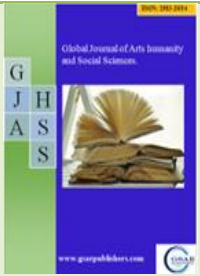
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Rethinking Linguistic Landscapes through Translanguaging: A Critical Analysis of Multilingual Shop Signs in East Jerusalem

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Abstract

This article suggests that translanguaging is a methodology that represents a new conceptual lens that can encourage a number of important analytic shifts: moving away from language as (abstract) codes to meaning-making and sense-making: it requires us to consider a wider range of multi-semiotic resources and to not privilege modes and methods over others: and it encourages us to consider the expansively integrated experience of translanguaging. This methodological lens encourages us to ask different questions and to find different ways to think and talk about our data, as well as methods of data collection and data analysis. Moreover, this article restates motivations for Moment Analysis that allows spur-of-the-moment actions to be regarded as meaningful temporal and spatial data points in understanding the rhythm and meaning of social life. It has been noticed that there are three languages that are used rather frequently on the shop boards in east Jerusalem: Arabic, Hebrew, and English. Shop boards also support a variety of sociocultural values embodied by Palestinian identity, language, symbolism, politics, economy, community, and community relations. Ideas represented in shop boards are influenced by the historical, political, and religious context of the region represented by ideologies of nationalism and colonialism, religion and capitalism and consumerism, and globalization and cosmopolitanism, and solidarity and resistance and peacebuilding. Finally, many factors, including politics, socioeconomic conditions, multilingualism and the social relations, cultural identity, urban conditions, education and exposure, and globalization factors such as media, technology and English language, highlight translanguaging among Arab entrepreneurial business owners and shopkeepers in east Jerusalem.

Keywords: Translanguaging, Multilingualism, Shop Signage, Jerusalemites

1. INTRODUCTION

Translanguaging is a concept in linguistics and pedagogy that challenges traditional beliefs in the notion of rigid language boundaries and fosters flexible and dynamic employment of multiple languages in communication (Cope et. al (2020); Itmeizeh et al. 2022; Bakeer 2023; Zeer & Warasneh, 2022). Thus, it will connote that an individual has a repository of language resources to which one may easily fall back in order to convey meaning. Rafi (2023) indicates that translanguaging deconstructs the myth of strict linguistic boundaries and develops a far-reaching and inclusive approach to the use of language across different contexts.

Hence, as a framework through which the complex means of individuals navigating multilingual environments could be studied and understood, the concept has enjoyed increasing interest across linguistics, education, and sociolinguistics.

1.1 Key aspects of translanguaging

Among the pivotal aspects and characteristic features of translanguaging are both perceiving language as a dynamic system and using natural language. Liu and Fang (2022) and Huang (2021) cite that translanguaging conceives language not as discrete languages but as one dynamic, linked system. It realizes that speakers often put together elements from multiple languages when



they speak. Translanguaging also encapsulates the organic ways that people use language in everyday contexts. People can switch between languages easily or mix languages to better express themselves, according to Ossa Parra and Proctor (2021).

Besides, multilingual repertoire and educational implications are among features of translanguaging (Wei and Garcia, 2022). Vocabulary, grammar, and cultural components from multiple languages are among the linguistic resources that people are thought to possess. Through translanguaging, people can navigate communication by using this repertoire. Translanguaging puts the conventional method of separating languages in the classroom to the test (Carbonara and Scibetta, 2022). Rather, it promotes acknowledging and utilizing the linguistic diversity of pupils in order to improve learning. In order to support students' knowledge and expression, teachers are urged to recognize and capitalize on their bilingual ability.

Finally, translanguaging is closely related to issues of identity, social justice, and power. Wei (2024) argues that translanguaging gives people a chance to show their multilingual identities and challenge the hierarchical, monolingual ideologies that often push minoritized languages to the side. When people who know and understand more than one language use a translanguaging approach, they can use all of their language skills when they talk to each other. This method, on the other hand, promotes participation and confidence in educational settings. It helps students feel good about themselves by helping them find their own identity without favoring a "standard" language. In doing so, it can help students in multilingual classrooms become more aware of important issues and promote fairness.

1.2 Translanguaging and sociocultural contexts

Translanguaging is inextricably linked to sociocultural contexts because it recognizes the dynamic and social nature of language use across distinct cultures. Cummins (2021) argues that translanguaging is strongly rooted in sociocultural contexts, reflecting how language is used, negotiated, and changed across distinct societies. It recognizes the social, cultural, and contextual components of language, offering a framework for comprehending and appreciating the complexities of language use in various sociocultural contexts. Translanguaging maintains that language remains a social practice. Especially those sociocultural theories under the influence of Vygotsky's Sociocultural Theory have put strong emphasis on language as a social practice imbued in cultural contexts. Smagorinsky (2023) believes that translanguaging supports this stance since language use itself is dependent on social interaction, cultural convention, and shared meaning within a society.

The concept of translanguaging also represents the identities, power(s) and agency of individuals in sociocultural contexts by expressly indicating that individuals will employ selections from their overall linguistic repertoire strategically to position themselves within social interactions. From this perspective, McDermott (2022) argues that the selection of language(s), or complete utility of a language, rather than focusing on a single

language, has two bases for speakers; (a) because of the power dynamics, traditions, politics and ideologies (historicity) that create inequitable relationships among languages/language varieties and (b) the use of the complete linguistic repertoire to resist and counteract linguistic hierarchies. By utilizing translanguaging practices, multilingual individuals have the ability to challenge and negotiate their rights of belonging, voice, and legitimacy within their particular communities of practice. We will be able to create a more equitable understanding of language use through translanguaging, honoring the lived experiences of learners and the value of community knowledge, as well as reinforcing that the construction of meaning is created through the interaction of culturally situated individuals.

1.3 Power dynamics and translanguaging

In sociocultural contexts, language use is often a product of power relations. According to Prinsloo and Krause (2019), translanguaging has the potential to challenge or support existing power structures. For instance, social norms of status, authority, or resistance can determine which language or variety will be selected. Sociocultural situations are often rife with power dynamics, and there are few better ways to demonstrate and bargain over power than through language. Translanguaging uses language to negotiate power relations strategically. For instance, people may change languages in order to establish authority, challenge supremacy, or create a sense of inclusiveness with others who speak different languages.

Besides, translanguaging allows for linguistic choice and authority as well as resistance. In that respect, Prinsloo and Krause (2019) argue that, in specific sociocultural contexts, particular languages are associated with formality, prestige, or even authority. Thus, translanguaging grants individuals the power to deliberately choose between languages that either reinforce or challenge existing power structures. That may be done, for instance, through the use of a minority language to resist assimilation and claim a cultural identity, or a shift to a dominant or official language so as to access institutional power. According to Garcia et al. (2018), another way of fighting linguistic oppression is through translanguaging. Through translanguaging, members of the oppressed community recover their language agency and contest linguistic norms imposed on them by people in positions of power as a means of empowering themselves. Without doubt, the sociocultural ideal inspiring this position is one of social justice and equity.

1.4 Statement of problem

The literature of Applied Linguistics, in general as well as that of sociolinguistics, in particular, is abundant of the studies conducted on translanguaging as a global phenomenon in many social domains, including business, education, social media, and even family. Nevertheless, hardly any of these studies (up to best knowledge) have already investigated translanguaging within the Palestinian context of the languages selected by the Arab Jerusalemites and printed on the billboards and signs of shops, stores, malls, and supermarkets.

1.5 Research objectives and questions

Ultimately, the study attempts to develop a good understanding of the languages selected and used on the billboards and signages of the shops in east Jerusalem. In particular, it aims to identify these languages at the micro level of the billboard's text to describe the sociocultural values brought subconsciously by the translanguaging shop keepers, interpret the identities as well as the ideologies reflected in these boards, and finally explain the factors lying behind the selection of various languages. Therefore, the study addresses the following questions:

1. What languages do Palestinian Jerusalemite shoppers use when they design their billboards?
2. What sociocultural values do the Jerusalemite traders bring into the billboard's external context?
3. What ideologies are reflected for Jerusalemite shoppers into the billboard's external context?
4. What are the factors lying behind translanguaging among Palestinian Jerusalemite shop owners?

1.6 Significance of the study

Translanguaging research is important for various reasons, including understanding the dynamic and fluid nature of language use. According to Cummins (2021), translanguaging is the phenomena in which multilingual individuals use numerous languages and language aspects smoothly and concurrently, dissolving the traditional boundaries between languages. Translanguaging research is important because it provides a more realistic and inclusive perspective on language use, education, and communication, recognizing the diverse and dynamic character of multilingual individuals and communities.

2. LITERATURE REVIEW

Prakaiborisuth et al. (2025) highlighted the positive effects of translanguaging on EFL teaching and learning in Thailand on both teachers and students. In their systematic review, the authors systematically reviewed articles published from 2015-2024 that were identified through searches of both Scopus and ThaiJo databases, and followed the entire PRISMA systematic review Procedure (Identification, Search, Eligibility Together, then Inclusion). The findings indicated that throughout all different levels of education examined, similar trends were found at the level of tertiary education; in a few of the studies reviewed using a mixed-methods approach (both qualitative and quantitative) by researchers conducting research on the topic, it was concluded that translanguaging was viewed positively by most lecturers and students across the multiple studies reviewed and was related to increased student engagement, student respect for others and increased opportunities for meaningful learning between students and instructors (especially when translanguaging was used in the English foreign language classroom). Within the classroom, instructors used translanguaging as scaffolding or tools to create inclusive learning environments even when there were restrictions on the use of non-English language in the classroom. In the small group tutorial settings, students continued to have opportunities to engage as a leader, and to negotiate meaning through

translanguaging; at the secondary education level, translanguaging enhanced student confidence, empowerment and agency.

Chatzidimou (2025) gave a critical evaluation on how the application of translanguaging in the classroom allowed the student to better access their full linguistic repertoire (all languages), and subsequently improved meaning making more effectively than if the classroom was employing a mono-lingual approach to the development of the language. Also covered were the strengths of the dynamic application of a learner's full language(s) through translanguaging, which facilitated the learner to develop the capacity (abilities) to transfer knowledge and skills between languages (cross-linguistic transfer), had an enhanced metalinguistic awareness (ability to think about language), and increase cognitive flexibility (new ways of approaching thinking and solving problems). The theories of sociocultural theories of learning (Vygotsky, 1978), use of dynamic bilingualism (García and Li Wei, 2014; MacSwan, 2017), and the implications for future practice of pedagogy through these findings were discussed in this study. Chatzidimou examined research findings that have demonstrated that implementing translanguaging methodologies in the classroom would encourage increased student interest and motivation, provide students with greater retention of vocabulary and comprehension when learning other foreign languages (Hornberger and Link, 2018; Turnbull, 2019; García and Seltzer, 2021; Meyer and Schmidt, 2022), and has provided several practical strategies for educators to implement these practices such as using multilingual writing, collaborative translation of written materials, and the use of AI-assisted collaborative translation.

Mahayanti et al. (2024) conducted a bibliographic review of the academic literature pertaining to the application of translanguaging in EFL (English as a foreign language) instruction. A bibliometric study that included bibliographic references for each of the 132 articles published indicated that there was an increase in the number of articles published on the usage of translanguaging in English as a Foreign Language Instruction and the many ways it creates new opportunities to aid students in developing their linguistic, cultural, communication, pedagogy, curriculum, and other language-related skills. The bibliometric analysis revealed that a multitude of advantages exist when translanguaging strategies are integrated into EFL instruction. These benefits include enhanced language learning (acquisition), increased student participation, and increased opportunities for educators to develop classroom environments in which all students feel included. Furthermore, through their bibliometric analysis, Mahayanti et al. were able to identify key individuals who have influenced this area of study and also illustrated how technological developments in digital media have facilitated the availability of translanguaging strategies to EFL educators. Mahayanti et al. determined that translanguaging offers a working, flexible, and empirically supported method for instructional purposes and called for more in-depth research to identify how educational systems can further support the growth of multilingual learners' cognitive and sociolinguistic capabilities as they acquire their target or second language(s).

To sum up, this study analyzed the languages used by shop owners in East Jerusalem on their signs and shop boards, how and why they use those languages and how their use of language reflects the power dynamics that were associated with the area where they were located. While previous studies of translanguaging looked at how it could be a teaching tool. This study broadened the scope of what translanguaging meant to include how the social interactions between people and businesses created a social space and how those interactions also created an identity for people in that area as well as how that identity evolved over time. Therefore, the research provided additional insight into how people use language in an urban environment for commerce and how people could look at translanguaging from a different perspective to support their development as businesses in an area of conflict. Overall, the findings supported the assertion that shopkeepers in East Jerusalem use translanguaging to generate business revenue, but also to develop and maintain their identities and build their power as merchants in a contested community.

3. METHODS AND MATERIALS

3.1 Theoretical framework

The theoretical framework for a study on the effects of translanguaging via multilingual store signage can be based on a number of major theoretical views. According to Alomoush and Al-Naimat (2020), the researcher should remember to justify their choice of theoretical framework based on the study's specific goals and research questions. Integrating insights from different theoretical perspectives can lead to a more complete understanding of translanguaging's affiliations through multilingual store signs.

Theoretically, the study builds on a translanguaging theory from a sociolinguistic perspective. According to translanguaging theory, multilingual individuals communicate and make meaning by using their entire linguistic arsenal. Translanguaging theory would, therefore, propose that using many languages on signs requires an integrated use of languages dynamically, rather than simply code-switching on the one hand (Wei, 2018). On the other hand, sociolinguistic perspectives concern how multilingual store signage reflects and influences social dynamics in a community (Slembrouck and Rosiers, 2018). Sociolinguistics can also help us understand how language choices on signage influence the creation of social identity, community belonging, and power dynamics.

3.2 Research methods

Methodologically, the study applied the qualitative research method. It is a methodological technique that tries to understand and interpret meanings ascribed by individuals or groups to any social or human phenomena. Mohajan (2018) argues that in as much as quantitative research deals with numeric data and statistical analysis, the depth, breadth, and complexity of the social events in their natural setting are explored through qualitative research. The qualitative research methods are diverse and adaptable; therefore, researchers can gather data by using several strategies, including content analysis and discourse analysis.

Critical Discourse Analysis is an interdisciplinary method of research into the language used for investigating the relationship

between language, power, and social behaviors. CDA, as stated by Catalano and Waugh (2022), drawing from linguistics, sociology, and cultural studies, looks beneath the surface of language for deeper structures and ideologies that shape communication. This paper will describe the various contexts of the languages used in the shop signages at the macro level of the billboards, interpret their meanings, and realize factors lying behind the selections of both languages and contexts.

3.3 Data collection

Data were collected from the eastern part of Jerusalem. This include the old City as well as the Arab outskirts. Besides, the ancient shops of the Old City, the various shop, mall, and trade stores in Silwan, Wadi Al-Jouz, Shufat, Al-Sheik Jarrah, and ... were photographed and stored on the researchers' smartphones. A collection of about (100) photos of shop signages was built and selected for analysis. It is important to note here that the researchers concern the confidentiality as well as the privacy of the data collected for academic purposes.

3.4 Data analysis

This paper draws on the three-dimension analytical model of Fairclough 1991. The model is firmly used in most social contexts, including translanguaging, in the investigation and understanding of the relationship between languages, power, and identity. According to Ashraf and Tahir (2022), Fairclough's model does provide an efficient framework for exploring ways that language is applied in constructing and sustaining social power relations and ideologies. Critical Discourse Analysis seeks to disclose the latent structures of power, ideologies, and social inequalities that may be represented in apparently innocent or neutral writings. By using this approach, researchers hope to find how languages constitute and sustain social realities at the level of text production, consumption, and realization.

The three aspects that the approach focuses on are textual, discursive, and social (Djellou, 2019). Analyzing language as text is the main goal of the textual dimension. It include dissecting a conversation's language, syntax, structure, and rhetorical devices. Researchers can discover speech patterns, linguistic decisions, and tactics by analyzing the textual dimension. Furthermore, the discursive component looks at the processes that go into creating, sharing, and consuming texts. It looks at how institutions, power relations, and social behaviors influence and affect discourse. Fairclough highlights the need of understanding the social, cultural, and historical contexts of discourses.

4. DISCUSSION AND ANALYSIS

This section attempts to address the RQs related to the languages Palestinian Jerusalemite shoppers use when they design their billboards, the sociocultural values the Jerusalemite traders bring into the billboard's external context, the ideologies reflected by Jerusalemite shoppers into the billboard's external context, and finally the factors lying behind translanguaging among Palestinian Jerusalemite shop owners.

4.1 The languages used by Jerusalemite shop owners

In the old City as well as the outskirts of east Jerusalem, one typically finds signs and shop boards written in three languages: Arabic, Hebrew, and English. Arabic is the language of religion for Muslims, and many store names and signage may contain religious or cultural connotations conveyed in Arabic. Arabic is not only the language of everyday communication for millions of people, but it is also essential for regional commerce, trade, and diplomacy. Understanding Arabic is required for doing business and developing partnerships in many Middle eastern nations, particularly those around east Jerusalem. In general, the prominence of Arabic on store signs in east Jerusalem reflects the region's linguistic, cultural, and demographic reality, since Arabic-speaking Palestinians make up a sizable proportion of the population.

Hebrew is another potential language in east Jerusalem, owing to the presence of Israelis and the region's political situation. Hebrew is one of two official languages in Israel, along with Arabic. Because east Jerusalem is part of Jerusalem, which is controlled by Israel, Hebrew has official status in government institutions, education, and public services. east Jerusalem has a large Israeli population, which includes both Jewish and Israeli settlers. For this group, Hebrew is the predominant language of communication, education, and business. As a result, Hebrew is frequently used on storefronts, signs, and other public displays aimed to Israeli citizens and visitors.

English is very frequently used on store boards and signs in east Jerusalem for many reasons, including tourism and international business. English is one of the most spoken international languages and is widely used in the global tourist business. In east Jerusalem, tourism plays a very significant role in the economy, and putting up English on shop boards attracts tourists and facilitates contact with visitors from English-speaking nations. It is also the language of international business and commerce. Most of the East Jerusalem businesses involve trade, export-import operations, as well as international commercial dealings. Using English on shop boards might attract you some foreign consumers and help you to connect effectively with worldwide partners.

To sum up, a rich tapestry of multi-language signage throughout East Jerusalem indicates the city's sociolinguistic, political & economic diversity. The Arabic language reflects the strong cultural, religious & population characteristics of the Palestinian people who primarily use Arabic to communicate with one another and conduct business in their communities. Signage in Hebrew reflects the presence of Hebrew as one of the official languages of the State of Israel, although the use of Hebrew is based on fulfilling the needs & demands of Israeli residents, businesses & visitors to East Jerusalem. The English language serves an additional role in the international arena of commerce & tourism to promote connections with US/Canadian/Australian/UK/rendering foreign customers & business partners. The multi-lingual nature of the signage provides further insight into how language development & usage in East Jerusalem are dictated by socio-economics, identity, power & conflict in an urban landscape.

4.2 The sociocultural values reflected in the external context of shop boards

English is used on store boards and signs very frequently in east Jerusalem for many reasons, which include tourism and international business. English is an internationally spoken language that is used widely in the global tourist business. In east Jerusalem, where tourism plays a significant role economically, writing in English on shop boards attracts tourists and enables contact with visitors from English-speaking countries. English is also used as a lingua franca in international business and trade. Most east Jerusalem enterprises are involved in commerce, import-export activity, and international commercial transactions. Using English on shop boards will perhaps attract foreign consumers and effectively communicate with partners worldwide.

Geopolitically and symbolically, shop boards can be used for political expression and resistance, particularly in countries that have suffered violence and occupation. In east Jerusalem, where the Israeli-Palestinian conflict is most strong, store signs might include slogans, artwork, or symbols advocating opposition to occupation, cries for justice, or statements of Palestinian identity. The messages reflect social disputes and ambitions from the community. Shop boards often use symbols, icons, or imagery that have some cultural or religious meaning. In east Jerusalem, with its marked religious diversity, these could be symbols of different faiths and traditions, ranging from Islam to Christianity. This can serve to connect with particular communities or express solidarity with certain cultural and religious identities.

Socio-linguistically, the language issue on shop boards may be problematic, reflecting regional linguistic politics. In East Jerusalem, both Arabic and Hebrew enjoy relatively widespread use, and, not surprisingly, the language of business signs can imply cultural affinity, political perspective, or at least attempts at inclusiveness. This one language feature may represent the continued struggle for cultural recognition and survival. However, the diversified population and complex history of east Jerusalem give birth to a different cultural atmosphere marked by hybridity and fusion. Shop boards are capable of representing this cultural interaction through the highlighting of products, cuisines, or inspirations derived from a wide range of cultural traditions, such as Palestinian, Israeli, Arab, and from around the world. This ethnic fusion on shop boards underlines the fluidity of cultural identification.

In summary, much of what we know about representational systems in the eastern district of Jerusalem can be learned from the use of English and other representation systems on the storefronts. The sign boards provide valuable insight into the intersection of economic, political and socio/cultural factors that exist throughout the City of Jerusalem. English serves a practical purpose as a global lingua franca and is therefore used for tourism, international trade, communication between merchants and their foreign customers/business partners. Additionally, the sign boards serve as a symbolic space to express political views, represent cultural connections and formulate resistance in an environment of occupation and conflict. The type of language that appears on these

sign boards (most commonly Arabic, Hebrew or English) serves as a representation of a person(s) identity, their inclusive or ideological perspective and provides visual images and symbols of cultural/religious significance. Therefore, the multiple representations of a city (Jerusalem) illustrate the existence of a hybrid urban environment where commerce, religion and cultures exist simultaneously. Representational systems serve as a lens through which to analyze the ongoing and sometimes conflicting formation of identity for individuals in Jerusalem's eastern district.

4.3 The ideologies reflected in the external context of shop boards

Various ideologies are represented in the outward environments of the shop boards in East Jerusalem, and they are often interwoven with the rather precarious sociopolitical situation in the region. In fact, data from store boards in east Jerusalem make a very clear statement of national identity. Shop boards often raise nationalist sentiments, particularly within the context of the Israeli-Palestinian strife. Israeli-owned shops may display Israeli nationalistic symbols, like the national flag or references to Israeli history and culture, as a means to reinforce a Jewish-Israeli identity amidst the largely Palestinian environment of east Jerusalem. In contrast, Palestinian-owned establishments may feature Palestinian nationalistic symbols, historical narratives, and images of resistance as a way to counter the dominance of Israeli society.

Furthermore, Hebrew represents ideologies of occupation and colonialism. The existence of Israeli-owned companies in east Jerusalem, notably in traditionally Palestinian-populated districts, symbolizes the region's larger settler-colonial narrative. These companies often function in illegal settlements under international law, and their shop boards may help to normalize and legitimize the occupation. In contrast, Palestinian shop boards may represent resistance to colonialism and occupation-claiming ownership and existence in the face of Israeli aggression.

Finally, the shop boards reflect ideological notions of globalization and cosmopolitanism. The influence of globalization is witnessed in the shop boards in East Jerusalem, where global flows of capital, goods, and knowledge transform the cityscape. Shop boards could display multinational brands, multicultural aesthetics, or references to global trends, which indicate the connectivity of East Jerusalem with the rest of the world. This globalization of trade has the potential to promote cosmopolitanism through celebration of diversity and cultural exchange, but it may also give further expression to inequality and erode local tradition.

To conclude, shop signs in East Jerusalem illustrate the competing national identities within East Jerusalem through the use of the two contrasting national languages of Hebrew and Arabic. These competing ideologies as represented by the visual representation of both the Palestinian and Israeli communities are a reflection of how each group defines itself by their symbols and narratives in order to establish and maintain position, legitimacy and power in the broader sociopolitical arena. The existence of Hebrew on the sign could represent an ideological basis for occupying territory by providing justification for an Israeli person's presence in a

predominately Palestinian area. In contrast, a signboard from a Palestinian business will typically depict themes of resistance to occupation, continuity of the Palestinian identity and ownership of territory. Additionally, the inclusion of both types of signboards and the presence of globalized branding on signs within the same space demonstrates the impact of globalization on East Jerusalem's development. East Jerusalem serves as the historical, cultural and economic link between East and West through the exchange of ideas and commerce. The differences in the message between these two types of signboards provide evidence of the relationship between national identity and resistance; as well as the influence of globalization on the East Jerusalem community and on the identity of the people that identify with it in accordance with the above-mentioned factors.

4.4 The Factors fixing translanguaging among Palestinian Jerusalemite shop owners

The complex sociolinguistic ecology of the region is reflected in a wide range of factors that impact translanguaging among Palestinian Jerusalemite business owners. This includes the socioeconomic factors. Economic concerns may influence translanguaging among shopkeepers. Jerusalem is generally a cosmopolitan city which gains many tourists and visitors from most language origins. Shop owners may make use of translanguaging strategically to cater to various consumer groups and increase their economic potential.

In addition, the political context significantly influences translanguaging among shop owners in east Jerusalem. The political context is the status of Jerusalem concerning the Israeli-Palestinian political conflict and Jerusalem's disputed position. Language use and translanguaging, in particular, may become a means to resist or assert an identity against political pressures. The tongue may be the most effective instrument against Israeli occupation and policy in such a highly heated environment as Jerusalem. The owners of Palestinian stores might employ their mother tongue - Arabic - to emphasize their identity and defy linguistic imperialism.

Finally, urban dynamics, media and technology, and tools of globalization such as English language play an important role in translanguaging among Arab Jerusalemites. The urban context of Jerusalem with its diversified population and linguistic terrain influences translanguaging techniques. Shop owners in the cosmopolitan region of the Old City or East Jerusalem districts may come into contact with a broad variety of language diversity, and therefore translanguaging as a means of effective communication becomes imperative. The impact of media and technology should not be underestimated. Exposing Palestinian Jerusalemites, but more so the younger generation, to multilingual media and a means of communication might make translanguaging habits much more normal.

To summarize, East Jerusalem's shop signs can be seen as 'ideological texts within the context of a City marked by the ongoing conflict between the Israeli and Palestinian peoples for social and political control. Both communities use their respective

shop signs and narratives to express their competing national identities, as well as their efforts to assert themselves in a position of power or ownership of Jerusalem. Hebrew shop signage may indicate an ideology of occupation by normalizing the presence of Israeli Jews within the city. Conversely, Palestinian shop signs represent resistance to this ideology and the assertion of their claimed ownership of Jerusalem. Additionally, the use of global brands and global styles on shop boards represents the impact of globalization upon local culture, and illustrates the connection of local culture with transnational flows, while simultaneously highlighting a contradiction between local identity, Israeli occupation, and global modernity.

5. CONCLUSION AND IMPLICATIONS

Three languages are employed on the boards of shops in Jerusalem: Arabic, Hebrew, and English. The importance of Arabic goes far beyond its role as a means of communication. It embodies a profound cultural heritage, is a token of identity and unity, and plays a significant role in every field in the Middle East generally and in East Jerusalem in particular. Hebrew is significant in East Jerusalem because it was the official language of Israel, a part of the rich history and culture of the Jewish people, an Israeli community exists there, and it is required by law and necessary for administrative purposes. The prominence of English on store signs in east Jerusalem highlights the importance of this language for tourism, commerce, education, and diplomacy in general in the globalized world and is a fair choice for communication to be used in a diverse and changing urban environment.

Fundamentally, the ideas manifested in shop boards in east Jerusalem are deeply influenced by the historical, political, and religious complexities of the region. These shop boards serve as visual indicators of clashing narratives, wishes, and power relations that shape the sociocultural landscape of the city in dispute. Overlapping and intersecting in complex ways on the shop boards of East Jerusalem, these are the ideas that determine the city's atmosphere and thereby influence social relations. Looking at these store signs is instructive regarding the variety of ideas in play in this contested, culturally dense urban space.

Finally, linguists and community researchers should view east Jerusalem shop owners as important features because they form a discourse community shaped by their interactions, communication, and establishment of common practices in social and professional contexts. The researchers may check whether or not such a group of people has already developed a set of shared goals, interests, technical terms and jargons, a threshold of expectations, a specific mechanism of communication, and some silential relations.

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