



BOOK OF ABSTRACTS

XIScape 2019

The 11th Linguistic Landscape Workshop

**East Meets West:
Social Reflection and Integration**

June 4–6, 2019

Faculty of Arts
Chulalongkorn University
Bangkok, Thailand



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PRE-WORKSHOP LECTURES

Introductory Workshop on

Linguistic Landscape: Identity, Diversity, and Cultural Change

Speakers:

Thom Huebner (San José State University, California)

David Malinowski (San José State University, California)

Date: June 3, 2019

Venue: Room 401/5-7, Maha Chakri Sirindhorn Building (MCS)

This introductory workshop is designed for those wanting to learn more about the study of language in the public space, the goals of which are:

- To familiarize researchers and graduate students with the field as it has emerged and evolved as an area of scholarly research in the Twenty-First Century;
- To provide a theoretical framework through which to analyze the language and other semiotic affordances found in the public space;
- To examine how the study of linguistic landscapes has contributed to our understanding of issues of identity, diversity and cultural change;
- To explore ways in which the linguistic landscape can be used as a pedagogical resource in language classrooms.

In addition, through a mixture of discussion, lecture, and hands-on activities, this workshop is designed to enable participants to articulate key areas of interest and challenges they face in conducting their own research and teaching with LL, while taking next steps toward an actionable plan.

The lecture is sponsored by **Chula Global Network**



Special Lecture on

Linguistic Landscape: Past, Present, and Future

Speaker: Bernard Spolsky (Bar-Ilan University, Israel)

Date: June 4, 2019 at 16.00 -17.00.

Venue: Room 304, Maha Chakri Sirindhorn Building (MCS)

Until the term *paysage linguistique* was applied by Landry and Bourhis to Canadian francophone high school students' impressions of their exposure to French media, it was used by many linguists to refer to the actual language policy (the oral and written language practices) of a speech community. It was later restricted to the public signs described by Spolsky and Cooper in the Old City of Jerusalem, and many studies followed of urban public signs, encouraged by the ease of collecting iPhone digital photos. Most of these studies deal with what can be seen, but others are starting to investigate (as well as guess) the motivation of the sign-writer.

More recently, Shohamy and others have extended the term to deal with "all possible discourses" that may be interpreted by looking at or thinking about "public space". It is thus threatening to replace the field of semiotics, the general theory of signs.

The speaker's invitation to this event is to give a personal account of his own initial interest in linguistic landscape, challenges he has faced, how he perceives the field to have developed, and the direction he'd like to see it take in the future.

The lecture is sponsored by **Chula Global Network**.



PROGRAM

8.00 – 9.00	REGISTRATION 3 rd floor		
9.00 – 9.30	OPENING CEREMONY Room 304		
9.30 – 10.00	PLENARY SESSION 1: Sculptural place names: Tourist self-emplacement and the ethos of democratization in unequal urban spaces Linguistic landscaping <i>Adam Jaworski and Tong King Lee</i> Room 304 Chair: Thom Huebner		
10.00 – 10.30	BREAK 3 rd floor		
	PARALLEL SESSIONS 1		
	Session 1A Room 304 Chair: Joey Andrew Santos	Session 1B Room 401/16 Chair: Thom Huebner	Session 1C Room 401/17 Chair: Kittinata Rhekhalilit
10.30 – 11.00	Linguistic landscaping 101: Methodological approaches to ethics, safety, and effectiveness while conducting LL fieldwork <i>Jhonni Carr</i>	The visibility of multilingualism in an international school: Preliminary findings from a participatory linguistic landscape project <i>Jackie Jia Lou and Susan Stewart</i>	Holding the flag: Ecuadorean landscape in Queens, NY, United States <i>Patricia Gubitosi, Daniela Narvaez and Christian Puma</i>
11.00 – 11.30	The lucky nine: The relationship between text and practice in place of the nine-temple tour in Bangkok <i>Jantima Angkapanichkit and Andrew Jocuns</i>	‘Why is there so much Hindi in my school?’ Tribal child’s language and educational rights and the schoolscape <i>Uma Maheshwari Chimirala</i>	Inclusion of the minority language on public signs in Thailand’s deep south: Pride, solidarity and sense of security to its speakers <i>Perapong Suaykratok</i>
11.30 – 12.00	Heroic landscapes: constructing difference between east and west <i>Stefania Tufi</i>		The linguistic landscape of <i>Seam-Si’s</i> , the fortune-telling stick’s prophecies, in Thailand’s religious tourist attractions <i>Manasikarn Hengsuwan and Bhimbasistha Tejarajanya</i>

12.00 – 13.30	LUNCH 9 th floor		
	PARALLEL SESSIONS 2		
	Session 2A Room 304 Chair: Rachanee Dersingh	Session 2B Room 401/16 Chair: Andrew Jocusns	Session 2C Room 401/17 Chair: Napasri Timyam
13.30 – 14.00	East meets East: The uses of written Thai and Vietnamese the service sector in Prague, East-Central Europe <i>Marian Sloboda</i>	How English transforms the linguistic landscape in Algeria <i>Mohammed Sadek Fodil</i>	Political advertising and its discontents: The linguistic landscape of the 2016 municipal elections in Johannesburg, South Africa <i>E. Dimitris Kitis</i>
14.00 – 14.30	Complicating “Asian”-American in the urban landscape <i>Greg Niedt</i>	Multilingualism and language contact in the linguistic landscape of Yaoundé (Cameroon) <i>Neele Frederike Mundt</i>	Glimpse of linguistic landscaping in Indian metro cities: A comparative study of urban multilingualism <i>Priyanka Shukla and Shailendra Kumar Singh</i>
14.30 – 15.00	A tale of two Chinatowns: Language, identity and the commodification of space <i>Sethawut Techasan, Hongmei Wu and Thom Huebner</i>	When one script is not enough for a word - Script fusing in the linguistic landscape of Cairo <i>Ivan Panović</i>	The Fading Rainbow: Experiencing the discursive construction of a South African university residence hall <i>Charne Pretorius</i>
15.00 – 15.30	Linguistic landscapes as narrative framework: A case study of quartier chinois in Paris <i>Fengzhi Zhao</i>	Reading resistance in the Brazilian public space: Political graffiti and tagging as indexes of hope <i>Daniel Silva</i>	‘Checking out’ western tokens in LL of university schoolsapes in the east <i>Adcharawan Buripakdi and Rebecca Todd Garvin</i>
15.30 – 16.00	BREAK 3 rd floor		
16.00 – 17.00	SPECIAL LECTURE on “Linguistic landscape: Past, present, and future” <i>Bernard Spolsky</i> This lecture is part of the special project on "Linguistic Landscape: Identity, Diversity, and Cultural Change" sponsored by <i>Chula Global Network</i> . Room 304 Chair: Amara Prasithrathsint		
17.00	RECEPTION Maha Chulalongkorn Building		

9.00 – 9.30	PLENARY SESSION 2: Place and mobility: Contemporary globalization and the linguistic landscape of Ethiopia <i>Elizabeth Lanza and Unn Røynealand</i> Room 304 Chair: Amara Prasithrathsint		
	PARALLEL SESSIONS 3		
	Session 3A Room 304 Chair: Manasikarn Hengsuwan	Session 3B Room 401/16 Chair: Bhimbasistha Tejarajanya	Session 3C Room 401/17 Chair: Hakyoon Lee
9.30 – 10.00	Linguistic landscape and immigrants: A case study of Japanese-Brazilian communities in Japan <i>Satoshi Nambu</i>	Symbolic, indexical and semiotic representation of linguistic landscapes in Pakistani Universities <i>Muhammad Arfan Lodhi</i>	Artist birthday-greeting signs: Public communication of youth urban online communities <i>Kittinata Rhekhalilit</i>
10.00 – 10.30	Designing Thainess: A multimodal analysis of Thai restaurant signage in Hamburg, Germany <i>Jannis Androutsopoulos and Akra Chowchong</i>		'SUPPORT HER, DON'T EXPORT HER': Orientations towards women, Irish identity and abortion in the LL of the Eighth Amendment referendum campaign <i>Louis Strange</i>
10.30 11.00	BREAK 3 rd floor		
	PARALLEL SESSIONS 4		
	Session 4A Room 304 Chair: Saket Phutphitak	Session 4B Room 401/16 Chair: Pira Pewnim	Session 4C Room 401/17 Chair: Will Amos
11.00 – 11.30	Linguistic landscape and language Policy: A case of Amaravati, sub-regional capital of India <i>Bhushan Nunna</i>	Chula Zero Waste project: A multimodal analysis of greenspeak schoolsapes in a Thai University <i>Joey Andrew Lucido Santos</i>	I'm sorry/you're a sinner: Intersections of religion and sexuality in the Metro Manila pride march <i>Christian Go</i>
11.30 – 12.00	Semiotic practices, identity, power: Linguistic landscape at the subway space of international airports in Shanghai <i>Hongli Yang and Songqing Li</i>	Raising impact: Engaging beginning college learners of additional languages in linguistic landscape research <i>Yu Li, Bumyong Choi and Hakyoon Lee</i>	Why would English be used at a marriage equality protest in Taiwan? <i>Eric Ku</i>

	PARALLEL SESSIONS 4 (cont.)		
	Session 4A Room 304 Chair: Saket Phutphitak	Session 4B Room 401/16 Chair: Pira Pewnim	Session 4C Room 401/17 Chair: Will Amos
12.00 – 12.30	Linguistic landscape in the Philippines: Studies on three major cities <i>Romeo Peña, Jomar Adaya, Mayluck Malaga, Roan Jessa Dino, John Venson Villareal and Cristo Rey Albason</i>	Moving beyond the classroom walls: Pedagogical benefits of linguistic landscape to EFL classrooms <i>Lanchukorn Sriwimon</i>	"Be the right man, the type women like": Bangkok landscape of masculinity <i>Pavadee Saisuwan</i>
12.30 13.30	LUNCH 9 th floor		
13.30 14.30	BUSINESS MEETING Room 304		
	PARALLEL SESSIONS 5		
	Session 5A Room 304 Chair: Rebecca Garvin	Session 5B Room 401/16 Chair: Robert Troyer	Session 5C Room 401/17 Chair: Robert Blackwood
14.30 – 15.00	Linguistic landscapes of necropolitics <i>Tommaso Milani and Muzna Awayed-Bishara</i>	Building "Asia's Global University": Academic posters as branding devices in a Hong Kong university <i>Corey Fanglei Huang</i>	"#DontTellMeHowToDress": Toward multimodal metaphor analysis <i>Pongbodin Amarinthukrowh and Vatcharit Chantajinda</i>
15.00 – 15.30	Spatializing authenticity: The scaled (micro-) landscapes in/of Brooklyn restaurants <i>Gwynne Mapes</i>	Fiction book covers as literary linguistic landscape in Brunei, Malaysia, and Indonesia with semiotic reference to the nations' verbal repertoires, nationalism and globalism <i>Amara Prasithrathsint and Chatchanok Chanyeam</i>	The gendered commodification of French on t-shirts <i>Will Amos and Gilles Baro</i>

	PARALLEL SESSIONS 5 (cont.)		
	Session 5A Room 304 Chair: Rebecca Garvin	Session 5B Room 401/16 Chair: Robert Troyer	Session 5C Room 401/17 Chair: Robert Blackwood
15.30 – 16.00	Chinese restaurants in Sydney's Chinatowns: An ethnographic linguistic landscape study of ethnic identities of Chinese immigrants <i>Samantha Zhan Xu</i>	Possibilities for pedagogy: Linguistic landscape research and benefits beyond language learning <i>Dawn Lucovich</i>	The languages of the Piazza in Corsica – The linguistic and visual landscapes of the public square <i>Bharain Mac An Bhreithiun</i>
16.00 – 16.30	BREAK 3 rd floor		
16.30 – 17.00	PLENARY SESSION 3: Power relations, machine translation, and public policy: Chinese entry in the Cambodian linguistic landscape <i>Jorge López Cortina</i> Room 304 Chair: David Malinowski		

9.00 – 9.30	PLENARY SESSION 4: Perceptions of the Zhuang minority language in linguistic landscapes of the People's Republic of China and implications for language policy <i>Alexandra Grey</i> Room 304 Chair: Pittayawat Pittayaporn		
	PARALLEL SESSIONS 6		
	Session 6A Room 304 Chair: Pittayawat Pittayaporn	Session 6B Room 401/16 Chair: Tommaso Milani	Session 6C Room 401/17 Chair: Rachanee Dersingh
9.30 – 10.00	The interaction of nationalist language ideology and the interests of agents: Unresolved disputes over language use on the street name sign in Latvia <i>Solvita Pošeiko</i>	Moving language: Orthography on Japanese trucks <i>Momoko Nakamura</i>	Examining global and local language policy discourses through the prism of linguistic landscapes: Shifting spaces in Southern Thailand <i>Kristof Savski</i>
10.00 – 10.30	Citizen sociolinguists and the classification of proper names by language: The case of Mandarin Chinese translations of station names in Singapore <i>Mark Fifer Seilhamer</i>	Signs in the linguistic landscape as markers of an ethnic group's identity and ownership <i>Paolo Coluzzi</i>	De-/Re-constructing area 2 and the shopping center: A linguistic landscape analysis <i>John Michael De Leon</i>
10.30 11.00	BREAK 3 rd floor		
	PARALLEL SESSIONS 7		
	Session 7A Room 304 Chair: Kittinata Rhekhalilit	Session 7B Room 401/16 Chair: Jackie Jia Lou	Session 7C Room 401/17 Chair: Andrew Jocuns
11.00 – 11.30	Power of Chinese semiotic assemblages: An ethnographic investigation of the linguistic landscape of Bendigo <i>Xiaofang Yao</i>	The visibility and salience of language in public space in Patna: An empirical study <i>Nusrat Begum and Sweta Sinha</i>	English in the linguistic landscape of Thailand. A case study of public signs in Hat Yai <i>Ana Cristina Vivas Peraza</i>

	PARALLEL SESSIONS 7 (cont.)		
	Session 7A Room 304 Chair: Kittinata Rhekhalilit	Session 7B Room 401/16 Chair: Jackie Jia Lou	Session 7C Room 401/17 Chair: Andrew Jocuns
11.30 – 12.00	Taking ‘egalitarian’ and ‘elite’ stances: Instascapes of the independent coffee shop <i>Andre Joseph Theng</i>	Multiple LL intermedia transitions in art projects <i>Yael Guilat and Shoshi Waksman</i>	Investigation of multilingual public signage in Nong Khai: Multilingualism at a crossroads <i>Rachanee Dersingh, Thanis Bunsom and Preut Thanarat</i>
12.00 – 12.30	Leo beer in the desert: Hebrew-Thai bilingualism in the Central Arava Region of Southern Israel <i>Iair G. Or</i>	Where is the mosque, please? Invisible mosques in Scandinavia’s linguistic landscape <i>Helle Lykke Nielsen, Tove Rosendal and Maria Löfdahl</i>	In Thailand’s border neighboring cities, which languages can be found in public signs? Comparative study of language use on signs in Thailand’s border areas <i>Pornpimon Siwina</i>
12.30 14.00	LUNCH 9 th floor		
	PARALLEL SESSIONS 8		
	Session 8A Room 304 Chair: Kitima Indrambarya	Session 8B Room 401/16 Chair: Elizabeth Lanza	Session 8C Room 401/17 Chair: Pavadee Saisuwan
14.00 – 14.30	Linguistic landscape in a city of migrants: A study of Deira district in Dubai <i>Magdalena Karolak</i>	Commodifying departmentalisation: Post/colonial Réunion and France in the Indian Ocean <i>Robert Blackwood</i>	Socioeconomic stratification of migrant worker’s languages in Mahachai: A reflection from linguistic landscape <i>Bhimbasistha Tejarajanya</i>
14.30 – 15.00	“East? West? Turn left at the stop sign and go straighttttt!” Route directions and the invention of street names in a rural linguistic landscape <i>Lorato Mokwena</i>	Attitudes toward a university schoolscape <i>Robert Troyer</i>	Good monks, bad monks, and controlled asexuality: Linguistic Landscapes of Language and Sexuality in Chinese action films <i>Mie Hiramoto and Raymund Vitorio</i>

15.00 – 15.30	PLENARY SESSION 5: Researching the use of Linguistic Landscape for enhancing multilingual awareness in schools <i>Elana Shohamy, Iair G. Or, Summer Haj Yehia, Sarah Naaman, Moraia Trijnes, Hanne Juel Solomon, and Michal Tannenbaum</i> Room 304 Chair: Elizabeth Lanza
15.30 – 16.00	CLOSING CEREMONY Room 304
18.00	CONFERENCE DINNER Chulalongkorn University Thai House

ABSTRACTS

"#DontTellMeHowToDress": Toward multimodal metaphor analysis

Earlier in 2018, a social movement called #DontTellMeHowToDress arose to promote women's rights, and campaign against victim blaming, rape culture, and all kinds of sexual harassment and assault. This campaign gained its popularity and became one of the top trends on Twitter. As Twitter is considered one of the online landscapes in the age of globalization (Mooney and Evans 2015), hashtags found in Twitter can be studied in the field of linguistic landscapes as a tool for constructing social ideology among not only the users originally interested in each hashtag, but also those who have experienced the rapidly widespread content via its online functions.

In this light, we aim to investigate how the #DontTellMeHowToDress campaign's ideology is constructed and delivered across the public sphere. We gathered a collection of texts and images on Twitter concerning the campaign and analyzed them using multimodal analysis (Müller et al. 2013). We observed that metaphor is a prevalent means of constructing the campaign's ideology. However, while much literature on multimodal metaphor focuses on how texts and images are utilized in advertisements (e.g. Forceville 1996, Sweetser 2017, van Mulken et al. 2010), only little attention has been paid on how multimodal metaphor is employed to construct social ideology. Thus, we also aim to fill in this gap and shed light on how multimodal metaphor is a perfect apparatus for addressing social ideology – such as the one in the #DontTellMeHowToDress campaign.

References

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The gendered commodification of French on t-shirts

The mobile textuality of clothing and bodies is now an established field of enquiry within LL research. Work in this area has previously explored t-shirt texts in order to analyse the intersections of language, fashion, and identity, with studies thus far commenting on regional varieties of English (Johnstone, 2009), self-reflective identity creation (Coupland, 2012), the language of the body and of gender (Milani, 2014), and the expression of cultural identity through linguistic play (Jarlehed, 2018). This paper contributes to this body of work by exploring French texts on t-shirts sold in a number of high-street chains in the UK and South Africa. While French is generally associated with recognised aspects of globalisation such as fashion, beauty, sophistication, and wealth, we focus in this paper on the gendered aspects of its selection in t-shirt ranges. Drawing on a corpus of over one-hundred French t-shirt texts photographed across ten high-street stores and their online catalogues in both countries, the data suggest a clear discrepancy between the use of French in the women's and men's lines. Whilst women's t-shirts indicate clear correlations with fashion, beauty, and shopping, French in the men's lines is comparatively absent, and often restricted to generic place names. Though the stores may well be responding to market trends and customer choice, we argue that such a marked contrast has a meaningful effect on how members of both genders consume and interpret French. Exploring both the discourses of texts and their non-standard variation, we ask whether the chains themselves are restricting the expression potential of those who buy and display their texts, and, therefore, whether this can be considered a deliberate attempt to enregister shopping, beauty, and even vanity as the overriding interests of the contemporary t-shirt-wearing woman.

References

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- Milani, T. M. (2014). Sexed signs: Queering the scenery. *International Journal of the Sociology of Language*, 228, 201–225.

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Designing Thainess: A multimodal analysis of Thai restaurant signage in Hamburg, Germany

The aim of this case study is to examine the interplay between conventions and distinctiveness in the semiotic design of a specific commercial branch of the linguistic landscape. In Hamburg, as elsewhere, Thai restaurants stand out not only regarding their cuisine, but also in terms of their visual representation, with a variety of semiotic resources being deployed to symbolize the ethnic identity of the restaurants and their products. Drawing on ethnographically informed approaches to the study of semiotic landscape (e.g. Malinowski 2009, Jaworski/Thurlow 2010), we present findings of a multimodal analysis of primary signs and menu cards of Thai restaurants in Hamburg, Germany. Departing from the identification of all self-named Thai restaurants in the city, we use a publicly available smartphone app, *LinguaSnappHamburg*, to document and annotate these signs. We identify recurring verbal, pictorial and graphic resources (e.g. instances of Thai script, Latinized Thai lexis, icons of cultural artifacts, manipulations of typographic shape), then examine how these resources are bundled in the design of particular restaurant signs, and whether different semiotic preferences across these restaurants might be related to their location or price range or the restaurant owners' ethnic origin. We aim to complement textual analysis by interviewing a subset of restaurant owners in order to explore their awareness of links between semiotic design and ethnic brand identity.

References

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The Lucky Nine: The relationship between text and practice in place of the nine-temple tour in Bangkok

The present study builds upon previous research conducted on linguistic landscape and Thai tourism discourse focusing upon a specific type of tourism related to a social practice and linguistic landscape: nine-temple tours. Nine is an auspicious number in Thai because of the homonym /kaŋ/ of the number 9 and the word which means to step ahead and progress. The social practice which is the focus of our research is a Thai Buddhist practice where one worships as a nine-temple tour in one day, usually in New Year. Thais believe that visiting nine sacred places in one day will bring prosperity and luck to their lives throughout the year. Our interest in nine temple tourism is focused upon the following questions: what are the discourses in place that make up the geosemiotics of nine temple tours? What is the relationship between linguistic landscape and social practice? Our methods to study nine temple tourism and linguistic landscape are ethnographic (Troyer & Szabó, 2017) in nature and also draws on the work from Scollon and Scollon (2003) to examine the interaction between social actors, the built environment and the discourses that make up that environment. Our ethnographic approach triangulates data including: point of view walking interviews with social actors (Szabó & Troyer, 2018) who engage in nine temple tourism, interviews with social actors who are participating in nine temple tours, a collection of the signs in temples on the nine temple tour, advertisements from the Tourism Authority of Thailand that promote nine temple tours, as well as how such temple tours are represented on-line. Our initial findings and analysis note how the social practice of nine-temple tourism is embedded in a series of chronotopes that emerge across timescales (Lemke, 2000) and spaces: the New Year and the various temples on the tour.

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The visibility and salience of language in public space in Patna: An empirical study

Linguistic landscaping is an emerging field of Sociolinguistics exploring the language in its textual form in public sphere. This paper investigates the visibility and prominence of languages in the linguistic landscapes (LL) of Patna, the capital city of Bihar, India. Bihar, located in the eastern part of India is one of the largest states of the country with a population of 10.41 crores as per 2011 census of India. Bihar is a multilingual state where different languages like Hindi, Urdu, Magahi, Maithili, and Bhojपुरi are predominantly spoken. The geographical domain of the study is Patna Municipal Corporation (PMC) which is divided into 72 wards and managed through four circles, viz., New Capital Circle, Bankipore Circle, Kankarbagh Circle, and Patna City Circle. A total of 10 neighborhoods are chosen for the study from all the circles (Huebner, 2006) where it is felt that the selected neighborhoods would reflect both diverse languages and diverse establishments as well. The corpus of the study is collected by using purposive heterogeneity sampling method considering “each establishment as a unit of analysis” (Cenoz & Gorter 2006). The data corpus compiled for the study comprised 675 top-down and bottom-up signs, photographed at the main busiest streets of the chosen neighborhoods. The data has been categorized concerning types and distributions of signs and language combinations used on signs. Further, the data has been illustrated by exploring the LL of various domains within the city. The findings of the study indicate that Hindi, the official language of Bihar along with English dominate the LL of Patna. Moreover, Arabic, Sanskrit and Punjabi have been observed in the religious domain of LL. Besides Hindi, other majority languages spoken in Bihar are ignored in public space in Patna. Code mixing and transliteration were noticed as common phenomena of bottom-up signs.

References

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Commodifying departmentalisation: post/colonial Réunion and France in the Indian Ocean

The uneven and, at times, uneasy relationship between the island of Réunion and metropolitan France is the subject of considerable scholarship across the humanities, and yet the methodologies and approaches of Linguistic Landscape research have not been exploited to explore how islanders in the southern Indian Ocean enact their compound identity as African, southern, and also French. Starting with a variationist data collection method which captures all linguistic and semiotic resources across twenty sites on the island (Amos & Soukup, forthcoming), this presentation privileges meaning-making matter that probes this relationship. First settled by French colonisers in 1665, the island of Réunion – located between Madagascar and Mauritius in the Indian Ocean – entered a new phase in its relationship with France in 1946 when islanders agreed to accept departmentalisation. This process turned the former colony into a département – the standard administrative division of France – and allocated it a number: 974. In this paper, we seek to understand how this connection is articulated in the island's Linguistic Landscape. In particular, we look at how linguistic and semiotic resources are deployed in the public space both to align and to differentiate the island from metropolitan France. Specifically, we explore how retailers negotiate this relationship (which is simultaneously an asset and a cost) by considering the ways in which departmentalisation is linguistically and semiotically commodified. Rather than focusing on the contest between Creoles and French in this ultra-peripheral context, we consider what Pietikäinen et al (2016: 24) refer to as 'entrepreneurial opportunities' for this visualised commodification of departmentalisation. This presentation, therefore, grapples with issues grounded in the debates around what Murdoch (2008: 18) refers to as 'the neo-colonial character of this unique post/colonial centre and periphery' as they play out in the public space of Réunion.

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'Checking out' western tokens in LL of university schoolsapes in the east

This study focuses on the presence, typography, and function of signage in English (and other Western cultural artifacts) located in university libraries in the East, and also on perceptions of students and faculty concerning the purpose and impact of signage with English and/or Western and cultural images and icons. What are the thoughts of the people who view Western languages on signs while interacting within these Eastern schoolsapes? What can be said of the overall impact of the multilingual signage? This study draws from studies of walking tour methodology (Garvin, 2010) and management of diversity in schoolsapes (Szobó, 2015). The methodology included documentation of the signage with digital photography and analysis of the content, size, shape and placement as well as the semiotic interaction with other languages read on one sign. Additional research involved individual or group walking tours of the library at SUT in Nakhon and focus groups who were shown the signs in a presentation with responses tape-recorded and later analyzed. A data collection instrument survey form was designed and given to participants to rank the usage of multilingualism on the sign as: functional (providing necessary information); sociocultural (expressing identity, indexing a culture or status marker); and/or ideological (reflective of Western concepts and/or intellectual thoughts). Also, an initial response to the sign was noted before the ranking questionnaire and a reflection of perceived benefits or potential harm of embedding Western language and tokens in the library schoolsapes.

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Linguistic Landscaping 101: Methodological approaches to ethics, safety, and effectiveness while conducting LL fieldwork

Research on language use in the public space has been conducted on all continents modern man has inhabited (i.e. all but Antarctica). While there have been several methodological proposals for how to analyze the linguistic landscape once data is collected (Franco-Rodríguez, 2009; Huebner, 2009; Soukup, 2016; Tufi & Blackwood, 2010), concerns for conducting linguistic landscape fieldwork itself have only been briefly mentioned by scholars. Gorter (2012), for example, expresses that taking pictures can raise suspicions and Kelleher (2014) refers to his fieldwork experience in South Africa and France where he was “menaced by a group of people who thought they had been included in the shot” (p. 56). In addition to varying reactions of passersby and local employees, there are issues of ethics and safety while conducting research in the field that should be addressed.

This presentation highlights five linguistic landscape researchers’ experience in the field, from getting escorted out of a shopping mall to safety concerns while documenting the urban signage in potentially dangerous areas, in order to provide a set of guidelines for conducting safe, ethical, and effective fieldwork. Common themes were identified using a qualitative content analysis of semi-directed interviews with scholars who have conducted research in five different countries. Responses to questions were grouped into three themes: (1) fieldwork preparation including type of equipment and best attire for researchers, (2) in-the-field advice such as how to explain data collection to inquisitive passersby or employees and store owners, and (3) post fieldwork considerations including our ethical role as researchers and how we can make the researcher-participant relationship more reciprocal or ways in which we can give back to the communities where we gather data. This work has implications for linguistic landscape studies and scholars, in addition to educators that assign linguistic landscape projects in their classes.

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'Why is there so much Hindi in my school?' Tribal child's language and educational rights and the schoolscape

Schools are the primary institutions of socialisation and enculturation into national identity and hence are primary sites of language planning. Indian constitution provides for the preservation of tribal languages however a legitimate space for the tribal child's language as a cognitive resource in the classroom space yet to be constitutionally conceived and affirmed. Educational policies and educational programs for tribal children are hence problematically conceived along two educationally debilitating presumptions: one, that dominant language is the solution for socioeconomic mobility. Two, education in the child's tribal language hampers rather than supports educational achievement, therefore the sooner the annihilation of the child's language the better. Consequently there is a need to examine the manifestation and participant reactions to the manifestations of the dominant language ideologies in the linguistic landscape of the school.

Through this study explores the schoolscape of the tribal child and how the actors interpret signages in the schoolscape. Drawing on the on-going field work using the 'walking tour methodology' (Garvin, 2010) the teachers and the learners explained, commented and critiqued the signs on the walls of the school and their classroom. Qualitative analysis of the signage in the schoolscape and the 'walk talk' shows that when the policy-regulated endeavors (that reproduce social and political ideologies) meet learner participatory attempts, spaces of compliance, spaces of conflict and spaces of affinity are constructed. It is through these spaces that learners and teachers position themselves. Subsequently, the schoolscape reveals not just the hidden political agendas and language ideologies but also learners and teachers' implicit understanding of the ideologies and how they relate, negotiate, and transform the ideologies through their artifacts in the schoolscape.

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Signs in the linguistic landscape as markers of an ethnic group's identity and ownership

Whereas the geography of a certain area is certainly linked in many ways to the ethnic group occupying it (or who used to occupy it), the link between the land and the language/s spoken (or that used to be spoken) can only become visible through the linguistic landscape, which not only asserts identity and ownership, but can also help to reinforce prestige and vitality of the languages employed. The problem is that if the local heritage language is a minority or regional one, only in few cases can it be used to affirm the identity and ownership of its speakers. There are two sine qua non conditions for the local language to appear in the linguistic landscape: 1) The language must have gone beyond the 'threshold of literacy', i.e. it must have developed as a written language, with its own orthography and literature; 2) The language must be allowed to be used in the linguistic landscape and /or enjoy a degree of official recognition.

To prove the point, this paper will present some case studies on the presence of local minority/regional languages in the linguistic landscape in two Italian cities (Udine and Milan; Coluzzi 2009) and two Southeast Asian cities (Kuala Lumpur and Bandar Seri Begawan, the capitals of Malaysia and Brunei Darussalam respectively; Wang et al. in press, Coluzzi 2016), with reference to other settings as well. The very interesting situation in Macao will be also touched on, where the colonial language, Portuguese, has been given prominence in the linguistic landscape in spite of the fact that only a tiny percentage of the population can speak it (Neves 2016).

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De-/Re-constructing Area 2 and the shopping center: A linguistic landscape analysis

This study examines the linguistic landscape (LL) signs of two popular dining complexes at the University of the Philippines (UP), Diliman: Area 2 and the Shopping Center (SC). Most of the dining places in these complexes are holes-in-the-wall and are unregulated by any language policy on sign-making. Therefore, store owners have the adequate freedom to choose the elements to include on their storefronts. Additionally, the places are situated within the territory of a university which welcomes both locals and foreigners, as reflected in the population's diversity of nationalities. With these conditions, sign-makers can construct the places' identity through its LL in relation to the interests and needs of people who visit these dining places. Using a geosemiotic approach (Scollon and Scollon), this paper investigates the process of constructing the sociolinguistic identity of the places through the store owners' preference of languages included in the LL. Aside from the communicative function of language, this linguistic preference is motivated by the intention to "appeal to people's emotions" and to invoke cultural meanings associated with certain languages (Haarmann as qtd. in Shohamy & Gorter 142; Blommaert 13). In this view, different languages are used by the sign-makers depending on the setting where the signs occur. As the results show, the LL of Area 2 and SC as a whole is seen as heterogeneous in terms of linguistic preference. Both local and foreign languages occur in the semiotic space because of mixed nationalities and linguistic profiles existing in the places. Significantly, English dominates the entire LL due to powerful connotations attached to the language. This configuration of the existing languages in the LL can potentially affect people's experiences of the dining places.

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**Investigation of multilingual public signage in Nong Khai:
Multilingualism at a crossroads**

Nong Khai, a border town between Thailand and Laos and a major land crossing between the two nations, has increasingly experienced the changes driven by ongoing economic development. With the introduction of Asean Economics Community (AEC) where the border crossing is friendlier and more welcoming, the once laid-back province has witnessed the economic boom, the rising trades as well as the influx of visitors on both sides of the border. Inevitably, to accommodate the changing economic and hybridised demographic landscape of the area, the language on display in the province, especially around the border area, has been affected. As linguistic landscape is arguably determined by societal demands and needs (Watt & Llamas, 2014), the changing linguistic landscape of Nong Khai calls for an in-depth investigation. This research therefore aims to study the public signage in the border area of Nong Khai in order to 1) identify the languages appearing on those signs and their functions and 2) determine the relationships between the languages and repertoires of the local people. The data for this study came from a field survey to the First Thai-Lao Friendship Bridge, Tha Sadet Market (Indochina Market), official and non-official establishments surrounding the border post where 120 signs were collected and analysed. To comprehend the relationships and gain insight into the linguistic repertoires of the local people, semi-structured interviews were conducted with 30 participants who are local residents, vendors and government employees. Findings suggest that at least 5 languages are deployed on the public signs in the border area, the extent of which varies. The most important functions of those signs are mainly commercial, serving both business and tourism transactions. The interviews yielded interesting results as the changing linguistic landscape has influenced the local residents' repertoires and made their identities more hybrid.

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How English transforms the linguistic landscape in Algeria

The arrival of the English language in Algeria is linked to the landing of American parachutists in Algiers during WW2, yet its presence is constantly growing. A study by Euromonitor conducted in 2012 confirms that “Over the years, English has expanded despite the modest number of its actual speakers ‘7% according to the British Council, compared to the 60% for French, yet 57% consider English as important.’ Therefore, starting from Shohamy’s contention that ‘the display of language transmits symbolic messages as to the legitimacy, relevance, priority, and standards of languages and the people and groups they represent’, the paper considers that one of the best illustrations of this expansion of English lies in the increasing number of neon shops written in English in an urban town, Tizi-ouzou, where more than two hundred signs have been identified and photographed, while none of them existed thirty years ago. The aim of the present research is to use Peirce’s triadic theory of the sign to show the semiotic dimension involved in such a progression of the language, and confirm that despite its official status as only the second foreign language taught in schools, English is steadily gaining ground in the urban linguistic landscape as illustrated by the clear inclination of shop keepers to label their shops in English instead of other existing languages like Berber, Arabic, or French. The results show that the main reason for this success is due to the fact that English is endowed with a high prestige among the shop keepers.

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I'm sorry/You're a sinner: Intersections of religion and sexuality in the Metro Manila pride march

This study examines the linguistic landscape (LL) of the 2018 Metro Manila pride march (MMPM) in relation to the presence of opposing religious groups at the event: the pro-LGBT, Church of Freedom in Christ Ministries (CFCM) and an Evangelical anti-LGBT group. Specific focus is given to these groups as religion is a crux of tension between acceptance and discriminatory attitudes towards local sexual minorities in the Philippines. Such tension manifests materially in the LL of the MMPM and so I argue that while the MMPM is conceived as an “LGBT-affirmative” space, it is likewise a constrained, contested site, which implicates religious expressions and understandings of sexuality. Using gathered data (photographs, videos, and field notes), I examine each group’s utilization of multi-modal signs to construct religious discourse to (in)validate non-normative sexualities through a social semiotic approach (van Leeuwen, 2005). Moreover, I utilize a geosemiotic approach (Scollon & Scollon, 2003) to examine how the emplacement of these groups contribute to the development of the MMPM as a heterotopic LL (Foucault, 1967/1990). That is, the CFCM, which is aligned with the MMPM, unsettles public spaces by challenging spatial norms that privilege heterosexuality (Brickell, 2000). However, the anti-LGBT Evangelical group similarly presents a ‘counter site’ to the heterotopic landscape of the MMPM by being in the ‘wrong’ place (Beckett, 2016) through its adjacent emplacement. As such, the juxtaposed configuration of competing heterotopic formations, founded on and supported by contrasting religious discourses about non-normative sexuality, appears to be a crucial characteristic of the MMPM’s LL. The study emphasizes an intersectional approach in understanding and examining the construction of space, by looking at how the local formation of an international LGBT event produce, reinforce and defend divergent religious understandings of sexuality that are carried out in spatial practices.

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Perceptions of the Zhuang minority language in linguistic landscapes of the People's Republic of China and implications for language policy

The paper presents a 2013-2017 doctoral study which demonstrates that the meanings of minority language-inclusive public texts are co-constructed. It thereby contributes to linguistic landscape studies' efforts to no longer overlook viewers (Jaworski 2014: 525; Stroud & Jegels 2013: 180).

First, the paper recaps the study's findings about Zhuang language in urban linguistic landscapes in the Guangxi Zhuangzu Autonomous Region, based on multi-sited data collection. It highlights a recent linguistic landscape intervention policy in GZAR's capital city which caused written Standard Zhuang to be added to Mandarin-medium street-name signs. The addition contrasts with Zhuang-exclusive urban and commercial norms of language display.

Perceptions of these Zhuang-inclusive street-name signs were investigated through commented walks and interviews with 43 Zhuang-background university students and 20 language leaders. The study finds public, written Zhuang is often (by these participants) misrecognised as either Mandarin or English, or not read despite being recognised. Moreover, Zhuang-inclusive signage is read critically and contextually in reference to education policies which fail to support Zhuang literacy.

The paper then analyses these perceptions of Zhuang-inclusive signage as "activating" (Jaworski & Thurlow 2010: 5) semiotic resources in identity construction – e.g. being able to read public Zhuang is mobilised to construct an authoritative Zhuang identity – and as revealing how participants view linguistic landscapes with a "habitus" (see especially Bourdieu 1977) that reflects the Mandarin-dominant language norms of "East" China and the English-dominant norms of the "West".

Finally, it critiques Zhuang-inclusive public signage as a means of achieving certain generic language policy goals identified by Hornberger (1994: 78; 2006: 29): "officialisation"; "standardisation" and "modernisation". The varied readings of Zhuang-inclusive signs in this study raises a question relevant to language policy-making in both the "East" and "West": should language policy-makers rely on publicly displaying a minority language to improve that language's maintenance and valorisation?

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Holding the flag: Ecuadorean landscape in Queens, NY, United States

appropriate the new space in the receptive country in a process of reterritorialization (Rosa 2015). This process involves a reinterpretation and reconceptualization of the linguistic relationship between the language of the diasporic group and those spoken in the new home. One of the most visible places where this contextual relation must be negotiated is in the public sphere, where language, culture and identity are inevitably interwoven (Blackwood et al. 2016). Linguistic landscape is, therefore, “the symbolic construction of the public space” (Ben-Rafael et al. 2006; Ben-Rafael 2009; Shohami 2015).

Ecuadorean migrants have settled in Queens, NY, where this community adds up approximately 100,000 members. Ecuadoreans have maintained strong ties with their native land, and despite the arrival of different ethnic groups, their presence in Roosevelt street remains prevalent. For people living in the diaspora linguistic landscape serves as a strategy not only to maintain their transnational identity, but also to construct a unique identity in the recipient society (Woldemariam & Lanza 2015). This presentation analyzes how Ecuadorean-American community in Queens transformed the linguistic landscape of their surroundings to make them similar to what they have in their home country, and by doing it, they maintain their ethnic identity.

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Multiple LL intermedia transitions in art projects

This study continues our research on the LL presence and role in current art installations by referring to artworks created through multiple intermedia transitions between spaces and genres (Atkinson & Willis, 2007). Transitions and flows are crucial dimensions of LL: "The importance of movement, of interactive spaces [...] requires us to focus on space as dynamic, on landscape as constantly under production" (Pennycook, 2009: 310). Coulmas also emphasizes the meaning of transitions and displacement in LL studies and the way they participate in producing the public sphere (Coulmas, 2009). The body of artworks rests on texts that originally appeared in the digital or physical public spaces such as stickers, tweets, and talkbacks. These linguistic fragments—collected, selected, and reconstructed—are displayed in new spaces and transformed into other textual/visual genres. This creates multiple transitions from one medium to another, e.g., from a virtual "disorderly" space to a poetry book and thence to graffiti-style writing in a gallery, a museum exhibition, or a video-clip. The artists' crossing strategies enhance flows that assemble linguistic fragments from temporally and spatially different layers of LL in artistic installations.

The question is what happens to the LL in intentional transitions between spaces, medium and genres in artworks. How much can this indicate about the effect of transitions on LL outside the art field? Can artistic re-elaboration of LL illuminate LL studies? The analytical/interpretive process includes in-depth interviews with the artists; an intermedia-theory-based comparative analysis of the case study; and morphological, formal, and contentual categorization of the modalities of the transition relative to LL methodologies. Our preliminary results show that these transitions of scattered linguistic materials to one "wall" yield a new spatial visibility that lets viewers grasp the linguistic fragments as a whole and, thereby, gain critical insights on the phenomenon beyond its original "anecdotal" sources.

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The linguistic landscape of *Seam-Si*'s, the fortune-telling stick's prophecies, in Thailand's religious tourist attractions

A current trend in linguistic landscape studies lie on the variety of domains of language use (e.g. Shohamy & Waksman 2009, Reema & Starks 2018, Munishi 2018). This research focuses on the linguistic landscape of the fortune-telling stick' prophecies, called *Seam-Si*, in Thailand. *Seam-Si* is a type of fortune-telling, and can be normally found in religious places, such as Buddhist temples or Chinese shrines. Historically, *Seam-Si* has come into Thailand since 1573, when the prophetic contents were written in Chinese before subsequently translated into Thai about a century later (Rattanapian 2017). Presently, the promotion of *Seam-Si* as one of tourist activities by Thailand's tourism authorities has encouraging more use of English in *Seam-Si* prophecies, making the prophecies appear trilingual, Chinese, Thai, and English.

The present study examines the multilingualism of linguistic landscape reflected in *Seam-Si*'s prophecies: the functions, the 'users' opinions, and the *Seam-Si* provider's motivations of using each language variety. The quantitative data consist of 428 *Seam-Si*'s prophecies from the religious tourist attractions in Bangkok and Ayutthaya, the present and the former capital cities of Thailand. The analysis is solidified by the qualitative data from the interviews with tourists about their attitudes toward the language(s) used in the *Seam-Si*'s prophecies.

The result reveals that Thai, Chinese, and English are used in *Seam-Si*'s prophecies in both Bangkok and Ayutthaya in different extents: the trilingual prophecies are pervasively found in the religious tourist attractions in Bangkok whereas the monolingual Thai are found more in Ayutthaya. The foreign tourists interviewed voice that they feel excluded when they experience the *Seam-Si* prophecies written in monolingual Thai or bilingual Thai-Chinese, while the *Seam-Si* providers argue that tourist guides should be responsible for translating the fortune-telling contents in *Seam-Si* to the tourists. The support from the tourist authorities for English translation of *Seam-Si* is suggested.

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Good monks, bad monks, and controlled asexuality: Linguistic landscapes of language and sexuality in Chinese action films

Chinese martial arts films are a rich site for the analysis of how gender and sexuality are constructed. They commonly describe highly masculine male figures—both heroes and villains—who dominate female characters (Hiramoto 2012). In this presentation, we examine how idealized male dominance is constructed around Confucian ideologies in the selected film data focusing on male figures that are abstain from marriage and sexual relations, typically for religious reasons. Our investigation is premised on the idea that films can be viewed as a legitimate space, albeit fictional and mediatized, which can be analyzed using a Linguistic Landscape (LL) perspective. On the one hand, we treat these films as a space of their own which has landscapes, e.g. Wudang Mountain and Shaolin monastery, which construct highly homosocial and masculine landscapes. At the same time these films can be regarded as resources that are situated in physical space by looking at the intertextual and contextual considerations that surround the films' action narratives.

Based on samples of over 200 films, we aim to contribute to the growing literature of LL and gender/sexuality studies (e.g. Milani 2014; Milani and Levon 2016). In particular, we examine films that feature monks as main cast such as *Executioners from Shaolin* (1977), *The 36th Chamber of Shaolin* (1978), and *Shaolin and Wu Tang* (1983). The analysis argues that features in the LL of these films—among them referential names of landmarks and material constructions of settings and costumes—semiotically mark the gender and sexuality of the martial arts practitioner characters. We also examine how the LL of the films glorifies.

Most notably, the linguistic landscapes in these films glorify celibacy—or controlled asexuality—as an ideal practice that goes along with ultimate masculinity, as seen in the homosocial rejection of romance and celebration of chastity.

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Building “Asia’s global university”: Academic posters as branding devices in a Hong Kong university

Critical discourse studies of print and online marketing documents of universities have shown the relentless neoliberalization of academia around the world (e.g. Fairclough, 1993; Urciuoli, 2003, 2014; Askehave, 2007; Morrish & Sauntson, 2013; Han, 2014; Ng, 2016). Apparently, less attention has been given to promotional materials for academic events aimed at academics (however, see Fairclough, 1993). This paper examines posters advertising guest seminars, invited lectures, conferences and other types of academic activity displayed on a Hong Kong university campus. I draw on the meta-semiotic approaches to branding (Agha, 2015; Machin & van Leeuwen, 2008) in revealing how different discursive components of the posters create particular social and cultural value. I argue that the dominant ‘tropes of branding’ (Agha, 2015) emerging from data analysis are prestige, impact, and transnationalism (internationalization). Furthermore, multi-layered branding processes are involved in the semiotic production and placement of the posters. To illustrate the intersection of the three tropes, I examine how Faculties, Schools and Departments rely on different discursive segments of the posters in creating symbolic added value to the promoted events. For example, ‘distinguished’ lectures involve scholars affiliated with elite universities in the Global North, who thereby become a key ‘branding fraction’ (Agha, 2015). At the visual level, impact and transnationalism are constructed by the deliberately selected and arranged images of iconic localities and ‘significant’ institutions. The findings demonstrate a close link between discourse design (Kress, 2010) of the strategically emplaced (Scollon & Scollon, 2003) posters and the university’s mission of becoming “Asia’s Global University” based on four “pillars” of “Internationalization”, “Innovation”, “Interdisciplinarity”, and “Impact”.

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Sculptural place names: Tourist self-emplacement and the ethos of democratization in unequal urban spaces

In her study of urban visual culture, Wells (2007) proposes a rhetorical analysis of spatial practices that engages with modes of social actors' consumption as a means of symbolic differentiation of urban spaces. This paper follows a related approach to the study of language objects (Gonçalves, 2018; Jaworski, 2015). Our focus is on large-scale, three-dimensional sculptural place names, emplaced in outdoor (sometimes indoor) urban spaces and inviting viewers to emplace themselves with/on/in these objects to pose for selfies and photos.

This study analyses a wide range of examples of international sculptural place names, photographed by us and/or harvested from Instagram and other online resources. Our analysis proceeds in two stages. First, we combine geosemiotic (Scollon and Scollon, 2003) and social semiotic (Kress and Van Leeuwen, 2001) approaches to uncover the meaning potential of sculptural place names in relation to their emplacement, size, materiality, font, colour and co-occurrence with other semiotic elements. Second, we consider how tourist-consumers interact with and 'own' these emplaced objects through various modes of embodiment.

We argue that sculptural place names do not function as indexes of place; rather they are metonyms of place, involved in the cultural production of the tourist-consumer experience in regenerated and gentrifying areas of cities. The 'human' size of these objects manifests an egalitarian stance, espoused by city authorities and businesses in styling tourist-commercial spaces as accessible, inclusive, and ludic. However, the objects also stand in contrast to this democratizing ethos, as the regenerated and gentrifying urban spaces sustain rather than alleviate economic and class inequalities (Trinch and Snajdr, 2018), fragmenting cities into 'mosaics of polarized geographies' (Mac Giolla Chríost, 2007: 10).

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Linguistic landscape in a city of migrants: a study of Deira district in Dubai

The aim of this paper is to analyze the linguistic landscape of a selected area within Deira district in Dubai. Deira is a populous neighborhood known for a mix of migrant communities and a vibrant commercial center. Multilingualism, language contact, social hierarchy as well as official policies with regards to language use in UAE have led to a variety of linguistic signs. Their analysis will be particularly interesting as an example of a transient population living in a cosmopolitan city with a highly hierarchical society. Deira is part of the “old Dubai” and offers affordable living and trading spaces. Diversity of its population, coming in large part from Asia, has shaped the area. While Arabic is the official language of the country, few foreigners learn it and English has become the lingua franca that allows these migrant communities to communicate. The visibility and salience of particular linguistic signs may be a reflection of the complicated interplay between various languages spoken and their differing social standings but also a mirror of the by nature migrant society in Dubai.

The paper will be based on a qualitative study of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings (Landry & Bourhis, 1997: 25). So far there has been no comprehensive study of a Dubai migrant district, hence this paper will provide no doubt important insights on the linguistic landscapes of such cities.

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Political advertising and its discontents: The linguistic landscape of the 2016 municipal elections in Johannesburg, South Africa

The paper examines the political advertising of the three major parties in South Africa during the 2016 municipal elections. The examined political advertising by the African National Congress (ANC), the Democratic Alliance (DA) and the Economic Freedom Fighters (EFF) was disseminated in Johannesburg, one of three major metros lost by the governing ANC in a watershed election. In this paper, political advertising is viewed as multimodal discourse within urban locales, integrating the analytical frameworks of multimodal critical discourse analysis (Machin, 2013) and linguistic landscape studies (Jaworski and Thurlow, 2010; Shohamy and Gorter, 2009) or geosemiotics (Scollon and Scollon, 2003). The paper scrutinises how linguistic and multimodal elements of the advertising campaigns foreground certain themes, identities and attitudes, constituting the preferred discursive strategies of the different political parties at a time when the ANC, which has been in government since the end of apartheid (1994), seems to be losing its socio-cultural hegemony in the country. Moreover, the paper investigates the use of 'traditional' political advertising methods (posters/billboards) within the urban environment, also focusing on elicited reactions by members of the public as manifest in graffiti and other transgressive semiotics (Scollon and Scollon 2003, p. 146) that attempt to resist the hegemonic order (inherent values and identities) prescribed in the official, political advertisements. By drawing this parallel, the paper explores contemporary expressions of different African, Postcolonial, political identities.

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Why would English be used at a marriage equality protest in Taiwan?

Protests and mass demonstrations have become increasingly important sites for linguistic landscape research, focusing on the “transitory” discursive construction of group identities, political ideologies, and messages of dissent in multilingual contexts. (Hanauer, 2012; Messekher, 2015; Seals, 2017; Shiri, 2015; Waksman & Shohamy, 2016). From the perspective of LGBTQ studies, the act of protesting redefines a physical space through the visual presence of underrepresented identities and voices represented through text, images, and bodies (Milani, 2015; Milani & Levon, 2016). Even with the Taiwanese LGBTQ community gaining greater public presence in recent years through an increasing number of marriage equality protests, there have been no recent studies examining these linguistic landscapes and how the way protest signs are written connects with what ideologies they are conveying. This paper examines 110 multilingual protest signs collected from a 2016 pro-marriage equality demonstration in Taipei, Taiwan, specifically analyzing how Chinese and English are being used in the protest signs. Adopting Reh’s (2004) reader-oriented typology of multilingual written text and Backhaus’ (2006) approach to code preference, the analysis follows a two-fold process: (1) comparing the relationship between information communicated in Chinese and English within each sign, and (2) analyzing the thematic patterns of how Chinese and English are used in relation to LGBTQ ideologies across the entire linguistic landscape of the protest. Findings show the complexity with which Chinese and English are used, particularly in the multi-faceted use of English beyond simply a translation of Chinese text within a Chinese-dominant linguistic landscape, and the role of the English language in aligning the Taiwanese marriage equality movement with notions of “being international”.

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Place and mobility: Contemporary globalization and the linguistic landscape of Ethiopia

The linguistic landscape (LL) has proven to be a fruitful approach for investigating the intersection between language, communication, and space in the public sphere in contemporary globalized society. Space can be attributed meaning and thereby become place (Cresswell 2015), with the LL contributing to this process. Place is thus 'social space', which Lefebvre (1991) and Massey (2005) argue is negotiated between actors with their discursive power, material constraints, and spatial practices. Moriarty (2014: 457) proposes investigating language practices in the LL, focusing on "language in motion, a process by which different linguistic resources are in a state of translocality, meaning they are on the move across various trajectories of time and space". In our presentation, we will address these notions of place and mobility through an overview of work across 15 years on the LL of Ethiopia (cf. Lanza & Woldemariam 2014; Woldemariam & Lanza 2014; Blackwood, Lanza & Woldemariam 2016). LL has proved valuable as a sociolinguistic lens in explorations of complex issues in Ethiopia concerning language policy, identity constructions, language contact, and the sociolinguistics of globalization with the effects of globalization magnified in the current LL of urban centers. The International Monetary Fund (IMF) forecast says Ethiopia will be the fastest-growing economy in sub-Saharan Africa in 2018. Industrial activity, including foreign investments in infrastructure and manufacturing, is a driving force, with China being the largest investor. In our presentation, we will focus on issues of identity and authenticity (Moriarty 2015) as manifested and negotiated in the LL, across time and space. Forces of globalization and concomitant modernization of the country are in tension with the dynamics to highlight authenticity in this country with a rich African heritage. We discuss the implications of different types of data in studying place and mobility in the linguistic landscape in contemporary globalization.

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Raising impact: Engaging beginning college learners of additional languages in linguistic landscape research

Practitioners of second-language (L2) education have increasingly advocated for engaging students in linguistic landscape (LL) research. While some studies examine the overall impact of LL research on the general L2-learning population—either as linguistic input (Cenoz & Gorter, 2008; Chern & Dooley, 2014; Chesnut, Lee & Schulte, 2013) or as sociocultural resources (Huebner, 2006; Sayer, 2010; Rowland, 2013)—others focus on child learners (Dagenais et al, 2009) or adult learners of advanced proficiency (Li, to appear). Given that undergraduate language students, especially those of East Asian languages, rarely go beyond the intermediate level, this paper argues that it is imperative to specifically engage college learners of beginning proficiency to raise the impact of student-led LL research on L2 education. Furthermore, it demonstrates the effectiveness of doing so with an example of students learning Chinese and Korean at a US university. Six beginning classes form groups to investigate macro (shopping centers, grocery stores, restaurants, bakeries) and micro (beauty-product packaging) multilingual landscapes in a metropolitan area. Each group consists of native speakers of Chinese (learning Korean), Korean (learning Chinese), and English. Students take photos of their assigned “locations” and rate the cultural authenticity (Lindholm, 2008) of each photo on a four-point scale. They then convene with group members to compare their ratings and reflect on their findings. Chinese and Korean native speakers serve a double-role of additional-language/culture learners and native language/culture consultants. Finally, groups report back to class in a formal presentation. Before and after the project, students respond to survey questions regarding their perception of authentic Chinese or Korean culture. Analysis of student work, their group interaction, and the survey data demonstrate that engaging college students in LL research enables them to develop more enriched and nuanced understanding of their target culture even as beginning L2 learners.

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Symbolic, Indexical and semiotic representation of linguistic landscapes in Pakistani universities

Pakistan has not only multi-ethnic and multilingual makeup but also a conflict on the basis of languages. The local languages (Punjabi, Pashto, Saraiki, Sindhi, and Balochi etc) are rated important on ethno-political scales, national language (Urdu) is regarded important for the sake of national solidarity, and Arabic language is considered important on religious grounds. Furthermore, English is given prime importance as international language. A child is exposed to all four languages (local, national, religious and international) from the very early years of his/her education. Pakistani universities fulfill all criteria of language in display in a multilingual educational setting.

The study explores the empirical and logical interpretations of linguistic landscapes present in the educational spaces of Pakistani universities. Researchers have adopted qualitative framework by following relativist ontological beliefs and emic perspective. The data was taken from universities hence labeled under a coined phrase 'linguistic universcityscapes'. The study is further delimited to determine the sample from four universities of Pakistan; two universities each from govt. and private sector. Garvin's (2010) walking tour strategy was used to gather data from the determined sample. The units of analysis of different linguistic signs consisted of any text within spatially definable frame from micro to macro level as were selected by Gorter (2006) in his study. The data comprising linguistic, spatial and visual designs was further divided into definable patterns and categories through the technique of codification. The codified data was analyzed through applying the strategy of content analysis by adopting and adapting the Coding scheme by Ben Rafael et al (2006). Furthermore, semiotic analysis of signs and icons was carried out through Barni and Bagna (2009) taxonomy.

The findings reveal that a significant variety of language mixing, language dominance and linguistic diversity was found in both official and non-official landscapes of universities.

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Power relations, machine translation, and public policy: Chinese entry in the Cambodian linguistic landscape

The linguistic landscape of Cambodia is quickly becoming the centerpiece of a national debate about the state of the Khmer language and the perceived increasing foreign influence in the country, particularly from China. While just a few years ago English was, after Khmer, the dominant language in street signs (Kasanga, 2012), Chinese is increasingly competing with English in commercial areas of Phnom Penh and has become prevalent in Sihanoukville. In trilingual signs, the order Khmer-Chinese-English is now common, suggesting a change in perception of the relative importance of the languages (Ben-Rafael et al., 2006).

Concurrently, improvements in education and technology have led to a considerable increase in the number of people in Cambodia who are capable to create a commercial sign, which is speeding up the linguistic shift. The availability of computer fonts has made it unnecessary to rely on professional sign painters, and computer-generated translation often substitutes for professional translation.

This paper addresses the results of a large study of the linguistic landscape of Cambodia that compares areas of Phnom Penh (the national capital), Sihanoukville (a major tourist destination), and Sen Monorom (a provincial capital). The analysis takes a sociolinguistic perspective, showing how breaches of the first relevant condition for street signs, “write in a language you know” (Spolsky, 2009) lead to conflict when they are associated to perceived changes in power relations and collective identity (Ben-Rafael, 2009) as well as in perceived authorship (Malinowsky, 2009). While spelling errors in Khmer and English have been common in commercial street signs for many years (Pérez Pereiro, p.c.), and the presence of English has been inescapable (Kasanga, 2012), it is the errors in Khmer language caused by machine translation, when used to create Khmer signs by translating from Chinese, that have caused social concern and involvement from the authorities (Dara, 2018).

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The visibility of multilingualism in an international school: Preliminary findings from a participatory linguistic landscape project

This paper presents preliminary findings from an ongoing project aiming to increase the visibility of multilingualism in an international school in London. International schools, in name and by tradition, celebrate the linguistic and cultural diversity of their student populations. In practice, however, international schools typically use English as the medium of instruction, preparing students for higher education in universities in the UK or the USA, illustrating what Piller (2016) refers to as the 'monolingual habitus of multilingual schools' (p.99). Extending a small but growing body of research on schoolscape (e.g. Brown 2012; Dagenais et al. 2009; Dressler 2015; Gorter & Cenoz 2015; Szabó 2015), this project involves 30 primary school students as co-researchers and co-designers of linguistic landscape and examines the impact of their participation on their multilingual awareness. In the first stage of the project, a geosemiotic analysis (Scollon and Scollon 2003) of the school's linguistic landscape was carried out. It is observed that multilingual signage tends to concentrate in passage space and is often represented as visual art (e.g. calligraphy, collage, and drawings). The researchers' findings are then compared and contrasted with the linguistic landscapes captured by the students on iPads in the second stage. Preliminary observations suggest that students' perceptions of the school's linguistic landscape are shaped as much by their activity spaces as by their linguistic repertoires. Based on this triangulation of data, we conclude the presentation by discussing the pedagogical implication of this participatory project for multilingual education.

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Possibilities for pedagogy: LL research and benefits beyond language learning

LL research is a particularly salient issue in Japan as the 2020 Olympics approach, the number of foreign tourists increases due to visa regulations, and Japan considers immigration to combat its aging population. Recent research conducted in East Asia, notably Korea (Chesnut, Lee, & Schulte, 2013) and Japan (Rowland, 2013; Barrs, 2016), focuses on English-language learners. However, such research typically focuses on the effects of LL projects on language learning rather than on the development of other skills. This study examined 2 cohorts of linguistics majors at a university in Tokyo ($n = 31$) who took a 6-week LL unit in English as part of their preparation for their graduation thesis.

The presentation will first introduce instructor considerations, including necessary instructor and student preparation for the unit and specifications of the project. Next, the presentation will introduce the students' data collection processes and challenges, how they learned to analyze and categorize language and signage, and the conclusions they drew about signage and how it affected and comprised public space in Tokyo. The presentation will conclude with selected results from students' reflection papers during the project and questionnaires that were administered immediately post-project and delayed post-project (1 year). The Likert-scale and open-ended items asked about students' knowledge of academic writing, research skills, technology knowledge, and linguistic landscape literature, as well as practical issues regarding conducting LL research and linguistics research, in general. Results show that students began the unit with little-to-no understanding of how to conduct linguistics research and what the research cycle entailed. Overall, students found that increased familiarity with linguistics research and the academic writing genre, both receptive and productive, was the most useful for their immediate academic goals. However, factors related specifically to linguistic landscape work rated more highly on other student measures.

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The Languages of the piazza in Corsica – the linguistic and visual landscapes of the public square

This paper focuses on the contested forms of public discourse around language in Corsica, with a particular emphasis on the linguistic landscapes of the urban piazza. Corsica's urban public spaces are a stage upon which the French and Corsican languages co-exist, but the status and domains of these languages differ considerably. Matei Candea (2010, 138) expresses the way in which French and Corsican differ as community languages, with the latter's conceptualisation as a language of familiarity and intimacy complicating its use by the Franco-Maghrebin population of the island. Others, including Alexandra Jaffe (1999) have mapped the role of Corsican as a language of resistance to the hegemony of French Republican linguistic identity. This paper looks at how these different linguistic identities are represented visually in the public spaces of the island's cities.

By focusing on the piazza, one of the traditional urban forms of the Corsican city, I will investigate how this urban space frames and shapes the linguistic landscape, providing a theatrical setting for a typographic performance of sorts. Taking my cue from Perec's famous study of Place Saint-Sulpice (1974), I will make an in-depth photographic and textual study of three central squares in Bastia, Ajaccio and Corte. By investigating different types of signage in French and Corsican and their linguistic hierarchies, I will attempt to represent the realities of language politics in Corsica today. I will focus particularly on street name signs but will also examine urban 'texts' such as graffiti, flags and flyposting, situating these forms within a wider semiotics of place, using the theoretical framework of the city as text (Duncan, 1990), connecting these piazza texts to wider literary and political narratives about Corsica's identity.

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Spatializing authenticity: The scaled (micro-)landscapes in/of Brooklyn restaurants

Building on work concerning the “scaling of taste” (Silverstein 2016) and the hierarchical ordering of people, objects, and place (e.g. Trinch and Snajdr 2017), this paper orients specifically to language materiality and political economy (Cavanaugh and Shankar 2017), and the social semiotics of luxury (Thurlow and Jaworski 2012). Against this theoretical backdrop, I am concerned with the discursive production of status and, specifically, the management of privilege in contemporary dining practices; in other words, how the “micro-landscapes” (Juffermans 2018) of elite eating contribute to, and (re)inscribe class hierarchies. To this end, my paper presents an ethnographic discourse analysis of four renowned restaurants in Brooklyn, New York, drawing on photographs of building exteriors and interiors, menus, food, marketing materials, websites, interviews with owners/chefs, and fieldwork observations. Across the aforementioned genres, modalities and venues, a series of rhetorical strategies become apparent: historicity, simplicity, pioneer spirit, lowbrow appreciation, and locality/sustainability – all of which are key to the careful management and (dis)avowal of distinction/privilege in the discursive production of elite authenticity (Mapes 2018). In short, my analysis demonstrates not only how places and landscapes are caught up in a complex movement of bodies, texts, and materials, but also how these processes of spatialization obfuscate the construction of eliteness in food discourse. As such, this paper encapsulates the change from traditional practices of conspicuous consumption (Veblen 2007[1899]) to the post-class ideologies (Thurlow 2016) and omnivorous consumption (Khan 2014) at the heart of contemporary class formations.

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Linguistic landscapes of necropolitics

On 20th March 2017 the well-known British artist Banksy started a new commercial venture – The Walled Off Hotel in Bethlehem. Boasting the “worst view in the world”, the hotel overlooks the problematic Israeli separation wall, which cuts across the West Bank. The opening of the hotel was welcomed by the international press as an enterprise, which, because of the artist’s fame, would attract tourists and economic capital to the West Bank. Against this backdrop, the aim of the paper is to seek to cast a critical eye on the political, economic and symbolic function of this tourist enterprise. In line with a linguistic landscape interest on both online spaces and the materiality of the built environment, we pursue detailed linguistic and visual analysis of (1) the official website of the hotel; (2) comments on TripAdvisor and Instagram, as well as (3) ethnographic data (pictures and interviews) collected during a visit at the hotel in 2018. Theoretically, the analysis is informed by Achille Mbembe’s (2003) notion of necropolitics. This is a concept that allows us to unveil the dark side of an economic enterprise that, on the one hand, is valuable drawing considerable international attention to the Israeli/Palestinian conflict, and, on the other hand, is problematic in that it capitalises – quiet literally – on Palestinian suffering. As Mbembe puts it, necropolitics creates “death-worlds, new and unique forms of social existence in which vast populations are subjected to conditions of life conferring upon them the status of living dead” (Mbembe 2003:40; original emphasis). As we illustrate in the paper, “death-worlds” can be another gold mine of capital expansion, giving the “living dead” the spurious promise of freedom and better future, while re-casting them as commodified objects of a necrophiliac tourist gaze.

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“East? West? Turn left at the stop sign and go straighttttt!” Route directions and the invention of street names in a rural linguistic landscape

In today's highly technologically advanced society, navigation has become relatively easy with the introduction of multiple navigation applications (apps), unmissable neon light signage and printed map and street guides. The availability of these tools assumes and necessitates a certain level of literacy (especially reading ability), a socio-economic status that permits the purchase of smart devices and written and visible place and street names – resources that individuals in impoverished rural areas do not necessarily possess. Drawing on the material culture of multilingualism (Aronin & Ó Laire, 2012; Aronin, 2015) and Banda & Jimaima's (2015) conceptualisation on oral linguascaping, this paper uses linguistic landscape photographic material, interview data and oral narrations of place from the Northern Cape in South Africa to explore the alternative semiotic resources individuals draw on in the navigation of space. Interest is in how residents in rural environments creatively incorporate natural, non-tangible and non-linguistic materialities into their narration of space in a bid to compensate for the lack smart navigation tools and visible, written signage. With approximately 4.5 million South African households being without formal street addresses especially in rural areas, this paper also explores how residents of rural areas orally invent streets and name them based on place memory and aesthetic features for navigation and nostalgia purposes. Going against the “there is an app for everything” wave, this paper argues the significance of a semiotic ecological (Banda & Jimaima, 2015) approach to navigation practices. This paper sheds light on the navigation practices in rural linguistic landscapes from an African and Global South perspective, illustrates LL's interdisciplinarity and oral linguascaping's potential influence on the fields of rural planning and navigation.

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Multilingualism and language contact in the linguistic landscape of Yaoundé (Cameroon)

The multilingual nature of written public discourse is evident in urban spaces around the globe leading to increased language contact in the Linguistic Landscape (LL). Rural-urban migration has drastically changed the face of Africa's large cities, especially in Cameroon which is one of the linguistically diverse countries in the world with one of the highest urbanization rates in Central Africa (Schrieder and Knerr, 2000). This study investigates language contact phenomena in the LL of Cameroon's capital, Yaoundé. It is based on interviews and photographic material collected in Yaoundé in 2017 where English and French are officially used, next to approximately 275 Cameroonian languages.

Reh (2004), Backhaus (2007) and Sebba (2012) distinguish different types of multilingual writing by characterizing the language(s) on signs according to their transliteration or – to be precise – the partial or complete availability of content in one or more languages. My paper focuses on the emplacement of multilingual signage, especially signs containing mixed or polyphonic translations: I am drawing from research into code-switching and mixing, such as Myers-Scotton's Matrix Language Framework (2002), and language contact phenomena, such as borrowing and language interference between English and French, to analyse the morpho-syntactic structures found in Yaoundé's LL. These mixed phenomena result in multilingual creativity in the written discourse, for example, a gambling establishment's sign that reads "Le leader du gain cash". The phrase illustrates an instance of code-switching: French as the matrix language providing the grammatical structure that acts as a frame, and English as an embedded language inserting the lexical morphemes leader and cash into the frame. The example reveals the complexity of mixed and polyphonic written public discourse.

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Moving language: Orthography on Japanese trucks

More than eight million trucks (JTA 2018) driving through Japanese roads have names of the trucking companies painted on them. Framing the truck as an advertising media (Androutsopoulos 2016; Jaffe et al. 2012), this paper argues that the writing direction of the names serves to simulate the moves of the trucks, working as contextualization cues (Gumperz 1982) to navigate how to interpret them.

The examination of orthographies of more than a hundred trucks shows that: (1) All three types of Japanese scripts and two types of Roman scripts (English and Romanized Japanese) are used; (2) Japanese scripts are written both from top to bottom and laterally, while Roman scripts appear only laterally; (3) About half of the Japanese scripts painted laterally on the right side of a truck are written unusually from right to left; and (4) In the rare cases, in which Roman scripts are written from right to left on the right side of a truck, they appear in mirror writing.

The findings imply that both the direction (left-to-right or right-to-left) and the writing system (mirror writing or not) serve to signal that the scripts be read as if the truck is moving. The third finding of the right-to-left writing is assumed to be read by a looker staying in one place as the truck proceeds. The fourth finding of the English mirror writing presupposes an imaginary looker reading it from the left side of the truck. It is the result of two agreements; 1) the English scripts must be written from left to right, and 2) the right-to-left writing can be used on the right side of a truck to enhance the reading of moving.

In conclusion, the scripts on trucks constitute an interesting field of linguistic landscape, that reflect and construct the movements.

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Linguistic landscape and immigrants: A case study of Japanese-Brazilian communities in Japan

Reflecting the discussions given in the collection of articles in “Minority languages in the Linguistic Landscape” (Gorter et al. 2012), this study features immigrant communities of Japanese-Brazilians in Japan, where a mixture of Japanese and Portuguese is found in signs in the public sphere. This study begins with a question as to how much and in what way an immigrant community is visible through signs in Japan, particularly engaging in the language policies of local governments and the ideology reflected and constructed through signs (e.g. Cenoz and Gorter 2006).

Japanese Brazilians, as most of them are descendants of the first generation who migrated in Brazil in the first 20th century, started coming to Japan for job-related reasons since after 1990 when the Japanese government revised the law. Their number surged up to more than 300,000 in 2007 at its peak, and although the number has decreased after the worldwide economic crisis in 2008, they still maintain a solid community mainly in cities with manufacturing industries. This study presents findings from fieldwork conducted in four communities in Japan, which can be categorized into two types of community; a ‘sparse’ or ‘dense’ community.

In this study, language policies of individual local governments are discussed through authorship (i.e., top-down or bottom-up, Ben-Rafael et al. 2006, Cenoz and Gorter 2006), and the ideology reflected/constructed through signs is analyzed by identifying functions of signs (e.g. informative, symbolic, decorative, commodifying, Backhaus 2006, Leeman and Modan 2009) and code preference (e.g. color, position, font, Scollon and Scollon 2003). One of the findings is that the language policy and the ideology are easily spotted in both public and private signs in the dense community, which reflects the effort of the local Japanese citizens accepting and incorporating the diversity as well as the tension between the two groups.

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Complicating “Asian”-American in the urban landscape

Given the American tendency to reduce swaths of its immigrant population to “Asian” in demographic data, the burden often falls on local communities to acknowledge the diverse backgrounds of their residents. Linguistic and semiotic landscapes can serve this function, from translating texts in public space to improve language access, to transforming the landscape, even temporarily, with cultural events or monuments. In South Philadelphia, community initiatives like the Aquinas Center and the Southeast by Southeast project work with ethnolinguistic groups whose presence is unknown to most of the city, even in their own neighborhood: Bhutanese, Burmese, Indonesian, Karen. As they establish stronger ties in the area, following the example of earlier Cambodian and Vietnamese arrivals in the 1970s and 1980s (Skilton-Sylvester & Chea-Young 2010, Nguyen 2012), these groups contest the “Asian” designation by making themselves visibly distinct.

In this paper, I examine the strategies those groups employ, in particular multilingual murals and temporary semiotic re-creation of spaces like churches and schools. These actions, and the micro-landscapes they produce, are framed in terms of Bakhtinian (1981) polyglossia and heteroglossia, as they can be understood at different geographic and social scales of discourse (Blommaert 2007). Photographs of the spaces, along with ethnographic observation and interviews, illustrate the process of, and motivation for, their creation; following Jewitt et al. (2016) and Scollon & Scollon (2003), I also explore the significance of multimodality and emplacement. Ultimately, I demonstrate that the production of each ethnolinguistic identity must be understood with respect to its various linked contexts, from individual to global. With respect to the theme of “East Meets West,” for many non-“Asian” residents of South Philly, these landscapes are their only exposure to their immigrant neighbors’ expressions of identity, offering a valuable opportunity to improve intercultural understanding and American attitudes towards diversity.

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Where is the mosque, please?

Invisible mosques in Scandinavia's linguistic landscape

In Denmark and Sweden, mosques in some urbane immigrant neighbourhoods are hard to localise in the linguistic landscape. This is surprising, as Scandinavian societies are transparent and well-regulated, and all things Islamic tend to be hypervisible rather than invisible. This paper explores what makes some mosques invisible in the linguistic and semiotic landscape, which methods and tools might be useful to locate such mosques, and how invisible mosques influence the public debate on religious place-making and reterritorialization of diasporic religions.

Visibility is seen as a skilled social practice, and following Knowles (2012) we use three prisms as a framework for visibility/invisibility: surveillance, mediatized images and everyday visual navigation (2012: 653). Mosques are defined according to the Arabo-Islamic tradition of Jami', masjid and musallah, and since mosques have not been subject to much research in the LL, we use studies on African churches in Europe as our starting point (Blommaert 2013, Garbin 2013, Knowles 2012). Our aim is to map how ethnic and religious encapsulation, which possibly leads to invisibility, interact with openness and visibility.

The paper will point to features which make the invisible mosques difficult to locate in the LL, as illustrated in an ongoing LL-study on Gothenburg (Jarlehed, Nielsen & Rosendal 2018) as well as by Blommaerts 2013, Kühle 2017 and others. We suggest useful analytic and methodological tools, such as the dialectics between visibility/invisibility and centrality/marginality (Garbin 2013), the effects of mosques producing localities through commercial environments and the use of global networking. And finally, we discuss whether these mosques are best understood as "invisible" or "hidden", given that visibility of mosques is often linked to the Islamisation of space, whereas "invisibility" generally is associated with "hidden" activities implicating religious propaganda and radicalization.

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Linguistic landscape and language policy: A case of Amaravati, sub-regional capital of India

Much of the research on the use of language in public space through the lens of linguistic landscape is descriptive in nature. However, the present study explores the inconsistencies between the current language policy and the actual language practice in the Linguistic Landscape (LL) of Amaravati, India. It portrays 'the politics of language use and multilingualism within the specific physical environments' (Gorter, 2006; Lin, 2010). The study examines the implementation of language policy and planning in the linguistic landscape in public sphere of Amaravati. This investigation aims at exploring how the multilingual signs transform the visual public spaces, and alter locals' attitude towards language practice and language policy. India has two official languages, i.e. Hindi and English and Andhra Pradesh state has two official languages, i.e. the first official language is Telugu and Second official language is Urdu. This study provides theoretical frameworks of language choice, (Spolsky and Cooper, 1991); indexicality, (Scollon & Scollon, 2003); dialogicality, (Bakhtin, 1981) and methodological approaches developed by the LL researchers like Landry and Bourhis (1997), Ben-Rafael et al. (2006), Cenoz and Gorter (2006), Backhaus (2007). An eclectic method is used to explore the visual signs and attitudes of the locals through a questionnaire by supplementing with language policy documents. The visibility of languages depends on the functional use of signs which is seen as a reflection of the relative power and status in different domains in the specified territory. The present paper reports on investigation of the linguistic landscape in Amaravati and finds a significant difference in the irrational implementation of language policies at the union as well as the state level. The study also found the substantial presence of English as a language used for wider communication (Heller, 2003).

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Leo Beer in the desert: Hebrew-Thai bilingualism in the Central Arava Region of Southern Israel

In Israel, approximately 25,000 Thai laborers are contracted for agricultural work in all parts of the country, following a series of bilateral labor agreements between the governments of Israel and Thailand. The presence of Thai workers dates back to an Israeli government decision from 1989, which aimed at reducing the country's dependency on Palestinian workers, paving the way for the arrival of foreign workers from various parts of the world. Various NGOs and agencies have documented numerous violations of labor laws by some of the Israeli farms, including the lack of safety measures as well as extremely poor working and living conditions. Israeli discourse on the issue vacillates between the interests of farmers, consumers and the government and the occasional appearance of reports about the abuse of workers (most recently a BBC report aired in November 2018, titled "Thai labourers in Israel tell of harrowing conditions").

The present study focuses on the linguistic landscape of the Central Arava region, an arid, sparsely populated subdistrict in Southern Israel. What makes this region unique is that the number of Thai migrant workers there equals to (or, according to some reports, exceeds) that of Hebrew-speaking Jews. Using a linguistic landscape approach (Jaworski & Thurlow 2010; Shohamy & Gorter 2009; Shohamy 2012), the study seeks to explore the visibility and vitality of the Thai language as well as its interactions with other languages. The roles that Thai, Hebrew, English and Arabic play in the public space clearly reveal the power relations between the speakers of these languages. This 2018-19 follow-up study is a continuation of a 2013-14 study, tracking the impact on the public space of recent developments such as population changes, the advent of Vietnamese speakers to the region, the economic crisis, and the public controversy about the exploitation of workers.

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When one script is not enough for a word-script fusing in the linguistic landscape of Cairo

In this paper, I return to the phenomenon of script fusing (intraword combining of letters from two scripts - in this case, Arabic and Roman), and trace its examples in the linguistic landscape of Cairo. I interpret this recent creative practice from within the current sociolinguistic ecology in contemporary Egypt, which is to be understood as a nexus of literacy resources - three language varieties (Modern Standard Arabic, Egyptian Colloquial Arabic, and English) and two scripts (Arabic and Roman) that are all being creatively manipulated and recombined in many vernacular literacy events and artefacts. Drawing on the interviews with several shopkeepers and their patrons in Cairo, I discuss the perceptions and receptions of script-fused shop names, and highlight the ideological tensions the practice of script fusing may entail. Understood as being animated by certain ideological stances and indexical of cosmopolitan aspirations (Vertovec & Cohen 2002, Szerszynski & Urry 2002, Beck 2004, Curtin 2014, 2015, Järlehed 2015), this latest practice of creative re-appropriation of the Roman script in Egypt and the Arabic speaking world is further discussed against the backdrop of the ongoing gentrification and hipsterization of certain parts of Cairo. Following Jaworski's discussion of the notion of 'globalese' (2015), I discuss script-fused shop names in my data as examples of (hip or cosmopolitan) 'localese'.

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Linguistic landscape in the Philippines: Studies on three major cities

This paper focuses on the linguistic landscape of three major cities in the Philippines – Manila City (Luzon), Cebu City (Visayas), and Davao City (Mindanao). These cities are the centers of commerce in the largest islands of the country, and have become a home to various ethnolinguistic groups. The implementation and spread of Filipino and English as national languages to be used in the functional domains of the society have altered the linguistic landscape of these cities. They have interacted and competed with the regional lingua franca, creating varieties (Rubrico, 2012). The paper analyzes these interactions and competitions by looking into the different signs used in public spaces. The data were gathered during fieldwork from May thru November in the cities' parks, marketplaces, city halls, and major roads. Pictures of different signs in these areas were taken and analyzed into variables or units following the methodologies developed in Spolsky & Cooper (1991) and Cenoz & Gorter (2006). Spolsky & Cooper's taxonomy of signs – road, advertising, warning, building names, information, plaque, etc. – allows for the identification of the dominant languages and their sociolinguistic functions. It is shown that privileged groups such as the Chinese communities in Manila City and Davao City can create and manipulate signs using their language, independent of the local or national language policies. Cenoz & Gorter's codification of signs complements the Spolsky & Cooper's taxonomy. Cenoz & Gorter's distinction between top-down and bottom-up signs explains why non-official and non-privileged languages are used widely for warnings, information, and directions. Finally, the study argues that while linguistic landscape is heavily shaped by national language policies (Landry & Bourhis, 1997), the roles of the non-official, minority, and privileged communities have to be considered especially with the rapid migration of people from the different parts of the country.

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The Interaction of nationalist language ideology and the interests of agents: Unresolved disputes over language use on the street name signs in Latvia

Cenoz and Gorter (Cenoz, Gorter 2006: 67–68) state that the “relationship between LL and the sociolinguistic context (..) is bidirectional. On the one hand, the LL reflects the relative power and status of the different languages in a specific sociolinguistic context. (..) On the other hand, the LL contributes to the construction of the sociolinguistic context because people process the visual information that comes to them, and the language in which signs are written can certainly influence their perception of the status of the different languages and even affect their own linguistic behavior.”

Language Management Theory (LMT) focuses on language problems and the metalinguistic behavior associated with them (Jernudd, Neustupný 1987, Fairbrother, Nekvapil, Sloboda 2018). The language problem may be sociolinguistic if the choice of linguistic code is not in accordance with the regulations governing the use of languages in the form of a particular language sign and in the sociolinguistic domain.

In the paper, I will analyse the case of trilingual street name sign in Latvia as controversial sociolinguistic language problem and its management. Involved social actors who have the power to express their views and attitudes towards the case under consideration can be grouped into two interest groups: nationalist interests seeking to establish or maintain monopolistic use of the state language, and advocates for the right of minority groups to use their mother tongue in private. Multiple cycles of language management and language problem management from dispute between sign owner and Latvian Language Center to Constitutional Court of the Republic of Latvia will be described, analyzing the argumentation and implemented strategies of both sides in the context of language policy, as well as discussing the strengths and weaknesses of the law in solving language problem.

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Fiction book covers as literary linguistic landscape in Brunei, Malaysia, and Indonesia with semiotic reference to the nations' verbal repertoires, nationalism and globalism

A book cover is a visible object that attracts potential readers and conveys to them the theme of the book. This study adopts the definition of LL given by Landry and Bourhis (1997) that LL “refers to the visibility and salience of languages on public and commercial signs in a given territory or region” and views book covers as a kind of LL. It aims to examine language choice on the covers of fiction books displayed in bookstores in Brunei, Malaysia and Indonesia, the three Islamic nations in Southeast Asia, and to infer semiotic substance by applying the notion “ideological positions of emplaced texts” proposed by Malinowski (2008) and the idea that “meaning is always construed in the act of socio-cultural interpretation” stated by Jaworski and Thurlow (2010: 2). Data was collected from 4,063 pictures of fiction book covers retrieved from three websites showing books for sale and interviews of 15 potential buyers in bookstores in those countries. The results show that in Brunei and Indonesia, the national language (Malay/Indonesian) appears on the majorities of fiction book covers (94% and 97%, respectively). The rest are in English. In Malaysia, three languages are found on fiction book covers: English, Chinese, and Malay. English is dominant (49%), whereas Chinese and Malay constitute 30% and 21%, respectively. This visualized pattern of language choice signifies that the three nations differ in their verbal repertoires, sense of nationalism and globalism, which are related to each nation's political history and language policy.

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The Fading rainbow: Experiencing the discursive construction of a South African university residence hall

Documenting readers' responses to the LL is a common field of enquiry in LL (cf. Malinowski 2008; Garvin 2010; Lou 2016). However, these studies have predominantly drawn participants' attention to multilingualism in signage. Given LL studies' primary focus on the way in which language endows space with meaning and serves to construct a meaningful place, this focus on multilingualism is limiting. According to Tuan (1977:9), reality is a construct of 'experience' with 'seeing' being the mode of experience through which we construct place. This paper aims to address these shortcomings by focusing on the individual 'experiences' of place by utilising the "participatory photograph interview" (Kolb, 2008). The specific place under investigation is the communal areas of Goldfields Residence Hall at Stellenbosch University (SU), South Africa (SA), the first university housing for people of colour. The participants comprised both Goldfields residents and other registered SU students. They photographed what they considered to be the LL of Goldfields and assumed "an expert role" (Kolb, 2008) as they described their photos and guided the dialogue. Interestingly, participants identified very few linguistic items as part of the LL but rather foregrounded the architecture, the photographs and their own emotions. A participant remarked how the photographs made her think of Goldfields as a fading rainbow (referencing 'The Rainbow Nation', a popular slogan for post-apartheid SA), a place caught up in multiple time-space dimensions, simultaneously reflecting the apartheid past and the present colour-blind ideology. In a process akin to grounded theory (Strauss & Corbin, 1990) I was led to certain sensitising concepts such as embodiment and materiality. The findings suggest that we might have to centre participants as 'experts' and give greater consideration to their individual experiences of place in order to generate more in-depth insights into the role of LL in the construction of place.

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Artist birthday-greeting signs:

Public communication of youth urban online communities

Influenced by Korean pop culture and recently introduced to Thai society, birthday-greeting signs, dedicated to famous Thai and international artists, have been increasingly abundant in Bangkok public spaces such as in subway stations and in university campuses. Due to their similar physical appearance and placement, I have hypothesized that birthday-greeting and conventional commercial billboards share the commonality of form and function. Thus, this study analyzes the form and function of these birthday signs in Bangkok. The data collection includes 30 birthday-greeting and 30 commercial billboards located in Bangkok MRT stations. The analysis confirms that birthday-greeting and commercial advertising ads share the same communicative components (Toolan, 1988; Stovall, 2012), including illustration, headline, subhead, body copy, and closing. In terms of language presence, the vast majority of the collected data is dominantly written in English along with other languages such as Thai whereas Korean and Chinese, varied to the artists' nationalities, can be found exclusively in birthday-greeting signs. According to Communication Accommodation Theory (Giles, and Ogay, 2007), people tend to adjust their style to accommodate those who they admire. In this case, Korean and Chinese do not communicate to general readers who are illiterate to these languages but represent the devoted identity of the fans, bond to the language of the artist. Regarding their communicative functions, despite different tones, their primary function is for the public to recognize the subject mentioned in the signs namely the products and the artists. However, one major difference between these two types is their authorship. Unlike conventional ads established by commercial companies, the birthday-greeting signs are fully subsidized and enthusiastically designed by the fan clubs. Therefore, conveying representative function, these signs solidify the members of youth urban online communities sharing mutual interests, similar to those in hip-hop communities described in Morgan (2014).

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“Be the right man, the type women like”: Bangkok landscape of masculinity

Recent work on semiotic landscape has paid more attention to the role of public space in constructing the meaning of gender and sexuality (e.g. Piller 2010, Kerry 2016, Milani & Levon 2016), with certain studies focusing on the Asian context (e.g. Hiramoto & Teo 2015, Baudinette 2018). Research on language, gender, and sexuality in the Thai context is, however, very limited. No work to my knowledge in the Thai context has explored the integration of linguistic and non-linguistic components and the significance of public space in shaping gender and sexuality of people sharing the space.

This study aims to examine the semiotic composition of masculinity construction in Thai public space. The data consists of 40 beauty product advertising signs containing men located in central Bangkok. Adopting a multimodal approach (Kress & Van Leeuwen 1996, 2001), linguistic and visual elements employed in the signs were analyzed. Analyses reveal that both elements work jointly to convey the recurrent themes of masculine stereotypes, male beauty, and heteronormativity. The stereotype of tough masculinity is evident in the data. In addition, men's appearance is brought into attention. Men are expected to be strong not only in terms of their physical power but also their beauty or appearance. This corresponds to the feminization of masculinity (Iida 2005) and the soft masculinity (Louie 2012) emerging in East Asia. Also, heterosexuality is explicitly shown as a key feature of product presentation while homosexuality is left unmentioned, excluded, or invisible.

The significance of the findings lies in the demonstration of how the image of ideal Thai men is constructed via advertising signs, and how the meaning of gender and sexuality is constituted in public space with the use of both linguistic and visual resources.

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Chula Zero Waste Project:

A multimodal analysis of greenspeak schoolscales in a Thai university

Since its inception, Linguistic Landscapes (Landry & Bourhis, 1997) has been stretched to the study of schools-based signs which Brown (2012) called Schoolscales. Studies in this area have explored as to how signs aid language instruction (Huebner, 2016) and language awareness (Barrs, 2017). Beyond these scopes, a scant in the literature has been found in the form of environment-concern related public signs which this paper referred to as Greenspeak. Addressing this gap, the present study examines the greenspeak schoolscales of the Chula Zero Waste Project by analyzing the language choices, linguistic strategies, and semiotic properties employed and how they construct Chulalongkorn University's environment advocacy. Particularly, this paper seeks to answer the following:

1. What are the language choices used in the greenspeak schoolscales and how do they contribute in sending environment concern?

2. What are the semiotic properties of greenspeak schoolscales and how do they aid the environment advocacy of the university?

This paper employs Geosemiotics (Scollon & Scollon, 2003) to analyze the linguistic and semiotic properties embedded in the Greenspeak schoolscales. Data collection involves 50 photographs of Greenspeak signs taken from the university cafeteria, buildings and libraries. The findings indicate the use of English and Thai languages, with the latter being the most preferred while the former rarely appeared, if not used at all. This is due to the number of the audience who are predominantly Thais. In terms of semiotic aspects, images of food, humans, plastic containers and earth are predominantly employed. They are pervasively used to send a concrete message that call to action among the intended audience. Through its findings, this paper may also offer insight into how other institutions could communicate their environmental concerns through linguistic landscapes.

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Examining global and local language policy discourses through the prism of linguistic landscapes: Shifting spaces in Southern Thailand

Southern Thailand is characterized by its multilingual and multicultural nature as well as by its relative geographical, cultural and linguistic distance from the central and culturally dominant area of the country. Due to the complexity of their language ecology, such contexts are often defined by struggles between language policy discourses from different scales (Hult, 2010), with local identity-preserving initiatives often clashing with centralized agendas attempting to impose homogeneity and with the transnational flows associated with globalization. The linguistic landscapes of sites defined by such struggles are often complex and multi-layered, with features of differing discourses co-existing within them. This paper will present the findings of multi-sited linguistic landscapes research conducted with university students in Songkla province, encompassing spaces where such conflicts may be observed (a university cafeteria, local shopping streets and shopping malls). In each of the spaces, small-scaled studies were performed to examine the presence (or absence) and visibility (or invisibility) of different languages. To provide further depth to this research, these observations were combined with interviews of people associated with the signs (shopkeepers, food vendors, managers). The findings, while being highly diverse given the disparate nature of the spaces investigated, point toward the dominance of a top-down agenda centered on (standard) Thai as the national language and English as a regional lingua franca. In contrast, despite the long history of languages like Chinese and Malay in the region, their visibility appears to depend more on the isolated bottom-up efforts made by individual business owners than on official policy. This closely mirrors tendencies across the SE Asian region, where developmentalist language policy consistently neglects local multilingualism in favour of a bilingual agenda focused on national languages and English (Kirkpatrick, 2017).

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Citizen sociolinguists and the classification of proper names by language: The case of Mandarin Chinese translations of station names in Singapore

Edelman (2009) highlights the fact that there is no consensus among linguistic landscape researchers on how or whether to classify proper names by language. While some find classifying the names of people, places, and institutions by language relatively unproblematic, others feel that a proper name cannot accurately be characterized as being in any particular language. As Bade (2006: 198) argues, the proper name 'Zheng He' "is 'Zheng He' in whatever language." There similarly seems to be no consensus on this issue among the Singaporean public. This was brought to light in 2012 when SMRT Corporation, a public transit operator partially owned by the Singapore government, began broadcasting Mandarin Chinese translations of station names onboard trains in addition to the previous practice of broadcasting the station names that are widely regarded as 'English', but are actually names derived from not only English (e.g., Woodlands), but also a wide variety of other languages, such as Malay (e.g., Bukit Gombak), Cantonese (e.g., Bishan), Hindi (e.g., Doby Ghaut), and Arabic (e.g., Khatib). This change resulted in public discourse in which many Singaporeans, in addition to discussing the government's seemingly decreased commitment to maintaining the appearance of equality for each of the city state's official 'mother tongue' languages (Mandarin Chinese, Malay, and Tamil), engaged in debates on the appropriacy of translating proper names and the notion of proper names being in any particular language. In this talk, the presenter will discuss the inconsistent approaches that have been taken in translating Singapore station names to Mandarin Chinese (for signs and train announcements) and present analyses of the situation from blogs, Internet discussion forums, and letters to newspapers, highlighting the fact that "citizen sociolinguists and Internet-based participatory culture [are] reinventing sociolinguistics as a public, participatory discipline" (Rymes & Leone, 2014: 41).

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**Researching the use of linguistic landscape
for enhancing multilingual awareness in schools**

In the past few years, growing attention has been drawn to the use of Linguistic Landscape (LL) in education (Cenoz & Gorter, 2017; Hayik, 2017; Malinowski, 2015). The present study focuses on LL as a tool to enhance multilingual awareness in schools. Based on García's (2017) notion of Critical Multilingual Language Awareness (CMLA) and Hélot's (2017) research of awareness raising in educational contexts, the study explores an intervention that exposes high school students to LL as a tool that encourages them to become aware of multilingualism in their environment and to notice, document, and critique the LL surrounding them. The findings of the study have implications for the use of LL in multilingual educational policies that attempt to enhance students' awareness of the existence and roles of multiple languages in society, translanguaging, inclusion, acceptance, tolerance, and rights.

The study, conducted in two Hebrew-medium schools and one Arabic-medium school in Israel, consists of several components deployed during four class sessions. First, students are given directions to take pictures of the LL in their environment, leading to class discussion of a variety of critical and societal issues. The discussion is accompanied by a set of pictures that illustrate the main issues, along with a set of categories for the analysis of LL. In the next phase, students sort their pictures by categories and critically analyze the pictures. Finally, each student selects one picture s/he wants to modify, documenting the modification in video and in writing. The effects of LL as a tool for enhancing ML awareness are then analyzed and evaluated using open questionnaires, where students reflect on the process, the modified LL items and their rationales, as well as the documentation of the lessons. The analysis provides empirical data on the value of LL as a tool for enhancing multilingual awareness.

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Glimpse of linguistic landscaping in Indian metro cities: A comparative study of urban multilingualism

The study of Linguistic Landscape is a relatively recent development in Linguistics. In sociolinguistics and other areas of applied linguistics there has been a growing interest in linguistic landscape. Landry and Bourhis (1997:25) view Linguistic Landscape as: "the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combined to form the linguistic landscape of a given territory, region or urban agglomeration". In the multilingual context, the study of LL is interesting as well as challenging. It can suggest differences between the official language policy that can be reflected in 'Top-down signs', such as street names or names of official buildings and the impact of the policy on individuals as reflected in 'Bottom-up signs' such as shop names and street posters (Cenoz & Gorter: 2006). Singh (2002:20) observes that "L.L could be undertaken only with reference to our cultural landscape- the art, craft, calligraphy, rituals, beliefs, practices, etc."

This study is carried out in metro cities in India which include Mumbai, Delhi, Kolkata and Chennai. Some of the main objectives are to describe the types of language signs that are being used in the public space to identify linguistic objects which mark the public space in Indian Metros, to provide information on the presence of linguistic groups. Thus reflecting power relations that exist among such groups, to describe the types of language signs that are being used in the public space, in order to examine the possibility of used and unused values in the study of LL in India, for estimation of the economic value of Linguistic diversity in the LL of metro cities in India and investigation of institutions that control the signs.

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**Reading resistance in the Brazilian public space:
Political graffiti and tagging as indexes of hope**

According to Teresa Caldeira (2012), Brazilian cities have developed a new process of segregation in the 1980s, when the country left a two-decade dictatorship and oriented its political economy to neoliberalism. Resulting unemployment and inequalities led to the growth of urban violence, which, together with economic and real state interests, caused some families from upper and middle classes to move away from the town centers into gated communities. This pattern also involved commerce and services, which became walled by shopping malls. Caldeira (2012: 387) comments: "As residents retreated to private spaces shaped by technologies of protection and surveillance, and as this apparatus of control and enclosure became a matter of style and status, the public spaces of the city became leftover territory, perceived as tense and dangerous." Based on this reconfiguration of private and public spaces in Brazil, this paper discusses how public spaces have also been felt as sites of political contestation and public resignification. In otherwise abandoned public spaces, the urban youths in Brazil have inscribed their political discontent with the 2016 coup d'état and its political consequences, and with racism, fascism, and human rights violations. The most visible signs of this contestation in the semiotized landscapes are graffiti and tagging. In recognizing public signage as inherently performative (Stroud and Jegels, 2014) and as deeply entangled with textual and contextual phenomena (Pennycook, 2010), I will analyze the entextualization (Bauman and Briggs, 1990) of political discontent and contestation in public spaces of three Brazilian cities – Rio de Janeiro, Fortaleza, and Florianópolis. The analysis of the political contestation enacted on public urban surfaces will draw from iconic, textual and contextual analysis – the latter based on my fieldwork on urban inequality and violence in these cities.

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In Thailand's border neighboring cities, which languages can be found in public signs? Comparative study of language use on signs in Thailand's border areas

Border areas are where communication and trading between two counties occur. According to Ben-Rafael et al (2009, cited in Edelman, 2010), signs convey presentation of self. Based on Scollon and Scollon (2013), a code preference system also presents the significant of the language on signs. Thus, this paper analyzed how national languages and Thai are recognized in neighboring cities. This research studies and compares language choice and writing composition of public signs in Thailand's neighboring city. The data are 400 public signs collected in two cities, Tachilek in Myanmar and Savannakhet in Laos. The study reveals that there are three patterns of language choice: monolingual, bilingual and multilingual. Thai language was found only in Tachilek's public signs. In terms of writing composition, the data are analyzed using Backhaus's composition framework (2005), in both areas, signs are written in four types – homophonic, mixed, polyphonic and monophonic. Mixed and polyphonic written types are found most in both areas; moreover, national languages are the first languages appear on signs followed by foreign languages. To conclude, this paper shows us that Thai language is recognized in one neighboring city. Language use on signs and code preference represent the famous of their national languages. Those are the factors for the uniqueness in linguistic landscape in each area.

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East meets east: The uses of written Thai and Vietnamese in the service sector in Prague, East-Central Europe

The transition from the centrally-planned socialist society with a strict border regime to liberal capitalism with an opening to international migration in Czechia in the 1990s (Sloboda 2016) has brought about, inter alia, the emergence of ethnic businesses. These include phenomena already present in Western Europe, namely ethnic restaurants, Thai massage parlours and Vietnamese nail studios. In Czechia, however, capitalizing on the opportunity of staying in socialist Czechoslovakia in the framework of an international guest worker programme (Alamgir 2014), the Vietnamese community has grown to such an extent that the Vietnamese residents now comprise 0.7 per cent of the country's population, which is the highest proportion among the countries of Europe. It thus does not come as a surprise, that we are witnessing a process of integration of the Vietnamese language in the Czech context to the extent that it no longer is a mere communicative 'decoration' used for its indexical value only, but is also employed as a denotational code, a certain knowledge of which on the part of the non-Vietnamese customers is necessary to understand which products and services are provided. In addition, in establishing itself in the Czech communicative space, Vietnamese loanwords are starting to receive Czech morphology. Thai presents a sharp contrast to these processes, as the language is rarely used, and if so, it is restricted to indexical functions. I document the differential uses of written Thai and Vietnamese and the ongoing change in the uses of Vietnamese in the Czech public space using a social semiotic analysis of photographs, relevant media texts and field notes. In terms of theory, I draw on the work on the commodification of language (Heller & Duchêne 2016) and on the notion of indexicality of language (Silverstein 1976).

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Moving beyond the classroom walls:

Pedagogical benefits of linguistic landscape to EFL classrooms

The notion that holds true to Linguistic landscape (LL) analysts is that language signs that are written in the neighborhood can certainly influence people's perception of the status of different languages and even affect their own linguistic behavior. While much linguistic landscape research has focused primarily on analyzing collections of signs and tried to explain the relationships among people, language policy, and community' identities represented through signs, other scholars propose that there is a potential for linguistic landscape to move from merely a sociolinguistic analysis purpose to a language teaching purpose (Sayer, 2010; Gorter 2017). This paper explores and discusses the range of ideas of how linguistic landscape can be beneficial to EFL classroom. It then describes some small-scale LL research project undertaken by third year English major students in a local EFL community in Songkhla. The classroom research projects requires students to explore Songkhla old town area which is now striving to be inscribed on the UNESCO list as World Heritage Site. Its 'Songkhla towards World Heritage Site' project and movement appear to successfully display the readiness to be one of the historic sites in the list in terms of its charming traditional historical architectural style. However, whether or not, this old town is ready to accommodate cross-cultural barrier of communication between the site itself and its foreign tourists is still overlooked. Thus, the one of the main tasks for the students' project is to analyze the written information that is available on language signs in the area to answer the question. The paper concludes the benefits of the LL as a pedagogical resource in the EFL classroom and then encourages teacher and students to move beyond the classroom walls to a new learning space, 'the street'.

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‘SUPPORT HER, DON’T EXPORT HER’: Orientations towards women, Irish identity and abortion in the LL of the Eighth Amendment referendum campaign

On 25th May 2018, voters in the Republic of Ireland voted in a referendum to repeal the Eighth Amendment of the Constitution, which severely restricted access to abortion services in the state. The issue of abortion is a site where questions of Irish identity and women’s stake in society collide. As Irish politics plays out on posters, billboards, stickers and graffiti, the LL affords key insights into discourses of gender and national identity circulating during the lead-up to the vote. This contribution represents a linguistic landscape (LL) analysis of the referendum campaign, specifically addressing the intersection of gender and the nation-state.

While Ireland has been a notable site of LL research, the focus has been on language ideologies and the representation of Irish in the LL (eg. Thistlethwaite and Sebba 2015). The present study addresses issues of ideology, politics and gender in the Irish LL, adopting a geosemiotic approach (Scollon and Scollon 2003) to ask how linguistic and semiotic resources were used to discursively construct the relationship between women and the Irish state. I draw on images of signage collected first-hand and by informants during the weeks preceding the vote, as well as a set of images sourced online. Interviews were also carried out with activists to uncover meaningful categories of analysis for those involved in campaigning on the ground.

Following Hall’s (2011) take on identification as a fragmented, always incomplete process of negotiating identity, each sign is taken as a speech act (Kallen 2010) which inscribes in the LL a particular orientation towards the Irish state. I argue that attitudes towards the state cut across the lines of the debate, with social actors – even those ostensibly on the same side – adopting opposing stances towards Irish identity, orientations constructed as much through non-linguistic elements as through language itself.

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Inclusion of the minority language on public signs in Thailand's deep south: Pride, solidarity and sense of security to its speakers

This study aims to investigate the linguistic landscape (LL) through signs in the southernmost Thai communities with a specific focus on Patani-Malay, a minority language, yet a mother tongue of the majority of people in the regions. This study's aim is also to examine people's perceptions on signs including Patani-Malay. 1,746 photos of text signs from 18 streets of Pattani, Yala and Narathiwat central cities and 240 questionnaires done by 4 different groups of participants: 1) Locals (Thai people living in the Deep South areas), 2) Non-locals (Thai people living in the areas other than the Deep South), 3) Malaysian visitors (people from Malaysia) and 4) International visitors (people from the rest of the world) were this study's data. For sign analysis, coding schemes and multimodality were used as frameworks. In addition, the Trend Magnet Model proposed by Lee (2015), geosemiotics concept (Scollon & Scollon, 2003) and some sociolinguistic aspects were used for data interpretation. The findings showed that a number of languages (Thai, English, Chinese, Bahasa Malay, Arabic, French, Japanese and Patani-Malay) can be detected on the signs. More specifically, Patani-Malay is inclusively and mainly present on many multilingual public signs. According to this study's discussion, concepts of globalization, regionalization, nationalism and localization should dictate that mentioned languages be placed on signs. The results also revealed that locals' opinions on public signs including Patani-Malay were more emotionally and politically better and positive whereas the main essence of participants' opinions from the other three groups was more related to the communicative function of such inclusion. Besides, some advantages of multilingual signs and participants' views on signs were proposed as this study's contributions, such as signs as one of possible pathways to peace in the southernmost areas and more intelligible signs as an effectively welcoming platform to foreign visitors to Thailand.

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A tale of two Chinatowns:

Language, identity and the commodification of space

This study is an extension of our previous mixed method study of Bangkok's Chinatown (Wu and Techasan 2016), in which the language and other semiotic affordances are employed to create a sense of identity among second and third generation Chinese Thais. In this study we employ a sociolinguistic ethnographic framework (Huebner 2009) and Lefebvre's theory of space (1991) to compare the linguistic landscape of that commercial district, established over two hundred years ago, with a district which has only in the past decade or so emerged as the "New Chinatown," an appellation used not without some controversy. Data consist of photographs, interviews with merchants, patrons and municipal officials, historical archive data and contemporary public media resources.

The comparison demonstrates how each Chinatown employs its own linguistic and semiotic affordances to create distinctive identities and means of cultural commodification and brings into clear focus the tangible effects of globalization on the linguistic landscape. The study also adds to the growing body of literature on the establishment and transformation of Chinatowns around the world (e.g., Li 2016, Leeman and Modan 2010, Ryan 2011, Chen 2014, Jazul and Bernardo n.d., etc.).

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Socioeconomic stratification of migrant worker's languages in Mahachai: A reflection from linguistic landscape

Current linguistic landscape research demonstrates the relations between language varieties used on signage and social multidimensionality such as politics, economics, and culture and ethnicity of the areas studied. (e.g. Manan, David, Dumanig, and Naeqebullah, 2015; Stroud and Mpendukana, 2009). Hypothesized on the basis of this idea, the present study focuses on the linguistic landscape in Mahachai, Samutsakon, Thailand, an important commercial and industrial area, in which migrant laborers – Burmese, Laos, and Khmer – have densely inhabited, and worked in various types of jobs and industries.

The 376 multilingual signs in which at least one of three major migrant worker's languages (Burmese, Laos, and Khmer) appear are collected from various places in Mahachai area, including government offices, markets, shops, temples, hospitals, schools, and malls. Government information, and interviews with people related to the signs are incorporated in the analysis.

The findings illustrate that migrant worker's languages on public signs in Mahachai are stratified by the socioeconomic status of each language speaker group. Burmese predominantly and hierarchically appears above the other two migrant languages, Laos (the second), and Khmer (the third). Moreover, Burmese is ubiquitously seen as monolingual signs and on other linguistic artifacts such as Thai consumer products (food and beverages) or service (mobile service, commercial banks, ATM, child's playthings in malls) advertisements, pharmacies, gold shops, and pawn shops. This stratification of languages corresponds to socioeconomic and demographic status of these three groups. The Burmese not only have the largest worker population, but they also mostly work in fishery processing industries, which pay higher wages than the other two groups. The Laos are the second largest migrant laborers mostly working as servants or food servers, which are normally paid better than the Khmer, the third largest group, mostly employed as construction workers or heavy industries.

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Taking 'Egalitarian' and 'Elite' stances: Instascapes of the independent coffee shop

Stance-taking, a 'fundamental property of communication', can be understood as a way of 'taking up a position with respect to the form or the content of one's utterance' (Jaffe, 2009: 1). Johnstone (2009: 46) suggests that 'repeated stance-taking moves can come together as a repeatable, locally noticeable style'. Following Jaworski and Thurlow's (2009) elaboration of 'elitist stance taking', I draw on the Instagram feeds of four speciality coffee shops in Hong Kong and Singapore to analyze how they paradoxically style themselves as 'democratic' spaces for an upmarket clientele of 'connoisseurs' by oscillating between 'egalitarian' and 'elite' stance-taking moves. The tension between these stances is played out by the businesses juxtaposing differently scaled (Blommaert, 2007) images referencing their 'local communities' and images referencing 'aesthetic connoisseurship' (Silverstein, 2016) required for the appreciation of speciality coffee. In semiotic terms, this is realized, broadly speaking, by images featured alongside two dimensions: the 'local-global' and the 'egalitarian-elite'. In what can be construed as a four cell stance-scale matrix: (1) 'local-elite' (indexing connoisseurs); (2) 'local-egalitarian' (indexing neighbourhoods); (3) 'global-elite' (indexing world cities); (4) 'global-egalitarian' (indexing coffee growing areas). My analysis aligns with Cotter and Valentinsson's (2018) argument relating to the discourse of speciality coffee which operates with bivalent indexicalities of the 'authentic' and the 'elite'. This tension emerges 'as a way for specialty coffee consumers to assuage the anxieties that develop as a result of attaining a high-status class position, while at the same time wishing to disavow it to appear more "authentic" (ibid.: 22) and can be observed via the linguistic landscape of Instagram ('Instascapes'), a site where the 'Western' origins of coffee and coffee shops 'meets' new contexts of 'emanation' (Silverstein, 2016: 346).

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Attitudes toward a university schoolscape

A recent development in Linguistic Landscape research is the study of Schoolscapes. Brown (2012) first used this term while highlighting the significance of the LL in educational contexts: "The state-funded school, a central civic institution, represents a deliberate and planned environment where pupils are subjected to powerful messages about language(s) from local and national authorities." Attesting to the growth in this area, a 2018 special issue of *Linguistics and Education* was devoted to seven articles on the topic edited by Laihonon and Szabó.

Few studies have directly addressed the attitudes of students toward their schoolscape. As part of a larger project of integrating minority languages into the visual space at a mid-sized regional university in the US, this research documents the attitudes of students from differing language backgrounds toward the addition of multilingual signage in the building that houses the College of Education (COE). Because this is an investigation of affective perceptions, the overarching research question is: What attitudes do different groups of L1 students have toward multilingual signage in the COE building?

Data for this qualitative study will be collected following procedures established by previous LL scholars who have utilized walking tours and videography (see Troyer & Szabó, 2017; Szabó & Troyer, 2017) which allow participant-centered exploration of an LL's semiotic resources from the perspectives of individuals who inhabit the spaces.

The audio/video-recorded tours will be transcribed and coded to highlight salient themes and perspectives. These insights into the 'historical body' (the lived experiences of individuals) will be incorporated into the larger analytical framework of Nexus analysis (Scollon & Scollon, 2004) which includes the discourses in place and the interaction order which collectively shape the local LL.

This presentation is part of an ongoing project and will contain preliminary results and conclusions.

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Heroic landscapes: Constructing difference between east and west

The paper is based on data collected in a lesser-known context, the Val di Fassa, a border area of north-eastern Italy where World War 1 events would contribute significantly to the geopolitical and ideological establishment of the global east/west divide. In linguistic landscape terms Ladin, the local minoritized language, is central to the construction of past and present narratives of heroism and resistance (Campbell, 2012). In the process of historicization of the landscape, instances of verbal art are deployed amidst sets of semiotic resources in the performance of difference and in the construction of both material and symbolic statements of alterity. The local landscape is interspersed with magnified and monumentalised language that articulates localised micro-narratives of heroism, which are in turn encompassed in macro-narratives of major events with global repercussions such as World War 1. Evidence of the symbiotic relationship between the natural landscape and these events is discernible in acts that inscribe the self while writing the other (Warren, 2000), therefore making this setting a rich example of history being inscribed in geography, and of landscape as monument. The discussion will uncover the LL interconnections between self-perception, aesthetics and ethics, and the permanence of the heroic as a structural dimension of local life.

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English in the linguistic landscape of Thailand: A case study of public signs in Hat Yai

This paper examines the role that the English language plays in Thailand, by focusing on linguistic landscape (LL) research, or the study of "the visibility and salience of languages on public and commercial signs in a given territory or region" (Landry & Bourhis, 1997, p.23). The author carried out a small-scale project in the southern city of Hat Yai, where "any piece of written text within a definable frame" (Backhaus, 2006, p.56) was considered to be an element of the LL. A number of public signs, in which English was included, were photographed, categorised and analysed according to percentages that illustrate several LL aspects: the functions that the lingua franca performs in them, the domains where it is more easily found, the Thai and English prominence in the case of multilingual signs, and the use of Thai English or "Thinglish" as a new possible emerging variety of World Englishes. The results show that even in a country like Thailand, whose national language is strongly preserved, the importance of English, not only as an international communicative tool, but as a language of prestige, is publicly displayed in several domains. At the same time, the presence of "Thinglish" proves to be at a very early stage of development, for other standard varieties of English are clearly preferred; however, some repeated patterns in the grammar, syntax and lexicon can already be observed from my sample of signs. The analysis is mainly supported by the theoretical frameworks put forward by Landry & Bourhis (1997), Reh (2004), Lawrence (2012), Huebner (2006) Mensel, Vandenbroucke & Blackwood (2016), and Siricharoen (2016). At the same time, the linguistic landscapes discussed in Huebner (2006), Backhaus (2007), Shohamy et al. (2010) and Coulmas (2013) have been an inspiration and a source of theoretical and practical proposals for this research project.

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Chinese restaurants in Sydney's Chinatowns: An ethnographic linguistic landscape study of ethnic identities of Chinese immigrants

Ethnic food and language are two recognised markers that index a particular ethnicity. In the light of the growing Chinese population, the growing variety of Chinese cuisines in Sydney, and the formation of multiple ethnoburbs in addition to the original Chinatown, this study brings the interrelation between food, language and identity under investigation. It seeks to explore how languages are used at Chinese restaurants in Sydney's Chinatowns (signs, posters, menus and advertisements), what and how ethnic identities of Chinese immigrants are represented and constructed in the semiotic space, especially through language and discourse, as well as factors beyond language which contribute to the construction of ethnic identities.

The project follows studies of linguistic landscapes (LL) in recent years that investigate landscapes usually in "a densely multilingual environment in which publicly visible written languages document the presence of a wide variety of (linguistically identifiable) groups of people" (Blommaert & Maly, 2016). Drawing on Blommaert and Maly's (2016) ethnographic linguistic landscape analysis (ELLA) and integrating Scollon and Scollon's analysis of visual semiotics in a geosemiotic framework (2003), this study proposes to conduct a qualitative linguistic landscape analysis of the semiotic space of Chinese restaurants in Sydney using an ethnographic approach. Research methods include semi-structured interviews with owners and staff at selected Chinese restaurants in Sydney and analysis of linguistic and non-linguistic resources employed in the restaurants.

By answering the research questions, this study aims to shed light on a possibly wide range of social, historical, political and economic factors that shape the ethnic identities of Chinese immigrants projected through their intentional or unintentional discursive practices in Chinese restaurants. This study also aims to build a spatial connection between Chinese immigrants in Sydney and their home country.

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Semiotic practices, identity, power: Linguistic landscape at the subway space of international airports in Shanghai

Following the orientations of semiotics and material ethnography in linguistic landscape (LL) studies (e.g., Jaworski and Thurlow, 2010; Stroud and Mpendukana, 2009), this study explores whether, and how, Shanghai, a Chinese city at the dynamic phase of social transformation discursively constructs itself as a World City by focusing on semiotic practices observable in the subway space of its two international airports, a site nevertheless remaining under-explored in the literature of LL. Data to be collected in the form of photograph at the entrances, exits, platforms, passages, etc. of the subway space will be analyzed quantitatively and qualitatively. The focus of the former is on various kinds of semiotic resources, especially code preference in constructing the identity of a World City for Shanghai. Within the theoretical and methodological frameworks of multimodal critical discourse analysis (MCDA) approach (e.g., Brookes and Harvey, 2016; Machin and Mayr, 2012) and geosemiotics theory (Scollon and Scollon, 2003), the latter by design attempts to answer the following questions: 1) What kind of World identities are semiotically constructed for Shanghai in and through the LL at the subway space of the airports? 2) What strategies are deployed for semiotic affordances, negotiation, or contestation in the constructive process? 3) Is the process linked to power, manipulation and ideology? The empirical study is hoped to open further dialogue and debate on the appropriateness and analytical power of MCDA for a critical, ethnographical examination of identity constructions in relation to the LL of particular physical location like of subway space and cultural contexts like of Shanghai.

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Power of Chinese semiotic assemblages:

An ethnographic investigation of the linguistic landscape of Bendigo

Recent linguistic landscape research has paid increasing attention to the convoluted interaction of linguistic, artefactual and spatial resources. However, very few studies have touched on the unequal power relations and various forms of power resulting from the uneven distribution of these semiotic resources (Blommaert, 2013). This article thus aims to examine the ways in which Chinese semiotic assemblages empower or disempower people living in the linguistic landscape through a case study of Bendigo city in Australia. Chinese migrants have been witnesses of Bendigo's development since the 19th century Gold Rush. The Chinese community has left various marks on the cityscape of Bendigo, with the Golden Dragon Museum and the Joss House being the most conspicuous 'geosemiotic assemblages' (Pennycook, 2017). In line with recent development in the field, I adopt an ethnographic approach and collected photographs, interviews, field notes and archived materials. Drawing on critical discourse analysis (Van Dijk, 2008) and multimodal analysis (Jewitt, Bezemer, & O'Halloran, 2016), I analyse and interpret the qualitative data in terms of 'power over', 'power to' and 'power through'. Interestingly, descendants of early Chinese miners in Bendigo not only think the Chinese assemblages as powerful but also feel more empowered to interpret their meaning in the linguistic landscape. Coming to the second are Bendigo Australians. It is those newly arrived Chinese migrants and temporary Chinese residents who perceive themselves as powerless. The article contributes an analytical framework of power relations to the field of linguistic landscape and highlights the heterogeneous identities and experiences within the overseas Chinese community.

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Linguistic landscapes as narrative framework: A case study of quartier chinois in Paris

Previous research on Chinatown has shown the value of linguistic landscape to 'map the ethnoscape' (Amos, 2016) as both 'cultural text' and 'material object' (Lou, 2016) embedded in its wider urban context (Lou, 2007, 2009, 2016; Leeman and Modan, 2009). Yet what role does linguistic landscape play in the everyday lived experience of diasporic Chinese individuals who either live in or visit Chinatown regularly? To answer this question, this paper presents a case study on the linguistic landscape of the quartier chinois in the 13th arrondissement in Paris. Drawing upon Scollon and Scollon's geo-semiotic framework (2003) and Marc Augé's place theory (1992), it analyses data collected through photographs, participant observations and in-depth interviews with four key participants in field. Based on the analysis, the study argues that the linguistic landscape of quartier chinois constructs a narrative framework, a coherent semiotic aggregate where shared communicative and spatial practices are performed and interpreted. It is embedded in an identifiable, relational and historical place which provides a territorial base for diasporic Chinese to configure their own activity space and experiences. The research suggests that close participant observations and in-depth interviews could shed light on everyday engagement of individual community members with the linguistic landscapes and urban ethnic neighborhood.

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