
7	25	22.94%	Travelling
8	24	22.02%	Scholarship program abroad
9	7	6.42%	Running a business

Figure 5-4. Sources of obtaining other languages besides the native language

The demographic data reveals that the majority have completed their BA and pursued graduate education. Regarding knowledge of a second language, 73.68 % of the participants indicated their knowledge of another language besides their native tongue. In the Figure 5-3 above, although the study took place in an Arabic-speaking country, Arabic appears in the second position, after English. The reason for this result is because most of the participants speak Arabic at a native level, so they did not count it as a language learned. Above all, English, at 61.35%, finished first as the foreign/second language to learn. This proportion reinforces the standing of English as the global language. Because most of the participants have completed their BAs, are seeking their MA/PhD, and are functional in a second language, the demographic can be qualified as very educated and well-informed. This leads to the trap of globalization, in which having too much or little of it is not recommended. To deal with the wave of globalization and the wave of valuing tradition is to balance between what comes from outside (globalization)

and to keep what is inside (identity). The analysis of the open-ended questions in the survey will be divided into two categories: semiotics of the signs and globalization.

5.2 Semiotics of the Signs

Negative and positive views. The respondents below either have negative or positive opinions about signs. (Figure 5-5)

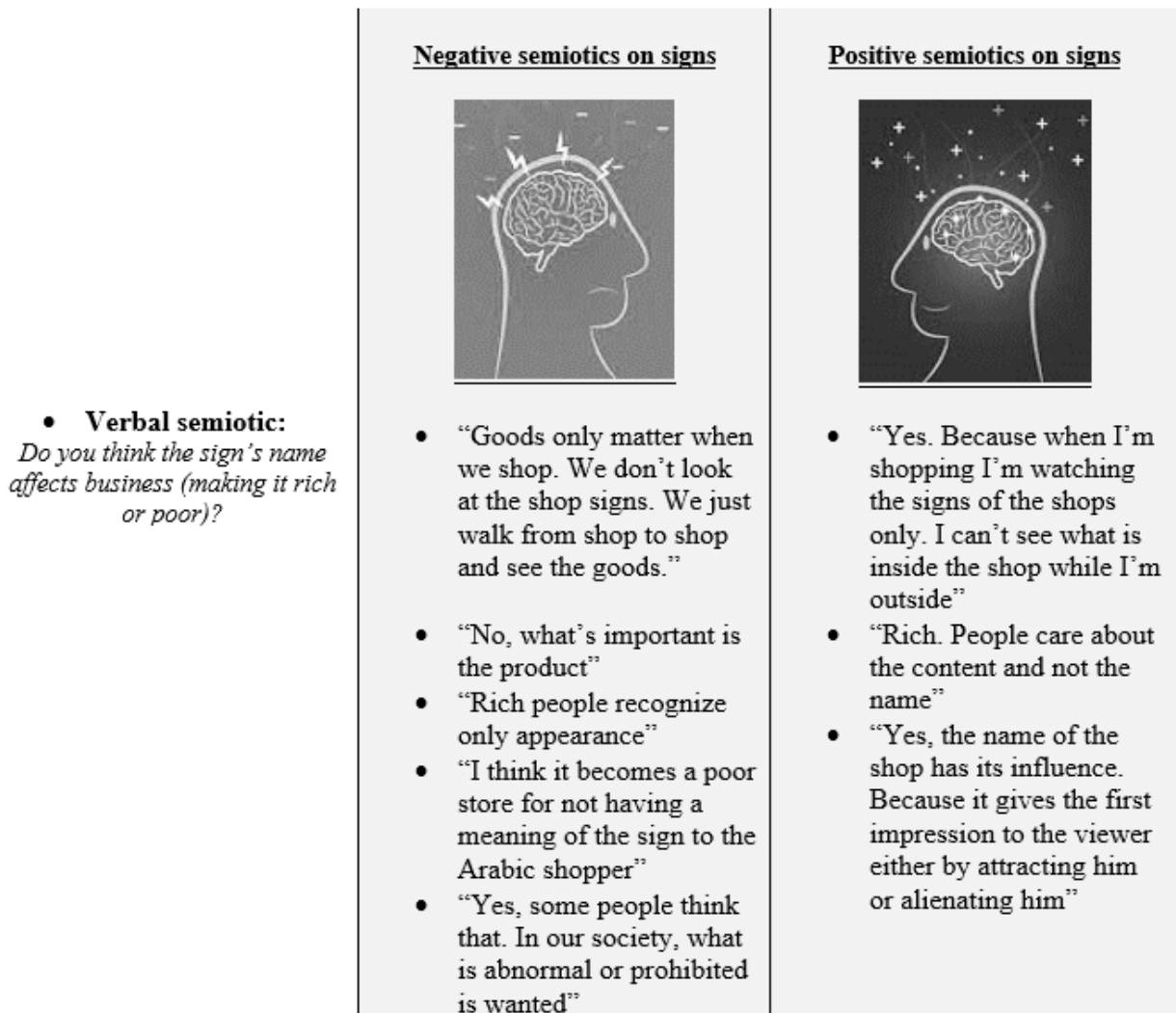


Figure 5-5. Negative and positive opinions about verbal semiotic on signs

- **Verbal and visual semiotic:**
(New style) sign نيو ستايل



- “The art is a correct Arabic. However, the meaning and pronunciation is not Arabic. It is Western.”
- “The letters are in pure Arabic but it is not Arabic language. I consider it a false Arabic”



- “Certainly, signs’ name can have a positive or negative impact on business”
- “It is written in Arabic for English meaning”
- “Yes. If I passed by a street where I saw two shops, the first shop said (new fashion) translated into pure Arabic (الموضة الجديدة) and the second shop said (نيو فاشن) transliterated, for sure, I’m going to enter the second one”

Figure 5-6. Negative and positive opinions about verbal and visual semiotic on signs (I)

- **Verbal and visual semiotic:**
Cache sign



N/A



- “Arabic language in written form” and “English language in oral form”

Figure 5-7. Negative and positive opinions about verbal and visual semiotic on signs (II)

- **Visual semiotic:**



- “Visual pollution that hurts the eye” (a note on signs in Souk Athulatha’ a)
- “Because people don’t care about the meaning of the name more than it looks” (a note on signs in Asir Mall)



N/A

Figure 5-8. Negative and positive opinions about visual semiotic on signs

- **Place semiotic:**



- “In Souk Athulatha’ a, people love their own language, and everything is very simple. However, in Asir Mall everything must be fancy, even if it has poor quality. Let’s be proud of our language!”



- “Souk Athulatha’ a is a traditional souk (market) which is visited mostly by the locals in the region. Whereas Asir Mall is a modern market which is visited by the locals and the visitors in the region from all nationalities”
- “Souk Athulatha’ a signs are written in Arabic. Asir Mall’s signs are sometimes written in English or Arabic”

Figure 5-9. Negative and positive opinions about place semiotic on signs

Comments. Some comments by the researcher on the participants' opinions about the semiotics of the signs are listed below:

- Some participants see that this 'Vivi' shop (Figure 5-10), in Asir Mall, is a waste of time just from looking to the sign. Because it does not suit them and they will not enter it.



Figure 5-10. ViVi sign

- Some participants think that the name of the shop is not important. The important thing is the thing inside the shop. In other words, what the shop sells/contains. Also, the way the goods are presented is important. Finally, the treatment of the shoppers by the sellers is important too.
- Because of the concept that a mall is a place of entertainment especially for women, some owners pick a name that suits women's interests for their signs such as *soft, elegance, super, sugar, beauty*, etc.
- Some participants think that the name of the shop, its goods, its design and décor should all work together to make the shop more attractive and under demand.
- For the foreign participants (who don't speak Arabic), they were unsure of all the open-ended questions. They started their answer with "maybe" even when the question is a yes/no question. For instance, in the survey, a question was:

-Do you think that shop sign 9 attracts many customers?

-Yes, why? "Maybe yes for Arabic people because they understand what they sell"

-No, why? "Maybe no for the foreigners because they cannot read the signs and do not know what is inside"

-Also, is this sign written in pure Arabic? "Yes."



Figure 5-11. A foreign participant answer to one of the questionnaire questions about Arabic-transliterated (New style) sign

In Figure 5-11, the above quotation is by the participant about the sign in the survey. The sign is not written in a pure Arabic rather only Arabic letters writing English words, which is

Arabic-transliterated. The non-Arabic participant sees only the Arabic letters because in both ways whether these letters are used in transliteration or translation the non-Arabic observer will see no difference in the two since he/she cannot read the sign anyway.

5.3 Globalization

Negative and positive views:

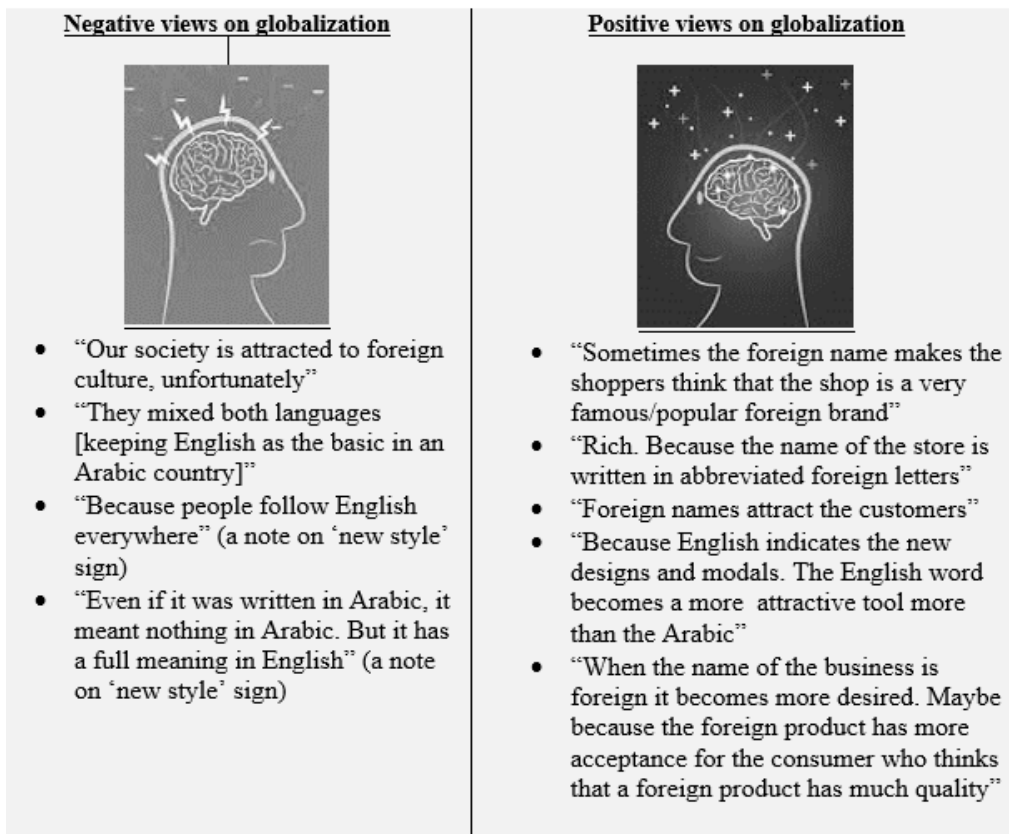


Figure 5-12. Negative and positive opinions on globalization by participants

Comments. Some comments by the researcher on the participants’ opinions about the globalization of the signs are listed below:

- Although they reside in an Arabic-speaking country, some participants prefer to market for their shops and products in English.
- Arabic participants are aware of the differences between English translated and English transliterated names.

- Most international brands are displayed with foreign names and, if not in written English, Roman letters are employed in the shop sign.
- Some participants feel that if the name of the shop is foreign, and not originally Arabic, it raises the curiosity of shoppers.
- English words in the name of a shop are more attractive to shoppers than Arabic words.
- Because they observe the Arabic letters without being able to read what is on the sign, foreign participants who don't speak Arabic assume that the Arabic-transliterated names of the shops are pure Arabic.
- Furthermore, the same participants consider foreign names to be a common ground for communication between Arabic and English speakers, as English is a lingua franca.
- At the bottom of the Figure 5-12, many positive quotes by the participants are observable. The negative quotes on globalization imply Saudi suspicions towards the West. The remaining positive quotes suggest a significant effort Saudis—especially the younger generations—have made to soak up Western culture.
- As most of the big brand names are foreign, it can be assumed that the consumers regard foreignness, within this frame, as representing superior quality, good taste, and the cutting edge.

5.4 Visual Geometry

In the survey on the signs' names, a section was contained that inquired about the resemblance of the writing systems used in Arabic and English and about which is dominant and which is subordinate.



Figure 5-13. Signs from Asir Mall in the questionnaire

Question. This question is taken from the questionnaire about the signs in Asir Mall

(Figure 5-13):

- Do you see any resemblance between the Arabic and English writing systems in the signs? If yes, can you describe it?

Answers. The participants’ answers for question one in the questionnaire are listed below:

- “Yes, in font, but it has no meaning in Arabic.”
- “Yes, there is a resemblance.”
- “Yes, there is a similarity in the type of font used in the writing.”
- “Yes, I can see; the design of the words in both languages.”
- “Yes. Both languages [almost] have the same alphabetic structures.”
- “Yes. The curves in the structure of writing the letters in both languages look the same.”
- “Yes. The font is similar in width.”
- “Yes, the size, font, color of writing the letters in both languages [are similar].”

Table 5- 4. The resemblance between Arabic and English letters as observed by the participants and the researcher from the signs in Asir Mall

Arabic letters	English letters
د، ك	X, C
س	W
ا	I
ل	L
م، و	a

Comment. In the signs above (Figure 5-13), the dominant language is English. ‘Swatch’ is an international brand name of Swiss watches, so the name displays in Romanized name. Therefore, Arabic is the subordinate. In the other sign, ‘Cardial,’ also for a watch retailer, if not a local name, although it is a local brand, founded in Saudi Arabia. The store’s website defines the brand as “a leading national company working in the field of watches for more than 25 years and offer a wide variety and distinctive, universal design and simulate the highest Swiss quality

standards, and meet our customers' tastes and through an ongoing relationship¹” (sic). ‘Cardial’ sells Saudi-made watches but also carries international brands. Therefore, when displayed on the sign, the Romanized name mirroring English suggests the brand’s internationalism.



Figure 5-14. ‘Cardial’ logo brand (local Saudi brand for watches)

Above, the English is dominant in the logo of the brand (Figure 5-14). Hence, the local brand is treated as an international brand in the way that it is transliterated without being given a translation or an Arabic name. Instead, it is a Western brand name written basically in Roman letters implying an English preference, transliterated in Arabic with a style of letters that follow the structures and curves of the English Roman letters.

This hybrid form of composing and displaying the two languages—employing an identical writing system/script—gives the impression of a single, unified language. This new way of writing advances the mode launched in this study: the geometric design of the alphabets (GDA) mode. Kress (2010) refers to this equivalent as an ‘orchestration,’ a more general label which encapsulates modes, in general and broadly, as one element. Kress states, “orchestration describes the process of selecting/assembling/designing the semiotic ‘materials’ which seem essential to meet the rhetor’s interests and which will be given shape as the semiotic entity of text as an ensemble, through the processes of design” (p. 162). With GDA, the focus remains on

¹ <http://cardial.com.sa/?lang=en>

the script used in writing the text and the coordination between the letters of the languages displayed on the sign to produce a harmonized textual presentation.

5.5 Summary of the Chapter

Focusing on the subjectivity of the 134 participants, the researcher distributed hard and electronic copies of the survey. Interviews were conducted, dividing the participants into three categories: respondents (N= 5), Saudi senior female owners in Souk Athulatha'a (N= 6), and the Saudi senior males who are some of the most well-known figures in Abha City (N= 5). The participants reported a near equal number of visits to Souk Athulatha'a (124) and Asir Mall (131), yet a significant percentage of those surveyed preferred Asir Mall (66.15%) to Souk Athulatha'a (33.85%). While 82 of the participants were between 31 and 50 years old, 39 of them were 20 to 30, and 12 were under 20, such a difference in preference pointed to the age of the participants in the study. Education also played a role in determining an individual's market of choice, as 67 of the participants had completed their BA, 42 had finished their MA/PhD, and just 23 possessed only a high school degree. These patterns, of course, signify the importance of studying the demographic data of participants in order to give more accurate results, as such information affects responses. For instance, in Asir Mall, the use of English was expected from customers or shoppers in communicating with sales associates or ordering food items. In Souk Athulatha'a, however, according to data, customers and shoppers, in conforming to local identity, only spoke Arabic. There, dealing with foreigners, Gulf Pidgin Arabic was used instead of English as the lingua franca.

As most participants mentioned noticing geometric resemblances between languages displayed on signs, GDA emerges as the new semiotic mode befitting this study. This mode validates the researcher's observation of the similarity between the two codes and contributes to the field of linguistic landscapes by adding the newly invented semiotic mode. This mode is

relevant to the emerging commercial networks of the global world, specifically in developing localities where English is not the native language.

CHAPTER 6 RESULTS

Chapter 6 presents the main findings of the research questions. It triangulates the results of the linguistic landscape of Abha City, the linguistic policy outlined in official documents, and the people's attitudes towards the signs in the two markets investigated as semiotics resources. The results highlighted the semiotic findings unearthed in each market. The Chapter starts with a brief discussion of the linguistic functions the two markets exert. There are two types of linguistic structures that the two markets represent: firstly, the narrative structure, exhibited in Souk Athulatha'a and, secondly, the conceptual structure expressed with Asir Mall (Scollon & Scollon, 2003). Accordingly, the situated and decontextualized semiotic practices are presented, followed by the research results, and then a summary concludes the Chapter.

6.1 Brief Discussion

6.1.1 Narrative Structure

As its name suggests, narrative structure pertains to the structure(s) involved with chronicling a story of a particular place. In the case of this study, the place is Souk Athulatha'a. Scollon and Scollon (2003) stated that "narrative structures present unfolding actions and events or, perhaps, process of change" (p. 86). All the previous elements in Scollon and Scollon's quotation were found in Souk Athulatha'a. The Souk is popular and known for its rich history that makes it unique. The Souk's longstanding existence in the region adds to its value. In particular, it is the signs in Souk Athulatha'a that narrate the events that signify the change that has taken and is taking place. Starting with the establishment sign that hangs at its entrance, and continuing with various shop signs, numbered and lettered, new and time-damaged, the signs

tell the Souk's story. Over the years, the signs have undergone many changes. For instance, the first signs erected in the Souk were simply numbered, corresponding to the numeric semiotic. Later, basic name signs carried the same verbal content for almost all the shops (Figure 6-1). The verbal semiotic reveals the evolution from the simple and plain design to the current style that includes both print and images. In what can be applied for evaluating Souk Athulatha'a, Kress (2010) describes the simple writing mode which "is displayed on a line; its elements are simple; some of them look as they were repeated and some not; the elements are in sequence; many of the elements are connected; the writing has directionality" (p. 97).



Figure 6-1. Signs in Souk Athulatha'a show the same sign naming with different numbering

A visitor to Souk Athulatha'a feels the historic spirit immediately upon entering. The layout of the site, people, and atmosphere play roles in constructing, and recreating, the narrative structure of the Souk. Indeed, a visitor can sense the depth of the Souk, a living history of imagery and gestalt.

6.1.2 Conceptual Structure

The conceptual structure represents some abstract notions. These notions are embodied in the signs. The concept here is that Asir Mall is just another mall, directly comparable to any

other modern mall in the world. Furthermore, as it carries many international brands signifying globalization, Asir Mall represents a door open to the wider world. Most signs in the mall are not direct, going beyond the sign's basic creation and role to embody an abstractness, qualified by different modalities and different tools, which include color, text style, code, and image. Asir Mall applies the conceptual structures that Scollon and Scollon (2003) claim "show abstract comparative or generalized categories" (p. 86). Conceptual structure considers the meaning and the message perceived through the sign. In setting up a business, owners and sign-makers spend a considerable amount of time deriving a name and constructing a sign for a shop. Because international companies adopt logos and franchises with pre-established notoriety and customer appeal, local businesses develop brands with a western-styled 'affiliation' in order to compete in a global market.

Observing the linguistic landscape of the signs and hearing the multilingual interactions between shoppers, any visitor to Asir Mall would perceive the character of globalization. The Mall exhibits various aspects of modernity, globalization, foreignness and rapid development, abstract notions representing its conceptual structure. Kress (2010) affirms that "modes offer distinct ways of engaging with the world and distinctive ways of representing the world. They offer different and distinct potentials for presenting the world; distinct possibilities of transcription; and with that distinct 'cultural technologies' of transcription" (p. 96).

6.1.3 Situated Semiotics

Scollon and Scollon (2003) mention that situated semiotics "include such common regulatory signs or notices as directions to the train in a metro system or an exit sign" (p.146). The situated semiotics resonates from the place and the situations in which the sign exists. In this study, Souk Athulatha'a, as a geographic location, is the effector on the signs. The nature of the Souk controls the signs' creation and development. To reinforce the locality of the place as a

location that adheres to culture and tradition, all signs are in Arabic. The situated semiotics is limited to the place in which it appears, depending on the surrounding environment, so, as Souk Athulatha'a is simply structured, its signs are too.

6.1.4 Decontextualized Semiotics

Appraising the decontextualized semiotics, Scollon and Scollon (2003) elaborate that “all forms of signs, pictures, texts appear in multiple contexts but always in the same form” (p. 146). The previous definition suits Asir Mall, a modern Mall with many international brand names along with western-like local ones. These international brand names tote the same logos and designs worldwide. For example, the ‘adidas’ sport brand name will be the same whether it appears in a mall in Saudi Arabia or in the West. It will have the same logo on the sign. I interpret the ‘adidas’ logo as the following: it looks like a hill which gives the feeling of hiking or climbing a hill outside or training on a treadmill inside the gym. The logo goes well with the design of the hill and the textual size of the letters in the logo. As ‘adidas’ logo is low from sides due to the short-length of ‘a’ and ‘s’ and high in the middle because of the repetition of the letter ‘d’. And the whole logo image takes the shape of a triangular to complete its perfect sporty proposal. (Figure 6-2)



Figure 6-2. "adidas" logo

Scollon and Scollon (2003) continued to identify ‘decontextualized semiotics’ as “a set of systems of meaning, which are hierarchically being positioned to override the concretizing, particularistic, material-based semiotics of the worlds in which we live. The use of brand names

and logos is a good example of the widespread development of these decontextualized signs” (p. 160). Below is a summary of the situated and decontextualized semiotics. (Table 6-1)

Table 6-1. Situated Vs. decontextualized semiotics

	Semiotic Practices	
	Situated semiotics Exphoric semiotics	Decontextualized semiotics Universal semiotics
Meaning	Linkage to the surroundings in the real world	Meaning No linkage to the surroundings in the real world
Feature	Internal semiotics depend on external semiotics existing in the real physical world.	Feature Internal semiotics do not depend on external semiotics existing in the real physical world.
Example	Souk Athulatha’a signs	Example Asir Mall signs

6.2 Main Findings

The findings will be shown in reference to the posed research questions. The research questions addressed: linguistic landscape, multimodality, linguistic policy, and globalization.

Also, the research questions addressed the previous points in relation to gender, government and Saudi society.

1. How does the linguistic landscape of the Souk Athulatha’a compare and contrast with that of the Asir Mall?
2. How does the linguistic landscape reflect ongoing changes and tensions within Saudi Arabian society?
3. How do the participants involved in the life of the marketplace engage with the linguistic landscape of the Souk and the Mall?

6.2.1 Main Findings of RQ 1

To answer this study’s research question 1, this following section lists and details the findings of question 1.

RQ 1: How does the linguistic landscape of Souk Athulatha’a compare and contrast with that of Asir Mall?

To answer the above research question, the researcher conducted a survey and interviews with Saudi senior female owners (N=6) in the Souk and with the Saudi senior most well-known

figures (N=5) in Asir region. Also, the researcher did fieldwork in the investigated markets, observing and recording the signs and participants. Without a doubt, the two investigated markets differ significantly in their linguistic landscapes and sign modalities. Scollon and Scollon (2003) point out that “the starting point for interpreting visual design cannot be the sign itself but must, more broadly, be the analysis of the geosemiotic active and inactive or prohibited zones of the world around us” (p. 151). The place semiotic or geosemiotic are synonymous terms. In this study, the term place semiotic is used and accounts for a holistic study of the place itself, its signs, or any related object to the place.

The answer of RQ1—part one—Souk Athulath’a. The linguistic function acts mainly to reinforce the Arabic language and identity. As a traditional market, Souk Athulatha’a is imbued with the regional culture of Abha City. Arabic vitality in the Souk reflects the authenticity. Furthermore, because Arabic is the only language written on the signs, the sign makers enact the history and subtle differences of the language by creating the signs using the various Arabic scripts, such as Kufi, Naskh, and Thuluth. The two main linguistic functions are:

1. Maintaining the Arabic language
2. Taking pride in local identity through the displaying of tribal names (represented in the last name of the owner written on the sign)

To understand the two previous linguistic functions, we should know how names are chosen in the Arab world and what they mean. Talking about the naming process in Arabic countries assists in interpreting the signs in Abha City especially in Souk Athulatha’a. Arabic names are derived from a tribe that is usually named after the original place of that tribe or a religious source or a history or a geographical place. This can be thought of as the original-fashioned way of naming in Abha City.

Names, in general, in Arab countries are derived from many sources such as religious beliefs, geographical places, nature, animals, certain crafts, historical origins, tribes (Hussein, 1997). In Arabic society, people's names carry meaningful dimensions. The focus is given to the names of people because as in the current study the discussion is about the names of the shops which are often named after their owners. Names are preferable if they have meaning or are named after one of the previously mentioned sources. Abdel-Jawad (1986) described the system of name selection in Arabic society and claimed: "the choice of names in the Arab culture is often a careful mental process that is influenced by linguistic, social, psychological or cultural considerations" (p. 81). Usually, most of the names are religiously based; they are taken from the Qur'an. For example, the name 'Afnan' for a female is taken from a verse in the Qur'an and it means the 'tree branches'. A familiar way of choosing the male names is having the word 'Abdu' followed by any names of God. For instance, there is 'Abdullah', consisting of 'Abdu' meaning 'God's worshiper' and 'Allah', one of God's names. Also, there are 'Abdulrhman', 'Abduwahed', 'Abdualaziz' and so on.

While these functions encourage local owners to run their own businesses directly, a decade ago foreign workers began to enter the Souk to work as assistants.



Figure 6-3. A sign in Souk Athulatha'a says: " *Alturath lelmustalzamat Alnisa'yiah* (Tradition for female needs)

Table 6-2. A summary of Souk Athulatha'a linguistic functions

Market	Souk Athulatha'a
Linguistic functions	1- Keeping Arabic language 2- Reviving and keeping the local identity 3- The Souk is a linguistically gendered-place: <ul style="list-style-type: none"> - Pros for indirect female names on signs - Cons against direct female names on signs

The semiotic characteristics of Souk Athulatha'a correspond to the main function of the Souk, which is being a unique symbol of regional identity. In addition to this function, Souk Athulatha'a plays a vital role as a historical site, a tourist destination, a traditional museum, a commercial zone, and a social gathering spot. Given its weekly/daily dynamic, it is a traditional, everyday market embedded within a weekly. Hence, it is two markets in one. Furthermore, the Souk's commercial role in the region, emerging from various semiotics, emulates the modern malls. These semiotics are numeric, verbal, verbal and visual, and place. As mentioned previously, some contain sub-categories, listed below. (Table 6-3)

Table 6-3. Semiotics of Souk Athulatha'a

Type of semiotic	Souk Athulatha'a semiotics
Numeric	Numbers
Verbal	-Script systems: <ul style="list-style-type: none"> - Kufic/Kufi script - Naskh script - Thuluth script - Nasta'liq script - Diwani script -Time-damaged signs
Verbal and visual	<ul style="list-style-type: none"> - Colors - Layering - Repeated
Place	Souk Athulatha'a

In this section, connections are drawn between each role undertaken by the Souk, the semiotics corresponding to these roles, and how roles and semiotics interrelate. The role of the

Souk as a historical site expresses itself through numeric, verbal, time-damaged, and place semiotics. Numbers displayed on shops, either integrated with other content or posted as separate signs, signify the numeric semiotic. These numbers reveal, historically, that the original manner of organizing shops was by numeration. Although the verbal semiotics emerges with the simply written names, because sign-makers were restricted in numerical design, for aesthetic purposes they developed written texts with different Arabic scripts. Different scripts are associated with different historical periods and, by using a variety of them in the Souk, the cultural and aesthetic significance of the Arabic language is fully relayed. If an individual encounters some old scripts engraved on a monument or shrine, they would recognize the linguistic grandeur. Likewise, Souk Athulatha'a earns credibility from visitors due to the diversity of observable scripts. The Souk has been operating for over a century, so some of its older signs display evidence of deterioration. Several are rickety, ramshackle, and nearly unreadable. Because numbers remain most significant for organization, sellers and customers can partake in efficient commerce, despite these time-damaged signs. The place semiotic of the Souk is substantial because of all the previous mentioned semiotics, e.g., numeric, verbal semiotic and time-damaged signs. Souk Athulatha'a is not any traditional market, it is a traditional Souk that has a leverage to its place.

Conforming to and maintaining the identity and traditions of its region and country, the Souk emerges as a national treasure, which is its second role. This status accounts directly for why it is so popular with both domestic and international tourists. Thus, its third role is as a center for tourism. From the architecture of the stalls to the colors used in painting and decorating them to clothes sold within, Souk Althulatha'a provides a cultural narrative of Abha City. Along with these regional aesthetics, the Souk incorporates regional speech, thus the verbal semiotic comes to play a role. The common language in the Souk is Arabic; specifically, when

talking, many use the *Asiri* regional dialect, even though, due to coastal visitors, there are multiple varieties of the nearby dialects present. Also, locals with limited education speak with foreign workers in Gulf Pidgin Arabic, the observed lingua franca.

As it contains many cultural artifacts, the fourth role of Souk Athulatha'a is as a traditional museum of the region, and its geographic location encloses it to an extent that it becomes a kind of natural gallery. This museum features ancient relics and aged documents, including old transcripts from the Ottoman Empire's rule of the region, texts that reveal how people of the area used to cook, learn, communicate, educate, and live.

The fifth role of the Souk is as a commercial zone. Souk Athulatha'a is like any other markets in that its primary purpose is to earn revenue, and that commercial character expresses itself in everyday activities. Its place helps it in activating such commercial actions in certain seasons more than others, such as Saudi National Day, Ramadan, and Eids. The place semiotic also plays the role of increasing business on Tuesdays, when remote traders and street vendors come to the Souk to sell their goods, making it, as previously noted, two markets in one: the traditional everyday market and the embedded but independent Tuesday one; therefore, the Souk represents a complex-place semiotic with double commercial roles.

The sixth role of the Souk is as a social gathering spot. Regarding its complexity, the social gathering role mirrors the commercial role, as the Souk is both an everyday social gathering location and, to a different degree, a weekly (Tuesdays) social location. Some owners, workers, and frequenters of the Souk meet daily to exchange conversation, while the remote traders, vendors, workers, and visitors travelling from nearby villages interact on a weekly basis only, and thus the atmosphere resembles more of a reunion of sorts. The commercial and social roles share the same goals of gathering the traders to exchange.

Table 6-4. A summary of the semiotic characteristics of Souk Athulatha'a and its roles

Semiotic characteristics	Souk's roles
Numeric: - Numbers	Historical site
Verbal: - Plain & simple - Many scripts - Time-damaged signs (ripped off & disappeared)	
Place: - Souk Athulatha'a	
Verbal & visual - Colors	Tourist place
Place: - Souk Athulatha'a	
Verbal: - Written on signs - Spoken in Souk, e.g. Asiri dialect, coastal dialect, other local regional dialects and Gulf Pidgin Arabic.	Regional treasure
Verbal & visual: - Colors	
Verbal - Documenting old scripts on signs	Traditional museum
Verbal & visual - Collecting old regional pieces used in old times living and some are still used	
Place: - Souk Athulatha'a	
Place: - Souk Athulatha'a: daily & weekly	Commercial zone
Place: - Souk Athulatha'a: daily & weekly	Social gathering

Souk Athulatha'a is a versatile Souk. It plays many roles in which all contribute to the Souk's place and purpose. Ben Said (2010) referred to the Old City in his study as the "traditional semiotic spaces" (p. 169), which is the case in this study, characterizing Souk Athulatha'a as a traditional semiotic space. The roles add the unique idiosyncrasies the Souk exhibits. Table 6-4 above shows a summary of the semiotic characteristics of the Souk and its roles.

The answer of RQ1—part two—Asir Mall. The linguistic functions of Asir Mall manifest as one main function expressed in several degrees. This linguistic function is, simply, to welcome the world. When the Mall encompasses many signs with different languages on them, it receives and embraces these foreign languages and, their cultures. Moreover, the Mall welcomes foreign visitors to these shops, diversifying its linguistic landscape and ambience. While the linguistic function does not conform to any one language, English, nonetheless, enjoys a heavy presence on the Mall's signs.

Today, names occasionally mirror modernizing or so to speak westernization of the Arabian world. Non-Arabic names like 'Julia', 'Karmin', 'Lora', 'Rinad', 'Lareen', 'Linda', 'Lana' are not of Arabic-origin, yet they are prevalent in contemporary Arabic society. Sometimes, the Ministry of Civil Service does not agree on registering such names and recall some families to change their children names especially the female names.

The multilingual shop signs permeate throughout Asir Mall. The linguistic content on the shop signs take the form of brand names, both local and international, transliteration, translation, and borrowing names. For the most part, the naming strategy relies on English as a default language. The prevailing notion is that multilingual signs yield a diverse cultural environment. Hence, understood with various semiotics, the linguistic function of Asir Mall is to welcome the world by multiple means and modes. The general theme of the place is a modernity that to some extent exceeds the local loyalty. Some local brand names mimic western ones.

Palumbo and Herbig (2000) proposed the definition of brand names:

Brand names convey the image of the product; "brand" refers to a name, term, symbol, sign or design used by a firm to differentiate its offerings from those of its competitors, to identify a product with a particular seller. Branding adds value to products and services. This value arises from the experience gained from using the brand: familiarity, reliability, and risk reduction; and from association with others who use the brand. (Palumbo & Herbig, 2000, p. 116)

Two concepts associated with brand names are (1) country of representation (COR) and (2) language of representation (LOR). Those two associations differ from one place to another depending on the context of the sign of the brand name (Tufi & Blackwood, 2010). Tufi and Blackwood (2010) touched on COR and LOR by mentioning that,

Agreement on the COR of trademarks recorded in the LL of a given street implies a desire to identify a product, a business, even an area with specific cultural identity. Equally, the perspective which examines the numerous LORs of brand names demands consensus with regards to each trademark, which is, in turn, dependent on the community whose space is analysed. (Tufi & Blackwood, 2010, p. 208).

Brand names are perceived differently depending on the viewer's experience and knowledge of such brand names. We could have one brand name, occurring in a single context, viewed by two different individuals, who consequently produce two different readings of the sign. One individual might have a French background, therefore would read such a sign according to his/her language background in French and determine that it has a French COR even though its LOR is English. Thus, reading signs is a personal experience carrying a relative cultural disposition. In this regard, Tufi and Blackwood (2010) identified some factors that influence the reading of the brand name sign, besides the individual's nationality. They mentioned that "age, gender, ethnicity, social class and habitus, modify the ways in which an individual perceives the signs in the LL" (p. 199).

A good brand name comes with a unique set of characteristics. Perreault and McCarthy (1996) mentioned that a good brand name should have a legible name, easy to remember and be free of indecent images. Some global brand names are taken and reproduced on a more local scale, which is culturally sanctioned. On the other hand, brand names can encounter linguistic obstacles when they are transferred from their country of origin to another place. Such challenges include letters which are not pronounced in the local language, unfamiliar characters

and writing systems, phonetic inconsistencies and contradictions, misspelled words, inconsistencies between the pictograph, the sound of the sign and translation, and finally transliteration (Usunier & Shaner, 2002).

Usunier and Shaner (2002) conferred the different factors that calibrate the name of the brand. They suggested that the brand name is a name in the first place. Therefore, the linguistic once-over is important. Beside the linguistic part, we need to examine the strata, e.g., color, image, symbol, font, size, icon, spelling, sound, etc. All the previous components are part of the designing or the interpretation of any brand name. Although an international brand name may travel from its home country to another domestic setting, the meaning may not travel. Therefore, the interpretation gets muddled in which this study assured to provide an explanation for some of the international brand name appeared in Asir Mall but not in Souk Athulatha'a. Also, how people viewed these signs and recorded their reactions towards the brand name signs. This in its turn, introduced us to globalization which is one of the reasons of the existence of the international brand names. (Section 2.1.4)

Usunier and Shaner (2002) alluded to two purposes for the meaning of the brand name on the signs: denotative and connotative. In a denotative meaning, the sign is designated in a direct way to reveal the product or the offered service. Whereas in a connotative meaning, it is designated in an indirect way and thus only suggesting the product or the offered service. Differences in design render alternate ways of conceiving the signs for viewers. However, there are signs that fall between denotative and connotative purposes. Keller (1993) commented on the connotative meaning of the brand name and maintained that "the semantic meaning of a suggestive brand name may enable consumers to infer certain attributes and benefits' and facilitates marketing activity designed to link certain associations to the brand" (p. 10).

A brand name serves a communicative function in the market world as Palumbo and Herbig (2000) listed:

1. It identifies the product or service and allows the customer to specify, reject or recommend brands.
2. It communicates messages to the consumer. Information provided could include statements regarding their users' style, modernity or wealth.
3. It functions as a piece of legal property in which the owner can invest and through law is protected from competitor trespass. (Palumbo & Herbig, 2000, p. 1)

Likewise, borrowing is also another important process noticed on the shop signs in Asir Mall, as the focus of this study, and in general in the modern malls. Haugen (1950) defined 'borrowing' as "the attempted reproduction in one language of patterns previously found in another" (p. 212). Also, another definition by Mojela (1991) is "When people of varied cultures come into contact, they have many things to share and these result in the process of foreign acquisition and an extensive increase in vocabulary. An increase in vocabulary is at the same time accompanied by an increase in meaning" (p. 12). Also, Matras (2009) underpinned the previous definitions of borrowing and said, "borrowing typically leads to the long-term incorporation of an item into the inventory of the recipient language" (p. 146). Stewart and Fawcett (2004) postulated the motives behind borrowing and said: "a borrowed term enters a native language only if the equivalent is either long or clumsy by comparison or if the term itself doesn't exist in the local language" (p. 58). There are two kinds of borrowing: direct and indirect. Mojela (1991), in his work on Sesotho sa Leboa, stated that the meaning of the direct borrowing is "words are borrowed from foreign languages and are incorporated into the linguistic system of Northern Sotho" (p. 13). Because it cares more about the concept of the word than the word itself, indirect borrowing is more abstract. Mojela (1991) defined that:

Indirect borrowing is found where a foreign or a new concept is taken over, and not the word itself. In most cases such a concept is associated with an indigenous word. This

type of borrowing usually leads to the formation of polysemous words. The word which previously referred to a known concept in Northern Sotho has its meaning extended to refer, also, to the new concept which has closer affinity with the known concept. (Mojela, 1991, p. 19)

The tendency to use borrowed words occurs when the speaker wants to express an idea/thing yet there is no equivalent word in the speaker's native language. Thus, borrowing is not only confined to speech; it appears in writing. For instance, when writing on a sign looks unfamiliar, it is unfamiliar for several reasons. One reason is the unrecognition of the used words, as they are borrowed words introducing new concepts to the language of the viewer. The viewer does not understand the name or the words and assumes that perhaps they are foreign or borrowed. Concerns with the phonology, morphology, syntax, semantics and pragmatics of the borrowed language sometimes determine the borrowing types. Bloomfield (1933) stated three types of borrowing. The first one is 'cultural borrowing,' in which the language acquisition and language learning accompany the individual during life. In other words, the individual acquires such speech forms from the dialects and languages at home or learns them at school. The second type of borrowing is 'dialect borrowing'. Bloomfield (1933) described 'dialect borrowing' as the acquisition of the language/dialect through any source from the small circle (local) to the big circle (international) of an individual's life. "The third type, where there are two or more languages differing in social power, is 'intimate borrowing.' One language is referred to as the language with the 'higher' profile and the other one is the language with the 'lower' profile in one single physical location.

In the following figure, a summary of the linguistic function is given along with the details about each naming strategy in Asir Mall. (Figure 6-4)


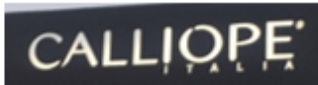
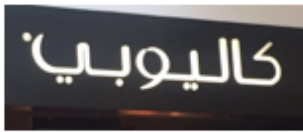



Linguistic Function	Brand Name: ❖ International ❖ Local	Transliteration	Translation	Borrowed name
Linguistic purpose	International: indexing modernity & globalization Local: indexing a reproduction of global modernity	Facilitate the utterance of the English and foreign name	Give the explicit meaning of the word in the other language	Tracking foreignness visually & audibly
Linguistic policy by Saudi MCI	Approved	Approved	Approved	Approved with some conditions
Application	Heavy presence	Heavy presence	Limited presence	Moderate presence
Examples	<p>International: Accessorize, Calliope أكسسورايز، كاليوبي</p>    <p>Local: Panda بنده</p> 	<p>Fantastic House بيت الروائع</p> 	<p>ViVi في في</p> 	
Origin	-UK (Accessorize), Italy (Calliope) -Saudi Arabia (Panda)		Saudi Arabia	Saudi Arabia
Favored by participants	Most	Most	Moderate	Least

Figure 6-4. Linguistic function of the signs in Asir Mall

Table 6-5. A summary of the linguistic function of Asir Mall's signs

Market	Asir Mall
Linguistic Functions	<ol style="list-style-type: none"> 1- Reinforcing globalization 2- Welcoming other languages & cultures 3- Mall is a gendered-place: Linguistically & physically <p>-Linguistically: Most names on signs suggest femininity</p> <p>-Physically:</p> <ul style="list-style-type: none"> -Female attenders number is more than males. -Male workers number is more than female workers. - Restriction on single male access (Not allowed unless accompanied by a relative female).

Asir Mall possesses verbal, visual, verbal and visual, visual geometry, and place semiotic. For verbal semiotic characteristics, signs were classified by word-number, with one-word name, two-words name, three-words name and four-words name respectively. Also, number is represented on signs in two fashions: words and numbers, and letters and numbers. Here, number is not considered part of the verbal pronunciation of the name on the sign; it has its independent utterance. Signs displayed English acronyms, Arabic-transliterated texts, English only, and English with Arabic equivalents.

Considering the visual semiotic, images and colors play roles and add to the linguistic content. Under the visual semiotic, some signs in Asir Mall display visual symbolism, such as the logo image of the women on the “mothercare” shop, representing a mother. Likewise, the ‘P’ symbol on a sign is an internationally recognizable symbol for parking, in English, the globally standardized language. Included as a form of symbolism, some signs display their logos only on the shops’ side views. Colors achieve artistic visuality, although only two contain a visual semiotic, while others count in the verbal and visual semiotic mode.

Implicating the verbal and visual semiotic, some signs displayed in Arabic, but with English initials for the Arabic words. Another phenomenon featured logos including the number as part of the verbal pronunciation, such as the ‘femi9’ sign.

Two eminent features compromise the visual geometry. Firstly, all scripts are geometrically designed, as in either curved, squared, or triangulated. Secondly, mostly two competing languages feature, with English as the control code for script and Arabic as the following code. Sometimes, signs are equalized through geometrical design and color, yet English remains the default. Three interpretive readings particularize the signs. The first reading summons the illusion of the two codes as one code. The second reading appreciates aesthetics only. The third reading integrates illusion and aesthetics. Therefore, because this visual geometric design of the scripts appeared frequently on the signs with two codes, an apropos designation to describe the real mechanism of the geometry occurring in the alphabets was identified: the geometric design of alphabets (GDA). Color and code are part of this new mode, as usually, one color is adopted, along with the codes, and they are applied with geometric space between letters, font size, and script style considered.

Regarding the place semiotic, Asir Mall resembles any equivalent commercial institution. The physical location and the architectural appearance of the Mall conform to the international mall scheme.

Table 6-6. A summary of the semiotic characteristics of Asir Mall and its role

Semiotic characteristics	Mall’s role
Verbal:	Globalization
- One-word name	
- Two-words name	
- Three-words name	
- Four-words name	
- Mixture of word & number	
- Mixture of letter & number	

Table 6-6. Continued

Semiotic characteristics	Mall's role
Verbal: - English acronym - English only - English & its Arabic equivalents Note: independent utterance of the number when appears on sign	Globalization
Visual: - Symbolism - Politics of style - Colors: 2 or 3 & more	Globalization
Verbal & Visual: - Arabic words with English initials of the Arabic words - Word & number Note: dependent utterance of the number as part of the sign name.	Globalization
Visual geometry: - Scripts are geometrically designed - Two codes are used - One color is used Three readings: 1- Illusion of two codes as one 2- Aesthetic purposes only 3- Merging the two previous readings - New semiotic: GDA mode	Globalization
Place: Physically & verbally gendered-place - Physically: more female attenders - Verbally: many signs carry feminine spirit	Commercial zone Social gathering Tourist place

6.2.2 Main Findings of RQ 2

RQ 2: How does the linguistic landscape reflect ongoing changes and tensions within Saudi Arabian society?

To answer this question, the researcher, during fieldwork, observed and investigated the two markets' signs.

Saudi government. The official documents of the Ministry of Commerce and Industry establish the following rules for shop sign names:

1. Fit Name
2. Name should match with the public rules.
3. Innovative name should be an Arabic or Arabized one.
4. If English name is used, translation should be provided to the name on sign.
5. No foreign name, except when a foreign partner is involved into the business.
6. Name should be new and original not registered or used before in the civil registrar.
7. Name could be a person's first name, last name, or both combined.
8. Name could be about the type of the trade.
9. No misleading names
10. No names inconsistent with Islamic laws or affect the public interest
11. After registering the name, no other traders can use the same name.
12. Names should be written clearly on the shop and on all its publications.
13. Every name, expression and drawing on sign should not conflict with religion.
14. Every name, expression and drawing on sign should not be against any religious-oriented symbol.
15. Every name, expression and drawing on sign should obey proprieties and public ethics.

These general rules of the MCI are not upheld equally in both markets. Souk Athulatha'a adheres to them completely, as its signs are monolingual (in Arabic) and no linguistic, visual, or physical violations appear. Although Asir Mall follows the linguistic policy to some extent, it contains multilingual shop signs, reflecting globalization. Consequently, some signs appear in Arabic, some in both Arabic and English, and others only in English—which violates the linguistic policy, as the rules include orders to feature either Arabized names to facilitate the utterance of the English elements or to include a translation. Ben Said (2010) mentioned that “in the case of Arabic transliterations of Roman, Arabic does not achieve a semantic function; it is only used to achieve phonetic ‘calques’” (p. 173). Failing to fulfill any of the aforementioned conditions makes these shop signs discordant with the Saudi linguistic policy.

The higher authority, which is the Ministry of Commerce and Industry, enforces the common rules for issuing commercial signs. The rules strive to uphold Arabic identity in stating, for instance, that Arabic should be the first language written on a sign and that Arabic should occupy its greater portion. Arabic must feature somewhere on the sign, in either the original,

translated, or transliterated form. Souk Athulatha'a follows the verbal rules, while Asir Mall, in encountering global commercial challengers, heeds some but not all of them. The Saudi Ministry of Commerce and Industry ushers in the 'Politics of style,' while the 'Politics of signs' emerges with the featuring of Arabic-transliterated text along with the international brand name signs; the ban on real images of females is also a factor. Although Asir Mall is located in an Arabic speaking country, many local signs mirror English brand names. Additionally, a few signs with only English on them violated MCI rules.

Therefore, there was not a fixed, unified application for all signs. Commercial signs are created to advertise the names of businesses and to be distinguished. Distinguished signs should be universally unique and attractive, and using English can help provide such persuasive qualities.

Gender. The markets are linguistically gendered in two ways regarding female names. In the case of Souk Athulatha'a, the fact that most of the products sold are for women meaning that sign content directly appeals to female customers. For instance, the very first signs in the Souk mostly carried the same name with different numbering for the signs: *Alturath lelmustalzamat Alnisa'yiah* (Tradition for female needs) (Figure 6-3). Souk Athulatha'a, however, does not feature women's names on signs. Although the Souk has a heavy physical female presence in its workers, owners, and attenders, females' names are limited in the linguistic landscape. This reality derives from Arabic culture, which, in general, stemming from Islamic rules, treats women as private individuals. Arabic culture depends on Islamic rules in ordering the women to cover (*hijab*). Therefore, with time some people go extreme in treating women's privacy to the extent that even women's names are taboo, which are not in the Islamic history. As a proof of that, in Islamic history there are many Muslim women who had their names immortalized and

remembered for their courageous deeds and wise thoughts such as Khadijah bint Khuwaylid¹ (the wife of the prophet Muhammad's PBUH). Thus, such ban on female names is a cultural thing and not an Islamic order. It varies from place to place and from culture to culture. Abha City is a place where at times locals feel impelled by the cultural laws not to divulge female names. This practice is not widespread or a general rule to stick to, even on a local level, yet Souk Athulatha'a is traditional and it wears that tradition in the form of historical and conservative customs.

Asir Mall is a physically and verbally gendered place, marketed more towards women than men. Verbally, in Asir Mall, most of the signs carry an emulative feminine spirit signified by verbal elements appearing in soft, delicate shop names, even without direct imaging of women's faces or bodies. Statistically speaking, women shoppers outnumber men, and male attenders are restricted on the Mall's gates, which are managed by security. However, male workers as salesmen are more in number than saleswomen. (Tables 6-2 & 6-5)

Globalization. Keeping the local identity of a place alive requires a local effort from both the authorities and general public. Amidst globalization, change, at the expense of local customs and traditions, is tempting. Therefore, local identity, in the global world, becomes a treasure. In the case of this study, local identity and global identity are mutually exclusive. Souk Athulatha'a represents the local, while Asir Mall signifies the global. The identities of these two distinct markets derive from their respective features.

Souk Athulatha'a serves as a prime example of reinforcing the local identity of Abha City, reinforced visually, verbally, and physically (in the Souk's location). Visually, local identity stems from the traditional pieces and symbols sold, the language and scripts displayed

¹ Khadijah bint Khuwaylid is called "Mother of the Believers" because she was the first person to believe in Muhammad.

and observed on the signs, the traditional attire the buyers and the owners wear, and color. Kress and van Leeuwen (1996) suggest that color “is a characteristic mode for the age of multimodality,” as often it combines “freely with many other modes, with architecture, typography, product design, document design” (p. 231). Verbally, Souk Athulatha’s showcases innumerable examples of local identity conservation in forms of speech, actions, and location of the Souk. Along with other local Saudi speech, frequenters of the Souk converse in the *Asiri* dialect. Because most of buyers and owners are middle-aged or older, they prefer to speak the regional dialect, as opposed to MSA or ‘hybrid Arabic’ or the so-called ‘white dialect’. Physically, the Souk’s location represents its role as a historic site, regional treasure, tourist attraction, traditional museum, commercial zone, and social gathering place.

Once again, Asir Mall shares most common elements with any modern mall. Consequently, the only visual feature that stands out—thus giving it local identity—is the presence of women wearing the regional *abaya*². Verbally, Arabic and English are both spoken, although customers and workers, unless dealing directly with foreigners, tend to converse in the former. Otherwise, local identity is not much adhered to in the Mall.

Given two codes, a system of code preference emerges. Emplacement of the code on the sign confesses the importance of the code. On any given sign, Kress and van Leeuwen (1996) and Scollon and Scollon (2003) place the preferred code at the top, left, and center, while the marginalized code can be found on the bottom, right, and margins. (Figure 6-5)

Evident from Figure 6-5, the preferred code, like the marginalized code, carries three different emplacements. With this sign, top and bottom are fixed and not changeable, while right

² *Abaya*: the official female wear in public in Saudi Arabia

and left remain relative, in the sense that they could be reflective. For instance, when facing a mirror, right becomes left.

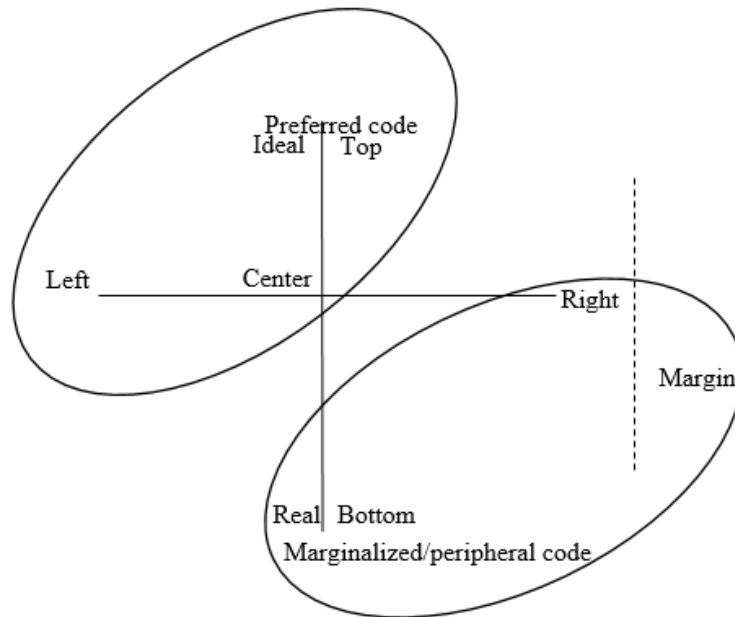


Figure 6-5. Illustration of the emplacements of the preference system of the codes (Scollon & Scollon, 2003, p. 91)

These emplacements appear in Asir Mall (Figures 6-6, 6-7, 6-8 & 6-9), where several signs display English codes only; in these instances, codes are centered on the sign, as in Figure 6-8. Furthermore, English enjoys more space on these signs, as in Figure 6-7, reflecting the globalization effect. There are signs with English written on the top and the Arabic translation below it, as in Figure 6-6. With the “Arabicized English (AE),” a method of naming practiced popular at Asir Mall, the English portion is transliterated into Arabic as in Figure 6-7. Similarly, the “Romanized Arabic (RA)” occurs when Arabic is written in English letters (English-transliterated) (Alomoush, 2015, p. 4). (Figure 6-9)



Figure 6-6. A sign in Asir Mall with English emplaced above Arabic



Figure 6-7. A sign in Asir Mall where English occupies most of the sign and has a larger font size than the Arabic-transliteration



Figure 6 -8. A sign in Asir Mall shows an English-centered sign



Figure 6-9. A sign in Asir Mall with Romanized Arabic (RA) (left)

Appearing on 15 signs, the most frequently displayed code in the Mall features foreign origin names written in Arabic script, which indicates a preference towards foreignness when choosing sign names; however, for the actual composition, Arabic script is employed.

Subsequently, English letters appear on the same number of signs (12) in which two different uses manifest: signs displaying only English and signs with English-transliterated in Roman letters. 11 signs feature Arabic only, while the same amount display Arabic-transliterations using Arabic script. (Figure 6-10)

Code	Script	Number
Arabic	Foreign origin-Arabic script names	15
English	Roman Letters	12
English	English-transliterated using Roman Letters	12
Arabic	Arabic alphabets	11
Arabic	Arabic-transliterated using Arabic script	11

Figure 6-10. Showing the preferred code on signs in Asir Mall. Note: Shaded areas indicate equal numeric total.

Signs in Asir Mall display English in all three positions of the preferred code (top, left, and center). As a result, the current linguistic (undisclosed) policy in Saudi Arabia suggests a preference for utilizing Arabic transliterations of English origin words and names—what can be labeled “Arabacised English (AE)” (Alomoush, 2015, p. 4)—more than using the Arabic language itself. In the second position, English only signs come. Arabic sans foreign modification seems to exist peripherally, especially in major cities with modern venues.

Occupying a traditional semiotic that promotes local identity, Souk Athulatha’a adopts Arabic as the main and preferred code for its signs. According to the signs observed in both markets, Souk Athulatha’a linguistically coordinates its display in Arabic, while Asir Mall includes polarized multilingual signs, in which English and Western-style names carry discrete but significant effect. As a linguistic landscape spectacle, Asir Mall applies a naming system that promotes ‘foreignness’ in order to attract shoppers towards a “broadly international sphere of globalizing commerce” (Scollon & Scollon, 2003, p. 122).

6.2.3 Main Findings of RQ 3

RQ 3: How do the participants involved in the life of the marketplace engage with the linguistic landscape of the Souk and the Mall?

The attitudinal data focuses on viewers’ perspectives. Kress (2010) states that “‘signs’ have meaning from two sides (maker and viewer) even if those two meanings are perceived differently” (p. 148). Souk Athulatha’a signs conform to the official Arabic language, but in Asir Mall signs displayed are multilingual and global. The reason behind that is because sign-makers come from different backgrounds and education in which that might affect their decision in naming the sign (Banu & Sussex, 2001; Ben-Rafael et al., 2006; Dhongde, 2002; Huebner, 2009; Hult, 2009). Ben Said (2010) mentions that the factors that affect the name on a sign, including “human population, nationality of inhabitants, level of education, socioeconomic background,

can represent additional predictors of the nature of the linguistic landscape, particularly in terms of languages featured on street signs” (p.169). Because these signs are for commercial businesses, they are displayed not by governments but private companies. Spolsky (2004) claims, “the real language policy of a community is more likely to be found in its practices than in management” (p. 65).

In general, the attitudinal data of the viewers corresponds to both education and age. It was observed that when the participant is young and well educated his/her inclination towards English, or another foreign language, increases. In fact, some go so far as to substitute their own language (Arabic) with an English medium. However, in the case of this contrastive study between Souk Athulatha’a and Asir Mall, participants understood the job of each market and, therefore, they endorsed the use of Arabic, especially regarding Souk Athulatha’a, which places such an important part in upholding regional identity. Even so, they also did not mind using English in Asir Mall. Considering one of the market’s attractive features, some commended the appearance of foreignness in the linguistic landscape of the Mall. Participants referred to English as the global language and they encouraged their children to learn English as the first foreign language.

On the other hand, participants who did not support the appearance of foreign languages on signs feared, with the absence of the Arabic language, a loss of cultural identity.

6.3 Summary of the Chapter

Chapter 6 emphasizes the meaning of ‘modes’ and the manifestations of them in materiality. Kress and van Leeuwen (1996) define ‘modality’ as “the truth value or credibility of (linguistically realized) statements about the world” (p. 160) (As cited in Scollon & Scollon, 2003, p. 89). The word ‘modality’ is used to reflect “veracity, authenticity and naturalness” of an image on a sign (Kress and van Leeuwen as cited in Scollon & Scollon, 2003, p. 100), which

was the focus of this research. The found semiotic modes expose the qualities of each market, from tradition in Souk Athulatha'a to globalization in Asir Mall. Scollon and Scollon (2003) suggest, "it is clear that modality is a feature of specific sociocultural groups and their coding practices and so this becomes an extremely important area for analysis in a globalizing world" (p. 91).

The findings are classified into semiotics according to the signs' linguistic content and degree of modality. The disposition of verbal content on the signs is vital with regards to determining a more or less preferred code. The semiotic content of different categories reveals signs' messages in the eyes of viewers and in the motivations of the sign-makers (Kress, 2010). Findings reveal similarities and differences between and within the two markets. For example, in Souk Athulatha'a, sign names constitute a semiotic norm, yet individual signs contrast in presentation. Some contain divergent Arabic scripts. Others display varying degrees of damage and decay. Certain owners observe antique methods of writing and display, while others are incorporate emerging elements of graphic design. In Asir Mall, similarity is represented by the local brands, emulating international ones in name and logo. Simultaneously, signs imply difference in the sense that each applies its own individual verbal naming strategy and visual representation, emanating from various semiotic resources.

To draw any broad conclusions about the different semiotic resources found in this study, Kress' (2010) notion that "different modes offer different potentials for making meaning" (p. 79) should be recognized. It is demonstrated in the study through the two researched commercial zones in Abha City, as each market showcases its own semiotic oriented modes and its unique approach of implementation.

CHAPTER 7 CONCLUSION

7.1 Introduction

Chapter 7 commences with a dissertation summary depicting the study's main findings. Then, the implications of the study followed. Subsequently, a focus on the limitations of the study reveals the analytical restrictions. Finally, possibilities for future research are described.

7.2 Summary of the Dissertation

In this study, the linguistic landscape (Landry & Bourhis, 1997) of Souk Athulatha'a and Asir Mall, both in Abha City, Saudi Arabia, has been investigated. Under this linguistic landscape umbrella, the study aimed to correlate these commercial markets' similarities and to account for their differences. The study accomplished this aim by employing and combining several linguistic landscape approaches from previous studies: an ethnographic analysis (Blommaert, 2009, 2013; Blommaert & Maly, 2015; Hymes, 1964; Spardley, 1979) and a geosemiotic analysis of the space (Kress, 2010; Kress & van Leeuwen, 1996; Scollon & Scollon, 2003) of commercial shop signs through a combination of data collected from pictures of the signs, surveys, interviews and official documents. Depending upon on a triangulated method of collecting data: photos, questionnaires and interviews, and electronic documents were analyzed (Figure 7-1). To carry out the aims of the current study, a unique blend of ethnography and semiotics of the place was employed for analysis.

From a functional linguistic perspective of signs, Souk Athulatha'a emerged as a unilingual Souk, as its linguistic motivation is to maintain Arabic and, through the use of tribal names on shop signs, to uphold local identity. More or less, there are two identities at work: the Arabic identity displayed on signs and the local identity on signs and vocalized in spoken communication. As most of the signs advertise women's products, the Souk can be classified as

a linguistically gendered place, even though, confirming to regional custom, female names did not appear directly on signs. Conversely, the linguistic function of Asir Mall reinforces globalization by welcoming non-Arabic languages (especially English). As most of the Mall's sign names and images index femininity—not to mention the fact that single men can only enter the premises accompanied by a female relative—it is gendered female too.

The semiotic findings at Souk Athulatha'a, reveal numeric mode, verbal mode, verbal and visual mode, and place semiotic. The sub-modes found under these main modes include scripted semiotic, colors, layering, repeated, and time-damaged semiotic. These modes signify the cultural origins and indicate the historical richness of this Abha City Souk. Asir Mall presents verbal, visual, verbal and visual, visual geometry, and place semiotic. The sub-modes include number-word name, politics of style, colors, equality of the codes, and salience of the code. At the Mall, English on commercial signage appears prominently and functions as a point of attraction for customers, as, according to surveyed participants, the language signifies modernity and luxury taste.

Observations determined that Souk Athulatha'a thoroughly adheres to official government policies for signage. No unlicensed images, signs, or logos feature is found revealing a reverence for local culture and tradition. In Asir Mall, however, only 13% of the signs contained Arabic content only, while the rest employed foreign words and names. Therefore, Asir Mall did not strictly follow the MCI's regulated rules for commercial shop signs. Furthermore, it can be claimed that the shops' owners and sign-makers circumvent these guidelines, evolving Asir Mall into a multilingual landscape.

Given their differing signs, Souk Athulatha'a represents the local, while Asir Mall exemplifies globalization. The table lists further details regarding the characteristics of each market. (Table 7-1)

Table 7-1. Characteristics of Souk Athulatha'a and Asir Mall

Souk Athulatha'a	Asir Mall
Congruent signs	Incongruent signs
Open-access	Restricted-access
Conservative stance	Modern stance
Traditional	Fashionable
Conventional	Global
Personal	General
Solidarity	Discord
Historical	Modern
Monolingual	Multilingual
Unique	Universal

Building upon the dichotomy of local versus global, the most displayed code, and only language featured, in Souk Athulatha'a is Arabic. For Asir Mall, the most displayed code is transliterated Arabic, and it could be described as phonetically English although compositionally Arabic. In previous studies of the linguistic landscape, findings have been justified with the concept that English maintains a reputation of globalized exclusivity (Blommaert, 2010; Crystal, 2003; Dimova, 2007; Fishman, 1996; Friedrich, 2002; Higgins, 2009; Macgregor, 2003; Ong, Ghesquiere & Serwe, 2013; Pennycook, 1995; Piller, 2003; Ross, 1997; Schlick, 2002; & Selvi, 2016). In providing an analysis for the English-Arabic transliterated signs, the new geometric design of alphabets (GDA) mode is introduced. GDA accounts for the entangled relationship between two codes written in the same script but differing languages. Readings provided in this study to examine the GDA include focusing on the illusion of two codes as one code from a distance, aesthetic purposes only, and a hybrid of these two readings. The GDA mode appears constantly, not only in the modern malls within Saudi Arabia but, also, in the malls of the greater

Arab world. Therefore, further research should be undertaken to investigate the GDA in appropriate locations throughout the region.

This study shows the inner situations of the country regarding the marketplace status and simultaneously sheds light on the outside effectors that impact the current stability of the linguistic and social dynamics. This LL study investigates that through implementing the linguistic landscape previously mentioned approaches to decode the collected data. In theory, the naming process in Arab countries was presented. In order to interpret the names given to shops and stores it is important to understand how names are attributed in Saudi society and in the Arab world in general. The Arabic name should carry meaning and reference. Then, brand names started to invade the world. This broad expansion of the brand names established a solid ground for their brands and a highly-respected reputation which was discussed in the previous studies. Due to the linguistic transference from place to place, people start to borrow from other people's language and culture. This is part of living in a global world. Languages seem to immerse together and be situated relatively on the scale of power i.e., dominant vs. subordinate.

In the interviews, demographics determined responses. The participants in the study confessed a preference for Asir Mall over Souk Athulatha'a. This proclivity appears to be influenced by said participants relative youth (39 of them were between 20 and 30 years old; 82 were aged 31 to 50) education levels (67 of them held a BA and 42 had earned their MA/PhD). On the other hand, several participants held that, to keep the Arabic language and culture thriving, the use of foreign languages should be mitigated. Interestingly, lingua franca emerged in both markets, albeit in two different shapes. In Souk Athulatha'a, Gulf Pidgin Arabic serves as a lingua franca between the locals and foreigners who come to work and shop. In Asir Mall, English operates as a lingua franca between the Arab sellers and foreign buyers. Furthermore, for

ordering at the mall's restaurants and cafes, the use of English extends to replace any Arabic medium; in terms of ordering from international menus in the Arab world, this phenomenon deserves further research.

This study can be understood and broken down through the divergences of diachronic and synchronic landscapes. Under this notion, a landscape's location stands as the supplier of knowledge, providing language and other information. For this research, in particular, language derives from signage. Nash (2016) stated that "the possible contribution of LL to landscape and landscape to LL is potentially enormous" (p. 381). Thus, the process is reciprocal. The unique, historically rich location of Souk Athulatha'a bestows different modalities on signs. Thus, the diachronic landscape of Souk Athulatha'a contributes significantly to its linguistic landscape. Under the diachronic landscape—which, in this study, has been successfully applied to the Souk—signs are grouped and their continuities over time, in a particular space, are evaluated (Pavlenko & Mullen, 2015).

The synchronic landscape emerges in Asir Mall, where shop signs evolve over time, adapting to the cultural currents and ideologies of a mutable Saudi society. Such findings are apparent when observing how the signs are constructed and in what language they are written. This study conceded the hegemony of foreignness at the expense of Saudiness, especially in the linguistics of commercialism. Invariably, in endorsing globalization, contemporary businesses promote the use and display of English. David and Manan (2015) emphasize in their study evaluating the status of the national language (BM¹) in Malaysia, "where English is allocated more prominence than BM for commercial purposes. In addition, one could argue that the universality of English and the predominance of brands with English names naturally find

¹ National language Bahasa Melayu (BM) in Malaysia

currency in the linguistic landscape” (p. 64). The preponderance of English over other languages is not a coincidence and has been empirically conceded, as it now holds the position of the global language, which makes it so appealing to both second language learners and those seeking profit in international markets.

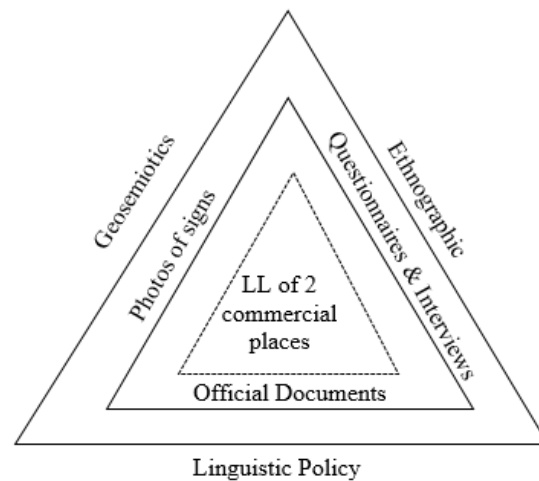


Figure 7-1. Triangulation method used in the study in terms of data analysis and data collection. Outer triangle: research methods. Inner triangle: research source of data. Dotted triangle: aims of the research

7.3 Implications of the Study

Drawing on the findings of the study, the following implications are stated:

1. The study can be used to provide a broad and adequate sense of the LL of Abha City. Bolton (2012) pointed out that LL “may help us understand the rapidly changing urban landscapes, and the increasingly multilingual worlds, in which we live or experience through travel” (p. 32).
2. English on shop signs can serve as an educational tool. The English sign is the instrumental tool of learning or improving one’s English abilities. It is displayed on signs as a third party, lingua franca, prominent language, preferred language, official language, or global language. These multifarious motivations suggest that its omnipresence in a globalized world is inevitable. Bolton (2012) maintains that “[t]he intrusion and use of English in the public spaces of the world’s cities alongside national languages and local languages has received increasing attention over the last fifteen years or so” (p. 31).
3. The study can aid subsequent researchers from the region in studying Souk Athulatha’a and Asir Mall.

4. The study can be counted as a documentation of the history of Souk Athulatha'a.
5. Concerning modality, other linguistic landscape scholars can depend on the findings of this study.
6. The use of the English language on signs upheld what previous LL research has maintained: that English has become the global language.
7. Locality and globalization materialize according to context and situation.
8. Although Arabic is the official language of Saudi Arabia, its use as the main language is not automatic. In the study, English surfaces as the main spoken and written medium in urban areas like Asir Mall. On the other hand, to reflect regional authenticity and tradition, Arabic—in its pidgin form, if necessary—is used in Souk Athulatha'a.

7.4 Limitations of the Study

While conducting this research, some constraints emerged. Among them:

1. The researcher experienced difficulty in collecting information from participants in Souk Athulatha'a. As most were older, with limited education, if any, explaining the study's aims and methods proved to be challenging.
2. While visiting the Souk, so as not to be recognized by shop owners, the researcher had to dress in disguise. This was because the researcher frequented the Souk many times, wishing often to remain anonymous.
3. The researcher received help from an older female relative, who was familiar with Souk Athulatha'a's products and supplies. This relative remained engaged in the research to act as diplomat between senior female shop owners and the researcher.
4. In requesting interviews, the researcher was rejected multiple times by senior female members of the Souk.
5. In Souk Athulatha'a, taking photos from a distance was possible, as the location is open. While taking photos at Asir Mall, the researcher was asked to provide a written letter of permission from the official academy of the research, the Higher Education Studies Center at King Khalid University. (Appendix N)
6. Living abroad during the course of the study, the researcher received help from a male relative in taking photos of the shop signs in Asir Mall, which he sent to the researcher via email.
7. Because, at the time of the study, women were not allowed to drive in Saudi Arabia, the researcher had a difficult time accommodating her schedule to that of her male driver's.

7.5 Future Researches

In order to extend on these findings, future studies should focus on several different areas.

The researcher offers the following recommendations:

1. A thorough research can be conducted to extensively test the new found semiotic in Asir Mall—that is, the geometric design of alphabets (GDA)—along with the other found semiotics in Souk Athulatha'a, such as the scripted semiotic, time-damaged semiotic, and repeated semiotic.
2. Research can be extended to focus on a single, focused side of semiotics; for instance, studying the aesthetic value of the different Arabic scripts in the public spaces of Abha City.
3. Innovative research can be conducted by including both official and non-official signs; for example, considering Asir Mall's shop signs as 'bottom-up' signs and the official signs of the government as the 'top-down' signs.
4. This study can be replicated by comparing its semiotic findings to the signs of Mecca City. As Mecca is a destination for Muslims all over the world, there are signs written in different groups' languages there, which would supply attestation to the current findings and stand a major contribution to the LL field.


APPENDIX A
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Campus

FROM: Ira S. Fischler, PhD; Chair 
University of Florida
Institutional Review Board 02

SUBJECT: **Exemption of Protocol #2016-U-0232**
*Linguistic Landscape: A Contrastive Study between Souk Althulatha'a and
Asir Mall in Abha, Saudi Arabia*

SPONSOR: None

Your protocol submission was reviewed by the IRB. The Board determined that your protocol is exempt based on the following category:

45 CFR 46.101(b)(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior

Should the nature of your study change or if you need to revise this protocol in any manner, please contact this office before implementing the changes.

IF:dl

APPENDIX B
ARABIC CONSENT FORM

استمارة الموافقة

عزيزي/عزيزتي المشارك/ة:
أنا طالبة دراسات عليا في قسم اللغويات في جامعة فلوريدا، أقوم ببحث يتناول دراسة اللوحات التجارية للمحلات في منطقتين تجاريتين في مدينة أبها، المنطقة الأولى هي "سوق الثلاثاء" والمنطقة الثانية هي "سوق عسير مول". تشرف على البحث الدكتور / فيونا ماكلافن في جامعة فلوريدا. عنوان الرسالة: "المشهد اللغوي: دراسة تقابلية بين سوق الثلاثاء وعسير مول في مدينة أبها في المملكة العربية السعودية". يهدف البحث إلى استكشاف المشهد اللغوي للمنطقتين التجارية والكشف عن الأسباب وراء هذا التناظر.

مالذي سوف يطلب منك عمله في هذه الدراسة:

سوف يطلب منك الإجابة عن جزئين: الجزء الأول عن معلوماتك الشخصية والجزء الثاني استبيان عن بعض اللوح في السوقين "سوق الثلاثاء" و"عسير مول". معلوماتك الشخصية سوف تُعامل في غاية السرية والكرمان. وسوف تُزال نهائيا بعد أن يتم تشفيرها لرموز تستخدم في البحث. كما سوف يقوم الباحث بعقد مقابلات شخصية الهدف منها توضيح وإسهاب لبعض فقرات وأسئلة الاستبانة التي ملأها المشارك/ة سابقا. سوف تعامل المقابلات الشخصية أيضا بسرية تامة وكل خصوصية، جميع المقابلات سوف تُسجل باستخدام جهاز سوني لتسجيل المقابلة. لن يتم استخدام أي معلومة شخصية تم تقديمها من خلال الاستبيان أو المقابلة بأي شكل من الأشكال في هذا البحث. جميع المعلومات الشخصية سوف يتم إزالتها نهائيا بعد تحليل المادة. لن تؤثر عليك المشاركة في هذا البحث من عدمها إذ أن لديك كامل الحق والحرية بالانسحاب من المشاركة في البحث في أي وقت من غير أي تبعات جانبية. ليس هناك أي مخاطر معروفة أو فوائد فورية للمشاركين في هذا البحث، وليس هناك أي تعويض أو مكافأة للمشاركة في البحث. إذا كان لديك أي استفسار عن أي موضوع يخص البحث الرجاء التواصل مع المشرف أو الباحث على الأرقام التالية:

المشرف	الباحث
الاسم: د/فيونا ماكلافن	الاسم: سهام آل حيدر
رقم التليفون: ٠١٣٥٢٣٩٢٤٨٢٩	
البريد الإلكتروني: fmcl@ufl.edu	البريد الإلكتروني: salhaider@ufl.edu
العنوان: جامعة فلوريدا	العنوان: جامعة فلوريدا
301 Pugh Hall	قسم اللغويات
PO Box 115565	P.O. Box 115454
University of Florida	Gainesville FL 32611-5454
Gainesville, Florida 32611-5565	

أي استفسارات أو أسئلة أخرى عن حقوقك كمشارك/ة في البحث الرجاء التواصل مع مكتب IRB على العنوان التالي:

University of Florida Institutional Review Board

P. O. Box 112250

Gainesville, FL 32611-2250

Phone: +1(352) 392-0433

شكرا جزيلاً ،،
الباحثة: سهام آل حيدر

نص الاتفاقية:

لقد قرأت وفهمت جميع الاجراءات التي سوف تُطلب مني كمشارك/ة في كل من الاستبانة والمقابلة الشخصية. ولقد وافقت متطوعاً/ة في المشاركة في هذا البحث. ولقد استلمت نسخة من هذه الموافقة.

اسم المشارك/ة (اختياري): _____ التاريخ: _____
توقيع المشارك/ة: _____

APPENDIX C
ENGLISH CONSENT FORM

Dear participant,

I am a graduate student in the Department of Linguistics at the University of Florida, conducting research on the shop signs of Souk Athulatha'a and Asir mall under the supervision of Dr. Fiona McLaughlin. The title of my study is "**Linguistic Landscape: Contrastive study between souk Althulatha'a and Asir mall in Abha, Saudi Arabia**". The goal of this study is to explore the linguistic landscape of the two commercial zones in Abha city and to reveal the reasons behind the contrast.

What you will be asked to do in the study

You will be asked to answer a questionnaire of two parts: first part is demographic information about yourself and the second part is a survey on the shop signs in both markets (souk Athulatha'a and Asir mall). Your information will be treated in a high confidentiality and will be immediately erased after it has been coded. Also, interviews will be held with the participants to obtain extra clarification on some of the questionnaire questions. Your recorded interview will be kept confidential. I will use Sony Mp3 recorder to record the interview. Your name and personal information will not be used in any way in the research. At the end of data analysis, all the recordings will be erased.

Your participation or non- participation in this study will not affect you in any way. You have the right to withdraw at any time without consequence. There are no known risks or immediate benefits to the participants. No compensation is offered for participation. If you have any questions about this research protocol, please contact my supervisor or me on the following numbers/emails:

Supervisor

Name: Dr. Fiona McLaughlin
Phone: (352) 392- 4829
Email: fmcl@ufl.edu
Address: 301 Pugh Hall

PO Box 115565

University of Florida

Gainesville, Florida 32611-5565

Researcher

Name: Siham Alhaider
Email: salhaider@ufl.edu
Address: University of Florida

Linguistics Department

P.O. Box 115454

Gainesville FL 32611-5454

Questions or concerns about your rights as a research participant may be directed to the IRB02 office at:

University of Florida Institutional Review Board

P. O. Box 112250

Gainesville, FL 32611-2250

Phone: +1(352) 392-0433

Thank you,

Siham Alhaider

Agreement

I have read and understood the questionnaire and the interview procedures. I voluntarily agree to participate in this study and I have received a copy of this description.

Participant Name (optional): _____ Date: _____

Participant signature: _____

APPENDIX D
ENGLISH QUESTIONNAIRE FOR CUSTOMERS

Demographic information

Check the **appropriate** boxes

1 – What is your GENDER?

MALE

FEMALE

2 – What is your AGE?

Under 20

Between 20 and 30

Between 31 and 50

Between 51 and 70

3 – What is your nationality?

4 – What is the highest level of education you have completed?

High school

Bachelor degree

Higher studies (Mater or Doctorate)

Other education: (please specify) _____

5 – What is your occupation? _____

6 –Do you live in Abha?

Yes No

7- Have you ever been to “Asir Mall” in Abha?

Yes No

8- Have you ever been to “Souk Athulatha’a in Abha?

Yes No

9- Which market do you prefer the most “Asir Mall” or “Souk Athulatha’a”?

Asir Mall

Souk Athulatha’a

10- Why?

11 – Except Modern Standard Arabic (MSA), do you have knowledge of additional languages?

No, I have never studied a Second language before.

Yes

Please check the language you know:

<i>Yes I can ..</i>	Arabic	English	French	Other languages (Please specify below)
Write				
Read				
Speak				

12- If you know other language(s) beside Arabic, how did you get the knowledge of that language(s)? Check all that apply below:

1 Tourism outside Saudi Arabia

2 Scholarship program abroad

3 Dealing with non-native Arabic speakers

- 4 Running a business
- 5 Travelling
- 6 Reading News in another language not your mother tongue (Arabic)
- 7 Surfing the net
- 8 Social media
- 9 Other(s)

(Please specify)

APPENDIX E
SURVEY ON SHOP SIGNS

Shop signs are taken from *Souk Althulatha'a and Asir Mall*.

Please look carefully to the shop signs below and answer the questions:

Question# 1

-In signs 1, 2, do you see any resemblance between Arabic and English writing system in the signs?

Can you describe what is it?

Sign #1



Sign #2



Question #2

- In the signs 3,4 below, focusing on the Arabic part, do you see Arabic words or Arabic letters?

- _____

- If you see Arabic words, can you write them down please?

- _____

Sign# 3



Sign #4



Question # 3

- In the sign 5 below, what is the first language you read when you look at the sign?

- _____

- What else you see in the sign (is there any other languages, images, abbreviations, etc. in the sign)?

- _____

Sign #5



Question # 4

- How many language(s) do you think in sign 6?

- _____

- If you think that there is more than one language, please mention them below?

- _____

Sign# 6



Question# 5

- What do you see in the shop sign below, do you see Arabic letters or English letters or mixed of both?

Sign #7



Sign# 8



- A. Arabic letters
- B. English letters
- C. Mixed of both

- What is the special thing about the signs 7 & 8 above?

Question # 6

- Do you think that shop sign 9 attracts many customers?

- Yes, Why? _____

- No, Why? _____

Sign # 9



- Also, is this sign written in pure Arabic?

Question # 7

- Do the following signs contain Arabic names or 'foreigners' names'?
- A. Arabic name
- B. English name
- C. I do not know
- Do you think the sign's name affects its business (making it rich or poor)?

Sign #10



Sign #11



Question # 8

- What is the language in the sign 12? Check one of the choices below:
- A. You do not know
- B. The language is _____

(please write it down)

Sign #12



Questions # 9

- Which of the following shop signs you expect to see in Asir Mall and Souk Athulatha 'a?

Please specify the signs to each market.

- Asir Mall signs are number(s): _____

- Souk Athulatha 'a signs are number(s): _____

Sign # 14



Sign # 13



Sign # 15



- Depending on the choice you made in the previous question, why did you assign those shop signs to this particular market?

This is the end of the survey

Thank you for your generous participation!

APPENDIX F
ARABIC QUESTIONNAIRE FOR CUSTOMERS

Linguistic Landscape: A Contrastive study between Souk Althulatha'a & Asir Mall

استمارة الموافقة

عزيزي/عزيزتي المشارك/ة

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المالذي سوف يطلب منك عمله في هذه الدراسة

سوف يطلب منك الإجابة عن جزئين: الجزء الأول عن معلوماتك الشخصية والجزء الثاني استبيان عن بعض اللوح في السوقين "سوق الثلاثاء" و"عسير مول". معلوماتك الشخصية سوف تُعامل في غاية السرية والكرمان. وسوف تُزال نهائيا بعد أن يتم تشفيرها لرموز تستخدم في البحث. كما سوف يقوم الباحث بعقد مقابلات شخصية الهدف منها توضيح وإسهاب لبعض فقرات وأسئلة الاستبانة التي ملاءها المشارك/ة سابقا. سوف تعامل المقابلات الشخصية أيضا بسرية تامة وكل خصوصية، جميع المقابلات سوف تُسجل باستخدام جهاز سوني لتسجيل المقابلة. لن يتم استخدام أي معلومة شخصية تم تقديمها من خلال الاستبيان أو المقابلة بأي شكل من الأشكال في هذا البحث. جميع المعلومات الشخصية سوف يتم إزالتها نهائيا بعد تحليل المادة.

لن تؤثر عليك المشاركة في هذا البحث من عدمها إذ أن لديك كامل الحق والحرية بالانسحاب من المشاركة في البحث في أي وقت من غير أي تبعات جانبية. ليس هناك أي مخاطر معروفة أو فوائد فورية للمشاركين في هذا البحث، وليس هناك أي تعويض أو مكافأة للمشاركة في البحث. إذا كان لديك أي استفسار عن أي موضوع يخص البحث الرجاء التواصل مع المشرف أو الباحث على الأرقام التالية

الباحثة

الاسم: سهام آل حيدر

البريد الإلكتروني: salhaider@ufl.edu

المشرف

الاسم: دافينا ماكلان

البريد الإلكتروني: fmcl@ufl.edu

رقم التليفون: ٠١٣٥٢٣٩٢٤٨٢٩

العنوان: جامعة فلوريدا

قسم اللغويات

P.O. Box 115454

Gainesville FL 32611-5454

العنوان: جامعة فلوريدا

Pugh Hall 301

PO Box 115565

University of Florida

Gainesville, Florida 32611-5565

RB|أي استفسارات أو أسئلة أخرى عن حقوقك كمشاركة في البحث الرجاء التواصل مع مكتب

على العنوان التالي

University of Florida Institutional Review Board

P. O. Box 112250

Gainesville, FL 32611-2250

Phone: +1(352) 392-0433

شكرا جزيلاً ،،

الباحثة: سهام آل حيدر

لقد قرأت وفهمت جميع الاجراءات التي سوف تُطلب مني كمشارك/ة في كل من الاستبانة والمقابلة الشخصية. ولقد وافقت متطوعاً/ة في المشاركة في هذا البحث. ولقد استلمت نسخة من هذه الموافقة

أوافق

لا أوافق

المعلومات الشخصية

اختر/ي ماينطبق عليك من الاختيارات التالية

ما هو جنسك ؟

ذكر

أنثى

ما هو عمرك؟

أقل من ٢٠

ما بين ٢٠-٣٠

ما بين ٣١-٥٠

ما بين ٥١-٧٠

ما هي جنسيتك؟

ما هو أعلى مستوى أكاديمي حصلت عليه؟

تعليم ثانوي

تعليم جامعي

تعليم دراسات عليا -ماجستير أو دكتوراه

تعليم آخر

ما هي وظيفتك؟

هل تسكن في أبيها؟

نعم

لا

هل سبق لك أن زرت سوق "عسير مول" في أبيها؟

نعم

لا

هل سبق لك أن زرت سوق "الثلاثاء" في أبيها؟

نعم

لا

أي سوق تُفضل: سوق عسير مول أم سوق الثلاثاء ؟

سوق عسير مول

سوق الثلاثاء

لماذا؟

باستثناء اللغة العربية الحديثة ، هل لديك معرفة بلغات أخرى إضافية؟

لا ، لم أدرس لغة ثانية

نعم

الرجاء تحديد أي لغة درست في الجدول التالي ، نعم أستطيع أن

اللغة الفرنسية	اللغة الانجليزية	اللغة العربية	
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أكتب
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أقرأ
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	أتحدث

لغات أخرى - الرجاء التحديد أدناه

اللغة الاولى

اللغة الثانية

اللغة الثالثة

إذا كان لديك لغة/لغات أخرى بجانب اللغة العربية ، ماهي الطرق التي ساعدتك على اكتساب اللغة /اللغات الأخرى؟ الرجاء تحديد كل ماينطبق عليك

السياحة خارج المملكة العربية السعودية

برنامج ابتعاث للدراسة أو التدريب خارج المملكة العربية السعودية

التعامل مع متحدثين غير ناطقين باللغة العربية

من خلال مشروع عمل أو تجارة

السفر

القراءة بشكل عام بلغة أخرى (مثال: أخبار الصحف، المجلات، كتب ، إلخ

تصفح الانترنت

من خلال وسائل التواصل الاجتماعي

أخرى : الرجاء التحديد أدناه

استبيان عن لوح المحلات

لوح المحلات المُضمنة في هذا الاستبيان مأخوذة من سوق : عسير مول و سوق الثلاثاء
الرجاء التمعن في اللوحات قبل الإجابة على الأسئلة

لوحه رقم ١



في لوحة رقم ١ هل ترى أي تشابه شكلي بين الخط المستخدم في اللوحة بين اللغة العربية واللغة الانجليزية؟

هل تستطيع وصف هذا التشابه الشكلي للحروف؟

لوحة رقم ٢



في اللوحة أعلاه رقم ٢ هل ترى (بالتركيز على الجزء العربي) كلمات عربية أو حروف عربية فقط ؟

إذا رأيت كلمات عربية ، هل بإمكانك كتابتها؟

لوحة رقم ٣



في اللوحة رقم ٣ ماهي أول لغة تقرأها عندما تنتظر للوحة؟

ماهي الأشياء الأخرى التي تراها في اللوحة ، هل هناك أي لغة أخرى ، صور ، مختصرات ، إلخ؟

لوحة رقم ٤



كم لغة/ لغات في لوحة رقم ٤ ؟ وإذا كان باعتقادك أن هناك أكثر من لغة واحدة الرجاء ذكرها ؟

لوحة رقم ٥



مالذي تراه في اللوحة رقم ٥، هل ترى حروف عربية أم حروف انجليزية؟ أم خليط من اللغتين؟

حروف عربية فقط

حروف انجليزية فقط

خليط من حروف اللغتين - العربية والانجليزية-

ماهو الشيء المميز في لوحة رقم ٥؟

لوحة رقم ٦



هل تعتقد أن اللوحة رقم ٦ هي لوحة ملفنة لنظر الكثير من الزبائن؟

نعم

لا

نعم ، لماذا؟

لا ، لماذا؟

هل تعتقد أن هذه اللوحة مكتوبة بلغة عربية صافية؟

لوحة رقم ٧



هل تعتقد أن اللوحة رقم ٧ تحتوي على اسم عربي أو اسم أجنبي ؟

اسم عربي

اسم أجنبي

لا أعرف

هل تعتقد أن اسم المحل يؤثر على النشاط التجاري للمحل (يجعله خاسرا أو رابحا)؟ولماذا؟

لوحة رقم ٨



ماهي اللغة في اللوحة رقم ٨؟

لا أعرف

اللغة هي -الرجاء التحديد هنا-

لوحة رقم ٩



لوحة رقم ١٠



لوحة رقم ١١



أي من اللوح أعلاه (لوحة رقم ٩، ١٠، ١١) تتوقع أن تراها في سوق الثلاثاء و سوق عسير مول؟

<input type="text"/>	أتوقع أن أجد في سوق الثلاثاء لوحة رقم
<input type="text"/>	أتوقع أن أجد في سوق عسير مول لوحة رقم

معتدا على إجاباتك في السؤال السابق في تحديد إمكانية وجود هذه اللوحات في كل من سوق الثلاثاء و سوق عسير مول، هل بإمكانك ذكر أسباب اختيارك هنا

وصلت لنهاية الاستبيان
شكرا جزيلا لمشاركتك القيمة ،،،

APPENDIX G
ENGLISH INTERVIEW QUESTIONS FOR THE INFORMANTS

- 1- From where was the name of Souk Athulatha'a derived?
- 2- When was the Souk founded?
- 3- In which various locations has the Souk been located?
- 4- At one time, was Souk Athulatha'a the only place for locals to shop for daily needs?
- 5- Historically, what were the most significant products sold in the Souk?
- 6- Who were the Souk customers? Were they mostly women or men? Children or adults?
Locals or visitors?
- 7- Who were the most popular figures in the Souk?
- 8- Were there signs on the shop?
- 9- If yes, were those signs hand-written or printed?
- 10- Were commercial transactions based on bargaining?
- 11- Historically, what level of education did people in the region have?
Primary/intermediate/secondary, bachelor, or other?
- 12- What material was used to build shops in the Souk?
- 13- Were there architectural designs applied in constructing those shops?
- 14- Were those shops following the Asiri architecture style?
- 15- How was the economic status in Souk Athulatha'a?
- 16- Were there any commercial exchanges between the Arabian Peninsula and foreigner
countries?
- 17- Could you please talk about yourself and life at that time? What was your position in the
Souk?
- 18- Did you own shops? Who helped you?

- 19- What was the main language spoken in the Souk? Were any other languages or dialects spoken?
- 20- How did the foreign currencies, such as the Farasena Riyal (known as French Riyal), enter the Arabian Peninsula?
- 21- Historically, what was the most popular currency used?
- 22- Were there certain operation hours for opening and closing the Souk? Or was it merely from sunrise until sunset?
- 23- Was there electricity and light in the Souk?
- 24- What did men and women wear? Were those clothes locally made or imported from nearby countries?
- 25- Were people interested in learning another language other than Arabic? If yes, what language?
- 26- Historically, did the foreigners work in the Souk as they do now? Did private drivers and maids work in the Souk as sellers or helpers to their owners?
- 27- When do you think this custom of employing private drivers and maids as venders in the Souk begin?
- 28- What was the official uniform of the women? Did women wear Abaya and cover their faces?
- 29- How many shops do you think there were in the Souk at that time? Do you think the number is increased now?
- 30- Do you have any idea whether the Souk will move to a new location in the future?
- 31- In the past, how would you characterize the general atmosphere of the Souk? What do you think of the atmosphere now? Which do you prefer and why?

32- What do you think about the younger generation's inclination to speak a foreign language more so than Arabic?

33- In general, do you believe that learning another language brings privilege? What if this language is English? Would that make it better or worse? Why?

APPENDIX H
ARABIC INTERVIEW QUESTIONS FOR THE INFORMANTS

أسئلة المقابلة للرواة عن تاريخ سوق الثلاثاء

المدة: ٤٠ - ٦٠ دقيقة

- ١- من أين اشتق اسم "سوق الثلاثاء"؟
- ٢- متى وُجد السوق؟
- ٣- ماهي الأماكن المختلفة التي انتقل لها السوق؟
- ٤- في وقت ما، هل كان سوق الثلاثاء هو السوق الوحيد المتوفر للمحليين للتسوق منه لحاجاتهم اليومية؟
- ٥- تاريخياً، ماهي أشهر البضاعة التي كانت تُباع بالسوق؟
- ٦- من هم زبائن السوق؟ هل كان أكثريتهم من الرجال أو النساء؟ الكبار أو الصغار؟ المحليين أو الزائرين؟
- ٧- من هم أشهر قادة في السوق؟
- ٨- هل كان هناك لوح على المحلات سابقاً؟
- ٩- إذا كانت الإجابة بنعم، هل كانت هذه اللوح مكتوبة بخط اليد أو مطبوعة؟
- ١٠- هل كانت المعاملات التجارية تعتمد على المساومة؟
- ١١- تاريخياً، ماذا كان مستوى التعليم الذين يتلقونه سكان المدينة (ابتدائي، متوسط، ثانوي، جامعي، أو غيره)؟
- ١٢- ماهي المادة التي كانت تستخدم في صناعة المحلات سابقاً في السوق؟
- ١٣- هل كان هناك تصميم معماري معين يُطبق عند بناية هذه المحلات؟
- ١٤- هل كانت هذه التصاميم تتبع المعمار العسيري في المنطقة؟
- ١٥- كيف كانت الحالة الاقتصادية للسوق سابقاً؟
- ١٦- هل كان هناك أي تعاملات تجارية ما بين الجزيرة العربية والبدان الأخرى؟
- ١٧- هل ممكن أن تحدثنا عن نفسك وعن الحياة في ذلك الوقت؟ وما هو مركزك في السوق وقتها؟
- ١٨- هل كنت تملك محلات تجارية؟ ومن ساعدك؟
- ١٩- ماهي اللغة الرئيسية المستخدمة في السوق؟ هل كان هناك أي لغات أو لهجات أخرى؟

٢٠- كيف للعملات الأجنبية على سبيل المثال " فراسنة ريال" الذي كان يُعرف بالريال الفرنسي في ذلك الوقت دخول الجزيرة العربية؟

٢١- تاريخياً، ماهي أبرز عملة كان يُعامل بها؟

٢٢- هل كانت هناك ساعات عمل معينة لتشغيل السوق أو إيقافه؟ أو هل كان فقط من شروق الشمس لغروب الشمس؟

٢٣- هل كان هناك إضاءة وكهرباء في السوق؟

٢٤- ماذا كان يلبس الرجال والنساء في السوق عادة؟ هل كانت ملابسهم تُصنع محلياً أم تستورد من البلدان المجاورة؟

٢٥- هل كان الناس مهتمين لتعلم لغة أخرى بجانب اللغة العربية؟ إذا كانت الإجابة نعم، فما هي هذه اللغات؟

٢٦- تاريخياً، هل كان هناك عمال أجانب يعملون في السوق كما الوضع عليه اليوم؟ هل عمل السائقين والخدامات

كمساعدين وبائعين لأصحاب المحلات في السوق؟

٢٧- متى تعتقد أن هذه الظاهرة (إدخال الخدامات والسائقين كعمال في السوق) بدأت في السوق؟

٢٨- ما هو اللباس الرسمي للمرأة في السوق سابقاً؟ هل كانت النساء تلبسن العباية وتغطين وجوههن؟

٢٩- كم في اعتقادك هو عدد المحلات في السوق في ذلك الوقت؟ هل زاد العدد في الوقت الحالي؟

٣٠- هل لديك أي فكرة عما إذا سوف يُنقل السوق لمكان جديد في المستقبل؟

٣١- في الماضي، كيف تصف لنا جو السوق العام؟ وماذا تعتقد بجو السوق العام في الوقت الحالي؟ وأيها تُفضل

ولماذا؟

٣٢- ماذا تعتقد عن ظاهرة جيل الشباب في ميلهم لتحدث لغة أجنبية أكثر من تحدثهم للغتهم الأم (العربية)؟

٣٣- بشكل عام، هل تعتقد أن تعلم لغة أخرى يُعطي أفضلية للشخص؟ ماذا إذا كانت هذه اللغة هي اللغة الإنجليزية؟

هل هذا يجعل تعلم لغة أخرى أفضل أم أسوأ؟ ولماذا؟

APPENDIX I
ENGLISH UNSTRUCTURED INTERVIEW QUESTIONS FOR SENIOR FEMALE OWNERS

10-15 minutes

Participants: the senior female shop owners in Souk Athulatha'a

- 1- Do you own this shop?
- 2- Since when have you had this shop?
- 3- How did you start your business?
- 4- Who helped you in making the sign for your shop?
- 5- Why did you choose this name?
- 6- Are there any reasons behind the name selection of any shop in Souk Athulatha'a? What do you think?
- 7- Do you like the atmosphere of the market here at Souk Athulatha'a?
- 8- What language do you prefer to be written on your shop sign?
- 9- Since there are a lot of foreign tourist that come here, did you think of including English or another language on your shop sign?
- 10- Do you think that all the shop signs in Souk Athulatha'a are written in Arabic?
- 11- Do you prefer a high technical finish sign with colors and pictures for your shop or a plain and simple sign with limited or one color and no pictures?
- 12- Who are your customers?

APPENDIX J
ARABIC UNSTRUCTURED INTERVIEW QUESTIONS FOR SENIOR FEMALE OWNERS

أسئلة المقابلة

المدة: ١٠ - ١٥ دقيقة

المشاركات: النساء الكبيرات في السن صاحبات المحلات في سوق الثلاثاء

- ١ - هل تمتلكين هذا المحل؟
- ٢ - منذ متي افتتحت المحل؟
- ٣ - كيف بدأت مشروعك التجاري؟
- ٤ - من الذي ساعدك في عمل لوحة للمحل؟
- ٥ - لماذا اخترت هذا الاسم للمحل؟
- ٦ - هل هناك أسباب معينة لاختيار اسم للمحل في سوق الثلاثاء؟ ماذا تعتقدين؟
- ٧ - هل تحبين جو السوق العام لسوق الثلاثاء من بيع وشراء ومرتادي هذا السوق؟
- ٨ - ماهي اللغة التي تفضلين أن يُكتب بها اسم محلك؟
- ٩ - هل فكرت في تضمين اللغة الانجليزية كلغة مصاحبة للوحة محلك أو أي لغات أخرى، بما أن هناك الكثير من الزوار الأجانب لسوق الثلاثاء؟
- ١٠ - هل تعتقدين أن جميع اللوح في سوق الثلاثاء هي لوح باللغة العربية فقط؟
- ١١ - هل تفضلين أن تكون لوحة محلك مٌعدة إعداد تقني مصاحب للألوان والصور أم تفضلين اللوح البسيطة في إخراجها والتي لا تحتوي على صور أو ألوان كثيرة؟
- ١٢ - من هم زبائنك؟

APPENDIX L
ARABIC UNSTRUCTURED INTERVIEW QUESTIONS FOR PARTICIPANTS

أسئلة المقابلة

المدة: ١٠- ١٥ دقيقة

المشاركين: بعض المشاركين الذين ملؤا الاستبانات سابقا

- ١- هل تعتقد أن المجتمع السعودي حاليا يمر بتغيرات؟
- ٢- هل أنت سعيد / بهذه التغيرات؟ ولماذا؟
- ٣- هل تعتقد أن المجتمع السعودي يتغير بشكل سريع أم بشكل بطيء؟
- ٤- إذا كان لديك الخيار في الذهاب إلى محل سوبرماركت محلي أو سوق الثلاثاء لتشتري حناء ، أي من السوقين سوف تختار؟ ولماذا؟
- ٥- هل من المهم بالنسبة إليك أن يتعلموا أبناءك لغة أخرى بجانب اللغة العربية؟ ولماذا؟
- ٦- إذا أتحت لديك الفرصة لتتعلم لغة أخرى ، ماهي اللغة التي سوف تختارها ولماذا؟
- ٧- أنت مدعو لاحتفالين في مكانين مختلفين وفي الوقت نفسه، المكان الأول هو احتفال بافتتاح محل كبير في سوق عسير مول والآخر محل شعبي في سوق الثلاثاء أي الاحتفالين سوف تختار الذهاب إليه ولماذا؟
- ٨- معتمدا على مجموعة الصور التي سوف تعرض عليك ، المطلوب منك ترتيب الصور على الميزان التالي من ١ إلى ٥ على حسب النقاط التالية:
- ملاحظة: بإمكانك اختيار أكثر من صورة على نفس المستوى .
أ- عامل الجذب (الالوان ، الخط، طريقة الكتابة ، الصور)

أكثر جاذبية ٥
جذاب ٤
محايد ٣
غير جذاب ٢
أقل جاذبية ١

ب - العالمية (احتواء اللوحة على أكثر من لغة ، او استبدال اللغة العربية او هل تتوقع ان تجد هذه اللوحة في غير سوقها).

أكثر عالمية ٥
عالمي ٤
محايد ٣
غير عالمي ٢
أقل عالمية ١
ج - الاصاله.

أكثر اصالة ٥
اصيل ٤
محايد ٣
غير اصيل ٢
أقل اصالة ١
د- مدى سهولة فهم اللوحة.

أكثر سهولة ٥
سهل ٤
محايد ٣
غير سهل ٢
أقل سهولة ١
ذ - قراءة اللوحة.

أكثر قراءة ٥
تقرا ٤
محايد ٣
لا تقرا ٢
أقل قراءة ١
٩- بعد عرض الصور عليك ، هل تستطيع ذكر ماذا تباع بعض هذه المحلات من المنتجات من فضلك؟

APPENDIX M
ISRAEL BOYCOTT LAW

Royal Decree No. (M/28) dated 25/6/1382H (corresponding to 23/11/1962AD)

WITH THE HELP OF ALMIGHTY ALLAH,

WE, SAUD IBN ABDULAZIZ AL-SAUD, KING OF THE KINGDOM OF SAUDI ARABIA,

After reviewing the Article (19) of the Law of the Council of Ministers of Saudi Arabia, issued

by the Royal Decree No. (38) dated 22/10/1377H (corresponding to 12/5/1958AD),

According to the Council of Ministers Resolution No. (312) dated 21/6/1382H (corresponding to 19/11/1962AD),

And according to the proposition of the Prime Minister,

DO HEREBY DECREE THE FOLLOWING:

First: The approval of Israel Boycott Law with the attached formula.

Second: His Excellency Prime Minister and Ministers shall take this Decree into enforcement, each under his jurisdiction-.

Royal Signature

Israel Boycott Law

Article 1

a) Natural or legal persons are prohibited, whether personally or through agents, to conclude agreements with bodies or persons residing in Israel or affiliated thereto by virtue of nationality or working for the account or in the interest of Israel wherever they may reside, if the subject of agreement is business transactions, financial operations or any other kind of dealing whatever its nature may be.

b) National and foreign companies and institutions having business interests, branches or general agencies in Israel shall be treated as the bodies and persons banned to deal with according to the

preceding paragraph as is determined by the Council of Ministers or the authority empowered by the Council of Ministers in this respect according to the recommendations made by the Conference of the liaison officers.

Article 2

a) No Israeli commodities or products of whatever kinds and no Israeli paper money or other movable assets shall be brought in or imported into the Kingdom. Further, no exchange or trading in the foregoing items shall be permitted.

b) Goods and commodities made in Israel or in which any percentage of the products of Israel enters whatever such products may be, shall be considered Israeli whether such goods and commodities come directly or indirectly from Israel.

c) Commodities and products reshipped from Israel or manufactured outside Israel to be exported for the account of Israel or for the account of the persons or bodies specified in Article 1 shall be treated as Israeli goods.

Article 3

Any importer should, in the cases determined by a resolution of the Minister of Commerce and Industry, submit a certificate of origin specifying the following:

1. The country in which the commodities are made.
2. No material of the products of Israel, whatsoever percentage, enters in the manufacture of the commodities.

APPENDIX N
ASIR MALL PERMISSION LETTER

KINGDOM OF SAUDI ARABIA
Ministry of Higher Education
King Khalid University
Faculty of Languages and Translation



المملكة العربية السعودية
وزارة التعليم العالي
جامعة الملك خالد
كلية اللغات والترجمة

الى من يهمه الامر

نفيدكم ان الطالبة / سهام موسى حيدر بصدد القيام بدراسة لنيل درجة الدكتوراة في الجانب اللغوي للتسوق بين الماضي والحاضر ، وحيث ان الباحثة بحاجة الى توثيق دراستها بالصور الفوتوغرافية لأسواق المنطقة القديمة والحديثة فإننا نامل تسهيل مهمة زوجها / عبد الله سليمان احمد ميمش الذي سيقوم بالتصوير نيابة عنها .
شاكرين لكم تعاونكم والله يحفظكم .

عميد كلية اللغات والترجمة

د/ عبد الله بن مفرح آل ملهي



لا مانع
من
التصوير

لرقم : التاريخ : ١٤ هـ المرفقات :
بها ٩١٠٠ الرمز البريدي ٤١٤١٣ ٩١٤١٠ ت ٠١٧ ٢٤٢١٩٠ [E mail : En coll@kku.edu.sa]

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