INTRODUCTION

Linguistic Landscape (LL) is an emerging and dynamic field of research in applied and socio-linguistics which attempts to understand the motives, uses, ideologies, varieties and contestations of multiple forms of ‘languages’ as they are displayed in public spaces (Chanda, Hossain, & Rahman, 2018). Simultaneously, with the increasing development of digital communications, LL is also becoming prevalent in virtual space (Dejan & Heather, 2009). The classic definition of LL was given by Landry and Bourhis (1997:25) who defined it as “the language of public road signs, advertising billboards, street names, place
names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscapes of a given territory, region, or urban agglomeration.” (Shang & Zhao, 2014a, p. 215). LL not only studies how different languages or varieties are used at a specific region but concentrates on the underlying meanings attached to the language signs (Shang & Zhao, 2014b, p. 84). In the context of China’s Belt and Road Initiative, Bangladesh is one of the significant neighboring countries in south Asia to China. There have been a bulk of studies regarding LL in various countries and places, while little is concerned with language use in Bangladesh where language and culture diversity is pervasive.

Dhaka, the capital of Bangladesh, is one of the most densely-populated cities in the world with a total population of exceeding 15 million in an area of 360 km². It is the political, economic and cultural center of the country with many cultural heritage sites (Rahman, 2010). Hence, Dhaka is typical place of multilingual practices. Meanwhile, Cox’s Bazar, with the longest natural unbroken sea beach in the world, is one of the most famous tourism attractions of Bangladesh. Thus, this article attempts to examine the language choices in these two places, aiming to provide a new context for understanding Bangladeshi multilingual practices and its language planning and management in the context of globalization.

LITERATURE REVIEW
Recent years, a great deal of studies on LL have been conducted on how different languages have been displayed in various social domains (Uta, 2012; Dejan & Heather, 2009; Jennifer & Gabriella, 2009; Backhaus, 2005; Blommaert, 2013; Huebner, 2006; Bruyèl & Juan, 2015; Trond, 2013). The most popular thematic topic in LL studies is multilingualism which emerges in different linguistic contexts. Specifically, following discourse-analytic approach, Zhao & Liu (2014) explore the multilingual use of language in the LL of Dalian and examine the way this indexing process operates in the era of globalization. Similarly, Dejan & Heather (2009) argue that the LL of virtual space, though grounded in the concept of multilingual interactions within a physically defined world, has distinct characteristics to the digital world that continue to evolve conterminous with the complex relationship of the real to the digital. In addition, many scholars choose different places as their research sites, such as cyberspace, rural places, minority area, border cities and metropolis and so forth. However, few researchers have focused on the language choices in cultural heritage sites and tourism scenic spots. Even though Yan (2019) examines the language choices in the linguistic landscape of Macao’s heritage tourism and gaming tourism, illustrating the commodification of multilingualism and valuing the instrumental function of language for profit-making purposes under the neoliberal ideology. Further, Chanda (2018) conducts the linguistic landscape at Pabna in Bangladesh, revealing the influence of colonial language in Pabna area and the majority of the signboards are inscribed bilingually using both Bangla and English while some are monolingual written either in Bangla or English. Different from the scholars listed above, this article tends to explore the LL of cultural heritage sites at Dhaka and the tourism scenic spots at Cox’s Bazar in Bangladesh investigating the intersection of language practices and ideologies in terms of socio-political, economic, and cultural facets.
METHOD

The Definition of Ethnography

May (1997) asserts that critical ethnography is a relatively recent development in social science research methodology. It shares with much ethnography a reliance on the qualitative interpretation of data - examining particular social, cultural, or organizational settings from the perspectives of the participants involved. Simultaneously, ethnography is designed to explore cultural phenomena where the researcher observes society from the perspective of the subject of the study, a way to represent graphically and in writing the culture of a group (Snow, Morrill, & Anderson, 2003). Claude Lévi-Strauss (1963) states that ethnography consists of the observation and analysis of human groups considered as individual entities, aiming at recording as accurately as possible the perspective modes of life of various groups. Moreover, as an approach of data collection, Dewan (2018) asserts that ethnography includes examining the behavior of the participants in a specific social situation and also understanding their interpretation of such behavior. In accordance with these studies, the current article also follows the same approach looking at language practices and revealing the bigger context of socioeconomic transformations of Bangladesh.

Data Collection and Description of Participants

Data were collected by taking photos of cultural heritage sites at Dhaka and tourism scenic spots at Cox’s Bazar as well as individual interviews to understand how local people learn various languages. The photos of linguistic landscapes collected at Dhaka and Cox’s Bazar are 260 in total, pictures of Dhaka are 134, 68 of public signs and 66 of private signs; pictures of Cox’s Bazar are 126 totally, 62 of public signs and 64 of private signs, covering Dhaka and Cox’s Bazar’s typical places including universities, national museum, commercial area, tourism area, historic buildings and so forth.

As for the interview, there are 12 participants taking part in the study and the questions are concerning their attitudes towards the values of different languages observed at Dhaka and Cox’s Bazar, their language learning experiences and how their language backgrounds facilitate their life and work. Our participants are local people living at Dhaka and Cox’s Bazar and they are in different ages from 17 to 62 years old with various occupational backgrounds. Most of them are receiving higher education in Dhaka or Chinese Universities. They are all able to speak English and Bangla with various proficiencies. Based on one-week-ethnography, these participants’ employment and educational trajectories are also listed in the following table together with the above information (see Table 1 below).

<table>
<thead>
<tr>
<th>Participants</th>
<th>Nationality</th>
<th>Hometown</th>
<th>Age</th>
<th>Gender</th>
<th>Language capacity</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>B1</td>
<td>Bangladesh</td>
<td>Dhaka</td>
<td>17</td>
<td>male</td>
<td>Bangla, English,</td>
<td>Yunnan university</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>a little bit Chinese</td>
<td>international student</td>
</tr>
<tr>
<td>B2</td>
<td>Bangladesh</td>
<td>Dhaka</td>
<td>22</td>
<td>female</td>
<td>Bangla, English</td>
<td>Dhaka university student</td>
</tr>
<tr>
<td>B3</td>
<td>Bangladesh</td>
<td>Dhaka</td>
<td>25</td>
<td>male</td>
<td>Bangla, English</td>
<td>Religious teacher</td>
</tr>
</tbody>
</table>

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DISCUSSION

**Language Choices Displayed in Dhaka Linguistic Landscape**

The following table 2 categorizes the distribution of language choices of cultural heritage sites at Dhaka.

**Table 2. Distribution of Different Languages Observed of Cultural Heritage Sites at Dhaka**

<table>
<thead>
<tr>
<th>Language Ideologies</th>
<th>Language Choice</th>
<th>Cultural Heritage Sites at Dhaka</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monolingualism</td>
<td>Bangla</td>
<td>National Martyrs Memorial; National Museum; Military District</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>Faculty of Arts at university of Dhaka; Pali &amp; Buddhist Studies Students Association; National Martyrs Memorial; National Museum; Military District</td>
</tr>
<tr>
<td></td>
<td>Arabic</td>
<td>National mosque</td>
</tr>
<tr>
<td>Bilingualism</td>
<td>Bangla &amp; English</td>
<td>Department of Music at university of Dhaka; Department of Pali &amp; Buddhist Studies; National Martyrs Memorial; National Museum; Military District</td>
</tr>
<tr>
<td></td>
<td>Chinese &amp; English</td>
<td>Confucius Institute at University of Dhaka; Bangladesh-China Culture and Arts Exchange Center; Introduction of Chinese minority groups like, Yi, Hui…;</td>
</tr>
<tr>
<td>Multilingualism</td>
<td>Bangla, English, Chinese</td>
<td>Confucius institute at university of Dhaka,</td>
</tr>
</tbody>
</table>

Despite the fact that Dhaka is the capital city of Bangladesh with many cultural heritage sites, from Table 2, it is clear that monolingual and bilingual signs are mostly displayed. However, Arabic is the only language used in religious place—the National Mosque.
Meanwhile, in these heritage sites, Chinese language also only used in the Confucius Institute at the University of Dhaka due to Bangladesh’s friendship and cultural communication with China under the background of China’s B&R initiative. Moreover, Bangla and English are pervasive, demonstrating the Bangladeshi national identity and the influence of political power of Western countries to Bangladesh. The following figures are the photos taken from several cultural heritage sites.

**Language Choice at National Martyrs Memorial**

Figure 1. Monolingual (English) Sign

Figure 2. Bilingual (English & Bangla) signs
Figure 3. Monolingual (Bangla) sign

Besides monolingual signs, bilingual signs used both in Bangla and English, which indicates that different languages might convey different meanings in different contexts. Historically, Bangladesh was the colony of Britain, English embodies the political influence of western countries. English used at the National Martyrs Memorial makes the history readable not only for local people but also foreigners. Also, after gaining its independence in 1971, Bangladesh has been employed Bangla as its national language. Thus, Bangla is a symbol of victory and national identity.

Language Choice at National Museum

Figure 4. Bilingual (Bangla & English) signs of the gate of the national museum
Apart from the National Martyrs Memorial, monolingual and bilingual signs are represented at Bangladeshi National Museum. In figure 4, it is the main gate of the national museum which uses Bangla and English. Figure 5 is one of the pictures of the international film festival’s advertisements. In addition, in the big hall of the museum, the statue is a Bangladeshi hero—Sheikh Mujibur Rahman (He was called the ‘Father of the nation’) (Retrieved from Wikipedia). This demonstrates the pride of Bangladesh. Since English is
the lingua franca, the English language used in the national museum also makes the world to enjoy its splendid culture and long history.

**Language Choice at the University of Dhaka**

![Figure 7. Bilingual (Chinese & English) sign of Confucius Institute](image)

**Figure 7.** Bilingual (Chinese & English) sign of Confucius Institute

![Figure 8. Bilingual (Chinese & English) sign of Bangladesh-China and Arts Exchange Center](image)

**Figure 8.** Bilingual (Chinese & English) sign of Bangladesh-China and Arts Exchange Center

![Figure 9. Trilingual (Chinese, English & Bangla) sign of the guidepost of Confucius Institute](image)

**Figure 9.** Trilingual (Chinese, English & Bangla) sign of the guidepost of Confucius Institute
Figure 10. Bilingual (Chinese & English) signs of Chinese minority groups

Surprisingly, many bilingual and trilingual signs can be seen in the Confucius Institute at University of Dhaka. From figure 7 and figure 8, we can see the signs of brief introduction of Confucius Institute and the Bangladesh-China and Arts Exchange Center, especially the Yunnan university of China is the representative university which establishes the friendship and cooperation with Dhaka university. Additionally, many bilingual signs of the introduction of Chinese minority groups, such as Yi, Hui, Miao, Dong minority groups, are represented at Confucius Institute both in Chinese and English. Therefore, it can be concluded that Chinese language is used in Confucius institute symbolizes the friendship and cooperation between Bangladesh and China.

Language Choice at Military District

Figure 11. Bilingual (Bangla and English) sign of army’s qualities
Furthermore, in military district, bilingual signs and monolingual signs are displayed. In figure 11, the good qualities of a soldier, such as honor and pride, honesty and integrity, loyalty, patriotism and so forth, are written in Bangla and English. At the same time, the signs of living building of soldiers and some personal restaurants use Bangla. From the interview with local people, one soldier’s wife, she tells us that her whole family can live in the military district because her husband is a soldier.

Language choice at National Mosque

Besides, the other special heritage site is the religious place—Baitual Mukarram National Mosque with Islamic architecture style. At the main gate of the holly mosque,
Arabic is used. In figure 13, the Arabic language means ‘Allah is the greatest’. This symbol highlights the main religion and belief (Islam) of Bangladeshi people. The Arabic language is one of the forms of the religion of Islam.

In a word, the linguistic landscapes (monolingualism, bilingualism and trilingualism) are diversified of these cultural heritage sites at Dhaka. Monolingual language of Bangla is the symbol of Bangladeshi independence and national identity. Additionally, monolingual language of Arabic symbolizes the main religion of Bangladeshi people, it is the symbol of their special and unique culture. Monolingual and bilingual language of English, or Bangla and English indicate the western countries’ political impact to Bangladesh and the internationalization of Bangladesh. Moreover, the bilingual and trilingual languages represent the cooperation and development between China and Bangladesh in the context of China’s B&R initiative.

**Language choices Displayed in Cox’s Bazar Linguistic Landscape**

In addition to the capital city Dhaka of Bangladesh, Cox’s Bazar is one of the most visited tourist destinations of Bangladesh with the longest natural unbroken sea beach in the world (Retrieved from Wikipedia). With the fantastic and unique scenery, Cox’s Bazar attracts a huge amount of tourist at home and abroad. As a result, the tourists can promote the local economy. Thus, language like English is very popular in this place. Table 3 shows the linguistic landscape of monolingualism and bilingualism at cox’s Bazar. Specifically, the following figures are the photos taken from several various places at Cox’s Bazar.

**Table 3. Distribution of Different Languages Observed of tourism scenic spots at Cox’s Bazar**

<table>
<thead>
<tr>
<th>Language Ideologies</th>
<th>Language Choice</th>
<th>Tourism Scenic Spots</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monolingualism</td>
<td>Bangla</td>
<td>Trade fair, shop advertisements</td>
</tr>
<tr>
<td>Bilingualism</td>
<td>Bangla &amp; English</td>
<td>Ticket service center; restaurants; hotel and restaurant advertisements;</td>
</tr>
</tbody>
</table>

**Language Choice at St. Martin—A famous Separated Island of Cox’s Bazar**

![Figure 14. Bilingual (English & Bangla) sign](image)
Figure 15. Bilingual (English & Bangla) sign

St. Martin Island is a small island in the northeastern part of the Bay of Bengal, about 9 km south of the tip of the Cox’s Bazar-Teknaf peninsula, about 8 km west of the northwest coast of Myanmar. There is a small adjoining island that is separated at high tide (Retrieved from Wikipedia). Owing to its unique geography, the only way to reach St. Martin is by water transportation such as ships or boats. Figure 14 and figure 15 are the bilingual signs displayed at the wharf. They are the advertisements of the local hotels and restaurants and some guidance for tourists.

Language Choice at Hotels and Restaurants

Figure 16. Bilingual (English & Bangla) sign

Figure 17. Bilingual (English & Bangla) sign
Since Cox’s Bazar is a tourist spot, the construction of hotels and restaurants is very essential. Hotels and restaurants mostly use English and Bangla for local and foreign tourists.

**Language Choice at Ticket Service Center**

![Figure 18. Bilingual (English and Bangla) sign](image1)

Meanwhile, the language choices at the ticket service center are employed in English and Bangla. This is convenient for different kinds of tourists for travelling.

![Figure 19. Bilingual (English and Bangla) sign](image2)
Similarly, at the trade fair of Cox’s Bazar, there are also monolingual of Bangla or bilingual of Bangla and English represented. Tourists would like to take some traditional and precious gifts when they go back. Therefore, it is a wise choice to use English as well in the trade fair.

In sum, the monolingual language of Bangla and bilingual languages of Bangla and English are used in various places in tourist spots. English is pervasive because it is regarded as economic capital.

CONCLUSION
The fact that multilingual practices can be spotted both in public and private spaces of Dhaka and Cox’s Bazar in Bangladesh is the manifestation of cultural and linguistic diversity. Bangla is the most widely used language in everywhere in Bangladesh. It is an essential language for Bangladeshi national identity and individual development in
academic and job success. English, as a world lingua franca, is observed at Bangladesh in some public and private places such as national museum, military district and personal hotels and restaurants. Its wide use stands for the degree of internationalization and indicates the impact of western countries, as well as the promotion of economy as a result of tourism prosperity. Chinese, as a newly emerged language capital, carries the value of cultural resources and it is used at the university of Dhaka is influenced by China’s rise and B&R initiative these years. In contrast, Arabic, as a religious language, is only used in national mosque, symbolizing its culture. These linguistic landscapes demonstrate that the multidimensionality is embedded in the complex socio-political, economic, and cultural facets. The sociopolitical dimension signifies the officially laid-down monolingual Bangla-oriented policies, which accentuate compulsory use of the national language Bangla which stands for Bangladeshi nationalism and identity. The economic dimension manifests in the prominent use of English as newly emerged foreign language, is acquiring political and economic capitals for the local people’s educational and employment opportunities. The cultural dimension symbolizes the cooperation and development between China and Bangladesh in using Chinese language in the university of Dhaka in the context of China’s B&R initiative, as well as the Bangladeshi religion and beliefs in the use of Arabic.

In the globalized world, language talents in English and Chinese are needed in various levels of political, economic, cultural and educational communications in Bangladesh, making their life trajectories different from and brighter than those who only speak Bangla. Furthermore, as a multilingual and multiethnic country, language talents in both Bangla and minority languages are indispensable in communicating between the government and minority people. Besides, the language talents are also needed to speak Arabic in promoting national religion.

The study has shed some lights on the language practices and social reality of two cities in Bangladesh and it can provide some practical guidance on language policy for the Bangladeshi government. Due to the fact that the study is only based on two cities of Dhaka and Cox’s Bazar and the number of the figures and participants is also limited to what the author can have access, it is therefore suggested that future work should be conducted on a more comprehensive and even a longitudinal basis of different places, like minority area, in order to understand the dynamic change of language use and the social practices in Bangladesh

REFERENCES


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