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Lexical variation in news headlines: A comparative study of Egyptian, Lebanese and Moroccan written Arabic

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A Thesis Submitted to

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By

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Table of Transliterations Symbols

Contsants

Letter	Symbol	Letter	Symbol	Letter	Symbol
ء	ʔ	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	ʃ	ل	l
ث	θ	ص	ṣ	م	m
ج	g or ʒ	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه	h
خ	x	ظ	ẓ	و	w
د	d	ع	ʕ	ي	y
ذ	ð	غ	ɣ		
ر	r	ف	f		

Short Vowels

Letter	Symbol
الضمة	u
الفتحة	a
الكسرة	i

Long Vowels

Symbol
ū
ā
ī

Abstract:

Does the existence of different Arab communities formulate a challenge in understanding its Modern Standard Arabic (MSA) variations? The question remains open to analogy. This research attempts to answer this issue through the study of lexicon variation in Egypt, Lebanon & Morocco. Even though the lexical variation exists historically, researchers are still in contradiction whether the MSA is the one bridge of communication among the Arabs or does each and every community has its own lexicons? A concurrent design of mixed research methods, both qualitative and quantitative, is carried to investigate the extent of this lexical variation. So, upon running a questionnaire and an interview to Egyptian, Lebanese and Moroccan citizens, the lexical items were found to remain well understood as the basic means of communication. This research exhibits that lexical variation is a phenomenon in MSA used in Egypt, Lebanon and Morocco.

Ch.1 Introduction

1.1 Rationale and statement of the problem

The question whether all Arab communities use a mutual written Modern Standard Arabic (MSA) or not remains open to analogy. As a long held belief, Al Sayigh (1990) defines MSA as the main strength of character among the Arabs. Abdel Aziz (1992) confirms that MSA is the one shared formal language among all Arab communities. Further opinions reassert MSA is similar in every detail among all Arabs, especially among linguists. However, Al Samaraa'ii (1966) presents a different view saying that each community has its own style of communication, expressing their own terminology. Furthermore, Al Sayigh asserts that it is normal for one to perceive the nationality of the writer upon reading an article in a newspaper or a book. Even in the 14th century, Ibn Khaldun in his Muqaddima argues that the dialects and the classical Arabic are fundamentally the same, apart from few structural differences (Bani Yassin, 1987).

Badawi (1973) defines the contemporary MSA in his five levels of the linguistic continuum in Egypt as the written MSA. Contemporary MSA takes place in all areas that deal with our current life, in which formal Arabic is used. It is used in journalism, politics and in scientific papers. Even though the Modern Standard Arabic comprises phonology, lexicon, morphology and syntax, the primary differences among Arab communities are in the lexicon (Badawi 1973; Versteegh 1997; Holes 2004 & Ernest 2011). Lexicon is the basic relationship between the sound and the meaning. It is the first perceptible form of communication. For example, it is the roar of the wind, the murmur of water and the

whinnying of the horse (Ibn Jinni, 1956). The Arabic lexicon is organized in a triconsonantal compound that produces a diversity of explanation of the relationships among the words, the basic element of the language.

To resolve this predicament, whether written MSA is one identical language among Arabs or one that has variations, logic requires evidence or research. Using lexicon, Ibrahim (2009) introduces a pioneer research on lexical variations among three different Arab communities: Egypt, Lebanon and Morocco. She uses print newspapers as a point of reference to examine the lexical variation mutual intelligibility among Arab communities, which may cause instances of non-rational speeches. She finds that MSA available in every community's newspapers reflects the norm of its educated class. If one takes the Egyptian community as an example, the writers in a newspaper, the journalists, are at least university graduates. Many of them may be specialists in the journalism field for over ten years. Within the language context of the Egyptian community, they are influenced by daily reading news works and later impact the public with their writings. Therefore, the written MSA found in any Egyptian newspaper is a mere reflection of its community's MSA. And in the same sense, the Lebanese writers reflect the Lebanese MSA; and the Moroccan writers reflect the Moroccan MSA.

For a more focused effort, this study is specific to lexical variation. The awareness of a lexicon can lead to straightforward understanding, whereas its ignorance would form a complicated barrier. Mancilla-Martinez (2010) confirms that the more vocabulary a learner

acquires, the better the learner is in understanding and producing using the target language. Ibrahim (2009) brings into focus the regional lexical variation. She proposes eight morphological genres to establish her research. These categories range from coining lexical items upon morphological preferences, the use of verbs with and without prepositions, marked occurrence of verbal nouns (Gerunds) in the plural forms, the same lexical item but in a different meaning (Polysemy), the use of different lexical items and the influence of translation and/or dialect. Ibrahim formulates the questionnaires for that research based on these morphological classes.

The results from Ibrahim's research indicate cases of Egyptian participants having difficulty understanding a number of Lebanese and Moroccan lexical headlines, a sign of MSA difference between the two communities. The Lebanese participants, on the other hand, show complete understanding, even uniformity, with every lexical item in the questionnaire containing their own regional lexical items, as it presents no difficulty for them at all. This misunderstanding faces the Egyptian participants who are national university graduates. Additionally, most of the misunderstood lexical items are authentic Arabic words, and in some cases, are classical Arabic word stock. Thereupon, lexical variation exits between the two groups. An example, from Ibrahim's research, of this variation is the disagreement between two Arabic professors, a Lebanese and an Egyptian. They disagree on the plural meaning of the word capital. The Lebanese professor introduce it as (رساميل / *rasamīl* /), but the Egyptian one considered it as a mistake and corrected it to be (رؤوس أموال / *ruʔūs ʔamwāl* /).

Youssef (2009) has a different point of view about the outcome of Ibrahim's research. Youssef argues that these questionnaires were conducted in the years of 1992 & 1998. At this time, there was little or no access to the satellite TV as is the case in 2009, the time the book was published and consequently Youssef wrote his review. So, he strongly believes that this research would yield into homogeneous results should it be conducted in 2009, not to mention the 2017's social media and the region's upheavals and wars, twenty years after the first run of data collection. The social media, media and the recent political turmoil get the entire world closer to each other, so the results are expected to differ. To prove this point of view, Mazraani (2011) argues there is a valid correlation between language form, the lexicon used in a given context, and function, the purpose of communication. In other words, all Arab communities should be using the same lexical variations. Moreover, Suleiman (2003) re-asserts the fact that the Arabic language speaks eloquently of its national identity.

To conclude, this is an important examination of whether contemporary lexicon used in MSA is standard, uniform among Arab communities or not. Studying lexical variation between two different regional MSA media is a proven scheme to shadow light on any misunderstandings as in Ibrahim study (2009). Studying the same issue after a long period of time would illuminate the existence of challenge in understanding other regional MSA and attempt to explain nature of these discrepancies. This study would establish a scientific proof whether written MSA is standard/uniform among all Arabs or not.

1.2 The research questions:

- To what extent does challenge exist in understanding lexical variation across different communities? (Egypt, Lebanon & Morocco)
- How do the results change, if any, after more than two decades?

1.3 Definition of Terms

Gerund is a nominal form of a verb. It particularly expresses the result of an action. (Owens, 2011).

Lexical Variation is a "contextualized, pragmatic conception of onomasiology, which focuses on the actual choices made for a particular name as a designation of a particular referent" (Geeraerts, D., Grondelaers, S., & Bakema, P. 1994).

Modern Standard Arabic (MSA) is a "unified, codified pan-Arab variety of Arabic used for virtually all writing in the Arab world". (Holes. 2004).

Polysemy refers to the phenomena of coexistence of many possible meanings to the same lexicon. (Bohas, 2011).

Ch.2 the Literature Review

2.1 Introduction

The aim of this thesis is to discuss the degree of challenge in understanding lexical variation among several communities. The question whether all Arab speakers understand a mutual written Modern Standard Arabic (MSA) or not is open to analogy. Many linguists such as Al Sayigh (1990), Abdel Aziz (1992) and Al Samaraa'ii (1966) present non-identical views about the Arab speakers' intelligibility of a mutual written MSA. To this point of discussion, Ibrahim (2009) introduces a pioneer research in studying lexical variation differences among Egypt, Lebanon and Morocco. This study aims to replicate this study in order to acquire an accretive process of knowledge over time (Santos, 1989).

This chapter of the thesis attempts to report on earlier studies that write about Arabic lexical variation. Therefore, at first, there is an introduction to the lexicon, its origin and its different dialects i.e. Cairo, Beirut and Rabat. Second is a preface of variation. Third is a demonstration of lexical variation and its reasons. Forth is a discussion of Ibrahim's research (2009) and results. Fifth and finally is an overview of similar studies and the teaching implications of this study.

2.2 Lexicon

Lexicon is the basic relationship between the sound and the meaning. It is the first perceptible form of communication. It is the sound of the thunder and the heehaw of the donkey (Ibn Jinni, 1956). Historically, Ibn Jinni proposes in his writings his main viewpoint of the lexicon. The lexicon is the perceivable, comprehended form of an idea. He introduces

that, at the origin of the language, one finds the caw of the crow and the bleat of the deer (Ibn Jinni, 1956).

Furthermore, El Khalil Ibn Amed inaugurates a new means to understanding the Arabic lexicon using his famous tri-consonantal root in his book El Ain (El Makhzoumi, 1988). This root system provides organizational scheme of the Arabic lexicon. The root, three constant letters, formulates a number of relevant words, namely the ten measures of Arabic verbs which are usually with the different meanings. McCarthy (1985) demonstrates that the basic triconsonantal root pattern is a main driving force behind the development of the Arabic morphology. He exemplifies the tier and vowels of a-a-a or u-i-a may formulate a rule of active versus passive forms of the verbs. The examples are countless. The root k-t-b could provide numerous examples of (كتب / *kataba* /) which means he wrote, (يكتب / y*aktubu* /) which means he is writing and (كاتب / *kātib* /) which means he is a writer.

In Versteegh opinion (1984), this postulates linear evidence which is accepted without hesitation. This sort of organization of the Arabic lexicon is vital to analyze the internal structure of the lexicon, to explain the relationships among the words, such as the phenomena of synonymy, polysemy, homonymy, and antithetical. It is also to agree that the minimal unit of the lexicon for Arabic and other Semitic languages is a compound of consonants which are made up of three root consonants.

The triconsonantal compound produces a diversity of explanation of the relationships among the words, the basic element of the language. The awareness of a lexicon can lead to straightforward understanding, whereas its ignorance would form a complicated barrier. Mancilla-Martinez (2010) confirms that the more vocabulary a learner acquires, the better the learner is in understanding and producing using the target language. Mazraani (2011) argues

there is a valid correlation between language form, the lexicon used in a given context, and function, the purpose of communication.

2.2.1 Levels of Arabic

The ‘Arabic language’ comprises either of two varieties namely fusha, or standard, and ‘ameya, or dialectal, or five main levels. Badawi (1973) defines these levels as the Classical, Modern Standard, Educated Spoken, Semi-Literate spoken and Illiterate Spoken Arabic. And, he argues that each level interacts actively with the others. Holes (1995) believes that the language suffers from being divided into categories upon study and analysis. The standard Arabic has always more influence than all other varieties. Still, this does not deny the active interaction among different varieties. Holes (1995) confirms that Arabic dialects have vital variations of the language as they are favored in day to day communications among the native speakers. These dialects may be studied as a separate entity, but is better to take an integral path to accommodate all varieties. The standard Arabic in any community may have several indications of vernacular input. The Arabic language better be viewed as an integrated whole one.

Both Versteegh (1997) and Ferrando (2001) emphasize that Arabic is a dynamic language, not a single, unchanging reality. Upon analysis, it is not accurate to depend on the classical variety only, even if it is the Quranic one which is considered as a model to follow and imitate, from which all other varieties are derived.

According to Ferrando (2011), the lexicon is the main dissimilarity between Modern Standard Arabic and Classical Arabic. The process of adaptation over the years allows the

addition of a large number of terms and expressions. This is not the case though for syntax, phonetics and morphology. Few syntax structures are deserted, while newly ones are formed, favored. The newly formed syntax is heavily echoed by the press and in the political, religious speeches. The phonetics and morphology remain mainly the same. Some ancient morphological patterns are dropped in favor of translated modern ones.

2.2.2 Cairo Arabic

Woidich (2011) describes Cairo Arabic, Egyptian Arabic, as the predominant linguistic means of communication all over Egypt. CAPMAS (2016) confirms that more than seventeen million people speak Cairean Arabic. This variety is used by the middle class as well as the media i.e. movies, TV series and radio. Moreover, the Egyptian Arabic is widely understood among the Arab communities thanks to the social and commercial interaction throughout the history. The Cairo Arabic is characterized by a number of lexical items i.e. (عايز / *ʕayiz* / I need), (حاجه / *ḥaga* / something), (بقى / *baʔa* / 'a filler'), (معلش / *maʕleʃ* / Sorry) and (بحر / *baḥr* / Sea) as Woidich (2011) indicated.

2.2.3 Beirut Arabic

Naïm (2011) describes the Beirut Arabic as the oldest urban region in Lebanon. With a population of 1.5 million, it consists of Muslim Sunnis and Greek-Orthodox. Due to continuous migration waves, the population becomes bilingual. Many native speakers speak French and/or English fluently. The Beirut Arabic shares strong characteristics with the

Syria-Lebanon-Palestine area (Cantineau, 1939). However, it still needs lots extensive lexical description according to Fleisch (1974).

2.2.4 Moroccan Arabic

Caubet (2011) provides a cautious description to the Moroccan dialect, which is spoken in most urban districts. Only few words may discern the Moroccan dialect from an Algerian or a Tunisian one. This dialect is a typical North African Arabic characterized by Bedouin, rural, and urban features. The native speakers are mostly Muslims with a small Jewish minority. Although Moroccan Arabic is rather recent, unlike the old one available Jewish text that date back to the 15th century, it is studied in a number of late publications.

2.3 Variation

Al-Wer (2011) describes the nature of variation as innate norm of every living human language. This fact states that there is usually more than one way to say the same thing. No native speaker produces the same sentences as the other one does because of so many reasons. Every human being thinks and acts differently than others. Everyone gaps unequally his/her need to maximize gain and minimize loss in any given situation. This is why Chambers (2003) considers variation in language as a function in itself. Living languages are constructed to make variation plausible.

Early studies show that variation is not random but rather structured. Chambers (2003) argues the native speakers have an instinctive understanding of all possible variations

in their own language. The first explanation of using two different varieties is provided by Ferguson (1959) in his 'Diglossia'. The rich of the society uses a prestigious variety, while the poor uses a more stigmatized one. The better education the rich has, the more eloquent they use the language. On the other hand, the poor don't have the same education, and thus use a more vernacular language. So, naturally, adopting the higher linguistic features indicates an upward social mobility. Nevertheless, variation has further dimensions such as age, gender, education, ethnicity and religion and social status which are to be discussed in the coming section.

2.4 Lexical Variation

Ibrahim (2011) introduces lexical variation as the study of different uses of lexical items in various speech communities. This linguistic phenomenon reflects the living nature of the Arabic language as well as the effect of social status, translation and media. Bani Yassim (1987) assures that the lexical basis of variation in Arabic is that no living language is ever uniform and that all living languages exhibit certain degrees of variation at the phonological, grammatical and lexical levels of analysis.

Lexical variation may be also tracked back to the pre and early Islamic times. For instance, in the time of the Prophet Muhammad, He asked Abu Hurayra to hand him the 'mudya' (knife), but Abu Hurayra did not understand the term at the beginning so he asked the prophet to repeat three times, till he understood the 'Mudya' is the knife (Anis, 1973). The other, more realistic incident is the words of the Prophet that the Quran was revealed in seven letters (Nassar, 1956).

Ibrahim (2011) believes that a dialect is critical in choosing the lexical variation to be used. Speakers of a given community usually prefer certain lexical items over the others. There are several examples to this phenomenon. The first example is the certificate in Egyptian MSA which is (شهادة / *ʃihāda* /) while in Lebanese and Moroccan it is (إجازة / *ʔiʒāza* /). A second example is the singular word (منشور / *manʃūr* /) which means published documents in the Egytian MSA. This lexical item has two plurals. The first plural (مناشير / *manāʃīr* /) means in the Egyptian MSA the saws used by the carpenter. So, the Egyptians rather use the second plural (منشورات / *manʃūrāt* /) when they need to talk about published papers. The third example is the two words (حصل / *ḥaṣala* /) and (حدث / *ḥadaθa* /). Both of which means to happen, but as (حصل / *ḥaṣala* /) is more used as a colloquial variant, Egyptians generally reserve (حدث / *ḥadaθa* /) for the MSA use. The forth example is the word (تعاطي / *taʕaṭī* /). In Egypt it means to take medicine while in Lebanon and Morocco, it means to be occupied with. The last example is the word (جهويه / *ʒahawiyya* /) which may mean side, direction, region, part, section, area or district (Wehr, 1980), while in Egypt it only means side or direction among the rural areas.

Al Wer (2011) contemplates the dimensions of Lexical variation may be because of one of the following aspects. She proposes that studies show that age, gender and the level of education are most common reasons of variation. Other studies show the importance of social class and sect. The linguistic usage of a speaker evolves as in life stages i.e. childhood, adolescence and adulthood. For instance, teenagers use awesome to mean excellent. Gender reflects the biological differences, hence preferences in choosing the more suitable lexical items. Ladies often choose more prestigious features than their male peers. The level of education is reflected clearly from the lexical choice of the speaker, whether he is literate or

not and even the level of literacy may be quantified. The more the speaker is educated, the more she/he uses an educated, sophisticated lexical items and expressions. The ethnicity, sect also provides an obvious sense of its speaker. The social, political forces dictate linguistic divisions. Finally, the society' members choice of lexical items easily perceives their social status. The wealthier class usually restrain themselves from using certain vocabulary, not to be a commoner.

Ibrahim (2011) also trusts that translation has a decisive linguistic impact on lexical variation. Due to the French colonization of Lebanon, the word (توقيف / *tawqīf* /), which is a verbal noun of (وقف / *waqf* /), is often chosen to mean arresting as in 'arreter' in French. Another example is the use of the word (إجازة / *ʔiʒāza* /) to mean a vacation or a holiday, a concept translation of the French word license (Wehr, 1980). In Morocco, Kropfitsch (1977, 1980) investigates the French occupation and reports their manifestations i.e. the names of the months (Juiliyu & 'Augustus), the use of loanwords and the names of the countries.

In this research, the print media, newspapers, is used as a point of reference to examine the lexical variation mutual intelligibility among Arab communities. Since the journalists are both speakers of their communities dialect and writers in their respective MSA represent a cornerstone in their MSA lexical variation (Ibrahim, 2011). Journalists are influenced by their community's language use. They are usually inclined to use their regional wording in their written MSA. This is the reason a Lebanese journalist uses (توقيف / *tawqīf* /) in place of (القبض على / *alqabḍ ʕalā* /) as in Egyptian MSA. And (محمول / *maḥmūl* /) is used in Egyptian, while in the Gulf region, they use (جوال / *ʒawāl* /). And usually in Lebanese newspapers, they use (تتمة / *tatimmat* /) whereas in Egyptian newspapers, they use (بقية / *baqiyyat* /).

Another critical aspect to consider is the spread of the news from one community to the others. Egypt has repeatedly the greatest linguistic impact among the Arab countries (Ibrahim, 2011). This is clear through many facets: TV commercials, songs and series as well as its political role. The other Arab countries add, participate in the lexical variation through the satellite channels.

An evidence to the existence of lexical variation is the newspaper corpora. (Ibrahim, 2011) It is possible to proof the native speakers' judgment on certain lexical items using statistical analysis. In the Brigham Young University Arabic Corpus, the word (تظاهرات / *taẓāhurāt* /) occurs 714 times in the Lebanese Al Hayah newspaper in 1977, while it occurs merely 47 times in the Egyptian al-ʾAhrām newspaper (Ibrahim, 2011).

2.5 The eight categories following Ibrahim research

Ibrahim (2009) brings into focus the regional lexical variation. Upon study and investigation, she inaugurates eight morphological genres to establish her research. These categories range from coining lexical items upon morphological preferences, the use of verbs with and without prepositions, marked occurrence of verbal nouns (Gerunds) in the plural forms, the use of certain suffixes in a given dialect, the same lexical item but in a different meaning (Polysemy), the use of different lexical items and the influence of translation and/or dialect. Ibrahim formulates the questionnaires for her research based on these morphological classes.

Ibrahim (2009) introduces the first category as the morphological preferences in coining the lexical items. This category presents the fact that the same root pattern of any

given word produces more than one derivational or inflectional relations. For example, the root (ظ ه ر / *ẓ h r* /) produces both (تظاهرات / *taẓāhurāt* /) and (مظاهرات / *muẓāharat* /). And in the same league, the root (ك ل ف / *k l f* /) produces both (تكلفة / *taklifat* /) and (تكاليف / *takālīf* /). The second category is the usage of verbs with and without prepositions phrasal verbs. Some verbs are used with or without their prepositions depending on the community it is used in. The verb (إلتقى / *iltaqā* /) is used in the Lebanese MSA without a preposition, whereas it is usually the case to use (إلتقى ب / *iltaqā bi* /) in the Egyptian MSA. Another instance is the active participle (ملتزم / *multazim* /). It does not require a preposition in the Lebanese MSA, while the Egyptian MSA uses (ب)/ (*b*). The third category is the marked occurrence of verbal nouns (Gerunds) in the plural form. A number of verbal noun forms are more popular in usage than others in certain communities. For example, the Lebanese MSA uses (إقتصادات / *ʔiqtiṣādāt* /), while the Egyptian one uses (إقتصاد / *ʔiqtiṣād* /). Another instance is that Moroccan MSA uses (التساقطات المطرية / *altasaquṭat almaṭaria* /), whilst the Egyptian one uses (تساقط الأمطار / *tasāquṭ alʔamṭār* /). The forth category is the use of the suffix *–iyya(t)* in a given dialect. The Moroccan MSA adds the *–iyya(t)* suffix in order to give an abstract meaning i.e. turning (العموم / *alʕumūm* /) into (العمومية / *alʕumūmiyya* /) (Badawi et al, 2004). The Moroccan MSA uses (العمومية / *alʕumūmiyya* /) , as exemplified by Ibrahim (2009), while it is (القطاع العام / *alqiṭāʕ alʕām* /) in the Egyptian MSA.

Ibrahim also proposes another four categories. The fifth category is having the same lexical item but with a different meaning, polysemy. A number of words has a multiple meanings because of their conceptual and historical relations. The word (إجازة / *ʔijāza* /) has multiple meanings. It means a holiday in the Egyptian MSA, and it means a degree in the Lebanese MSA. Another word (تعاطي / *taʕaṭī* /) has two different meanings. It may mean

either pursuit, practice or to take a medicine, to swallow. The sixth category is the use of different lexical items. This is the case where two different words have the same meaning. For example, the words (سجاد / *siʒād* /) in Egyptian MSA and (ذرابي / *ðarābī* /) in Moroccan MSA both mean carpet. The seventh category is the influence of translation. This is exemplified by the use of (الوزير الأول / *alwazīr alʔawwal* /) as the prime minister in English in place of (رئيس الوزراء / *raʔīs alwuzarāʔ* /). Another instance is the use of (أوكازيون / *ʔukazyūn* /) which means sale. The Moroccans use 'Solde', sale in French, to mean sale while the Egyptian use (أوكازيون / *ʔukazyūn* /). The eighth and final category is the influence of the dialect. This is easily observed in many words such as (لغاية / *liɣāyat* /) which means until, but Moroccans use it to mean to an end and (أفدنة / *ʔafdinat* /) which means ranch, not a means to measure land.

2.6 Replicating studies

According to Santos (1989), replication of research is an accretive process of knowledge over time. So, this is an important examination of whether contemporary lexicon used in MSA is standard, uniform among Arab communities or not. Studying lexical variation between two different regional MSA media is a proven scheme to shadow light on any misunderstandings as in Ibrahim study (2009). Studying the same issue after a long period of time would illuminate the existence of challenge in understanding other regional MSA and attempt to explain nature of these discrepancies. This study would establish a scientific proof whether written MSA is standard/uniform among all Arabs or not.

2.7 Similar Studies

Searching for lexical variation keyword on “ProQuest Dissertations & Theses Global” retrieves an excess of fifty thousand theses. Fewer results are found using other search engines on the internet. In either case, almost all results are about phonetics and pronunciation. Morera (2015) admits there is little research in variation studies in comparison to linguistic analysis such as the phonological aspect.

Very few studies have a lexical nature. These studies are in English, French and Chinese Mandarin. However, none is in Arabic. Upon research, it is confirmed that Ibrahim (2009) pioneers in the lexical variation research. The nearby researches in this field are exemplified by Robinson (2012). He analyzes a corpus of lexical variation based on BBC voices recordings, a discussion of language, accent and dialects made across the entire United Kingdom.

2.8 Educational Outcomes

The plausible outcome of this study on Arabic learning students is to learn the difference existing, if it exits, among the lexicons in different written MSA. This study is an effort to shed light on Arabic lexical awareness and the vocabulary to be used in every region. Allen (1973) and Greenbaum (1975) confirm that the language teacher needs to be aware of the language variation in order to decide what form to teach and when to introduce the lexical variant.

The study introduces a range of a diverse terrain of constructs and themes based on the written MSA in hand. It also provides relevant insights to evaluate written MSA based on its regional preferences. And this may affect curriculum preparation. This may be very useful in case a book/ curriculum provides the foreign learners with lexical variants to learn about the regional preferences of each community. Cunha (2001) assures that it is among the best practices in teaching to show the national geographic standards.

Ch. 3 Methodology & Data Collection

3.1 Introduction

This chapter presents the methodology of this study, its data collection and treatment as well as the challenges faced through its implementation. As a proposed design of this study, the researcher uses a concurrent design mixed research methods of qualitative and quantitative. He designed two separate thirty-five items questionnaires along with their follow-up interview questions. The lexical items for one of the two questionnaires was Lebanese while the other was Moroccan. The questionnaires and the interview are present as Appendices A, B & C along with the final questionnaire of this study. These questionnaires focus on the seemingly different lexical items. These differences are based on the morphological preferences used in lexical derivations, syntactic rules, verbs with or without prepositions and the occurrences of gerunds. Nevertheless, based on a pilot study, the two initial questionnaires proved to be lengthy an impractical, the fact that led the researcher into producing a shorter, more focused questionnaire. The final version is only thirty items long in place or the earlier seventy iems one.

3.2 Description of Data

Collecting the data took three concurrent steps. The first step was to present the questionnaires to a number of ten Lebanese and ten Moroccan national university graduates to test their comprehension of their regional written MSA, a controlled practice. As they find it clear and simple, the second step was to give these same questionnaires to a number of

eighty Egyptian national university graduates and reflect on the outcome with the participants to discern if there is a challenge in understanding the surveys items. The third step was to discuss the results, through the interview, with the participants to explore the similarities and differences as well as the factors affecting these new results.

3.2.1 Data Collection

The data for this study is collected from two main sites: Lebanese and Moroccan. The Lebanese one is from Al Mustaqbal newspaper, its 'pdf' print edition. The dates of these issues were during the months of June to July 2016. Al Mustaqbal is a famous Lebanese newspaper which was inaugurated by president Rafic El Hariri in 1999. The Moroccan one is based on news sites such as Al Saharaa Al Maghrebiyaa and al Jarida 24. Despite the best efforts of the researcher, he was not able to acquire any full Moroccan journals, as in the Lebanese case. So, he collected excerpts of Moroccan news. The nature of the data itself is the news headlines.

It is important to mention that the researcher chooses purposefully lexical items for the questionnaire that are either uncommon or difficult to comprehend by the Egyptian community.

3.2.2 Participants

This study is run in Egypt, with limited access to Lebanese and Moroccan participants. Since Cote (2009), among others, confirms that the Egyptian MSA varaints are the most

popular among Arabs, the major application of this research is to test the extent of challenge that faces the Egyptian participants in understanding the MSA of the Lebanese and Moroccan communities. So, following Ibrahim study (2009), the researcher chooses to have eighty Egyptian participants. As for the Lebanese and Moroccan participants, Guest, Bunce and Johnson (2006) and Latham (2013) suggest that a saturation number of partakers' often occurs around twelve or even eleven. So, the researcher chooses ten Lebanese and ten Moroccan participants as it falls within the acceptable range.

Nevertheless, the researcher endeavors all through the process of data collection to represent all possible classes of the society as to have a balanced results for the research.

3.2.3 The Questionnaire

The rational of these questionnaires is based on the research questions. The initial two are established following Ibrahim's research (2009). Each group of questions presents a lexical challenge.

The first group category is the morphological preferences in coining lexical items. These lexical items could be guessed from the context as they are derived from the same root but with a different form. Examples may be (بهلوان دراجه / *bahlawān darrāʒa* / A clown on a bike) or (خدام الدولة / *xuddām aldawla* / Government employees). The second category is the usage of verbs with and without prepositions. The verb would have normally a preposition and could be used without it. Examples could be (يفكك / *yufakik* / to desmentle). The third category is the marked occurrences of verbal nouns (Gerunds) in the plural form. These are gerunds with different meanings such as (إصطفافات /*ʔiṣtifāfāt* / Gatherings) or (التدخلات /

attadaxulāt / The inclusions). The forth category is the use of suffix (-iyyat). Words that have different meanings (السلامه الطرقية / *alsalāma alṭuruqiyya* / Government authorities) (دينامية جديدة / *dīnāmiyya ʒadīda* / New mechanism). The fifth category is using the same lexical items but in a different meaning, polysemy (الأيادي البيض / *alʔayādī albīḍ* / Clean, honest hands), (متم يونيو / *mutim yunyū* / End of June) or (فاتح يناير / *fātiḥ yanāyir*/ Start of January). The sixth category is about different lexical items such as (دوام / *dawām* / Work time) or (الحوامض / *alḥawāmeḍ*/ Citrus fruit). The seventh category is about the influence of translation. For example, August is (خشت / *xuʃt* / August) or (بارتندر / *bār tendar* / Bar tender). The eighth category is about the influence of the dialect such as (المخترة / *almuxtara* / The seclected), (هاتف نقال / *hātif naqqāl* / Cell phone), (الفاتورة الطاقية / *alfātūra alṭāqiyya* / The exlectricity bill), (المحصول الفلاحي / *almaḥṣūl alfallāḥī* / The agricultural crop).

3.2.4 Pilot Study

Scientifically, there has to be a pilot study to measure the practicality of the questionnaire in a real life situation. So, based on a pilot run of the original questionnaire, the seventy items, designed earlier, were found quite lengthy to reply to. The seventy items match the earlier extensive research by Ibrahim (2009). However, this fact puts a risk on the accomplishment of the study as more and more participants become reluctant because of the lengthy items. So, upon reflection and supervisor's advice, the questionnaire is reduced to the thirty items that received the highest replies.

The researcher had to reduce the questionnaire on two accounts in order to meet the maximum normal participant may share his/her opinion. The first account occurs when he found the mis-comprehension of the follow up questions to each lexical item in the original

seventy items questionnaire. This is found to be partially helpful. However, the number of items to respond to is rather time consuming. So, on a second account, and based on the results from the pilot run, the researcher minimizes them to the thirty items with most replies. The targeted normal participant, for this questionnaire, is the university graduate with no further education or exposure to language.

3.2.5 Categories of Analysis

All of the above mentioned circumstances led to the fact that only the the first, third, fifth and sixth are the ones used in the final questionnaire. Thereupon, there will be a discussion of these lexical items in relation to their prespective categories.

The first category, the morphological preferences in coining the lexical items, presents the fact that the same root pattern of any given word produces more than one derivational or inflectional relations. The examples for this category from the current questionnaire are (تسليفات القطاع الخاص / *taslifāt alqiṭāʕ alxaṣ* /), (تعتصم ضد الرصاص العشوائي / *taʕtaṣim ḍid alriṣāṣ alʕaʃwāʔī* /), (تهم ثقيلة / *tuham θaqīla* /), (تقنين قاس / *taqnīn qāsi* /), (تعبيد الطريق / *taʕbīd alṭarīq* /), (دينامية جديدة / *dināmiyya ʒadīda*/), (إيقاف مستخدم / *ʔiqāf mustaxdim* /) and (الإرهاب العرقي / *alʔirhāb alʕirqī* /).

The third category, the marked occurrence of verbal nouns (Gerunds) in the plural form, is a number of verbal noun forms which are more popular in usage than others in certain communities. The examples for this category from the current questionnaire are (اصطفافات / *ʔiṣṭifāfāt* /) & (البلديات / *albaladiyyāt* /).

The fifth category, having the same lexical item but with a different meaning, polysemy, is the number of words that has a multiple meanings because of their conceptual

and historical relations. The example for this category from the current questionnaire is (فسحة الصيف / *fusḥat aṣṣayf* /).

The sixth category, the use of different lexical items, is the case where two different words have the same meaning. The examples for this category from the current questionnaire are (باكورة / *bakūrat* /), (بهلوان دراجة / *bahlawān darrāʒa* /), (تجار الأبنية / *tuʒār alʔabniyya* /), (تأبينية / *taʔbīniyya*/), (الحوامض / *alḥawāmiḍ* /), (الفصل الأول / *alfaṣl alʔawwal* /), (حادثة سير / *ḥādiθat sayr*/), (خدام الدولة / *xuddām al dawla*/), (دوام / *dawām* /), (ديموغرافيا / *dimuɣrāfiyya* /), (السلامة الطرقية / *alsalāma alṭuruqiyya* /), (السلطات العمومية / *alsuluṭāt alʕumūmiyya*/), (مكتب السلامة الصحية / *maktab alsalāma alṣiḥiyya*/), (منتوجات غير مراقبة / *mantūʒāt ɣayr murāqaba* /), (موجودات المصارف / *mawʒūdāt al maṣārif* /), (نازلين و مصوتين / *nazlīn we miṣawaṭṭīn* /), (وحدة فندقية فاخرة / *wiḥda funduqiyya fāxira*/), (يُردي / *yurdī* /) & (لحوم القاصرات / *luḥūm alqāṣirāt*/).

Due to the limitation from the earlier questionnaires to the final one, examples for the second, forth, seventh and eighth categories are not present.

3.2.6 Interview

Upon running the final questionnaire, collecting its data and running its discussion, there will be the need to clarify any confusion or misunderstanding about the results. The aim to reach undeniable conclusions. And this is the reason behind running the interview. The final results should clearly reply to the research questions.

3.3 Presentation to Data Analysis

For this research, the treatment of a concurrent design mixed research methods of qualitative and quantitative is recommended to investigate freely on the causes/reasons of lexical variation occurred over the past two decades, from the 1990's, duration of data collection time to date (Hashemi, M.R. & Babaii, E., 2013). To explore the open ended questionnaire's outcomes, the researcher utilizes both analytical methods. The integration of qualitative and quantitative methods within a developed mixed methods design should prove to be a useful tool for conducting the current research (Yin, 2006). This is why the researcher needs to conduct this questionnaire as a quantitative research with both ten Lebanese & ten Moroccan participants. It will be implemented as to set measurement of the easy and difficult items, participants to test its practicality. Specifying the number of those participants follows the norm of quantitative research. Then, the researcher conducts the same one on eighty Egyptian participants to conclude whether the lexical items are challenging or not. Specifying the number of the Egyptian participants follows Ibrahim's study (2009). Thereupon, the researcher conducts an interview, as a qualitative research, to detect the possibility of challenges for the Egyptian participants in dealing with/understanding written MSA by the Lebanese & Moroccan print MSA on the level of the lexicon used. It is particularly found advantageous to utilize contextualized mixed methods data analytic strategies (Hashemi, M.R. & Babaii, E., 2013).

Within the path of this analysis, there will be the triangulation of data as discussed earlier. Along with the partakers' replies to both the questionnaire and interview, the researcher needs to formulate output hypotheses. These hypothses are confirmed through the triangulation which is constituted from the participants' performance and attitude, their

verbal replies and their oral opinions. This is widely used for the purpose of collecting data from multiple sources and evaluates the data by multiple methods. Boeri (2007) reviews a number of models and suggests an iterative one for triangulating the findings. She recommends that the researcher develops and tests his theory based on each and every outcome, including the negative ones.

3.3.1 Procedure of Data Analysis

For the data to be examined thoroughly as discussed earlier, a quantitative and a qualitative analysis must be performed. The quantitative analysis will be introduced through a presentation of tables containing the correct, incorrect answers as well as the no answer replies. There will also be bar graphs to allow the reader a visual sense of the results as well as percentage graphs in the discussion section to scrutinize the partakers' performance.

And as for the qualitative analysis, there will be a presentation of the preferred results that will visualize what the participants replied. The preferred results are the repeatedly most occurring ones. Later, there will be a discussion of these replies and their follow-up interview dialogues, between the researcher and the partakers. In order to inspect open-ended questions, Popping (2015) suggests a number of alternatives for thematic text analysis. This may be represented through either an instrumental or a representational perspective. Within this study approaches, the themes in other words the subject matters or topics, will be based on the correct, incorrect and no answer replies. These themes will be used later as evidence to the participants' understanding of the lexical items. The instrumental approach interprets the researcher's given theory. However, the representational approach uses the participants given input to report on the current situation as in the case of this study (Shapiro, 1997).

Thematic analysis is one of the main methods of data analysis in qualitative research (Guest, 2012). It accords special attention to patterns, themes within the data (Braun, 2006). These themes are recognizable lines of thoughts that draw points for discussion. In other words, the resaearcher should be pondering about the paticipants' repeated answers and hence formulates hypothesis. Braun (2006) highlights the creation of themes through familiarization of data, searching for lines of thoughts and reporting them in the results for discussion.

Engwal (1983) believes that open ended questions provide higher probability of gaining unexpected information. Still, he reassures that results gained through qualitative and quantitative methods are similar. And in order to increase the reliability of the analysis, Engwal (1983) suggests ensuring the participant understanding of the questions. So, the interviewer has to run concept checking questions. Then, the researcher has to have the ability to analyze the responses without deforming the intended message.

To that end, Jackson's (2002) approach is an appropriate path to follow. He introduces concept mapping as a modification to both code based and word based text analysis. The code based is the computer based analysis which usually falls under the quantitative method approach. The word based consists of counting the word frequency or word collocation or concordance. The suggested path of concept mapping gathers the strengths of these two approaches and is well suited for the open ended questions. It directly involves the responses in the coding of the text. The original responses are units of analysis. The resulted theme is aggregated quantitatively from the individual conceptual schemes. And then, the final result is a visual representation of thematic clusters. These thematic clusters will be visualized through the pie chart graphs.

Another important element, the nature of research involving interviews and questionnaires depends mainly on the participants' attitudes, beliefs, anxieties, motivation, and strategies (Wagner, 2012). Attending to these variables cautiously is vitally important during the entire process of collecting the data. This may lead either to a valid and reliable outcome or not. In their research, Llano and Vicars (1993) confirm the importance for facilitating activities and negotiated interaction so that the partakers find the survey comfortable. Hence, the researcher approaches the participants in an affectively fashion. He should explain that he is truly seeking their authentic knowledge of the language by taking this expertly made questionnaire and the following interview.

Therfore, as the interviews take place, Rapley (2001) urges to consider the interviewees talk as direct reports of attitudes or perceptions, not just different versions of talk. This will benefit the current study to assist in confirming or denying the results reached and hence its thematic results based on the data. In other words, the partakers' attitude lead to further questions that shed light on a certain line of thought. The interviewer must, then, transfer this attitude or thought into spoken, clear opinions.

3.4 Implementation of the study

The implementaion of this study depends mainly on its conceptual line of thought. This conceptual line is to detect the extent of difference among the regional lexicon in the written MSA used in the media; or are they using the same lexicon in the media among the different communities? To follow this conceptual line, the researcher needs to have the knowledge and capabilities to perform this study, i.e. the required technical skills.

There are two possible risks to this study. The first may be the superficiality of the participants' performance. This would affect the practicality of the entire research. The second is the overall time to complete this study. Data collection may consume more time that should be the case. So, the researcher has to set, then follow a proper time schedule to achievethe study in its due course.

The researcher found many participants to share their input. So, the researcher applied the initially designed seventy items questionnaire on the participants. He started analyzing the pilot data. The initial expected timing to answer both questionnaires was 30 to 40 minutes and the later interview ranges from 15 to 20 minutes. So, in total, the data collection per participant is about sixty minutes. Afterwards, and upon inspecting the pilot data, the researcher reduces the questionnaire to a duration from fifteen to twenty minutes to guarantee participation. Finally, the information is to be sorted and coupled as to describe the definite results.

3.4.1 Challenges in collecting data

To earn acceptance for this study to be implemented, the researcher applied for the permission of the institutional review board (IRB) to use human participants in data collection. This is not only important as a graduate regulation but also important to guarantee the participants's understanding of the study, why is it performed and to whom will it be presented. Therfore, the researcher added the IRB's consent form to guarantee the confidentiality of the participants as well as their comprehension of the process.

Upon IRB acknowledgement and further discussions with the advisors of this research, Google shared forms may be used to create online questionnaires. These forms may ease collecting data in a short time frame. There are several sites to explain how these forms function (Google Forms, 2016). However, upon implementation, these forms formulated a burden to most partakers. The e-mail attachments were proven to be much efficient means of communicating the questionnaires as MS Word is more popular and easier to deal with.

To accomplish this study, the researcher needs both the participants and the materials/instruments. Upon exploring for attainable contributors to the study, the researcher found a large number of possible participants willing to share in this research. The Egyptian participants would be sought through acquaintances and friends. These participants must be all university graduates representing the variety of regional backgrounds, age and sex. Participants who are eager to share the questionnaire are more welcome as they would provide more comments and reflections. The selection for Lebanese & Moroccan ranges among embassy provided ones as well as acquaintances. The materials needed are the printed questionnaires. The instruments needed are the recording devices and/or notes for the later discussions regarding the end results and the participants' opinions. The researcher's observing the participants would be an important tool for performance measurement. The data is going to be firstly the printed questionnaire answers and secondly the later discussions notes. A consistency check must be run over the questionnaires upon receipt, to determine whether every question was answered completely or not. The later discussion should provide enough information to explain the nature of the misunderstandings if existed. The participants are allowed to provide opinions or comments on the lexical variation change

over the past two decades. The researcher hence may seek feedback through using experts' opinion to explain/interpret the outcome of the research.

Even though the researcher has many Egyptian acquaintances to encourage participating in the questionnaire, it was extremely difficult to collect valuable feedback. The ordinary individuals don't hesitate in refusing to share their standard Arabic knowledge feeling they are not as good as should be.

However, for the researcher to collect the required data in a timely fashion, he maintains a steady rhythm in distributing the questionnaire, but the response was so slow. He ends up distributing around two hundred questionnaires to merely receive his targeted amount, eighty ones. To share one's opinion, a participant has to be willing, knowledgeable and has guarantees of confidentiality.

Due to early knowledge of a number of Lebanese colleagues, the researcher could communicate the questionnaire with a number of work colleagues. The result of this communication was the receipt of the required number of participants, but it took over few weeks to accomplish that. Unfortunately, the embassy acquantances were not as helpful as expected.

The Moroccan participants are the hardest to find to participate. The researcher communicated the need of having Moroccan feedback with several acquaintances and associations, but the respond is extremely slow. Later on, thanks to a number of Moroccan professors as well social media friends, the researcher received the required umber of partakers.

There is a general note among all participants, which is their worry and sometimes refusal of using their names. This may be because of the widespread incidents of fraud and mal-use.

3.4.2 Participant exposure's effect

Unlike the earlier belief that the background, age or sex has an effect on the participant's reply to the final questionnaire, they are not. The main effective notion is the exposure to and the use of the Modern Standard Arabic. Throughout observing the results, the longer exposure to the Arabic language has a clear, undeniable effect on the participant's input to the open ended questions. And the less exposed participant has less input to share. Those, who have little exposure to the standard Arabic, do share the survey but with mediocre to little valuable feedback. Even Arabic teachers from local governmental schools and from reputable Arabic language centers are from this category. The worthy feedback came mainly from the continuous readers and writers of standard Arabic. Examples to this category are researchers in a reputable journalism organization. They are highly educated individuals who carry out systematic studies using the Modern Standard Arabic variation.

Finally, should the researcher reach the same results as Ibrahim, this is going to be presenting symmetrical findings, confirming earlier outcome and negating all doubts of a standard MSA among Arab countries. Or should they be different, this would confirm the original claims of a uniform lexicon, hence MSA. Therefore, the researcher chooses to focus purposefully on the communicative approach, the understanding of the participants' to the lexical variations. This is to be accomplished through the discussionof the participant's input, the analysis of Ibrahim's lexical categories and the later interview.

Ch.4 Results, Discussion and Analysis

4.1 Introduction

This chapter presents the quantitative and qualitative results of this study then the discussion and the analysis of the data. The data is comprised of fifteen Lebanese and fifteen Moroccan lexical variants, thirty lexical items in total. The quantitative results are comprised of tables containing the lexical items in question and their preferred Egyptian variant, the correct, incorrect replies as well as the no answer ones. The qualitative results are presented through the preferred answers from both the Lebanese or Moroccan participants and the Egyptian ones. The discussion section presents the communicative and the categories discussions. And the analysis section offers the earlier examinations with dialogues with partakers' points of view about the lexical items. This is to shed light on the questionnaire's discussion outcomes.

4.2 The Questionnaire's lexical variants

This section introduces the thirty lexical variant in question which the participants respond to. They are composed of fifteen Lebanese and fifteen Moroccan lexical items.

Table (1) The Lebanese lexical items and their Egyptian variants:

Lebanese Preference	Egyptian Preference	Translation
الإرهاب العرقي / *alʔirhāb alʕirqī* /	الإرهاب الطائفي / *alʔirhab alṭāʕifī* /	Ethnic Terrorism
اصطفافات / *ʔiṣṭifāfāt* /	تجمعات أو تكتلات / *taʒamuʕāt* Or *takkatulāt* /	Gatherings
باكورة / *bakūrat* /	بداية / *bidāyah* /	Onset
البلديات / *albaladiyyāt* /	المحليات / *almaḥaliyyāt* /	Local authorities
بهلوان دراجة / *bahlawān darrāʒah* /	مهرج يستخدم دراجة / *muhariʒ yastaxdim darāʒah* /	A clown using a bike
تأبينية / *taʔbīniyyah* /	عزائية / *ʕazāʔiyyah* /	Memorial
تجار الأبنية / *tuʒār alʔabniyah* /	المقاولين / *almuqāwilīn* /	Contractors
تسليفات القطاع الخاص / *taslifāt alqiṭāʕ alxāṣ* /	سلفيات للقطاع الخاص /*salafiyyāt lilqiṭāʕ alxāṣ*/	Loans to private sector
تعبيد الطريق / *taʕbīd alṭarīq* /	رصف الطريق / *raṣf alṭarīq* /	Road Bedding
تعتصم ضد الرصاص العشوائي / *taʕtaṣim ḍid alriṣāṣ alʕaʃwāʔī* /	الاعتراض على الرصاص العشوائي / *alʔiʕtirāḍ ʕalā alriṣāṣ alʕaʃwāʔī* /	Objecting to random bullets
تقنين قاس / *taqnīn qāsī* /	قانون صارم / *qānūn ṣārim* /	Harsh law
دوام / *dawām* /	فترة العمل / *fatrat alʕamal* /	Work time
ديموغرافيا / *dimuɣrāfyā* /	علم دراسة السكان / *ʕilm dirāsat al sukkān*/	Demographic
دينامية جديدة / *dīnāmiyyah ʒadīdah* /	آلية جديدة / *ʔāliyyah ʒadīdah* /	New mechanism
موجودات المصارف / *mawʒūdāt al maṣārif* /	الأصول الموجودة لدى البنوك / *alʔusūl almawʒūdah ladā albunūk* /	Bank assets

Table (2) The Moroccan lexical items and their Egyptian variants:

Moroccan Preference	Egyptian Preference	Translation
إيقاف مستخدم / *ʔiqāf mustaxdim* /	إيقاف موظف عن العمل / *ʔiqāf muwaẓẓaf ʕan alʕamal* /	Fire an employee
تهم ثقيلة / *tuham θaqīlah* /	إتهامات رادعة / *ʔitihāmāt rādiʕah* /	Heavy charges
حادثة سير / *ḥādiθat sayr* /	حادثة طريق / *hadiθat ṭarīq* /	Road accident
الحوامض / *alḥawāmiḍ* /	الموالح / *almawāliḥ* /	Citrus fruit
خدام الدولة / *xuddām aldawlah* /	موظفين حكوميين / *muwaẓẓafīn ḥukūmiyyīn* /	Government employees
السلامة الطرقية / *alsalāmah alṭuruqiyyah*/	سلامة الطريق / *salāmat alṭarīq* /	Road safety
السلطات العمومية /*alsuluṭāt alʕumūmiyyah*/	سلطات الدولة / *suluṭāt aldawlah*/	Governmental authorities
فسحة الصيف / *fusḥat aṣṣayf* /	إجازة الصيف / *ʔiʒāzat aṣṣayf* /	Summer vacation
الفصل الأول / *alfaṣl alʔawwal* /	الربع الأول من العام / *alrubʕ alʔawwal min alʕām*/	First quarter
لحوم القاصرات / *luḥūm alqāṣirāt* /	الاتجار بالفتيات الصغيرات / *alʔitʒār bilfatayāt alṣaɣirāt* /	Trafficking of underage girls
مكتب السلامة الصحية / *maktab alsalāmah alṣiḥiyyah* /	مكتب الصحة / *maktab alṣiḥah* /	Health office
منتوجات غير مراقبة / *mantūʒāt ɣayr murāqaba* /	منتجات ليس لها معايير جودة / *muntaʒāt laysa lahā maʕāyīr ʒawdah* /	Products that have no quality standards
نازلين و مصوتين / *nazlīn wi miṣawaṭīn*/	سننتخب / *sanantaxib* /	We will vote
وحدة فندقية فاخرة / *wiḥdah funduqiyyah fāxirah* /	جناح فندقي فاخر /*ʒanāḥ funduqī fāxir*/	Deluxe hotel unit
يُردي / *yurdī* /	يقتل / *yaqtul* /	To kill

4.3 Examples of the most commonly frequent replies of the data collected through the questionnaire

In this section, representative data of the questionnaire replies is presented to give the reader a qualitative view through practical examples of how the different partakers communicate their understanding to the lexical items. Since there was no pre-determined response categories, these explanatory data provide insights to draw patterns, themes in the later discussion section.

The Lebanese lexical items:

First, the responses to the Lebanese lexical items are introduced; the Lebanese partakers preferred replies and then the Egyptians' correct the incorrect ones.

The lexical item (الإرهاب العرقي)

The context headline (الإرهاب العرقي يضرب دالاس)

Preferred Lebanese participant's answers:

- تشريد او قتل المجموعات الإثنية.
- الإرهاب الموجه نحو العرق او الإثنية - (وسائل الإعلام المشرقية)
- الخوف من العرق الآخر

Preferred Egyptian participant's correct answers:

- أعمال العنف والترويج ضد فئة عرقية من البشر (مسلمي الروهينا)
- هو الإرهاب المتعلق بفئة معينه بشكل ممنهج
- الإرهاب على أساس العرق
- التطهير العرقي (أمريكا ضد الهنود الحمر)
- نوع من أنواع الإرهاب الخاص بطائفة معينة

Preferred Egyptian participant’s incorrect answers:

- لا أعرف
- موجود و في كل البلاد
- الضغط للإنضمام إلى جماعه و معتقدات مختلفة
- إرهاب
- صراع قومي

This is a well-balanced item.

**

The lexical item (اصطفافات)

The context headline (نرفض أي إصطفافات لا تراعي مصلحة أهلنا)

Preferred Lebanese participant’s answers:

- اختيار خط
- يتجمعون سياسياً أو إجتماعياً تحت فئة سياسية أو إجتماعية بغرض الضغط
- جعل في فئات

Preferred Egyptian participant’s correct answers:

- تكتلات (2)
- توحيد الجهود حول موضوع معين (مصر بعد ... الثورة)
- التجمع وراء هدف أو مشروع
- تحالفات
- جمع إصطفافة و هي وقوف جمع صف أو صفوف
- تنظيم الصف

Preferred Egyptian participant’s incorrect answers:

- لا أعرف
- تجمعات
- الشيء المصطفي أو المنتظم
- الوقوف معا

This is a well understood item.

**

The lexical item (باكورة)

The context headline (جولة شبابية في بعلبك ... باكورة حمله)

Preferred Lebanese participant’s answers:

- الأصل
- أول الأعمال الأدبية (المجالات الأدبية)
- جديد الشيء

Preferred Egyptian participant’s correct answers:

- بدايات
- بداية شئ ما
- بداية (2)
- بداية أو بشاير إنتاج أو زراعة
- أول الشئ
- أول إنتاج

Preferred Egyptian participant’s incorrect answers:

- لا أعرف
- خلاصة
- الشيء الذي يأتي قبل ميعاده

This is a well understood item, no incorrect answers.

**

The lexical item (البلديات)

The context headline (الحواط يحاضر عن البلديات و المجتمع المدني)

Preferred Lebanese participant’s answers:

- مؤسسات حكومية تعني بشؤون المناطق
- الإدارة المحلية أو المؤسسة العامة التي هي على اتصال بشؤون المواطن اليومية .
- هي التي تهتم بشؤون القرى والمدن، عادة تنتخب من الشعب

Preferred Egyptian participant’s correct answers:

- وحدات الإدارة المحلية
- هو المجلس المحلي المنتخب للمدينة أو القرية
- المحليات (3)
- الأحياء. الإمارات بمعنى المحافظات
- دوائر حكومية تقوم بتنظيم المدن و القرى و تطويرها

Preferred Egyptian participant’s incorrect answers:

- لا أعرف
- القرى
- الأقاليم
- من نفس البلد
- الأفراد أصحاب البلد الواحدة أو مسقط الرأس
- مسئولة عن الازالة

This is a well understood item, no incorrect answers.

**

The lexical item (بهلوان دراجة)

The context headline (3 محاضر بحق بهلوان دراجه)

Preferred Lebanese participant's answers:

- مهرج على بيسكليت
- بهلوان يستخدم الدراجة بطريقة فنية في العروض الفنية والسيرك
- لاعب دراجة بطريقة ممتعة واحترافية بهدف التسلية

Preferred Egyptian participant's correct answers:

- بهلوان يلعب على دراجة
- مهرج السيرك
- مهارة ركوب الدراجة (2)
- متمرس ركوب دراجة
- خبير أو حريف سواقة دراجة

Preferred Egyptian participant's incorrect answers:

- لا أعرف
- أراجوز (فقط)
- تعبير للسرعة

This is a balanced item.

**

The lexical item (تأبينية)

The context headline (مئات المستوطنين يقيمون للمرة الأولى مراسم تأبينيه لقتيلين داخل القدس)

Preferred Lebanese participant's answers:

- عزائية
- حفل لتأبين المتوفي أو الميت أو قصيدة تأبينية لتأبين الميت
- تكريمية

Preferred Egyptian participant's correct answers:

- مرثية لشخص أو مراسم بغرض الجنازة
- عزائية (2)
- في حالة الوفاة
- مناسبة تكريم أحد المتوفين
- حديث أو خطب لتأبين أو رثاء المتوفى

Preferred Egyptian participant's incorrect answers:

- لا أعرف
- ذكر
- واجب العزاء

This is a well understood item, no incorrect items.

**

The lexical item (تجار الأبنية)

The context headline (وفد من تجار الأبنيه يزور المحافظ شبيب)

Preferred Lebanese participant's answers:

- مقاولون (2)
- تجار العقارات المبنية أو السماسرة
- السماسرة (عقارات)

Preferred Egyptian participant's correct answers:

- سماسرة العقارات
- المقاولون (5)
- مقاولي العقارات
- تجار العقارات

Preferred Egyptian participant's incorrect answers:

- لا أعرف
- فساد المقاولات
- هم الذين يسرقون في إنشاء المباني

This is a balanced item.

**

The lexical item (تسليفات القطاع الخاص)

The context headline (زيادة تسليفات القطاع الخاص 7% و إنخفاض ودائع غير المقيمين)

Preferred Lebanese participant's answers:

- منح قروض للمؤسسات غير الحكومية
- القروض للقطاع الخاص
- قروض القطاع الخاص للعام / البنوك

Preferred Egyptian participant's correct answers:

- القروض
- قروض خاصة
- قروض يتم منحها للقطاع الخاص

- سلفيات مالية
- قروض للمشروعات الخاصة

Preferred Egyptian participant's incorrect answers:

- لا أعرف
- إقراض من القطاع العام
- إمداد العون للقطاع الخاص
- الأموال التي يمنحها القطاع الخاص

This is balanced item.

**

The lexical item (تعبيد الطريق)

The context headline (أهالي حرار: تعبيد الطريق)

Preferred Lebanese participant's answers:

- تهيأة الظروف
- وضع الزفت على الطرقات أو التزفيت
- اصلاح الطرق

Preferred Egyptian participant's correct answers:

- رصف الطريق
- يسفلت
- تمهيد و رصف الطرق
- إصلاح الطريق و رصفها
- جعل الطريق ممهده

Preferred Egyptian participant's incorrect answers:

- لا أعرف
- أي جعل الطريق في يد العبيد
- تخصيص الشارع

This is balanced item.

**

The lexical item (تعتصم ضد الرصاص العشوائي)

The context headline (بريتال تعتصم ضد الرصاص العشوائي)

Preferred Lebanese participant's answers:

- احتجاجات على اطلاق النار عشوائيا، ابتهاجا مثلا
- تقوم بإعتصام ضد ظاهرة الرصاص العشوائي

- تتجمع سلمياً ضد اطلاق الرصاص بالهواء

Preferred Egyptian participant's correct answers:

- تحمي نفسها من الرصاص العشوائي
- تفرض إعتصاما من أجل الاعتراض على إطلاق النار بدون نظام
- الاعتصام من أجل الاعتراض على العنف بالرصاص بدون نظام
- حركة ضد إستخدام القوة المفرطة

Preferred Egyptian participant's incorrect answers:

- لا أعرف
- فلسطين
- معنى الاعتصام هو الإحتجاج و لكن الرصاص العشوائي ليس لها معنى
- يأخذ ساتر
- تحتمي من الرصاص
- الإبتعاد عن المكان الموجود فيه الرصاص

This item is mostly mis-understood.

**

The lexical item (تقنين قاس)

The context headline (تقنين قاس في إقليم الخروب)

Preferred Lebanese participant's answers:

- حجب خدمات لمدة طويلة (الكهرباء مثلا)
- قطع التيار الكهربائي والتزويد بالطاقة بصورة مجدولة لساعات طويلة
- التقليل بشدة من اعطاء ، تقلقل تقنين الكهرباء ساعات ضخ المياه

Preferred Egyptian participant's correct answers:

- وضع ضوابط قاسية لأمر ما
- حزم
- تحديد شديد
- معيار صارم
- وضع ضوابط قاسية لأمر ما

Preferred Egyptian participant's incorrect answers:

- ريجيم
- دستور جامد
- تقليل بطريقة شديدة
- وضع الشيء في حجم بمعايير شديدة
- قانون أو قرار ظالم

This item is mostly understood but as a communicative concept.

**

The lexical item (دوام)

The context headline (دوام مصرف لبنان في رمضان)

Preferred Lebanese participant's answers:

- وقت العمل أو الدرس
- ساعات العمل (2)

Preferred Egyptian participant's correct answers:

- فترة العمل (2)
- وقت العمل
- إستمرار العمل
- الوقت المحدد للعمل

Preferred Egyptian participant's incorrect answers:

- عمل أو وظيفة كما يطلق عليه في دول الخليج
- عمل. الإمارات
- عمل أو شغل (2)

This item is mostly understood but as a communicative concept. The concept is misinterpreted because of its use in the Gulf area.

**

The lexical item (ديموغرافيا)

The context headline (قبائل الأنبار: إيران تغيير ديموغرافيا المناطق السنية)

Preferred Lebanese participant's answers:

- علم توزيع السكان
- علم السكان(3)

Preferred Egyptian participant's correct answers:

- دراسة الخصائص السكانية
- علم السكان (2)
- توزع السكان
- العلم الذي يدرس التعدد السكاني
- توزيع و طبيعة السكان في مكان ما

Preferred Egyptian participant's incorrect answers:

- خرائط

- نوع من الرسم البياني أو ما شابه
- تعداد
- جغرافيا
- دراسة إجتماعية عن الناس في مجتمع ما

This is a rather balanced item.

**

The lexical item (ديناميةجديدة)

The context headline (البلديه أرست دينامية جديدة)

Preferred Lebanese participant's answers:

- طريقة اكثر فعالية
- ديناميكية جديدة
- وسائل وطرق جديدة

Preferred Egyptian participant's correct answers:

- تفاعلية جديدة
- ألية جديدة في التعامل
- أسلوب متطور
- طريقة جديدة (2)
- حركة جديدة

Preferred Egyptian participant's incorrect answers:

- لا أعرف
- حيوية جديدة
- علم الديناميكا
- طاقة

This is a rather balanced item.

**

The lexical item (موجودات المصارف)

The context headline (موجودات المصارف تتجاوز 188 مليار دولار)

Preferred Lebanese participant's answers:

- ما يتوفر في خزنات البنوك
- العملات والسندات والشيكات الموجودة في البنوك
- ما تمتلكه البنوك

Preferred Egyptian participant's correct answers:

- الفلوس طبعا
- ميزانية و موارد المصارف
- المتاح في رصيد البنك
- ما يوجد في البنوك
- أرصدة البنوك

Preferred Egyptian participant's incorrect answers:

- لا أعرف (3)
- الالتزامات
- حسابات بنكية
- في باطن الأرض
- بقايا و فضلات

This is a completely mis-understood items, no correct answer.

The Moroccan items:

Second, the responses to the Moroccan lexical items is introduced, the Moroccan partakers preferred replies and the Egyptian's correct and incorrect ones.

The lexical item (إيقاف مستخدم)

The context headline (إيقاف مستخدم في أحد الفنادق يشتبه في إغتصابه إمراءة أجنبية داخل غرفتها بالفندق)

Preferred Moroccan participant's answers:

- ايقاف شخص عن العمل بشكل مؤقت أو الى ان يبث في امره
- الاستغناء عن موظف
- ايقاف موظف عن عمله تعسفيا أو لخطأ منه

Preferred Egyptian participant's correct answers:

- رفت أو رفد (2)
- فصل عامل أو عدم إستخدامه لفترة معينة
- أستبعد عامل
- إيقاف عن العمل

Preferred Egyptian participant's incorrect answers:

- تعطيل حساب مستخدم على الكمبيوتر
- حظر شخص من إستخدام تقنية معينة (الحاسب االألي)
- لا أعرف
- تجميد عضوية
- لغة خاصه بالكمبيوتر غالبا و هي منع خدمة البث عنه

This is mostly misunderstood item. Conceptually, in the Egyptian MSA, it is associated with using the log-in access to computer networks.

**

The lexical item (تهم ثقيلة)

The context headline (تهم ثقيلة للمتورطين في تمرد سجن عكاشة بالبيضاء)

Preferred Moroccan participant's answers:

- ينتظر منها عقوبات شديدة
- تهم عقابها حبس او اعدام مثلا
- اتهامات مع عقوبات كبيرة

Preferred Egyptian participant's correct answers:

- إتهامات كبيرة
- إتهامات قوية بعقوبات قاسية
- تهم تستوجب عقوبة كبيرة
- الاتهام من العيار الثقيل

Preferred Egyptian participant's incorrect answers:

- لا أعرف
- قتل و سرقة
- جنايات
- افتراءات كبيرة
- مصيبة سوداء

This is mostly misunderstood item. Conceptually, in the Egyptian MSA, it is unclear.

**

The lexical item (حادثة سير)

The context headline (قتيلان و جريحان في حادثة سير بإقليم جرسيف)

Preferred Moroccan participant's answers:

- على الطريق
- حادث طريق يمكن أن يؤدي لخسائر جسيمة
- حادث مروري

Preferred Egyptian participant's correct answers:

- حادث مروري
- حادثة بين سيارة و أخرى أو سيارة و شخص
- 2 ماشيين و خبطوا بعض أو عربيتين أو أي 2.
- دهس

Preferred Egyptian participant's incorrect answers:

- عدم اكتراث أو اهمال
- قتلى و خراب

This item is well understood conceptually by the Egyptian MSA.

**

The lexical item (الحوامض)

The context headline (إستئناف تصدير الحوامض المغربية نحو أمريكا إبتداءً من أكتوبر)

Preferred Moroccan participant's answers:

- برتقال و ليمون بأصنافها و ما اقترب منها من باقي الفواكه
- الفواكه من عايله الليمون و البرتقال
- الموالح

Preferred Egyptian participant's correct answers:

- الموالح (4)
- مثل الليمون و البرتقال و اليوسفي (7)
- المزروعات الحمضية مثل الليمون و البرتقال

Preferred Egyptian participant's incorrect answers:

- المشروبات و المأكولات الحامضة (الفاسدة)
- أسيدات
- الأملاح
- عالي الأيض

This item is mostly understood. The concept is well reflected in the Egyptian MSA for its correct meaning, but it could misinterpreted as rotten food.

**

The lexical item (خدام الدولة)

The context headline (الضامن لاستقرار البلاد هم الفقراء و ليس خدام الدولة)

Preferred Moroccan participant's answers:

- موظفيين ساميين بالمغرب
- موضفوا الحكومة
- المسؤول المكلف من طرف الدولة كالوزراءو البرلمانيون

Preferred Egyptian participant's correct answers:

- موظف حكومي (4)
- الحكومة (3)
- موظفين الدولة (2)

Preferred Egyptian participant’s incorrect answers:

- يطلق على الأشخاص المؤيدين بشكل مطلق للحكومات
- لا أعرف
- دولاب العمل
- العملين أصحاب الضمير الحي
- خدام السلطة

This is a balanced item.

**

The lexical item (السلامة الطرقية)

The context headline (توقيع مذكرة تفاهم بين وزارة التجهيز و النقل و معهد الإمارات للسياقة للتعاون في مجال النقل و السلامة الطرقية)

Preferred Moroccan participant’s answers:

- سلامة العربات و مستعملي الطريق
- القوانين الواجب احترامها لتفادي الحوادث
- احترام قانون السير

Preferred Egyptian participant’s correct answers:

- السلامة المرورية
- سلامة الأفراد على الطرق
- الأمان المروري
- سلامة الطريق
- تعليمات و إرشادات للسلامة على الطريق

Preferred Egyptian participant’s incorrect answers:

- إشارات المرور
- تأمين الطريق
- رصف الشوارع و كل ما يلزم الطريق

This is a well understood item, no incorrect items

**

The lexical item (السلطات العمومية)

The context headline (السلطات العمومية لكلميم تتولى وفق الضوابط القانونية دفن إبراهيم صيكا)

Preferred Moroccan participant’s answers:

- سلطات تتبع الدولة
- هم الولاة و مسؤولون على المدن و الأقاليم أو المحافظات حسب تقسيم البلد

- مثل الشرطة و المسؤولون الإداريون

Preferred Egyptian participant's correct answers:

- الادارة العامة بالدولة
- هي السلطات المكونة لأي دولة و تهتم بإحتياجات الشعب
- الوزارات و الهيئات العامة
- الادارة التنفيذية

Preferred Egyptian participant's incorrect answers:

- الشرطة. الامارات.
- أي سلطة خاصة بمعايير عامة
- النيابة

This is a balanced item.

**

The lexical item (فسحة الصيف)

The context headline (فسحة الصيف)

Preferred Moroccan participant's answers:

- فرصة و زمن للراحة أو ممارسة نشاط مسل مرغوب فيه
- العطلة الصيفية
- العطلة المدرسية الصيفية

Preferred Egyptian participant's correct answers:

- إجازة الصيف (5)
- المصيف (4)
- العطلة الصيفية

Preferred Egyptian participant's incorrect answers:

- البحر أو البيسين أو الكورنيش
- البراح
- رحلة – نزهة
- جنينه - فسحاية

This is a balanced item.

**

The lexical item (الفصل الأول)

The context headline (وتيرة نمو الاقتصاد الوطني تتراجع في الفصل الأول من سنة 2016)

Preferred Moroccan participant's answers: … Currently the meaning

- الجزء الأول

Preferred Egyptian participant's correct answers:

- الجزء الأول من أي شيء ، سنة مثلا

Preferred Egyptian participant's incorrect answers:

- لا أعرف
- قد يكون فصل في كتاب أو فصل دراسي (2)
- الفصل الأول من كتب ما
- البداية
- روايات أو مسرحيات
- أول فصل في القصة أو أول و بداية أي شئ
- الترم الأول في الدراسة

This is a completely misunderstood item, no correct answers.

**

The lexical item (لحوم القاصرات)

The context headline (إسبانيا تفكك شبكة للاتجار في لحوم القاصرات المغربيات)

Preferred Moroccan participant's answers: … Currently the meaning

- دعارة القاصرات
- الاستغلال الجنسي للقاصرات
- استغلال الفتيات القاصرات جنسيا

Preferred Egyptian participant's correct answers:

- تجارة البشر
- تجارة الرقيق
- إستغلال الفتيات الصغيرات في الأعمال المنافية للأداب
- عرض و شرف القاصرات

Preferred Egyptian participant's incorrect answers:

- لا أعرف
- الفتيات صغار السن قبل مرحلة البلوغ
- تزويج القاصرات
- جسد الصغيرات

This is mostly misunderstood item. The concept of speaking about little girls as flesh is strange to the Egyptian MSA.

**

The lexical item (مكتب السلامة الصحية)

The context headline (مكتب السلامة الصحية يكثف حملات مراقبة المنتجات الغذائية خلال الصيف)

Preferred Moroccan participant's answers: … Currently the meaning

- يعنى بمراقبة المواد الغذائية
- مكتب صحي

Preferred Egyptian participant's correct answers:

- مكتب السلامة الصحية
- المكتب المسئول عن الصحة
- مكتب الصحة
- مكتب التأمين الصحي

Preferred Egyptian participant's incorrect answers:

- مستوصف
- مجموعة من التعليمات للسلامة الصحية
- الأمن

This is an understood item. The concept of this item (the idea) is well conceived by the Egyptian MSA.

**

The lexical item (منتوجات غير مراقبة)

The context headline (المغرب غني و لن نعرض حياة المغاربة للخطر باستيراد منتوجات غير مراقبة)

Preferred Moroccan participant's answers: … Currently the meaning

- لا تخضع لاي فحص لمعرفة مدى استجابتها لمعايير محددة
- منتجات لم تخضع للمراقبة
- منتجات ليس عليها رقابة كما ينبغي

Preferred Egyptian participant's correct answers:

- منتجات غير مراقبة
- منتجات غير خاضعة للرقابة
- سلع لا تخضع للرقابة
- بضاعة رديئة

Preferred Egyptian participant's incorrect answers:

- عديمة الجودة
- بضاعة رديئة
- منجات بلا قيود

This is a well understood item. The concept of this item (the idea) is well conceived by the Egyptian MSA.

**

The lexical item (نازلين و مصوتين)

The context headline ("مغاربة العالم يردون على ابن كيران بحملة "نازلين و مصوتين")

Preferred Moroccan participant's answers: … Currently the meaning

- مصوت في انتخابات بحماس
- مرشحين و ناخبين

Preferred Egyptian participant's correct answers:

- مرشحين و منتخبين
- النزول و التصويت في الانتخابات أو الاستفاءات
- ننتخب
- نازلين إنتخابات

Preferred Egyptian participant's incorrect answers:

- انتخابات
- مصيبة و موت

This is an understood item. The concept of this item (the idea) is well conceived by the Egyptian MSA.

**

The lexical item (وحدة فندقية فاخرة)

The context headline ("سلسلة فنادق "هيلتون" تفتح وحدة فندقية فاخرة ب "تاغاروت")

Preferred Moroccan participant's answers: … Currently the meaning

- فندق مصنف
- فندق راق
- غرف فندقية فخمة
- فندق 5 نجوم فما فوق

Preferred Egyptian participant's correct answers:

- غرفة فندقية فاخرة
- سويت
- جناح فندقي
- غرفة فندقية

Preferred Egyptian participant's incorrect answers:

- حياة جميلة أكيد
- وحدات سكنية بالايجار اليومي
- مجمع سكني عالي التقنية

This is a well understood item. Even the incorrect answer reflects the core understanding of the item.

**

The lexical item (يُردي)

The context headline (شرطي يُردي زوجته برصاصه من مسدسه الوظيفي بسيدي مومن)

Preferred Moroccan participant's answers: … Currently the meaning

- يقتل (3)

Preferred Egyptian participant's correct answers:

- يقتل (15)

Preferred Egyptian participant's incorrect answers:

- يُصاد
- لا أعرف
- يُحتاز به
- يؤدي إلى

This is a rather misunderstood item. This lexicon is not well conceived by the Egyptian MSA.

4.4 Results & Discussion

This section introduces the details pertaining to answering the first research question of this study. It presents the quantitative results of this study as well as the qualitative discussion of the participants' replies. The discussion is composed of a communicative side: whether the partakers understand the lexical variants properly or not; and its Ibrahim's lexical categories discussion to explain its linguistic components. These linguistic components manifest the respondents' techniques towards understanding the lexical items.

At first, it is essential to state that the researcher successfully acquired the previously mentioned number of participants in the methodology chapter. Ten Lebanese, ten Moroccan and eighty Egyptian participants replied to the questionnaire. Most of the foreign partakers replied through several means of social media. The Egyptians replied in the presesence of the researcher or his associates.

The design of this results and discussion section starts with the respective table and figure, followed by the communicative and the linguistic discussion. It analyzes the questionnaire replies in the prior section combination to the earlier mentioned eight linguistic categories inaugurated by Ibrahim (2009). This investigation aims to manifest the respondents' themes and/or trends towards the lexical items. This examination focuses on two main elements. The first is correct comprehension of the lexical item. And the second is to probe its linguistics in relation to Ibrahim's categories. This discussion starts with the Lebanese feedback in order to show their assessment to their own MSA, then their comment to the Moroccan MSA. Alternatively, the Moroccan side takes its part. Afterwards, the

Egyptian partakers provide their reaction to both the Lebanese and Moroccan lexical items. This observation extents among correct, incorrect and no answer replies.

4.4.1 The Lebanese feedback to the Moroccan replies

Naturally, the Lebanese have complete understanding of their own lexical items. Data is from a famous Lebanese newspaper. The partakers are university graduates who are well educated group. A number of the partakers are even Master holders.

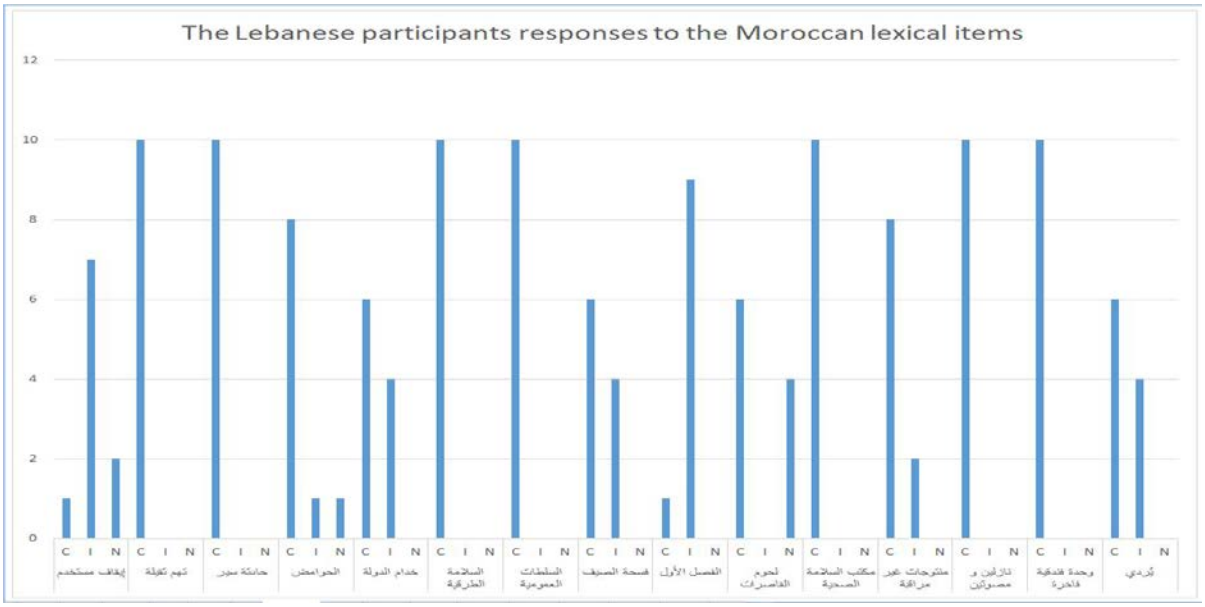
4.4.1. a The statistical figures

Table (3) introduces the Lebanese responses to the Moroccan lexical items statistical results. Figure (1) presents the same data in a bar graph to visualize the replies quantitatively.

Table (3) The Lebanese responses to the Moroccan lexical items statistical results

Lexical Item	Correct Answer	Incorrect Answer	No Answer
إيقاف مستخدم	1	7	2
تهم ثقيلة	10	0	0
حادثة سير	10	0	0
الحوامض	8	1	1
خدام الدولة	6	4	0
السلامة الطرقية	10	0	0
السلطات العمومية	10	0	0
فسحة الصيف	6	4	0
الفصل الأول	1	9	0
لحوم القاصرات	6	0	4
مكتب السلامة الصحية	10	0	0
منتوجات غير مراقبة	8	2	0
نازلين و مصوتين	10	0	0
وحدة فندقية فاخرة	10	0	0
يُردي	6	4	0

Figure (1) The Lebanese participants' responses to the Moroccan lexical items



4.4.1. b The communicative evaluation

When the Lebanese reply to the Moroccan items, the answers indicate a good deal of language exposure. Almost seventy percent of their answers are correct, as indicated in table (3). Seven out of the ten Lebanese participants incorrectly reply to (إيقاف مستخدم / *ʔiqāf musatxdim* / Fire an employee) as if it is (منع مستفيد من الدخول على حسابه / *manʕ mustafīd min alduxūł ʔalā ḥisābuhu* / To stop a user from logging in to his/her account) for example. This may be the effect of technology. Besides, it manifests the Lebanese clear ambiguity about this lexical item as it is not among their vocabulary. Others confuse (خدام الدولة / *xuddām aldawlah* / Governments employees) as if it is merely (السلك العسكري / *alsilk alʕaskarī* / The military); and (فسحة الصيف / *fusḥat al ṣayf* / Summer vacation) as it is (فترة الراحة / *fatrit al rāḥah* / Rest time).

Considering other items, the most unclear items is (الفصل الأول / *alfaṣl alʔawwal* / First quarter) as most partakers think it is just (أول جزء / *ʔawwal ʒuzʔ* / First part). Even though this is a clear concept, first quarter of the year, among the West economic field, being out of context in the Arabic language makes the lexical variant very difficult to comprehend.

On another note, the Lebanese correctly figure (لحوم القاصرات / *luḥūm alqāṣirāt* / Trafficking of underage girls) as it is (إتجار بالفتيات الصغيرات / *ʔitʒār bilfatayāt alṣaɣīrāt* / Trade of underage girls) or (الاساءة الجنسية للقاصرات / *alʔisāʔah alʒinsiyyah lilqāṣirāt* / Sexual abuse to underage girls). This clearly shows their capability in guessing rightly based on their MSA knowledge.

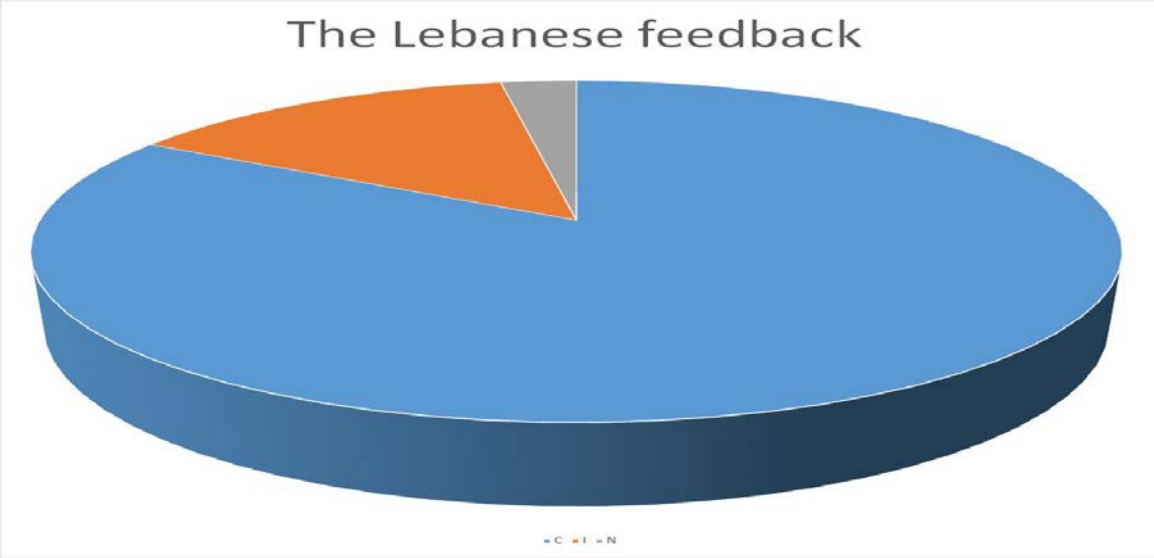
4.4.1. c The categories evaluation

The lexical item (إيقاف مستخدم / *ʔiqāf musatxdim* / Fire an employee) falls under Ibrahim's first category (2009). The first category, the morphological preferences in coining the lexical items, presents the fact that the same root pattern of any given word produces more than one derivational or inflectional relations. (إيقاف / *ʔiqāf* / To stop) confused the Lebanese because they use the same variant for a different derivational relation. The Lebanese guess it as a cease of some sort of electronic service.

The sixth category, the use of different lexical items where two different words have the same meaning, provides explanation to (خدام الدولة / *xuddām aldawlah* / Governments employees) and (الفصل الأول / *alfaṣl alʔawwal* / First quarter). The lexical item (خدام / *xuddām* / employees) doesn't mean an employee in Lebanon as it does in Morocco. The Lebanese understand that خدام / *xuddām* / merely mean servants. A second example, (الفصل / *alfaṣl* /) perplexes the Lebanese as part, not a quarter of the year.

So, the overall Lebanese replies identify brightly their understanding and/or guessing of their own and the Moroccans lexical items with less than twenty percent of mistaken perceptions as in the overall pie chart in below, figure (2).

Figure (2) The Lebanese feedback to the Moroccan lexical items



4.4.2 The Moroccan feedback to the Lebanese replies

Similarly to the Lebanese case, the Moroccan have complete understanding of their own lexical items. Data is from public news websites. The partakers are generally university graduates who are well educated group. A number of the partakers are even doctorate holders.

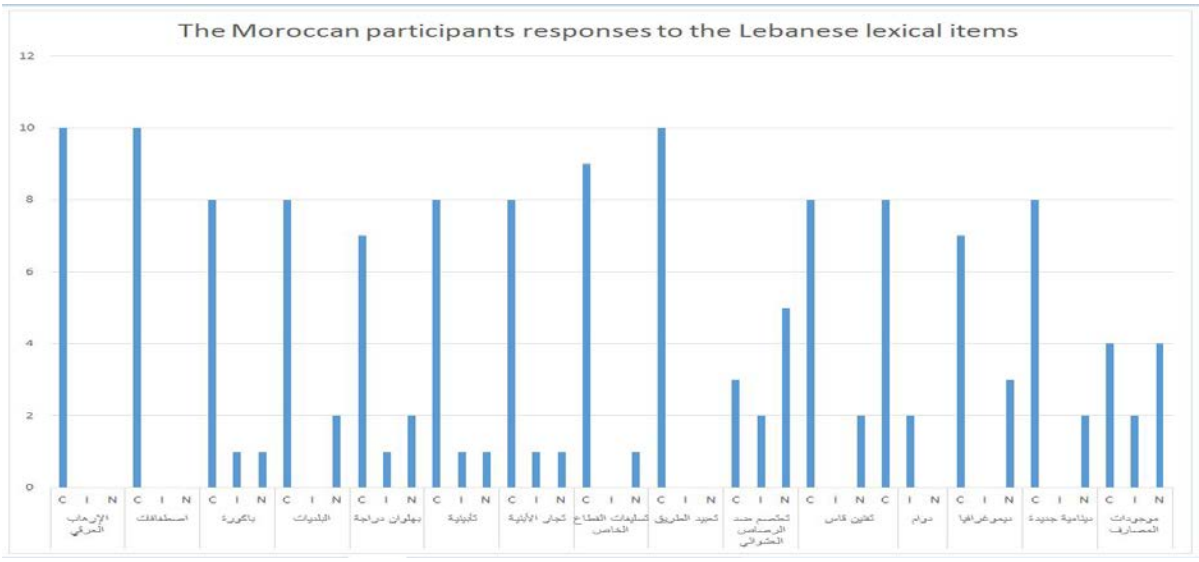
4.4.2. a The statistical figures

Table (4) introduces the Moroccan responses to the Lebanese lexical items statistical results. Figure (3) presents the same data in a bar graph to picture the replies quantitatively.

Table (4) The Moroccan responses to the Lebanese lexical items statistical results

Lexical Item	Correct Answer	Incorrect Answer	No Answer
alʔirhāb alʕirqīالإرهاب العرقي	10	0	0
ʔiṣṭifāfātاصطفافات	10	0	0
bākūratباكورة	8	1	1
albaladiyyātالبلديات	8	0	2
bahlawān darrāʒahبهلوان دراجة	7	1	2
taʔbīniyyahتأبينية	8	1	1
tuʒār alʔabniyahتجار الأبنية	8	1	1
taslīfāt alqiṭāʕ alxāṣتسليفات القطاع الخاص	9	0	1
taʕbīd aṭṭarīqتعبيد الطريق	10	0	0
taʕtaṣim ḍid arraṣāā alʕaʃwāʔīتعتصم ضد الرصاص العشوائي	3	2	5
taqnīn qāsīتقنين قاسي	8	0	2
dawāmدوام	8	2	0
dīmuɣrāfyāديموغرافيا	7	0	3
dīnāmiyyah ʒadīdahدينامية جديدة	8	0	2
mawʒūdāt almaṣārifموجودات المصارف	4	2	4

Figure (3) The Moroccan participants' responses to the Lebanese lexical items



4.4.2. b The communicative evaluation

Replying to the Lebanese items, the Moroccan partakers introduce more correct answers than their Lebanese counterparts, as shown in table (4). Nevertheless, there was a number of items they do not recognize such as (تعتصم ضد الرصاص العشوائي / *taʕtaṣim ḍid alriṣāṣ alʕaʃwāʔī* / Objecting to random bullets) they reply as it is (جملة غير مألوفة / *ʒumlah ɣayr maʔlūfah* / An unknown sentence). The same misconception is received for (موجودات المصارف / *mawʒūdāt al maṣārif* / Bank assets) as they respond with (لا أعلم / *lā ʔaʕlam* / I don't know) or (فروع الخزينة / *furūʕ alxazīnah* / Treasury brnaches).

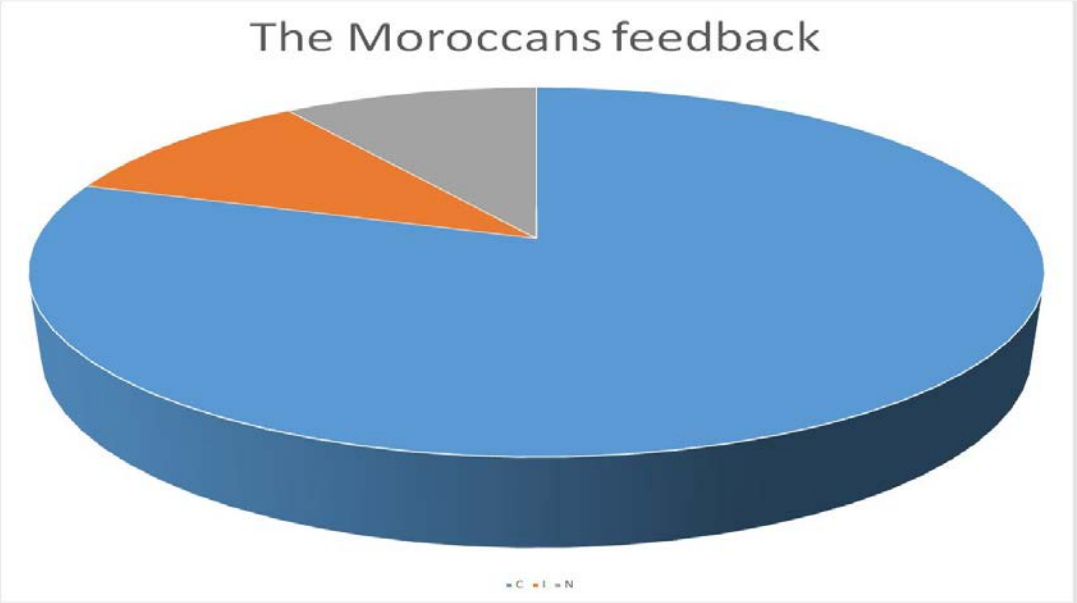
4.4.2. c The categories evaluation

The lexical item (تعتصم ضد الرصاص العشوائي / *taʕtaṣim ḍid alriṣāṣ alʕaʃ wāʔī* / Objecting to random bullets) falls under the first category, the morphological preferences in coining the lexical items which is presented by the fact that the same root pattern of any given word produces more than one derivational or inflectional relations. To the Moroccan participants, the word (تعتصم / *taʕtaṣim* /) means a sit down, with no derivational meaning to bullets. So, this lexical items caused confusion and the Moroccans could not guess the meaning.

Another example of confusion is the word (موجودات / *mawʒūdāt* /) in (موجودات المصارف / *mawʒūdāt al maṣārif*). This lexical item follows the pattern of the sixth category, the use of different lexical items which is the case where two different words have the same meaning. But in fact (موجودات / *mawʒūdāt* /) has no clear meaning in Moroccan MSA. So, this variant formed a challenge.

In general, there is a high understanding among the Moroccans to the lexical items whether it is their own or the Lebanese ones. This result identifies those partakers as knowledgebale in the media lexical items.

Figure (4) The Moroccan feedback to the Lebanese lexical items

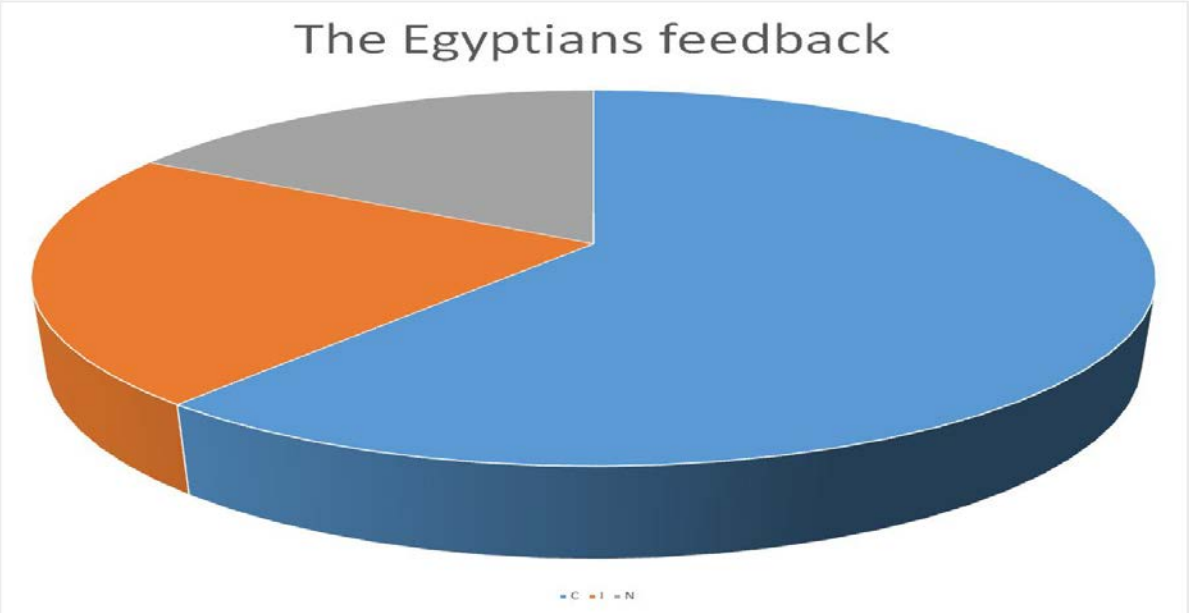


4.4.3 The Egyptian feedback

The Egyptian feedback is the largest in this study as the participants are interpreting both the Lebanese and Moroccan lexical items. And as mentioned earlier, the leading implementation of this research is to examine the extent of challenge that faces the Egyptian participants in understanding the MSA of the other Arab communities. Statistically, the Egyptian were able to perceive the Lebanese lexical items slightly better that they did with Moroccan ones. The correct answers to both parties are faintly over sixty percent. The incorrect and the no answers to the Lebanese items are in the same range of nineteen percent.

On the Moroccan side, the incorrect answers are ten percent higher than the fourteen percent of the no answer replies. In order to detail the analysis, the questionnaire and interview data is investigated in a number of thematic paths. These thematic paths are the major trends of the answers, namely three paths for each party: correct, incorrect and no answer.

Figure (5) The Egyptian Feedback



4.4.4 The Egyptian feedback to the Lebanese items

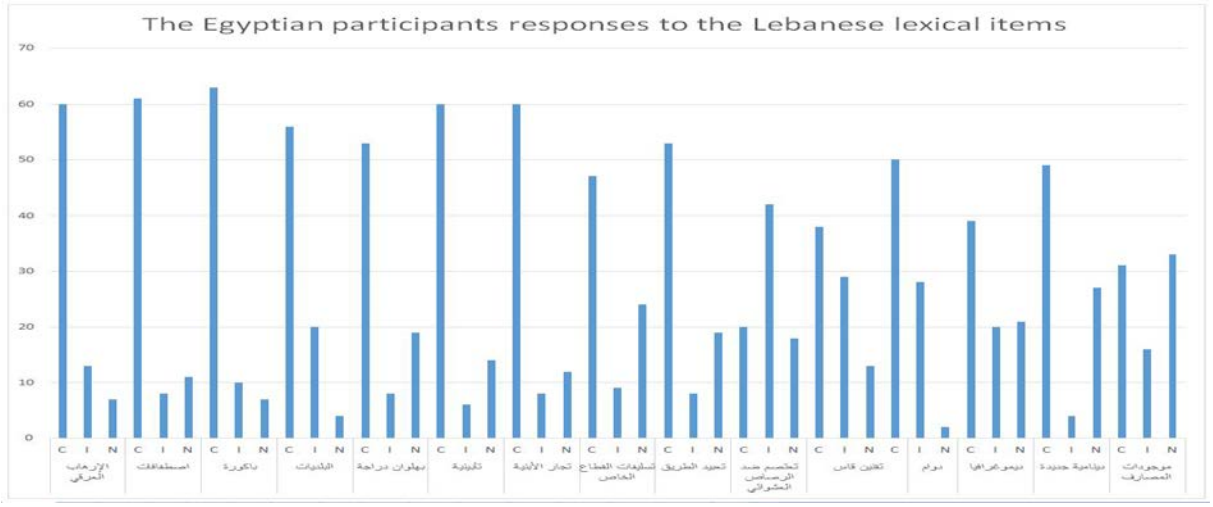
4.4.4. a The statistical figures

Table (5) introduces the Egyptian responses to the Lebanese lexical items statistical results. Figure (6) presents the same data in a bar graph to picture the replies quantitatively.

Table (5) The Egyptian responses to the Lebanese lexical items statistical results

Lexical Item	Correct Answer	Incorrect Answer	No Answer
alʔirhāb alʕirqīالإرهاب العرقي	60	13	7
ʔiṣṭifāfātاصطفافات	61	8	11
bākūratباكورة	63	10	7
albaladiyyātالبلديات	56	20	4
bahlawān darrāʒahبهلوان دراجة	53	8	19
taʔbīniyyahتأبينية	60	6	14
tuʒār alʔabniyahتجار الأبنية	60	8	12
taslīfāt alqiṭāʕ alxāṣ تسليفات القطاع الخاص	47	9	24
taʕbīd aṭṭarīqتعبيد الطريق	53	8	19
taʕtaṣim ḍid arraṣāā alʕaʃwāʔī تعتصم ضد الرصاص العشوائي	20	42	18
taqnīn qāsīتقنين قاس	38	29	13
dawāmدوام	50	28	2
dīmuɣrāfyāديموغرافيا	39	20	21
dīnāmiyyah ʒadīdahدينامية جديدة	49	4	27
mawʒūdāt almaṣārifموجودات المصارف	31	16	33

Figure (6) The Egyptian participants' responses to the Lebanese lexical items



4.4.4. b The communicative evaluation

The first thematic path, on the Lebanese side, is to explore the answers that the Egyptian participants reply to correctly. Examples are (اصطفافات / *ʔiṣtifāfāt* / Gatherings), (باكورة / *bākūrat* / Onset), (البلديات / *albaladiyyāt* / Local authorities) & (تأبينية / *taʔbīniyyah* / Memorial). The lexical item (اصطفافات / *ʔiṣtifāfāt* / Gatherings) is correctly perceived by almost all contributors as groups or allies …etc. Similarly, (باكورة / *bākūrat* / Onset) is described as the start of something, the first of issues … etc. (البلديات / *albaladiyyāt* / Local authorities) is realized as the local governmental authority of a certain region, the partakers conveyed this message in several ways. The concept of (تأبينية / *taʔbīniyyah* / Memorial) is also interpreted as the death ritual of some sort.

Linguistically, partakers show understanding of (باكورة / *bākūrat* / Onset) and (تأبينية / *taʔbīniyyah* / Memorial) even though it is a Lebanese MSA. In Egyptian MSA, people use (بداية / *bidāyah* / Start) and (عزائية / *ʕazāʔiyyah* / Memorial). Similarly, (اصطفافات / *ʔṣtifāfāt* / Onset) and (البلديات / *albaladiyyāt* / Local authorities) is used in Lebanese MSA. Egyptians use other choices such as (تكتلات / *takkattulāt* / Groupings) and (المحليات / *almaḥaliyyāt* / Local administration).

The second thematic path, on the Lebanese side, is to evaluate the uncertain answers of the participants. Examples are (تعتصم ضد الرصاص العشوائي / *taʕtaṣim ḍid alriṣāṣ alʕaʃwāʔī* / Objecting to random bullets), (تقنين قاس / *taqnīn qāsī* / Harsh law), (دوام / *dawām* / Work time), (ديموغرافيا / *dimuɣrāfyā* / Demogaphic) & (دينامية جديدة / *dīnāmiyyah ʒadīdah* / New mechanism). (تعتصم ضد الرصاص العشوائي / *taʕtaṣim ḍid alriṣāṣ alʕaʃwāʔī* / objecting to random bullets) formed a bit of a dilemma because it has two parts (تعتصم / *taʕtaṣim* / to object) and

(الرصاص العشوائي / *alriṣāṣ alʕaʃwāʔī* / Random bullets). (تعتصم / *taʕtaṣim* /) means to uphold, while (الرصاص العشوائي / *alriṣāṣ alʕaʃwāʔī* /) indicates random bullets. In Egyptian MSA, combining the two words doesn't give any clear meaning. One participant gives a synonym to (تعتصم / *taʕtaṣim*/ to objet) and hence produces the proper message. The rest of the participants don't discern the proper meaning and give other suggestions such as "I don't know", take a barrier or Palestine. (تقنين قاس / *taqnīn qasī* / Harsh law) also composes of two parts (تقنين / *taqnīn* / law) and (قاس / *qasī*/ Harsh). The partakers responds mostly to (قاس / *qasī*/ Harsh) as harsh but (تقنين / *taqnīn* / law) makes no echo for them. One mistaken participant perceives this item as a "food regime". (دوام / *dawām* / Work time) confuses few of the contributors. Most of them understand this is the work time, while others think it means work in the United Arab Emirates or in the Gulf area. (ديموغرافيا / *dīmuɣrafyaḥ* / Demographic) is even more perplexing to the partakers. Egyptians has no certain understanding. Some affirms it means the study of population while others claim it means some sort of mapping. (دينامية جديدة / *dīnāmiyyah ʒadīdah* / New mechanism) is strange as the word (دينامية / *dīnāmiyyah* / mechanism) in itself has no definite interpretation for the Egyptians. Some construe the proper meaning whereas the others may not guess the meaning at all.

The third thematic path, on the Lebanese side, is to evaluate the mere incorrect answers which are (موجودات المصارف / *mawʒūdāt al maṣārif* / bank assets). The replies are repeatedly "I don't know" and only one mistaken reply as (الالتزامات / *alʔiltizāmāt* / responsibilities).

4.4.4. c The categories evaluation

Reflecting on Ibrahim's classification (2009), (تعتصم ضد الرصاص العشوائي / *taʕtaṣim ḍid alriṣāṣ alʕaʃwāʔī* / objecting to random bullets), (تقنين قاس / *taqnīn qasī* / harsh law) & (دينامية جديدة / *dīnāmiyyah ʒadīdah* / New mechanism) share the first category. The first category, the morphological preferences in coining the lexical items, presents the fact that the same root pattern of any given word produces more than one derivational or inflectional relations. The part (تعتصم / *taʕtaṣim* / to object) of (تعتصم ضد الرصاص العشوائي / *taʕtaṣim ḍid alriṣāṣ alʕaʃwāʔī* / objecting to random bullets) provides the meaning of resistance. This can't be coined with the wording of bullets and the according violence concept. The item (تقنين قاس / *taqnīn qasī* / Harsh law) is a compilation of two strange wordings. (تقنين / *taqnīn* / law) is not often used in the Egyptian MSA, they prefer (قانون / *qanūn* / law), and (قاس / *qāsī* / harsh) is the same case, Egyptians prefer (قاسي / *qāsī* / harsh). As for the item (دينامية جديدة / *dīnāmiyyah ʒadīdah* / New mechanism), the word (دينامية / *dināmiyyah* / mechanism) is almost never heard of, those who reply correctly guess it right.

Similarly, (دوام / *dawām* / work time) and (ديموغرافيا / *dīmūɣrafiā* / demographic) follow the sixth category. The sixth category, the use of different lexical items, is the case where two different words have the same meaning. The Egyptians often use other wording to express (دوام / *dawām* / demographic) such as (فترة العمل / *fatrat alʕamal* / work time) or (وقت الشغل / *waqt alʃuɣuł* / work time). Most of those who reply correctly to this item guessed it using their knowledge of the Gulf area. (ديموغرافيا / *dīmūɣrāfiā* / demographic) is never used also in the Egyptian dialect. It is recognized mainly because similar items are included in the educational curricula.

The sixth category, the use of different lexical items with the same meaning explains the ironic reply is understanding (المصارف / *almaṣārif* / sewages) in its Egyptian dialectal us as sewers. (المصارف / *almaṣārif* / banks) is an invented item by the linguistic center. And due to the little revelation of the item to the participants, they discern it incorrectly.

4.4.5 The Egyptian feedback to the Moroccan items

4.4.5 a The statistical figures

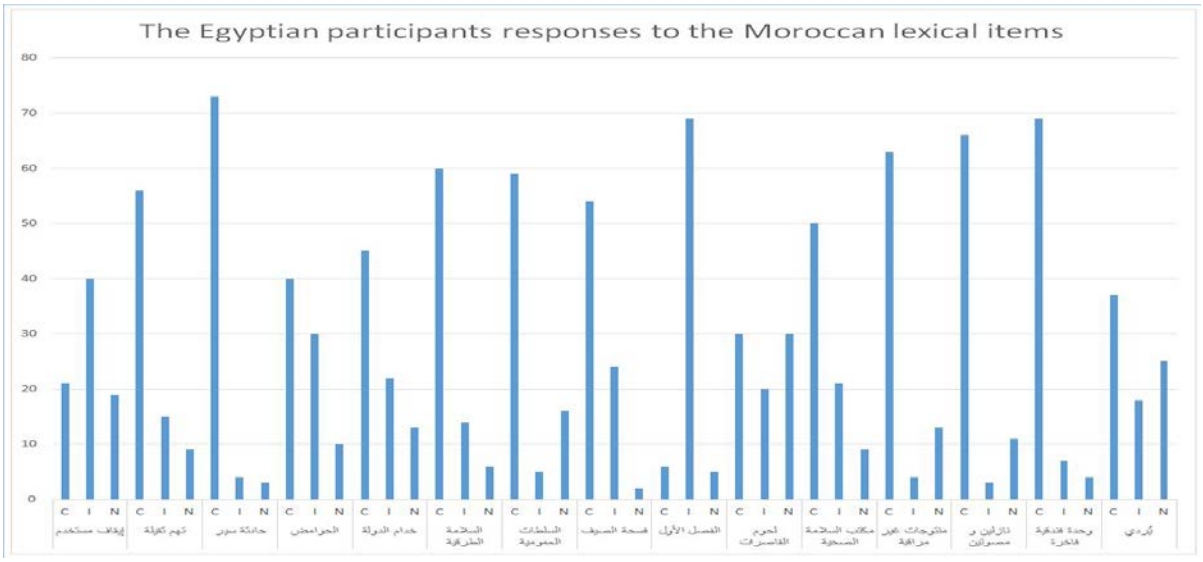
Table (6) introduces the Egyptian responses to the Moroccan lexical items statistical results. Figure (7) presents the same data in a bar graph to picture the replies quantitatively.

Table (6) The Egyptian responses to the Moroccan lexical items statistical results

Lexical Item	Correct Answer	Incorrect Answer	No Answer
ʔiqāf إيقاف مستخدم mustaxxdim	21	40	19
tuham θaqīlah تهم ثقيلة	56	15	9
ḥādiθat sayr حادثة سير	73	4	3
alḥawāmiḍ الحوامض	40	30	10
xuddām خدام الدولة aldawlah	45	22	13
السلامة الطرقية alsalāmah alṭuruqiyyah	60	14	6
السلطات العمومية alsuluṭāt alʕumūmiyyah	59	5	16
fusḥat فسحة الصيف aṣṣayf	54	24	2
الفصل الأول alfaṣl alʔawwal	6	69	5
luḥūm لحوم القاصرات alqāṣirāt	30	20	30
Maktab alsalāmah	50	21	9

مكتب السلامة الصحيةalṣiḥiyyah			
منتوجات غير مراقبة mantūʒāt ɣayr ṣāliḥah	63	4	13
نازلين و مصوتين nazlīn wi muṣawittīn	66	3	11
وحدة فندقية فاخرة wiḥdah funduqiyyah fāxirah	69	7	4
يُردي	37	18	25

Figure (7) The Egyptian participants' responses to the Moroccan lexical items



4.4.5 b The communicative evaluation

The forth thematic path, on the Moroccan side, is to show the correct answers such as (حادثة سير / *ḥādiθat sayr* / Road accident), (السلامة الطرقية / *alsalāmah alṭuruqiyyah* / Road safety), (مكتب السلامة الصحية / *maktab alsalāmah alṣiḥiyyah* / Health office) & (وحدة فندقية فاخرة / *wiḥdah funduqiyyah fāxirah* / Deluxe hotel unit).

(حادثة) is properly understood as (حادث مروري / *ḥādiθ murūrī* / Road accident), (حادثة بين سيارة و أخرى أو سيارة و شخص / *ḥādiθah bayn sayyārah wa ʔuxrā ʔaww sayyārah wa ʃaxṣ*/

Accident in between a car and another or a car and a person), ("بيخبطوا في بعض" 2 ماشيين و 2 خبطوا بعض أو عربيتين أو أي / *xabaṭū baʕḍ ʔaw ʕarabyitīn ʔaw ʔayy ʔitnēn we ʔitnēn maʃyīn bixabaṭū fī baʕḍ* / Hit each other or two cars or any two hitting each other) or (دهس / *dahs* / To run over). It is conceptually perceived among the Egyptians. This lexical item is comprised of two separate items (حادث/ *ḥādiθ* / accident) and (سير / *sayr* / Walk) that are largely used by the Egyptians. So, they easily perceived each one and then guessed their combined meaning.

(السلامة الطرقية / *alsalāmah alṭuruqiyyah* / Road safety) is also perceived correctly as (السلامة المرورية / *alsalāmah al murūriyyah* / Road safety), (سلامة الأفراد على الطرق / *salāmat alʔafrād ʕalā alṭarīq* / People's safety on the road), (الأمان المروري / *alʔamān almurūrī* / Road safety) and (سلامة الطريق / *salāmat alṭarīq* / safety of the road). There are not much incorrect items.

Egyptian participants conveniently perceived (مكتب السلامة الصحية / *maktab alsalāmah alṣiḥiyyah* / Health office) as (المكتب المسئول عن الصحة / *almaktab almasʔūl ʕan alṣiḥah* / Office responsible for health) or (مكتب الصحة / *maktab alṣiḥah* / Health office). Even the mistaken answer (مستوصف / *mustawṣaf* / Clinic) was partially giving the same meaning. The idea of this lexicon is well conceived. The Egyptians use the term (مكتب الصحة / *maktab alṣiḥah* / Health office) in their daily life as this office is responsible for offering many essential free health services. So, the difference in the word form did not cause any ambiguity for them.

(وحدة فندقية فاخرة / *wiḥdah funduqiyyah fāxirah* /Deluxe hotel unit) receives appropriately correct feedback such as (غرفة فندقية فاخرة / *ɣurfah funduqiyyah fāxirah* / Deluxe hotel room), (سويت / *swīt* / suite), (جناح فندقي / *ʒanāḥ funduqī* / hotel suite) and (غرفة فندقية / *ɣurfah funduqiyyah* / Hotel room). Even the mistaken answer replies with a tease or a laugh

saying (حياة جميلة أكيد / *ḥayah ʒamīlah ʔakīd* / A definite beautiful life). Mostly, the core understanding of the item exists.

All these lexical items share the same linguistic reference which is use of different lexical items. So, even though these specific wordings may not be used in the Egyptian environment, their core understanding is correctly perceived.

The fifth thematic path is to evaluate the uncertain answers to the Moroccan items such as (الحوامض / *alḥawāmiḍ* / Citrus fruit), (خدام الدولة / *xuddām aldawlah* / Government employees), (السلطات العمومية / *alsuluṭāt alʕ umūmiyyah* / Governmental authorities) & (لحوم القاصرات / *luḥūm alqāṣirāt* / Trafficking of underage girls). These items formulate a large amount of perplexion to the Egyptian partakers. These lexical variants are different to the norm of the Egyptian MSA. So, the Egyptians could not guess their proper meaning.

The sixth thematic path is to investigate the incorrect answers to the Moroccan items i.e. (إيقاف مستخدم / *ʔiqāf musatxdim* / Fire an employee), (تهم ثقيلة / *tuham θaqīlah* / Heavy charges), (الفصل الأول / *alfaṣl alʔawwal* / First quarter) & (يُردي / *yurdī* / to kill). These items present strange, unused lexical items to the Egyptian partakers. And, they all follow the category of using different lexical items to provide the meaning.

4.4.5 c The categories evaluation

The sixth category, the use of different lexical items, where two different words have the same meaning clarifies the incorrect answers to (الحوامض / *alḥawāmiḍ* / Citrus fruit), (خدام الدولة / *xuddām aldawlah* / Government employees), (السلطات العمومية / *alsuluṭāt alʕumūmiyyah* / Governmental authorities) & (لحوم القاصرات / *luḥūm alqāṣirāt* / Trafficking of underage girls).

Even though (الحوامض / *alḥawāmiḍ* / Citrus fruit) is mostly interpreted rightfully as (الموالح / *almawāliḥ* / Citrus fruit) and more specifically (مثل الليمون و البرتقال و اليوسفي / *miθl al laymūn wa alburtuqāl wa alyūsifī* / such as lemon, oranges and tangerine), one partaker misinterprets it as (المشروبات و المأكولات الحامضة أو الفاسدة / *almaʃrūbāt wa almaʔkūlāt al ḥāmiḍah ʔaw alfāsidah* / rotten food and drinks). According to the Egyptian MSA, this item may be well misinterpreted.

(خدام الدولة / *xuddām al dawlah* / Government employees) is a quite ambiguous lexical item. Some participants perceives it as (موظف حكومي / *muwaẓẓaf ḥukūmī* / Goveernment employee), (الحكومة / *alḥukūmah* / Government) and (موظفين الدولة / *muwaẓẓafīn aldawlah* / State employees), which is somehow correct. However, others deduce the meaning as (يطلق على الأشخاص المؤيدين بشكل مطلق للحكومات / *yuṭlaq ʕalā alʔaʃxāṣ almuʔayidīn biʃakl muṭlaq lil ḥukūmāt* / To call those who are in favor of, loyal to the governemnt), (دولاب العمل / *dulāb alʕamal* / A group of professional workers) or (لا أعرف / *lā ʔaʕrif* / I don't know). The main cause of ambiguity for this item comes from the word (خدام/ *xuddām*) as it basically means low level servants of the Egyptian society. It can't be easily associated with the government prestige. Still, comprehension to this item is rather balanced.

(السلطات العمومية / *alsuluṭāt alʕumūmiyyah* / Local authorities) means the governmental authorities. Some perceive it as (الادارة العامة بالدولة / *alʔidārah alʕāmah bil dawlah* / State general management), (السلطات المكونة لأي دولة و تهتم بإحتياجات الشعب / *alsuluṭāt almukawinah liʔayy dawlah wa tahtam biʔiḥtiyāʒʒāṭ alʃaʕb* / Autorities that formulate any government and look after the people needs), (الوزارات و الهيئات العامة / *alwizārāt wa alhayʔāt alʕāmmah* / Ministeries and general institutions) or (الادارة التنفيذية / *alʔidārah altanfīðīyyah* / Executive management). Whereas others think mistakenly it is (الشرطة / *alʃurtah* / Police), (أي سلطة خاصة

بمعايير عامة / *ʔayy sulṭah xāṣah bimaʕayyīr ʕāmah* / Any sort of authority with general standards) or (النيابة / *alniyābah* / Law enforcement office). It is a rather balanced item.

(لحوم القاصرات / *luḥūm alqāṣirāt* / Trafficking of underage girls) is a rather displeasing lexical item. Its original meaning is the sexual abuse of younger girls. The Preferred Egyptian participant's correct answers are (تجارة البشر / *tiʒārat albaʃar* / Trade in humans) and (تجارة الرقيق / *tiʒārat alraqīq* / Trade of slaves). Most incorrect replies give incomplete meanings such as (الفتيات صغار السن قبل مرحلة البلوغ / *alfatayāt ṣiɣār alsin qabl marḥalat albulūɣ* / Young girls before the age of puberty), (جسد الصغيرات / *ʒasad alṣaɣirāt* / Young girl bodies), (تزويج القاصرات / *tazwīʒ alqāṣirāt* / Marriage of the underage girls) or (لا أعرف / *lā ʔaʕrif* / I don't know). It is mostly a misunderstood item since speaking of little girls as flesh is unusual to the Egyptians.

The first category, the morphological preferences in coining the lexical items, which presents the fact that the same root pattern of any given word produces more than one derivational or inflectional relations provides explanation to the no answer of both (إيقاف مستخدم / *ʔiqāf mustaxxdim* / Fire an employee) and (تهم ثقيلة / *tuham θaqīlah* / heavy charges).

Even though (إيقاف مستخدم / *ʔiqāf musatxdim* / Fire an employee) should be easily perceived as a firing an employee as (رفت أو رفد / *raft* Or *rafd* / to fire), and as few expect, most replies show complete misunderstanding reporting (تعطيل حساب مستخدم على الكمبيوتر / *taʕṭīl ḥisāb mustaxdim ʕala alkumbyūtar*/ Cease an access of a computer user), (حظر شخص من إستخدام تقنية معينة / *ḥaẓr ʃaxs min ʔistixdām tiqniyyah muʕayanah* / to ban aperson fom using a specific technology), (تجميد عضوية / *taʒmīd ʕuḍwiyyah* / to freeze a membership) or (منع خدمة البث عنه / *manʕ xidmat albaθ ʕanhu* / to cut a broadcast service). This item is conceptually linked to log-in access to computer networks. (إيقاف / *ʔiqāf)* is more linked, among the

Egyptians, to the electronic perception than the absolute meaning which means ‘to stop’. This is basically the effect of mobile and computer technology in this period of time.

Few partakers realize that (تهم ثقيلة / *tuham θaqīlah* / heavy charges) is in fact (إتهامات كبيرة / *ʔitihāmāt kabīrah* / heavy charges) or (إتهامات قوية بعقوبات قاسية / *ʔitihāmāt qawiyyah biʕuqūbāt qāsiyah* / strong accusations resulting in harsh consequences). Nevertheless, many others may not discern its meaning and reply (جنايات / *ʒināyāt* / felonies), (افتراءات كبيرة / *ʔiftirāʔāt kabīrah* / big accusations), (مصيبة سوداء / *muṣībah sawdāʔ* / very bad catastrophe), (قتل و سرقة / *qatl* & *sariqah* / A kill or a theft) or (لا أعرف / *lā ʔaʕrif* / I don’t know). It is clear that this item is rather mysterious. The issue in this item is that linking (ثقيلة / *θaqīlah* / heavy) to (تهم/ *tuham* / charges) caused ambiguity as both terms rarely come together in an Egyptian context.

Finally, The sixth category, the use of different lexical items, where two different words have the same meaning also provides clarification to both (الفصل الأول / *alfaṣl alʔwal* / First quarter) and (يُردي / *yurdī* / to kill). (الفصل الأول / *alfaṣl alʔwal* / First quarter) is a rather problematic lexical item. Its original context gives the meaning of the first quarter of the year. Not all Moroccan citizens realize its meaning. Furthermore, all Egyptian participants are not able to correctly interpret this meaning. They reply with terms such as (الترم الأول في الدراسة /*altirm alʔawal fī al dirasah* / first semester in the educational year), (أول فصل في القصة / أو أول و بداية أي شئ / *ʔawal fasł fīalqisah ʔaw ʔwal wa bidayat ʔaī fīʔ* / first chapter in a story or the beginning of something), (الفصل الأول من كتب ما / *alfasl alʔwal min kutub mā* / first chapter of some book), (روايات أو مسرحيات / *riwāyat* Or *masraḥiyāt* / stories or plays) or (لا أعرف / *lā ʔaʕrif* / I don’t know). This item may be de-contextualized but it shows the concept of first quarter is totally unavailable in the Egyptian MSA.

Although (يُردي / *yurdī* / to kill) agreeably means to kill i.e. (يقتل / *yuqtal* / to kill), most partakers interpret the meaning as (يُصاد / *yusādu bihi* / to hunt), (يُحتاز به / *yuḥtazu bihi* / to follow), (يؤدي إلى / *yuʔadī ʔilā* / to drive to) or (لا أعرف / *lā ʔaʕrif* / I don't know). It is a rather misunderstood item, not well conceived by the Egyptians.

Finally, these discussions are similar to the ones Ibrahim (2009) had. The difference, from the previous results arise from the new lexical variants, a given community chooses to use. Even though the variants among the three communities have changed, the participants' reflection is somehow similar. Their method of guessing and eliciting the meanings depending on their knowledge resembles those partakes in Ibrahim's research. An example of change in results is the use of certain items such as (خدام/ *xuddām*) as servants not employees. This hinders the understanding of the proper meaning of the word. A new addition is that several partakers admit knowing the Lebanese lexical items through the Gulf area. More importantly, there is not one single item that is denied by all participants.

Therefore, replying to the first research question statistically, the extent of challenge that exists in understanding lexical variation across different communities is twenty five percent. In other words, there is an overall result of seventy five percent that is mutually correct perception of the lexical items among the Egyptian, Lebanese & Moroccan communities. Furthermore, upon examining the participants' replies, they show a higher degree of understanding and guessing the right meaning. The challenge arises mainly because of the little use of MSA among the participants, an issue that requires further investigation.

4.5 Analysis, Presentation of the follow up interview results

This section probes and explores the perceptions acquired through the earlier section. Still, measuring the challenge to recognizing the other community's lexicon is the aim. The oral responses to the interview are analyzed to verify the outcomes discussed earlier. In this section, the interview results from the three different communities are presented at the same time as the common issues are more relevant to this study.

The first question is: "How difficult do you find the questionnaire?" The standard comment among all participants is that it is. At times, it requires pondering, not just thinking. And upon commenting on the partakers' language output, their most common reply is that they understand the concept behind the items even though they cannot communicate the verbal message correctly. The researcher's comment is that understanding the affective filters and acting accordingly removed the participants' fear.

The second question: "What are the key concepts that lead you as a partaker to figure out the meaning of the lexical items in question?". Most of the partakers indicate that (الاشتقاق / *alʔiʃtiqāq* / polysemy) is a reason for varieties among MSA's. Upon discussion, the researcher finds that the contributors consider (الاشتقاق/ *alʔiʃtiqāq* / polysemy) as a big grammatical concept. They hide behind it in order to explain the way they understood certain lexical items, even though they truly do not fully understand how. The researcher believes that explaining how an individual may guess the meaning of a given lexical variant is limited to the linguistic experts.

Without a doubt, some words are easily understood. These are mostly the Lebanese ones. These are used not only in Lebanon but in the gulf area too. The gulf area attracts the Lebanese for business purposes. So, both parties share many lexica variants. The Lebanese,

Levantine TV series as well as the Turkish and Indian speech translated ones is another exemplification. To the contrary are the Moroccan ones where it has no impact and no existence in the Egyptian community. The researcher believes that the geographic proximity as well as the individual's interests i.e. business play a great role in the lexical variants a person may use. For example, an academic person would use a certain pool of lexical variations which may include analysis and referrals to research that is different than a police officer which may be full of law and criminal descriptions.

The third question whether the participant perceives that she/he faces a challenge in understanding the lexical items because of the difference existing among dialects receives a myriad variety of replies. Most of the participants believe the accent make it difficult to understand a number of lexical items, while a very few believe they don't.

The discussions of the open ended questions along with the interviews lead to certain convictions. These convictions are mainly cultivated by the individual's perspectives. It is almost a complete agreement among partakers that the differences among accents make it difficult to understand. Words among the non-identical accents diverge in their meanings and intentions. One partaker notes that many of the misunderstood lexicons are formulated after the given community's tradition and culture; so, there is no way individuals from other communities may understand these items. For instance, A Moroccan participant told the researcher that (باكورة / bākūrat/ Onset) is some sort of fruit in their own dialect. Still, and despite of these instances, the participants, from the three different communities, do understand the lexical items, in a high statistical percentage, as they are MSA lexicons.

Responding to the difference between the two dialects, by its native speakers, receives an unpredicted answers. The Lebanese participants believe that not all Moroccan dialect is

known to them. This is despite the fact that both communities speak French as a second language, so they should have some sort of common ground. To the contrary does the Moroccans, they claim they may comprehend the other's language easily as they possess a strong language. The researcher trusts that the Lebanese focus on business, travelling to the the Gulf area or Europe while the Moroccans have various facets of communication. This strongly influences their choice of lexical items.

Egyptians has an unconventional position in regards to understanding the two other dialects. Normally, Egyptians understand the Lebanese more because of the media effect. The Moroccan dialect seems to be very strange because of the distance and little communication available. However, there is a huge ego that comes up during conversations. The Egyptians believe they do not need to learn the other dialects as everyone understands their own. Simply, there is no need to learn.

The question whether the participants have anything more to add. A number of the participants believe the Arabic Fusha is the answer to unite comprehension among different communities. They have a deep conviction that Fusha is only one variety. One of the partakers thinks that whenever one can't understand a certain accent, she/he should ask the speaker to repeat using the Fusha variety. Nevertheless, as the researcher cross-examines their understanding of the Fusha, it is related to the exposure to the MSA. Exposure plays a profound role in this topic. For example, several participants admit the fact that we, as Arabs, fail to study Arabic in a proper fashion.

Upon detailed inspection, further discussions lead to another conviction. The researcher believes that the more a participant is exposed to the language, the more she/he may understand the lexical items in question. The group who gives the most accurate responses

comes from a reputable research institution. Their work in daily research highly affects their lexical knowledge. And the rest of the best performance participants are also excellent readers who have been running Arabic linguistic research for different reasons.

Some partakers think that most of the lexical items of the questionnaire are used in the Gulf. This shows the effect of the gulf, and, or their economy as well as the media effect.

Many partakers who have experience of travelling within the Arab countries strongly believe that differences among accents may be overcome easily. They claim that different accents are not that difficult to tame. One partaker notes that the social media along with the media with its many tools has a great role in reducing the lexical gap among Arab countries and hence comprehending each other's accent. Another believes that the Egyptian accent is the simplest among the Arab countries and even the most influential because of its widespread movies and songs. Montrul (2010) confirms that the stronger and often dominant dialect language encroaches into the structure of the less dominant language in a number of ways.

Finally, most, if not all, of the participants have shown a very high degree of comprehension to the lexical variants. Still, their choice of lexical variants is different than that in Ibrahim's research. Consequently, answering the second research question, the current study results doesn't change much, but the lexical preferences did change.

Ch.5 Conclusion

5.1 Commenting on the study and the results

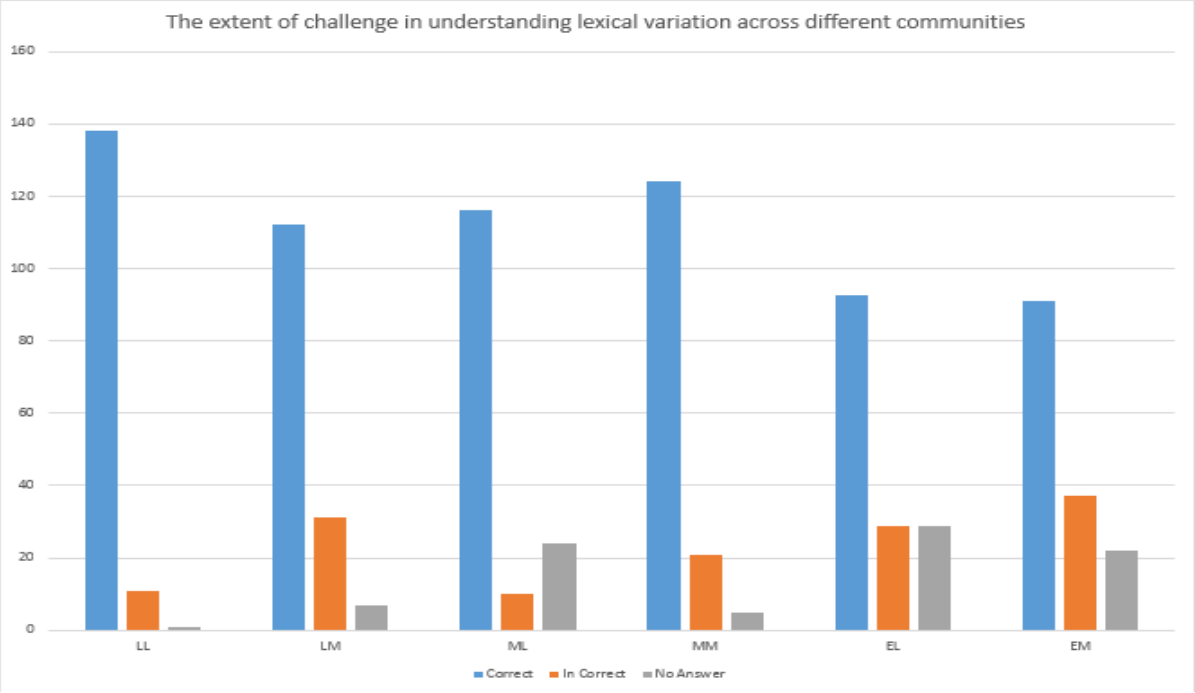
The study of challenge in perceiving the lexical variation across different communities is a question of great significance. It is not only essential for the linguists to follow the Arabic language progress over time, but also important to guarantee a proper communication among Arab communities and hence a follow up on the retention of the Arabs identity. Over twenty years ago, Ibrahim (2009) started a research to answer this question. So, how did the results differ over those decades? These two decades were full of global political turbulences, huge technological advancements and an uprising in the media communication. Santos (1989) confirms that the replication of research is an accretive process of knowledge over time. So, a new research for the same vital question would visualize the challenge or the lack-off understanding other regional MSA. Consequently, this study aims at discerning recent results for these two enqueries. To accomplish this research, a methodology was designed, the study was applied, and results, discussion and analysis are reached.

The methodology followed a mixed design of quantitative and qualitative methods. A questionnaire was initially formulated and then modified. The questionnaire followed Ibrahim's earlier eight linguistic categories, lexical challenges. An interview took place later in order to confirm the questionnaire results. The suggested treatment of data is a triangulation of the partakers' replies/performance, which is to be analyzed quantitatively and qualitatively, and their personal attitude during the interview while giving their oral opinions. During the implementation of this study, the researcher had to keep track of the overall time

to finish data collection and analysis as well as the participants' performance. Last, but not least, the researcher noted the phenomenon that the exposure to or the continuous use of the Arabic language has an indisputable effect on the partakers' replies.

The results and discussion were later performed to answer the study's research questions. First, the results were presented in figures in tables and graphs to conceptualize the quantitative results acquired. Second, a sample of the preferred answers was introduced in order to visualize the quality of the data in hand. Third, there was the discussion of these results. The discussion is about the communicative message of the lexical variation wheher it is understood or not. And, it was about the lexical challenge, following the above mentioned categories. The overall discusionled to an accumulative understanding of about seventy five percent as in bar graph, figure (8).

Figure (8) The extent of challenge in understanding lexical variation efforts across different communities



The analysis of the data and the interview discussion led to a number of convictions. First, most partakers complained from the difficulty of the questionnaire. Even if they understand the given lexical item, finding its variant is tiresome. Second, many participants believe that the reason they understand the difficult variations in the questionnaire is because of their exposure to the media i.e. Levantine TV series. Several others claim seeing the items in the gulf area. Third, a consistent opinion resonates among the Egyptian participants is that different accents make the lexical variant difficult to understand. Nevertheless, and despite all the above mentioned dissimilarities, a large number of the partakers believe that the Arabic lexical items remain to be well understood among the different communities.

The main conclusion to this study is that the challenge in understanding the lexical variation among different communities is minimal. It is just the simple natural phenomenon of the language change over time through its users. The data from both the questionnaire and the interview indicate that most, if not all, of the lexical variations still acquire a profound understanding among the different Arab communities. Despite the early participants's freeze and rejection to share their feedback, once they agree to reply to the questionnaire, they show a great deal of understanding to the meaning and its linguistic background. On the overall and as shown in the earlier chapters, there is a higher degree of understanding among the Egyptian to the Lebanese MSA rather than the Moroccan one. This may certainly be because of the geographical proximity. In either case, Egyptians understand the Lebanese and Moroccan lexicons to a certain degree.

There are two main conclusive points to this research. The first is that Arabic retains its historical position as the binding ground to all Arab communities. Furthermore, the concept of belonging to an Arabic identity through the language is raised on a number of

occasions. The second is the fact that the greater the exposure to the language an individual is, the more knowledgeable one is of the MSA variation. Furthermore, the large number of errors in the case of the Egyptians and Moroccans reflects merely poor exposure to the language. This research provides a clear feedback of each individual's language proficiency based on one's readings and education. In fact, most of the partakers, with correct replies, are either doctorate or masters holders.

Matching the results of the current study with the earlier Ibrahim's (2009) research reveals a number of mutual outcomes. The first point is the partakers' fear and embarrassment of sharing their feedback made during the filling out of the questionnaire and their immediate realization after getting to learn the meaning of words. These are actually of great relevance. Their unawareness of their own MSA proficiency is tangible too. Another point of similarity is that the Egyptian participants ask if the words used in the questionnaires were derived from a given dialect or Arabic Fusha. They asked for this information repeatedly. More amazingly, the respondents' comments/wording about their confusion with respect to the lexical items is almost identical.

The researcher believes, as Ibrahim (2009) notes, that the variation among accents is a vital indication self-expression. These little variations exhibit the liveliness of the fourteen century language. The Lebanese and Moroccan feedback is another interesting point of consideration. After two decades, The Egyptians may easily perceive the Lebanese MSA rather than the Moroccan one.

This study reaches about the same conclusion as Ibrahim does in 2009. The lack of understanding of the lexical items is merely momentarily. There is no shift in the language. It is just a variation which indicates its dynamism. Participants are only confused by a number

of the lexical items. Once they are given a clue, they show complete understanding. And it is critical to mention two key elements. The first is that the more an individual is exposed to the Arabic literature, the higher his/her proficiency level is. The second is that even if it is a fact that each community has its own lexical characteristics, media and other means of communication unite the Arabs.

The researcher agrees with Ibrahim's note on the importance of the role of the Arab language academies. Their unity, in one entity with representative offices among the Arab countries, will produce better communication and more understanding among the Arabs. This requires collaborative work, not just an individual concentration. Therefore, the researcher believes that their offering of relevant, new lexicons is essential to utilize the Arabic language more effectively.

What can be deduced from the results of this study is that irrespective of whether or not these results vary or comply with Ibrahim's earlier study, it still reveals that lexical variation is a phenomenon that exists in Lebanon, Morocco and Egypt. However, such a variation does not hinder understanding in most cases for Lebanese and Moroccan partakers and to a lesser extent in the Egyptian's case.

The researcher's personal opinion is proper education is essential to retain our Arab identity. The Egyptians usually brag how their accent is understood anywhere in the Arab world. However, this study results show they produce the least correct answers when it comes to understanding others MSA. So, education is vital to rectify this ignorance.

5.2 Pedagogical implications

A number of implications is introduced in this section based on the existence of a degree of challenge in understanding “dialectal” lexicons among the Arab communities. Although Suchan (2014) admits the limitedness of research about how Arabic culture and language construct the regional day to day communication, Suchan’s research ignores a vast majority of the Arab’s ceremonial events i.e. local weddings and religious events. A suggestion may be the urgency of having a regular cultural course in the universities and centers teaching Arabic in order to introduce lexicons in a useful, interesting context. These events have proven to be of great educational assistance. Teaching the students about Ramadan is a fascinating subject every time it is presented. Reporting on the religious rituals such as the sacrifice usually encourages the learners to a speaking discussion. There are similar interesting events in every country. For example, there is the Easter and its colorful and peculiar food in Egypt. Adamuti-Trache (2012) affirms that gaining proficiency in the host country language is a key element to successful communicative integration. It is fun to implement and help students learn better.

During a lesson’s materials and while teaching in class, lexical variants present a large number of suggestions that may be useful for the Arabic teacher. First, there should be a stress on learning and using the concept of the root. This will be proven useful in guessing the meaning of new vocabulary, eliciting the word form and hence map it to other lexicons. Not all teachers stress on this subject. Second, as the correlation of the word form, meaning and usage is clearly important (Nation, 2000), word network should be offered to students in an accumulative, accretive process. Words should not be introduced randomly, especially

that Arabic is a beautifully engineered language. Third, knowing that there is always a cultural diemension to the meaning and use of the lexicons, new vocabulary needs to be presented and practiced within the culturally authentic semantic fields and its network of relationship. Native and target language should be distinguished. The use of visulas will be helpful too. The activities should include word denotation and connotation. The examples of the proper activities need to ensure the learners' involvement through need, search and evaluation. The need of the target language is essential to complete the task. The search must include the word form or its meaning. And the evaluation is to let the learner decide whether the word choice is appropriate or not.

5.3 Suggestions for further research

Upon executing this study, a number of suggestions for further research have risen. First, the idea of prepared lessons with specific lexical items differences may render foreign students to accept dialect differences and hence may encourage them to visit the Arab countries.

Secondly, the researcher believes that there should be a quantitative study on the Egyptian's true knowledge of the standard Arabic language. Through the research's phase of data collection, he estimates a 50%+ of normal citizens not understanding the newspaper's Modern Standard Arabic. There is a problem in their production of the language as well. Holistically, they produce 'Ammeya more MSA.

Thirdly is measuring the language production. Many participants were able to understand the lexical items easily but could not produce the proper meaning as they should have.

5.4 Delimitations

There are three delimitations to this research. The first delimitation of this study is represented by the inaccessibility to reach for more Arab communities to further confirm the outcome. The second one is the number of participants since the researcher follows Ibrahim's earlier work. The researcher chose to use only ten Lebanese, ten Moroccan and eighty Egyptians for this study. The third one is that a comprehensive dictionary of the lexical differences, which may benefit the Arabic learners, between the three regional MSAs is beyond the scope of this current effort.

5.5 Limitations

The limitations of this study are mainly due to the participants' availability and committment of sharing the questionnaires and interviews. The desired regional MSA for study is the Egyptian, Lebanese and Moroccan ones. And since this study is implemented in Egypt, there is enough number of Egyptians who may serve as desired participants. However, the desired Lebanese and Moroccan participants proved to be quite challenging. Another limitation is the inaccessibility of the researcher to print Moroccan newspapers to use. So, the researcher had to use news from websites.

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Appendix A The Initial Lebanese questionnaire

1. كباش "نسبي" مع "الستين".
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
2. أجهضه التسييس.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
3. يجول في النبطيه.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
4. دينامية جديدة.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
5. إصطفافات.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
6. إنضاج تسوية.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
7. بهلوان دراجه.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
8. إستشراء التسمم.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
9. دوام.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

10. الأيادي البيض.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
11. دهم و توقيف.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
12. موجودات المصارف.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
13. عفة السلام.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
14. توتير.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
15. ديموغرافيا.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
16. المراسيم التطبيقية.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
17. معيار البصيرة.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
18. التسليف.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
19. تأبينيه.
    a. إكتب المعنى بإسلوبك ----------

b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

20. تقنين قاس.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

21. عود على بدء.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

22. تجار الأبنيه.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

23. الإرهاب العرقي.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

24. تسليفات القطاع الخاص.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

25. أفضل بارتندر.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

26. المخترة.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

27. تعبيد الطريق.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

28. نطيف.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

29. تحييد.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
30. الفنون لغة لبنان.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
31. البلديات.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
32. باكورة.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
33. تعتصم ضد الرصاص العشوائي.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
34. مكب عند كتف محمية.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
35. يقلق المحيط.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
36. شركة.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

Appendix B: The Initial Moroccan questionnaire

1. الشوهة متواصلة.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
2. الجيدو المغربي.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
3. "نازلين و مصوتين".
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
4. خدام الدولة.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
5. لحوم القاصرات.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
6. يُردي.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
7. هاتف نقال.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
8. تنشط في مجال السرقة.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
9. ملايير.
   a. إكتب المعنى بإسلوبك ----------
   b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
   c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
10. المحصول الفلاحي.

a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

11. وحدة فندقية فاخرة .
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

12. الشينوا.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

13. الأبناك المغربية تتحجب.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

14. الفصل الأول.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

15. منصة التنمية.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

16. الحوامض.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

17. الباراغواي.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

18. معطيات.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

19. منتوجات غير مراقبة.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

20. الفاتورة الطاقية.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
21. يتدارس.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
22. بيت الضيافة.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
23. حادثة سير.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
24. تهم ثقيلة.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
25. التدخلات الأمنية.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
26. مكتب السلامة الصحية.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
27. السلطات العمومية.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
28. السلامة الطرقية.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
    c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
29. تواتر.
    a. إكتب المعنى بإسلوبك ----------
    b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)

c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
d. ما معنى " تواتر "؟
30. معاينة و زجر.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
31. فاتح يناير.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
32. منتصف غشت.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
33. متم يونيو.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
34. فسحة الصيف.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
35. سككيان.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------
36. إيقاف مستخدم.
a. إكتب المعنى بإسلوبك ----------
b. هل رأيت هذا المصطلح من قبل؟ (نعم / لا)
c. إذا كانت الإجابه ب نعم ، أين رأيته؟ ----------

Appendix C: The interview

These are the basic questions, which are subject to entail further details and /or modifications upon conducting the interview.

This interview is to run on three phases.

- The first phase is to present the Lebanese original titles (the sentences of proper meaning) to the participants and ask:
    - For the questions that are mistakenly answered:
        - ماذا كانت فكرتك أو إحساسك الأول عن هذا المصطلح؟
        - هل تعلم أصل الكلمه؟ و ما هو؟
    - For the questions that are rightly answered:
        - ما الذي ساعدك على فهم هذا المصطلح؟
    - And as a general follow up:
        - هل تستخدم مثل هذا المصطلح فيما بعد؟
- The second phase is to present the Moroccan original titles (the sentences of proper meaning) to the participants and ask the same, earlier questions.
- The third phase is to ask for further/final comments as in below:
    - ما الفرق الذي تراه بين اللهجتين اللبنانيه و المغربيه؟ و لماذا؟
    - إلى أي مدى ترى إختلاف الألفاظ اللبنانية عن المصرية؟
    - إلى أي مدى ترى إختلاف الألفاظ المغربية عن المصرية؟
    - هل تظن أن هذا الإختلاف تغيير على مدى السنوات السابقة؟ و لماذا؟
    - هل لديك أي تعليق أخر؟

العناوين اللبنانية

1. كباش "نسبي" مع "الستين" .. بين المختلط و الدوائر.
2. تصويت طرابلس الكثيف للأقليات أجهضه التسييس.
3. بون يجول في النبطيه.
4. البلديه أرست دينامية جديدة.
5. نرفض أي إصطفافات لا تراعي مصلحة أهلنا
6. "الوطني لثورة الأرز" يطالب بإنضاج تسوية رئاسية.
7. 3 محاضر بحق بهلوان دراجه.
8. إستشراء التسمم .. الوقاية علاج.
9. دوام مصرف لبنان في رمضان.
10. من الواجب الإعتراف بالأيادي البيض للسعوديه.
11. عمليات دهم و توقيف في الشراونة و تل الأبيض.
12. موجودات المصارف تتجاوز 188 مليار دولار.
13. عندما يحاضر الجزار بعفة السلام و الاستقرار.
14. تنسيق فلسطيني - لبناني لإحباط أي توتير.
15. قبائل الأنبار: إيران تغيير ديموغرافيا المناطق السنية.
16. مجدلاني لإصدار المراسيم التطبيقية لقانون سلامة الغذاء.
17. لعبة التعطيل الرئاسي و معيار البصيرة الدولية.
18. نمو الودائع 1.7% و التسليف 2.4 في 5 أشهر.
19. مئات المستوطنين يقيمون للمرة الأولى مراسم تأبينيه لقتيلين داخل القدس.
20. تقنين قاس في إقليم الخروب.
21. عود على بدء و إحياء مشروع الحكومه.
22. وفد من تجار الأبنيه يزور المحافظ شبيب.
23. الإرهاب العرقي يضرب دالاس.
24. زيادة تسليفات القطاع الخاص 7% و إنخفاض ودائع غير المقيمين.
25. "دياغيو" تتوج أفضل بارتندر في لبنان.

26. المخترة من الزوج إلى الزوجة.
27. أهالي حرار: تعبيد الطريق.
28. مشكلتنا أننا نطيف كل شيء و نمذهبه.
29. سليمان يدعو إلى تحييد القطاع المصرفي.
30. الفنون لغة لبنان حتى يعود من منفاه.
31. الحواط يحاضر عن البلديات و المجتمع المدني.
32. جولة شبابية في بعلبك .. باكورة حمله.
33. بريتال تعتصم ضد الرصاص العشوائي.
34. مكب عند كتف محمية الحجير يقلق المحيط.
35. الراعي في تخريج العائلة المقدسة: مجتمهنا بحاجة إلى شركة و محبة.

العناوين المغربية

1. الشوهة متواصلة. الجيدو المغربي يخرج خاوي الوفاض من أولمبياد ريو بعد خسارة الزواق.
2. مغاربة العالم يردون على ابن كيران بحملة "نازلين و مصوتين".
3. الضامن لاستقرار البلاد هم الفقراء و ليس خدام الدولة.
4. إسبانيا تفكك شبكة للاتجار في لحوم القاصرات المغربيات.
5. شرطي يُردي زوجته برصاصه من مسدسه الوظيفي بسيدي مومن.
6. لصان بأيت ملول يفارقان الحياة بسبب هاتف نقال.
7. أمن طنجه يفكك شبكة تنشط في مجال السرقة.
8. حكومة بنكيران تتسلم ثلاثة ملايير و 470 مليون دولار قرضا إئتمانياً من البنك الدولي.
9. الحكومة تعترف. المحصول الفلاحي سيتراجع ب70% و معدل النمو إلى 2%.
10. سلسلة فنادق "هيلتون" تفتح وحدة فندقية فاخرة ب "تاغاروت".
11. الشينوا يشرعون في التنقيب عن النفط بالمغرب.
12. الأبناك المغربية تتحجب و تودع طلبات لترخيص تقديم خدمات بنكية إسلامية للمغاربة.
13. وتيرة نمو الاقتصاد الوطني تتراجع في الفصل الأول من سنة 2016.

14. أزيد من 70% من قطع غيار السيارات المستوردة للمغرب مغشوش و قاتل.
15. الصين تستثمر 10 ملايير دولار بطنجه لجعل المغرب منصة التنمية بأفريقيا.
16. إستئناف تصدير الحوامض المغربية نحو أمريكا إبتداءً من أكتوبر.
17. المغرب يستورد اللحوم من الباراغواي.
18. مديرية الضرائب: 30% من الشركات لا تقدم معطيات صحيحة عن تعاملاتها المالية.
19. المغرب غني و لن نعرض حياة المغاربة للخطر باستيراد منتوجات غير مراقبة.
20. مكتب الصرف: إنخفاض الفاتورة الطاقية و تفاقم العجز التجاري بالمغرب.
21. مجلس الحكومة يتدارس مشروعي قانوني الأمازيغية و المجلس الوطني للغات و يصادق على 11 مشروع مرسوم.
22. الخطوط الملكية المغربية ترحب بزوار بيت الضيافة لإفريقيا في الألعاب الأولمبية.
23. قتيلان و جريحان في حادثة سير بإقليم جرسيف.
24. تهم ثقيلة للمتورطين في تمرد سجن عكاشة بالبيضاء.
25. التدخلات الأمنية الوقائية تتصدى للإجرام.
26. مكتب السلامة الصحية يكثف حملات مراقبة المنتجات الغذائية خلال الصيف.
27. السلطات العمومية لكلميم تتولى وفق الضوابط القانونية دفن إبراهيم صيكا.
28. توقيع مذكرة تفاهم بين وزارة التجهيز و النقل و معهد الإمارات للسياقة للتعاون في مجال النقل و السلامة الطرقية.
29. المملكة تعيش غدا و بعد غد على إيقاع تخليد مناسبتين غاليتين.
30. تواتر ثورة الملك و الشعب و عيد الشباب.
31. معاينة و زجر أزيد من مليون و 162 ألف مخالفة مرورية من فاتح يناير إلى منتصف غشت 2016.
32. إرتفاع بنسبة 1.7 في المائة من إستهلاك الأسمنت مع متم يونيو 2016.
33. فسحة الصيف.
34. مشروعان سككيان بجهة الدار البيضاء.
35. إيقاف مستخدم في أحد الفنادق يشتبه في إغتصابه إمراءة أجنبية داخل غرفتها بالفندق.

Appendix D: The final questionnaire, approved by the Institutional Review Board (IRB) committee:

الجامعة الأمريكية بالقاهرة

استمارة موافقة مسبقة للمشاركة في دراسة بحثية

عنوان البحث : (تقرير متابعة تغيير الألفاظ في اللغة العربية المعاصرة)

الباحث الرئيسي: (**مصطفى صالح**)
البريد الالكتروني: msaleh@aucegypt.edu ، (أي أسئلة متعلقة بهذه الدراسة يجب أن توجه إلى الباحث الرئيسى).
الهاتف: 40 636 434 011 - 002

انت مدعو للمشاركة فى دراسة بحثية عن **ألفاظ اللغة العربية المعاصرة و المستخدمة في أرجاء الوطن العربي**.

هدف الدراسة هو دراسة مقدار فهم مصطلحات العربية الفصحى المعاصرة في بلدان الوطن العربي المختلفة.

نتائج البحث ستنشر فى رسالة بحثيه متخصصة.

المدة المتوقعة للمشاركة فى هذا البحث حوالي **20** الى **25** دقيقة.

اجراءات الدراسة تشتمل على كتابة المصطلحات بأسلوبك و التعليق عليها كما في الأسئلة .

المخاطر المتوقعة من المشاركة فى هذه الدراسة (لا توجد أي مخاطر لهذه الدراسة).

الاستفادة المتوقعة من المشاركة في هذا البحث هي معرفة مدى أو مقدار فهم الفرد للمصطلحات اللغوية المستخدمه في المجتمعات العربية.

السرية واحترام الخصوصية: المعلومات التى ستدلى بها فى هذا البحث سوف تكون سرية.

إن المشاركة فى هذه الدراسة ماهى الا عمل تطوعى، حيث أن الامتناع عن المشاركة لايتضمن أى عقوبات أو فقدان أى مزايا تحق لك. ويمكنك أيضا التوقف عن المشاركة فى أى وقت من دون عقوبة أو فقدان لهذه المزايا.

الامضاء: .....

اسم المشارك : .....

التاريخ : ...../...../.....

البيانات الإحصائية للمشارك:

الفئة العمرية: (30-20) (40-30) (50-40) (65-50)

النوع: (ذكر) (أنثى)

الجنسية: _____

أعلى شهادة تم الحصول عليها: _____

الجزء الأول: (*برجاء التعليق على كل مصطلح بالمطلوب التالي* **)**

أولاً: اكتب المعنى بأسلوبك كما يتبادر إلى ذهنك

ثانياً: اذكر إذا كنت قد رأيت هذا المصطلح من قبل، في أي مجال أو أي بلد.

- الإرهاب العرقي.

- اصطفافات.

- إيقاف مستخدم.

- باكورة.

- البلديات.

- بهلوان دراجة.

- تأبينية.

- تجار الأبنية.

- تسليفات القطاع الخاص.

- تعبيد الطريق.

- تعتصم ضد الرصاص العشوائي.

- تقنين قاس.

- تهم ثقيلة.

- حادثة سير.

- الحوامض.

- خدام الدولة.

- دوام.

- ديموغرافيا.

- دينامية جديدة.

- السلامة الطرقية.

- السلطات العمومية.

- فسحة الصيف.

- الفصل الأول.

- لحوم القاصرات.

- مكتب السلامة الصحية.

- منتوجات غير مراقبة.

- موجودات المصارف.

- نازلين و مصوتين.

- وحدة فندقية فاخرة .

- يُردي.

الجزء الثاني : (*برجاء إجابة الأسئلة التالية*)

- برجاء إبداء فكرتك أو إحساسك عن المصطلحات السابق عرضها.

- ما هي الأفكار أو المفاتيح التي ساعدتك على فهم المصطلحات: الترجمة من لغة مختلفة ، الاشتقاق أم تصريف الأفعال؟

- هل تشعر أن اختلاف اللهجات العربية يتسبب في عدم فهمك المطلحات اللغوية المختلفة؟

