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A Sociolinguistic Study of Selected Iraqi-Arabic Dialects with Reference to TV Series

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Keywords: <i>-TV series</i> <i>-Iraqi Arabic</i> <i>-dialects</i> <i>-age</i> <i>-gender</i>	Abstract The dramatic series on television have a great impact on people's attitudes towards dialects of language varieties, by relating the conceptual pictures or prototypes presented by series' characters to those dialects. This study aims to show the influence of TV series on Iraqi university learners' gender and age in relating positive or negative semantic qualities to their dialects. To this end, 150 Iraqi EFL learners have participated in this study to examine their attitudes towards Baghdadi, Mousli and Nasiriya dialects. The data are collected by Lambert, Hodgson, Gardner, Fillenbaum's (1960) matched guise technique and then labeled by Willmorth's (1988) subjective reaction test. A structured interview is conducted to support the data analysis. The findings reveal that TV series have an implicit effect on relating a certain image to a certain dialect. Overall, both participants' genders and ages show that positive semantic qualities are mainly related to Baghdadi dialect and Mousli dialect respectively
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	whereas negative semantic qualities are associated with rural dialect (i.e., Nasiriya dialect).
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دراسة اجتماعية لغوية للهجات عراقية-عربية مختارة بالإشارة الى المسلسلات التلفزيونية

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الخلاصة:	الكلمات الدالة: -
<p>المسلسلات الدرامية على شاشة التلفزيون لها تأثير كبير على مواقف الناس تجاه اصناف اللهجات اللغوية، من خلال ربط الصورة المفاهيمية أو النماذج التي تقدمها شخصيات المسلسلات بتلك اللهجات. تهدف هذه الدراسة إلى أظهار تأثير المسلسلات التلفزيونية على جنس المتعلمين الجامعيين العراقيين واعمارهم في ربط الصفات الدلالية الايجابية أو السلبية بلهجاتهم. وتحقيقاً لهذه الغاية، شارك ١٥٠ من متعلمين اللغة الانكليزية كلغة اجنبية في هذه الدراسة لدراسة مواقفهم من اللهجات البغدادية، والموصلية، والناصرية. جُمعت البيانات من خلال استخدام تقنية مطابقة المظهر (١٩٦٠) ل لامبرت، هودجسن، غاردنر، وفيلينيم. صُنفت البيانات باستخدام اختبار رد الفعل الشخصي ل ويلمورث (١٩٨٨). أجريت مقابلات منظمة لدعم تحليل البيانات. تكشف النتائج ان المسلسلات لها تأثير ضمني على ربط صورة معينة بلهجة معينة. بشكل عام، تظهر النتائج أن المشاركين باختلاف أعمارهم وأجناسهم يظهرون ان الصفات الدلالية الايجابية ترتبط بشكل رئيسي باللهجة البغدادية واللهجة الموصلية على التوالي في حين ترتبط الصفات الدلالية السلبية باللهجة الريفية (الناصرية).</p>	<p><u>معلومات البحث</u> <u>تاريخ البحث:</u> الاستلام: ٢٠٢٠/٢/١٢ القبول: ٢٠٢٠/٣/١٢ التوفر على النت 2020/7/5</p>

1. Introduction

The influence of communication and broadcasting technologies on the patterns of social life in the communities in which they have been established has become an important field of research in recent years. The dramatic series presented on television have a great impact on stereotyping a certain image or character to be associated with a specific accent/ dialect. Iraqi people have unconscious stereotypes related to different dialects of Iraqi-Arabic based on region, urban or rural areas... etc.

This study fills a gap in sociolinguistics because it presents three distinctive regional dialects from north, middle, and south of Iraq in order to display the influence of TV series on Iraqis' opinion about different Iraqi-Arabic dialects. That is, it aims to uncover the influence of TV series on Iraqi university learners' gender and age in relating positive or negative semantic qualities to Baghdadi, Mousli, or Nasiriya dialects. Thus, this study looks for answers to the following research question:

1. What is the impact of TV series on Iraqi university learners' gender in relating positive or negative semantic qualities to Baghdadi, Mousli, or Nasiriya dialects?
2. What is the impact of TV series on Iraqi university learners' age in relating positive or negative semantic qualities to Baghdadi, Mousli, or Nasiriya dialects?

2. Theoretical Background

2.1 Language, Dialect and Society

In order to study language varieties, an introduction to the concepts of society, language, and dialect needs to be presented in a brief and comprehensive way. If language is the fundamental ingredient in representing people's identity; thus, society is the bowl that includes all the cultures and identities which are presented through the use of language. Language and dialect are ambiguous terms. Language can be defined as the real means of communication; it is related to the presentation of a single linguistic norm or a group of related norms. That is, language would be a unitary system of linguistic communication which subsumes a number of mutually intelligible varieties (Wardhaugh, 2010, p. 20).

Dialects are used to refer to the local varieties of a single language. A dialect is considered a representation of the social norms; thus, it is a dialect in a language that is equivalent to the term of nonstandard form of the language. For instance, the Baghdadi dialect is one of the forms of Iraqi-Arabic language which is considered to be inferior and used in relation to specific social norms related to a specific society. It has its own connotation that is carried over to those who speak it (Budiarsa, 2015, p. 383).

In short, the study of the dialects of a single language is considered one of the important subjects in sociolinguistics. It gives a clear picture about the nature of the language, its features, development, and changes in relation to the social and regional factors which have a great role in shaping the nature of the society.

2.2 Regional Dialects

The increased number of studies and awareness of social and regional dialects can significantly enhance the understanding and appreciation of the language variation, the ability to use different styles and the sensitivity to the richness of the speech communities and how language is used (Mckay & Hornberger, 1996, p. 152). The mapping of dialects into regional basis has a long historical basis in the study of linguistics, more specifically, in the studies related to sociolinguistics. In fact, regional variation is a well-established part to the study of how languages change over time. The study of linguistic variation and show its distribution geographically is a matter of relating the development of a language both internally, i.e., linguistically, and externally, i.e., politically, socially, and culturally. Regional dialects represent different

styles of the language in relation to the way of pronunciation of the words, meaning, and the use of particular phrases and sentences. Therefore, one can say that regional or geographical dialect is a term used to map the distributions of various linguistic features so as to show their geographical provenance (Wardhaugh, 2010, p. 43)

A number of fieldwork studies have demonstrated how language intersects with geographical space. Regional dialectology can be used to do more than documenting where people use one form from another. In addition, linguists have found that regional dialects can highlight the importance of non-linguistic factors. Speakers of a certain dialect prefer to maintain a differentiation between phonemes in their language, so if there is a change in part of the system, they will recognize the rest of the system to keep the distinctions clear between different words (Meyerhoff, 2006, p. 15).

Iraqi-Arabic dialect requires a great effort to be classified and completed according to the sociological and sociolinguistic perspectives. There are so many gaps in the study of Iraqi-Arabic dialect in relation to its regional variation since many of the sub-local varieties have not been investigated. Thus, when studying Iraqi- Arabic dialects, there are a lot of features to be differentiated with respect to morphological, phonological and lexical usage of language (Meyerhoff, 2006, p. 16).

2.3 Iraqi-Arabic Dialects

Iraq has a great diversity in relation to ethnicity and religion. With respect to religion, the majority of the people are Muslims whereas the rest of the country is divided into three minorities: Christians, Yazidis, and Mandaism. According to ethnicity, it is composed of diversified ethnic groups such as Arab, Kurd, and Turkuman...etc (Ālāmry, 2007, p. 43).

Iraq is a very diverse country and for that reason the Arabic language turns to have different dialects on the tongue of Iraqis in relation to the place people live in. The Iraqi-Arabic dialect has within its vocabulary a number of words from Persian and Turkish languages because Iran and Turkey are neighbors and they have commercial relationships with Iraq (Ālāmry, 2007, p. 43).

The Baghdadi dialect is connected with Baghdad city because it is the capital of Iraq. This dialect is popular in its simplicity and sophistication. It is diversified with regard to different areas of Baghdad: Risafa and Karikh. It is also connected with the middle class people as it emerged in the 1930's of the 20th century. Baghdadi dialect has certain specific words (such as Da, la'ad...etc) that distinguish it from other dialects (Ālšālgý, 1979, p. 23).

The Mousli dialect is considered as one of the original and main dialects in north of Iraq particularly in Mosul. Its impact goes to some of the eastern parts of Levant. The Mousli dialect is considered to be one of the specialized dialects in using substitution i.e., people who speak Mousli dialect tend to substitute heavy sounds by more easier ones in pronunciation. Moreover, Mousli dialect is considered as one of the similar dialects to the classical Arabic since it pronounces القاف "qaaf" without any deviation (‘zyz & Nbyl, 2018, p. 1).

With regard to south of Iraq, Nasiriya dialect is a salient dialect among other Iraqi-Arabic dialects. It is similar to that of Basra's but it has its own terms that add flavor to

it. Each area in Al-Nasiriya has its own terms that make it different from other areas ('zyz & Nbyl, 2018, p. 2).

In Iraq, there are three main types of dialects related to their regional distribution: southern, middle and northern types. Each type has its own features, characteristics, and ways of pronunciation. However, there is no geographical map that shows the different dialects available in Iraq ('zyz & Nbyl, 2018, p. 23). Hence, this study concentrates on three Iraqi-Arabic dialects that represent southern, middle and northern types (i.e. Nasiriya, Baghdadi, and Mousli dialects).

2.4 Media and Dialect Diversity

Hudson (1996, p. 22) defines diversity of a language as “a set of linguistic items with similar distribution”. This definition considers the term of diversity as something bigger than a single language as well as something less than a dialect. Media developments and rapid changes have a great influence on our daily lives. Within media studies, linguistics, and more specifically sociolinguistics, there has been a variety of scientific studies to approach the connections between language and the media. The mass media contributes to the constitution of national languages and gives rise to the linguistic ideal of public discourse (Wodak, Johnstone, & Kerswill, 2011, p. 428)

Communication mediums and media can tell much about the language diversity and its usage. From a sociolinguists' point of view, people watch television a lot nowadays, so one cannot ignore the influence of the television as a presenter of numerous social factors. Many researches and methods related to the sociological effects of media are carried out under the guises of mass communication theory. It appears that media in all its sources, particularly, television has a great impact on social behavior towards dialects of language (McQuail 2005, p. 424).

Media, namely, television affects the research of dialect diversity and also highlights the possible relationship between viewers and media characters under what is known as “para-social interaction”. That term is used to refer to “a kind of psychological relationship experienced by an audience in their mediated encounters with performers in the mass media, particularly television” (McQuail, 2005, p. 424).

To sum up, the dialect diversity has to be studied and highlighted with respect to the connection of the media and language diversity in presenting different dialects of a language and relating them to a set of factors.

3. Methodology

3.1 Instruments and Participants

Lambert et al.'s (1960) matched guise technique is used to elicit data from the participants (refer to Appendix A). Besides, Willmorth's (1988) subjective reaction test is adopted in this study to relate positive or negative semantic qualities to Baghdadi, Mousli, or Nasiriya dialects (refer to Appendix B). A structured interview is also conducted to support the analysis of data. The questions in the interview are associated with the participants' responses. It should be mentioned that the three instruments have been piloted by 30 participants to make sure of the instruments validity and reliability.

The Lambert et al's technique has been applied by a great number of studies to investigate different dialects. Though it is common in the western countries, it has not been conducted on the Iraqi context before. The matched guise technique used in the present study is the stimulus where a specific script is recorded on mobile recording application and the speaker is reading the same text using his/her own dialect features. The nature of the responding to the presented stimulus would be in form of answering five-point-scale designed to be filled out when the recording is being listened to.

The stimulus recoding is very important to provide listeners with one speaker that appears to present different dialects in each recording. The same speaker with three different dialects is presented. The instructions are given to the participants to follow. The participants are going to hear the same script produced by the same speaker using different dialect varieties: Baghdadi, Mousli, and Nasiriya dialects. The test comprises semantic differential scales representing a variety of ways of valuing a given speaker. Semantic differential scales are frequently used in subjective reaction tests of attitudes because they provide a technique for quick, approximative, partial analysis of associations between stimuli of various sorts and the meanings they notice to have for respondents (Osgood, Suci, & Tannenbaum, 1957, p. 17).

The instructions request participants to rate the speaker they hear. Each participant recommends which character to play in a movie or a film depending on the dialect s/he listens to. In order to allow a description to be made for the speaker in the space of about one minute, a series of semantic differential scales, defined by opposing pairs of terms that describe some aspect of a character, are determined to be the best method for rapid recording and later processing these responses.

However, 150 participants are participated in this study divided equally into 75 males and 75 females. All of them are Iraqi EFL (English as a foreign language) learners at Al-Mansour University College. They are Muslims and native speakers of Iraqi-Arabic, ranging in age from 18 to 25 years. Their responses remain confidential and a consent form is provided by each one of them.

3.2 Data Analysis

The data are analysed quantitatively using Likert and Chi-square tests to show whether there are any statistically significant differences between males and females and their ages in relating the semantic qualities under investigation to Baghdadi, Mousli, or Nasiriya dialects. However, Chi-square test is used after presenting the average of answers by Likert scale.

4. Results and Discussion

4.1 Results

Overall, Likert and Chi-square tests show that there are statistically significant differences between Iraqi female and male learners alongside their ages in relating positive or negative semantic qualities to Baghdadi, Mousli, or Nasiriya dialects. Figure 1 displays that females consider Baghdadi dialect (3.64) the suitable dialect to be connected with an attractive character. Mousli Dialect comes later (3.4) whereas Nasiriya dialect does not pass the scale of Likert (2.36) and the negative quality (i.e. ugly character) is related to it. However, an attractive character is related to Mousli

dialect (3.36) first and then to Baghdadi dialect (3.2), whereas an ugly character is associated with Nasiriya dialect (2.76) by males.

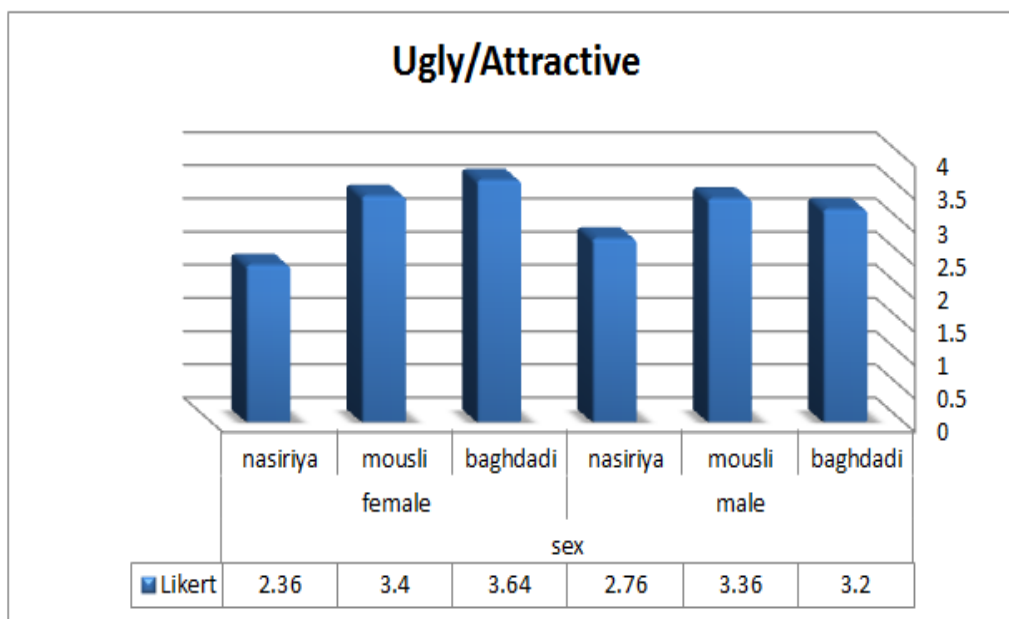


Figure 1: Gender Answers of Ugly/Attractive Quality

Besides, Table 1 shows that there is a statistically significant relation (χ^2 59.254) between gender and the semantic quality of ugly/attractive.

Table 1: Chi-square Value of Gender in Relation to Ugly/Attractive Quality

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	59.254 ^a	20	.000
Likelihood Ratio	53.417	20	.000
Linear-by-Linear Association	7.387	1	.007
N of Valid Cases	150		

Figure 2 displays that the positive quality of rich (middle class, upper middle class, or upper class) is related to both Baghdadi and Mousli dialects (3.32 vs. 3.32) by females. Yet, the poor quality is related to Nasiriya dialect (1.8); that is, it belongs to lower class as it does not pass Likert scale. Likewise, the rich quality is related to Baghdadi dialect (3.28) and Mousli dialect (3.08), while the poor quality is associated with Nasiriya dialect (2.52) by males.

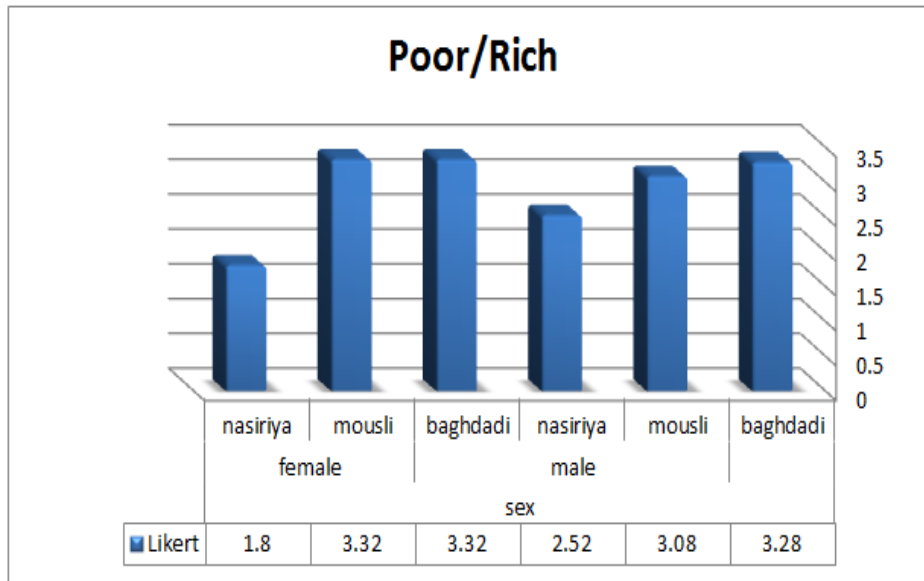


Figure 2: Gender Answers of Poor/Rich Quality

Table 2 illustrates that there is a statistically significant relation ($\chi^2 36.917$) between gender and poor/rich quality

Table 2: Chi-square Value of Gender in Relation to Poor/Rich Quality

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	36.917^a	20	.012
Likelihood Ratio	38.560	20	.008
Linear-by-Linear Association	2.363	1	.124
N of Valid Cases	150		

In relation to bad/good looking quality, females display that Baghdadi and Mousli dialects have good looking qualities respectively (3.56 vs. 3.2) as indicated in Figure 3. Yet, Nasiriya dialect has bad looking quality (2.44). Similarly, males show that Baghdadi and Mousli dialects have good looking qualities (3.36 vs. 3.04) while Nasiriya dialect has the opposite (2.6).

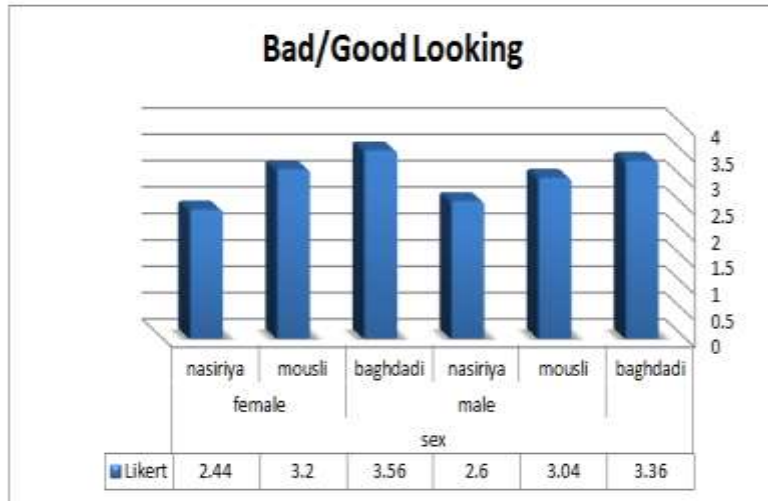


Figure 3: Gender Answers of Bad/Good Looking Quality

Table 3 demonstrates that there is a statistically significant difference (χ^2 49.270) between gender and bad/good looking quality.

Table 1: Chi-square Value of Gender in Relation to Bad/Good Looking

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	49.270 ^a	20	.000
Likelihood Ratio	50.862	20	.000
Linear-by-Linear Association	11.753	1	.001
N of Valid Cases	150		

As shown in Figure 4, an educated quality is related to Baghdadi dialect and Mousli dialect by both males and females (4.12 vs. 3.64 ; 3.16 vs. 3.4). As for an uneducated quality, it is associated with Nasiriya dialect by males and females (2.68 vs. 2.2).

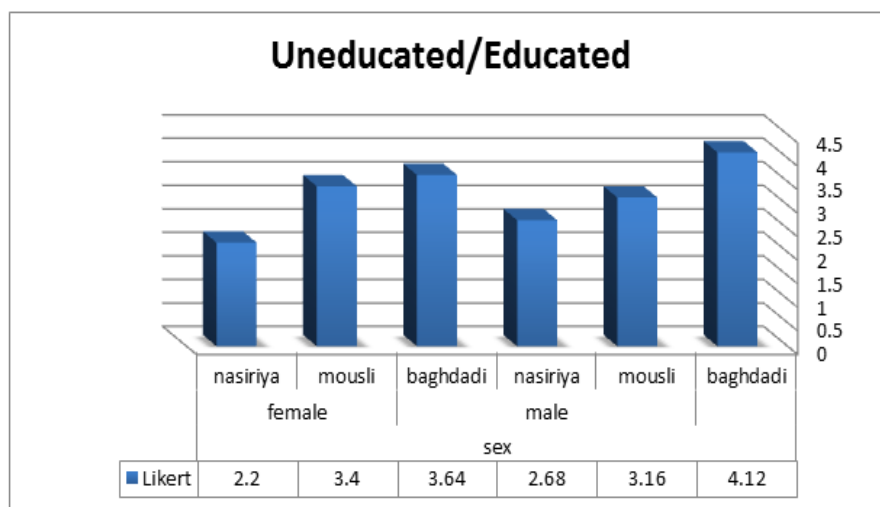


Figure 4: Gender Answers of Uneducated/Educated Quality

Table 4 displays that there is a statistically significant relation (χ^2 32.089) between gender and an uneducated/educated quality.

Table 4: Chi-square Value of Gender in Relation to Uneducated/Educated Quality

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	32.089^a	20	.042
Likelihood Ratio	32.032	20	.043
Linear-by-Linear Association	1.990	1	.158
N of Valid Cases	150		

Figure 5 illustrates that the quality of good person is pertained to all the aforementioned dialects. Baghdadi dialect has the highest answers by females (4.32) and males (3.36), followed by Mousli dialect by females (3.68) and males (3.8). Nasiriya dialect has the lowest answers by females (3.56) and males (3.44) and thus the quality of bad person is associated with it.

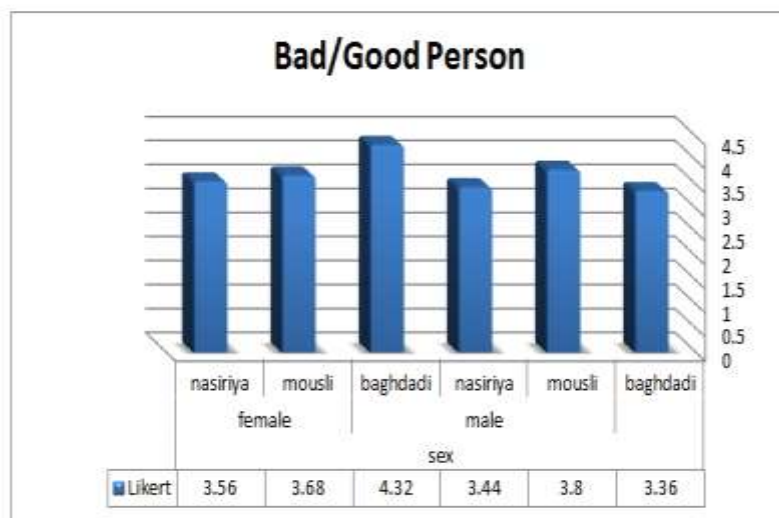


Figure 5: Gender Answers of Bad/Good Person

Table 5 demonstrates that there is no statistically significant difference between gender and the semantic quality of bad/good person.

Table 5: Chi-square Value of Gender in Relation to Bad/Good Person

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	29.210 ^a	20	.084
Likelihood Ratio	32.415	20	.039
Linear-by-Linear Association	2.459	1	.117
N of Valid Cases	150		

With regard to age range, Figure 6 shows that the attractive character is mostly related to Baghdadi dialect (3.56 vs. 3.64) by both age groups (18-21/22-25), followed by Mousli dialect (3.4 vs. 3.6). In relation to Nasiriya dialect, the ugly character is connected with it by both age groups (2.72 vs. 2.72).

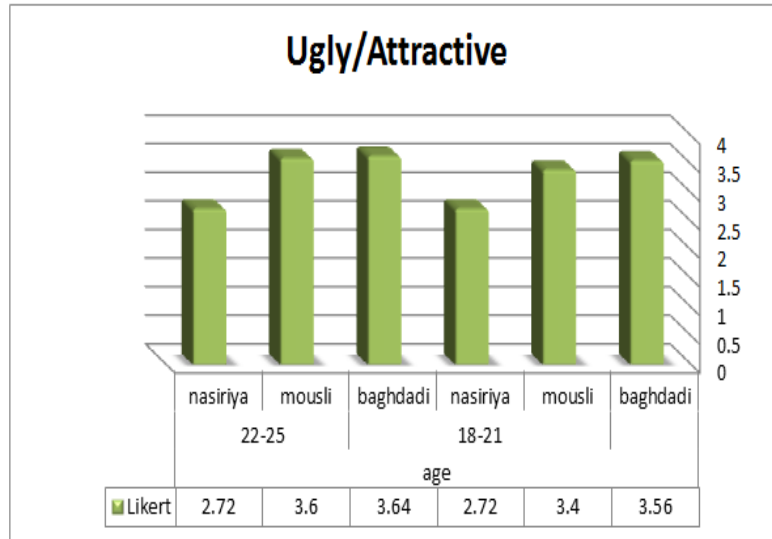


Figure 6: Age Answers of Ugly/Attractive Quality

Table 6 shows that there is a statistically significant relation ($\chi^2 38.846$) between the participants' age and ugly/attractive quality.

Table 6: Chi-square Value of Age In Relation to Ugly/Positive Quality

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	38.846^a	20	.007
Likelihood Ratio	38.944	20	.007
Linear-by-Linear Association	1.678	1	.195
N of Valid Cases	150		

Moreover, Figure 7 discloses that the positive quality of rich is related to Baghdadi dialect only (3.28) by the participants whose ages ranged from 18 to 21. The poor quality is related to both Mousli and Nasiriya dialects (2.48 vs. 2.84). Yet, the positive quality of rich is associated with both Mousli dialect and Baghdadi dialect (3.68 vs. 3.44) whereas the poor quality is associated with Nasiriya dialect (2.28) by the participants whose ages ranged from 22 to 25,

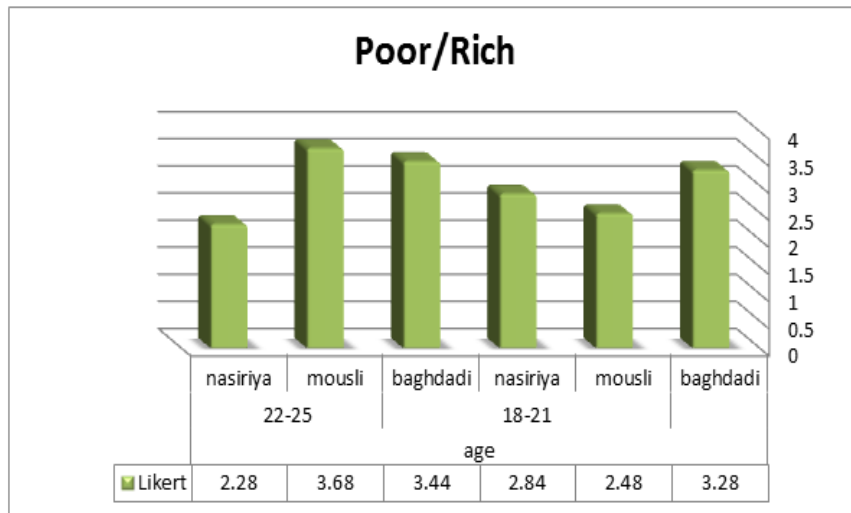


Figure 7: Age Answers of Poor/Rich Quality

Table 7 illustrates that there is a statistically significant relation (χ^2 42.345) between the participants' age and poor/rich quality.

Table 7: Chi-square Value of Age in Relation to Poor/Rich Quality

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	42.345 ^a	20	.002
Likelihood Ratio	44.819	20	.001
Linear-by-Linear Association	2.140	1	.143
N of Valid Cases	145		

Figure 8 displays that Baghdadi dialect has good looking quality (3.72 vs. 3.32) by the participants of both age groups (18-21/ 22-25), followed by Mousli dialect (3.08 vs. 3). As for Nasiriya dialect, it has bad looking quality (2.4 vs. 2.56) by both age groups.

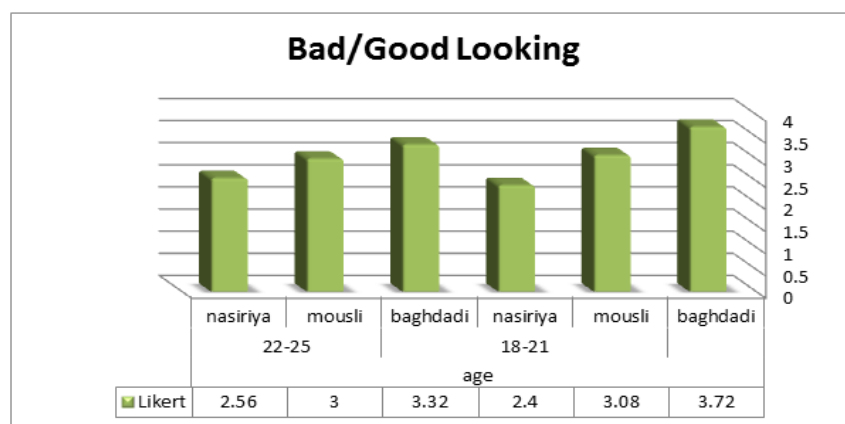


Figure 8: Age Answers of Bad/Good Looking Quality

Table 8 states that there is a statistically significant relation ($\chi^2 47.963$) between the participants' age and bad/good Looking quality.

Table 8: Chi-square Value of Age in Relation to Bad/Good Looking quality

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	47.963 ^a	20	.000
Likelihood Ratio	43.894	20	.002
Linear-by-Linear Association	8.094	1	.004
N of Valid Cases	148		

Figure 9 illustrates that an educated quality is related to Baghdadi dialect (3.68 vs. 3.84) and Mousli dialect (3.32 vs. 3) by the participants of both age groups (18-21/ 22-25). With respect to Nasiriya dialect, an uneducated quality is associated with it (2.36 vs. 2.28) by the participants of both age groups.

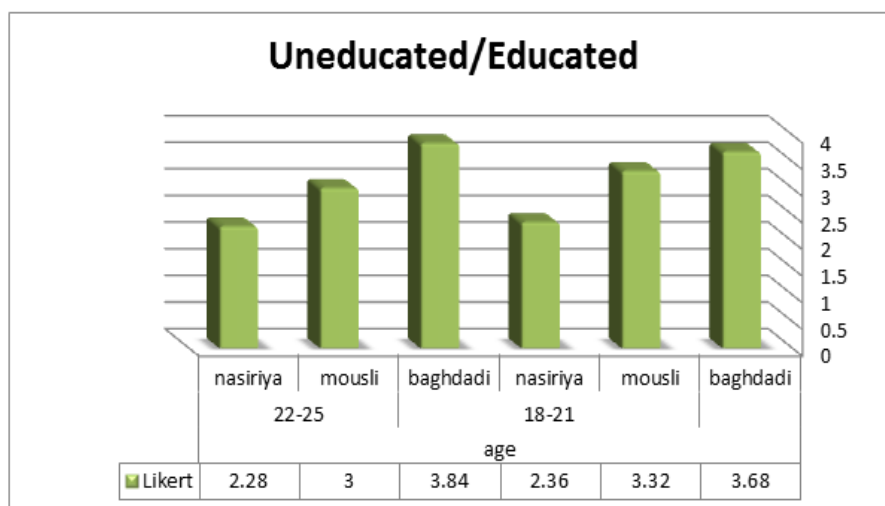


Figure 8: Age Answers of Uneducated/Educated Quality

Table 9 displays that there is a statistically significant relation ($\chi^2 44.963$) between the participants' age and an uneducated/educated quality.

Table 9: Chi-square Value of Age in Relation to Uneducated/Educated Quality

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	44.963 ^a	20	.001
Likelihood Ratio	46.360	20	.001
Linear-by-Linear Association	7.574	1	.006
N of Valid Cases	150		

As reported in Figure 10, the quality of good person is related to Baghdadi dialect (4.6 vs. 3.8) and Mousli dialect (3.84 vs. 3.76) by the participants of both age groups (18-21/ 22-25). However, the quality of good person is associated with Nasiriya dialect (3.68) by the participants whose ages ranged from 18 to 21 while the quality of bad person is pertained to this dialect (2.96) by the participants whose ages ranged from 22 to 25.

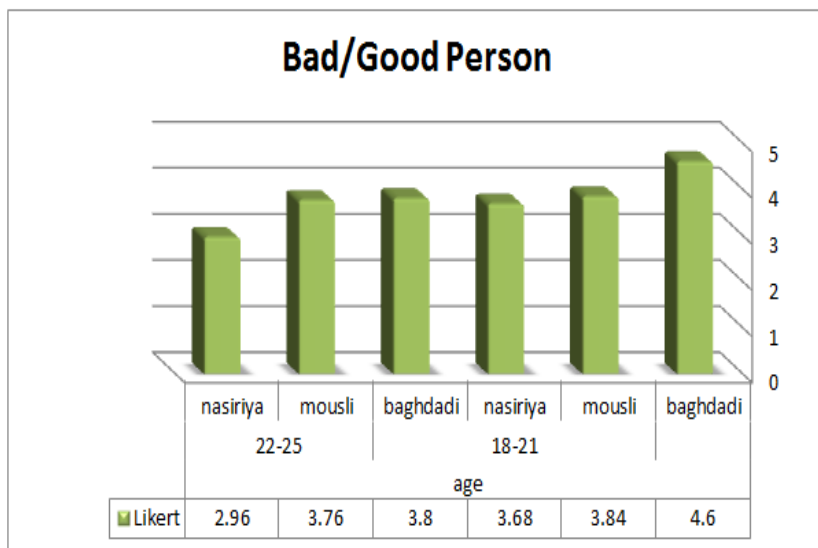


Figure 9: Age Answers of Bad/Good Person Quality

Table 10 shows that there is a statistically significant relation ($\chi^2 50.983$) between the participants' age and the quality of bad/good person.

Table 20: Chi-square Value of Age in Relation to Bad/Good Person

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	50.983^a	20	.000
Likelihood Ratio	54.003	20	.000
Linear-by-Linear Association	13.429	1	.000
N of Valid Cases	150		

4.2 Discussion

Both participants' gender and age have been the most influencing variables on the presented results. Overall, Iraqi males and females and their ages relate the positive semantic qualities to Baghdadi and Mousli dialects while the negative semantic qualities are associated with Nasiriya dialect. These learners have illustrated that dialect is a matter of style and it represents their social classes.

The connection of Baghdadi dialect with positive semantic qualities is attributed to the fact that it is the dialect of the capital of Iraq. In relation to TV series, it is identified as the popular notion of contemporary Iraqi-Arabic dialects. It is usually spoken by

educated people who belong to middle or upper class in the Iraqi-Arabic society. The different images of TV series characters justify the participants' answers that consider Baghdadi dialect as the best dialect when compared to Mousli and Nasiriya dialects. Thus, the unconscious image presented by TV series has shown a considerable agreement between people's stereotyping and TV series images. The interviewees have stated that they consider Baghdadi dialect the standard Iraqi-Arabic dialect because it is used by the majority of the actors, singers, and different media influencers. Therefore, this dialect has a connection to the language of popular, well-educated, and a highly good representative of their field of work.

As for Mousli dialect, it is not highly used in TV series. This dialect is usually accompanied with middle class people, somehow educated, and good people. The participants consider it as a middle dialect between Baghdadi and Nasiriya dialects. Interviewees have concentrated on the association of the Mousli dialect with well-educated Christian people and their good nature. However, this dialect comes after the Baghdadi dialect, because of its limited use due to Christians traveling abroad and turning into minorities.

With regard to the southern Dialect (i.e., Nasiriya dialect), it is presented on TV series combined with characters who are old in age, living in rural areas, poor, not highly professional, and sometimes illegal people. All these different characters have been shown by TV series and have a great impact on the participants' responses in relation to the semantic qualities under study. It is revealed that Nasiriya dialect does not pass both Likert and Chi square tests because of the influence of TV Series. That is, the participants have to assign a role to the dialects they hear, and that leads them to choose the negative quality to be associated with Nasiriya dialect since TV series connect this dialect with the negative qualities. This image has been stated by different media presenters a long time ago as illustrated by the interviewees. The interviewees have also focused on the idea of belittling people who speak southern dialects i.e., Nasiriya dialect because according to them it is a representation of the rural life that is far away from civilized popular societies.

These stereotyped images of characterizing people in relation to their dialects have been the result of television trends of favoring certain dialect, connecting it to the high level society i.e., Baghdadi dialect and the opposite is true in the case of Nasiriya dialect. This leads us to say that television message trends have a significant impact on participants' responses to the semantic qualities under study.

5. Conclusions

This study investigates the influence of TV series on Iraqi university learners' gender and age in relating the positive or negative semantic qualities to Baghdadi, Mousli, or Nasiriya dialects. TV series play an important role in making a consensus standard about the dialects of the language and relating them to specific social classes. These series make a connection between the way a person speaks and the qualities that could be associated with this person. The participants' genders and ages tend to relate positive semantic qualities of a character to Baghdadi and Mousli dialects relatively whereas the negative semantic qualities are pertained to the rural dialect which is Nasiriya dialect. These results represent the stereotyped image in the mind of Iraqi learners in relation to the dialects being heard.

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Appendix (A)

Lambert et al's (1960) Matched Guise Technique

Script

Three different dialects are presented to the respondents by using recording app containing those three scripts of the same talk but presented in three different dialects:

Baghdadi Dialect:

باعي ذولاك الناس شبيهم چنهم ديتعاركون يله امشي وياية خلي نشوف شبيهم بلكت نكدر نساعدهم

Nasiriya Dialect:

شوفي ذويليج الناس شمالهم چنهم يتعاركون يلة امشي وياي خلي نشوف شمالهم بلكت نكدر نساعدهم

Mousli Dialect:

اغشعي هذوكة الناس اشبيم كنم عيتعاركون يله امشي معاي خلي نغشع اشبيم بلكت نقدر أنساعدم

Appendix (B)

Willmorth's (1988) Subjective Reaction Test

Instructions:

In a few moments you will hear short samples of speech collected from several people reading the same text. As you listen, imagine yourself to be a casting director for a movie or television production company. On the next several pages you will describe the kind of movie or TV character you would recommend that each speaker play. Base your judgments primarily on each speaker's DIALECT — his or her DISTINCTIVE WAY OF PRONOUNCING WORDS -- rather than on how well he or she reads the passage. By marking your response to each numbered item on each page you will select a number of role features that will describe a character you feel is appropriate for each speaker's dialect.

All items consist of 5-point scales provided at either end with two descriptive terms having opposing meanings. For example, the UGLY-ATTRACTIVE scale looks like this:

Point a role feature scales: (Make only one choice)

	Very	Somewhat	Neutral	Somewhat	Very	
Ugly						Attractive
Poor						Rich
Bad looking						Good looking
Uneducated						Educated
Bad person						Good person

Respondent's Data:

1. Sex: a. male b. female
2. Age:
3. Religion: a. Muslim
b. Christian
4. Ethnicity: a. Arab
b. Kurd c. Turkuman