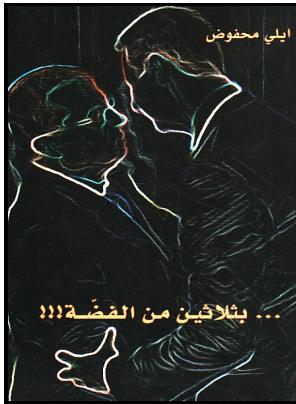


Hādhī hiya al-thaqāfah

Dār al-Ummah - Franklin



Description: -

- Stationary processes.
 - Stochastic processes.
 - Ten commandments.
 - Accounting -- Standards -- Great Britain.
 - Algeria -- Civilization
 - Culture diffusion -- Algeria
 - Social change -- Algeria
 - Hādhī hiya al-thaqāfah
- Notes: Includes bibliographical references (p. 245-248) and index.
This edition was published in 1996



Filesize: 65.43 MB

Tags: #Quṣaymī, #‘Abd #Allāh #‘Alī

Qiyam wa

No, the parallels between pre-modern Chinese and Arabic diglossia really aren't that striking.

Franklin

Hasnaa's comment above is typical of one political perspective, but doesn't give the rest of the picture. Fusha is for upwardly mobile women; Darja, for working-class men.

[Language Log](#) » [Speak Darja \(Algerian colloquial\), not Fusha \(Arabic\)](#)

And my takeaway from this is that North Africa is a bit in the middle; speakers there not sure if they want to be considered obviously Arabic-speakers or what. In order to change, they removed a pawn and then again made another one a pawn.

37151514

That's baloney, we're not satisfied at all. People do it every day. Fusha is for fluent, well-planned speech; Darja is off-the-cuff and from the heart.

Quṣaymī, ‘Abd Allāh ‘Alī

In those days, early 1980s, there was considerable stigma attached to dialectal speech, and even as our excellent Peace Corps instructors were teaching it to us, they constantly reminded us that it wasn't real Arabic, that it was just a shadow of the classical language, that it wasn't written, that it was much adulterated by loans from other languages, that no one used it for official purposes. Your analysis, does not take into account the French colonisation cultural rape of Algeria, the Kabyle berber movement and how Algerians fought hard to claim an identity that is theirs and not Arab. الردود الطعنية على الأطروحات العرقية وتعدد الهوية في الجزائر!!! As far as I know, Imperial China was never a collection of 22 modern nation-states with modern mass politics where modern ethno-nationalist discourses about language and nation circulated.

Quṣaymī, ‘Abd Allāh ‘Alī

I'd have trouble thinking of any similarities between the writing systems of Arabic and Chinese; do you have any in mind? حزب الباطن al-faransi Huwīya al-waṭanīya. My phonemic transcription would be: !ماڭاش منها، مانش مۇتىئىن قاعيتىك باه تغىر نخاو پيو و عاودوا داروا پيو واحد اُخْر، يتنخاو قاع: I'm not aware of anybody actually speaking classical Chinese for oral comprehension. Interestingly, this one little word makes it infinitely easier to speak dialect than Standard Arabic for foreign learners.

Related Books

- [Envisioning human geographies](#)
- [Elevator screenings: their source and composition and certain problems connected with their disposa](#)
- [Peasants no more - social class and social change in an underdeveloped society.](#)
- [Survey report.](#)
- [Aye ready! - the history of Edinburgh Fire Brigade, the oldest municipal brigade in Britain](#)