

# Translanguaging in Linguistic Landscape of Historical and Cultural Streets

Wanyi Chen

School of Foreign Studies, Yangtze University, China

Received: 09 Nov 2023; Received in revised form: 12 Dec 2023; Accepted: 20 Dec 2023  
©2023 The Author(s). Published by TheShillonga. This is an open access article under the CC BY license  
(<https://creativecommons.org/licenses/by/4.0/>)

## Abstract

*Under the influence of globalization, multilingualism has become the way of social communication. Linguistic landscape in public space is complex and diverse with blurred boundary of languages. The interaction of multimodality and languages increase complexity of linguistic landscape. From the perspective of translanguaging, language practice on linguistic landscape not only transcends individual languages, but also goes beyond words, involving diverse semiotic resources. Through application of the concept of translanguaging, we can explore how different linguistic forms, signs and modalities co-occur to express meaning. Linguistic landscape in historical and cultural streets is an important window of the identity of the city. The linguistic landscape of historical and cultural streets shows a common diversity of language, culture and identity, reflecting obscure boundary of languages. The multilingual hybridity implies the conflicting and complex negotiation of multiple identity in the new stage of seeking for local development under economic globalization and urbanization. It is worth analyzing how the linguistic landscape of historical and cultural streets transcends semantic resources of different languages, varieties and multimodality to build a local identity.*

**Keywords—** Linguistic landscape, historical and cultural streets, translanguaging, multilingualism

## I. INTRODUCTION

With the spread of English and development of globalization, it is hard to find a pure monolingual community. Language use tends to be multilingual, and multilingualism has become the way of social communication. Initial studies of multilingualism focus on spoken language. Since 1997, the visual text of public signs, which reflects real language practice of society, has gradually entered the scope of multilingual research. “Linguistic Landscape” observes “the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs of government buildings, which combines to form the linguistic landscape of a given territory, region, or urban agglomeration” (Landry and Bourhis, 1997). Linguistic landscape refers to the visibility and salience of languages on public and commercial signs in a given territory or region. By showing language distribution, it provides important insights on power, status and identity of language use. Linguistic landscapes adds new views on multilingualism by focusing on language choices, hierarchies of languages, regulations, indexicality, or

literacy (Gorter and Cenoz, 2015), demonstrating the language diversity in society.

Brought by population movement and cultural interchange, language contact and exchange are more common. New linguistic phenomena arise from the process of population movement, cultural interchange and social changes. Language on signs are no longer simply hierarchically displayed, but in more complex mixing forms (Moriarty, 2014). The coexistence and interaction between languages are more complicated with blurred boundary. By using previous theories in multilingualism, it seems to be becoming difficult to classify language on signs. At the same time, the interpretation of mixed use of linguistic and multimodal resources requires new theories.

## II. LINGUISTIC LANDSCAPE

There are various themes in the study of linguistic landscape. Tradition themes of linguistic landscape study are differences between language practice and policy, the vitality of minority languages, the spread of English, etc. New themes such as impact of linguistic landscape on

language education, linguistic landscape in virtual space and so on have emerged (Gorter, 2013). The presentation of languages on signs reveals people's betrayal and obedience of governments' attitude of different languages. The competition between powers of different groups influences the vitality of minority and other languages. Along with other languages, English is related to multilingual phenomena for its presence in multilingual and multimodal texts which display soft boundaries between languages and between modes (Cenoz and Gorter, 2008). Thus, signs are rich language resources around learner to improve multilingual competence. "Studies on the linguistic landscape conducted around the world suggest a great variety in language use, and the studies contribute to a better understanding of multilingualism" (Gorter and Cenoz, 2015a). Multilingualism is always the focus of research in linguistic landscape, closely related to various themes.

In order to analysis multiple languages on signs, different methods are applied. In terms of function of multilingualism, "atmospheric" and "community" multilingualism of signs are distinguished by Cook (2013). Community multilingualism is for practical information purposes while atmospheric multilingualism for function to locate, attract and inform. As for information and content of different languages, Reh's(2004) put forward four types of combinations of languages and information, focusing on arrangement of multilingual information. Sebba (2013) adopted a similar framework for analysis of "language-content-relationship". Instead, Huebner's (2006) attention differed for his observation on the structural display of language form. In his study on Bangkok's linguistic landscape, many bilingual signs display a clear separation of languages, but there are other signs that show forms of mixing. Huebner questioned the boundaries between languages since Thai and English are frequently mixed in terms of script, lexicon and syntax. For a long time, researches on linguistic landscape explore language distribution by classify language on signs into certain named languages. But such a classification isn't easy. It was found that the boundary of languages and signs are both fuzzy.

### III. THEORY OF "TRANSLANGUAGING"

The term "Translanguaging" origins from pedagogical phenomenon "trawsieithu" (Williams, 1994) in bilingual education in Wales, where teachers would teach in Welsh while students tended to response in English. Instead of viewing it negatively, Williams considered processing input in one language followed by content-relevant production in another language can improve students'

bilingual competence. The process commands for more deeper understanding of both languages. Thus, it is an effective way to language learning. Baker (2001) then brough the idea to the English-speaking world and translated it into "translanguaging", the planned and systematic use of two languages for teaching and learning inside the same lesson. In social communication, it involves "multilingual discourse practices in which bilinguals engage in order to make sense of their bilingual worlds" (Baker, 2011: 288). It is natural use of all languages by multilinguals to construct meaning. Translanguaging suggests the idea that two or more languages are used in an integrated manner in understanding, speaking, literacy, and, not least, learning (Lewis, Jones and Baker, 2012). Li (2011) applied translanguaging to a broad view that it includes "any going between different linguistic structures, including different modalities". Those language practice not only transcends individual languages, but also goes beyond words, involving diverse semiotic resources (Canagarajah, 2013). Li (2018) further developed translanguaging into a practical theory of language, which offers better interpretation of multilinguals' fluid and dynamic practice that transcend the boundaries between named languages, language varieties and other semiotic systems.

To see various linguistic resources of multilinguals as an integrated system, translanguaging takes a different view on language. Translanguaging is related to translation and code-switching (García, 2011), but translation and code-switching still presuppose alternation of two languages as separate entities (Gorter and Cenoz, 2015b). The boundaries of named languages (English, Chinese, French, etc.) are politically and socially defined from an outsider's view. From the insider's perspective of a multilingual, there is only his or her full idiolect or repertoire, which belongs only to the speaker, not to any named language (Otheguy, García and Reid, 2015). The personal idiolect or repertoire consists of language features and knowledges from what a multilingual have learned from all languages. Multilinguals incline to fluid use of all language structures from an integrated system. Multilingual speakers don't think and communicate in English, Chinese and so on separately, but selecting all available features that are socioculturally appropriate (Velasco and García, 2014).

Thus, language practice of multilingual speakers naturally transcends the artificial boundaries of languages and language varieties. From the translanguaging perspective, speakers think beyond the boundaries of named languages and language varieties including the geography-, social class-, age-, or gender-based varieties (Li, 2018) . At the same time, multilingual practice also transcends the traditional division between linguistic and non-linguistic

systems. Language is a multisensory and multimodal semiotic system interconnected with other cognitive systems, such as listening, logic thinking, imagination and so on. In the brain of people, language use is based on cognitive knowledge about what they have known of the world. In reality, people's communication is always multimodal and multisensory. People could receive and produce information in various form-- textual, aural, linguistic, spatial, and visual (Li, 2018). The semiotic resources from linguistic, multimodal, multisensory system are selected by speakers freely and fluidly to construct and interpret meaning. To sum up, translanguaging is both going between different linguistic structures and systems, including different modalities (speaking, writing, signing, listening, reading, remembering) and going beyond them (Li, 2011).

Translanguaging underscores multilinguals' creativity and criticality. From a translanguaging lens, multilingualism by the very nature of the phenomenon is a rich source of creativity and criticality, as it entails tension, conflict, competition, difference, and change in a number of spheres, ranging from ideologies, policies, and practices to historical and current contents. Creativity is the ability to push and break boundaries between named language and between language varieties, and to flout norms of behavior including linguistic behavior. Criticality is the ability to use evidence to question, problematize, and articulate views (Li, 2011; Li and Zhu, 2013). In 21 century, enhanced contacts between people of diverse backgrounds provide new opportunities for innovation and creativity. Interestingly, in the era of globalization, multilinguals gradually accumulate fragmental knowledge of named languages in their daily life and build their unique repertoire (Tian and Zhang, 2014). They usually mix their mother tongue with language fragments for different communicative purposes. High-level multilinguals may disrupt the "norm", flexibly collaborating with various linguistic structures to generate new expressions. They are capable of responding to the historical and present conditions critically. Trough language practices like translanguaging, people consciously construct and constantly modify their sociocultural identities and values.

The concept of translanguaging is particularly relevant to multilinguals, including the full range of linguistic performances of multilingual language users for purposes that transcend the combination of structures, the alternation between systems, the transmission of information and the representation of values, identities and relationships (Li, 2011). In everyday interaction, language users move dynamically between the so-called languages, language varieties, styles, registers, and writing systems, to fulfil a variety of strategic and communicative functions.

Translanguaging is a descriptive label for language practice but more a theory to explain multilingualism. Translanguaging is a macro lens for describing and explaining multilinguals' full use of the linguistic repertoire instead of a pronoun of some fixed kinds of language structures. Within a translanguaging lens, it is entirely possible to have micro units of analysis like codeswitching, which is one way for speakers to move between language system (García, 2011; Seals, 2020; Zhang and Chan, 2017). Translanguaging through code-switching, translations, transliterating, trans-enunciating and so on (García, 2009; Canagarajah, 2013) reconstructs language by intermingling multiple languages and modes (Lu and Horner; 2013) for meaning making (García, 2009).

Translanguaging is a research perspective that challenges conventional approaches to multilingualism (Li, 2018) coming out of practical concerns of understanding the creative and dynamic practices human beings engage in with multiple named languages as well as semiotic and cognitive resources. From a translanguaging perspective, asking simply which language is being used becomes an uninteresting and insignificant question (Li, 2018). It requires to move the focus away from treating languages as discrete and complete systems to how language users orchestrate their diverse and multiple meaning-making resources in their everyday social life.

#### IV. TRANSLANGUAGING IN LINGUISTIC LANDSCAPE

Translanguaging also opposes the view to see languages on signs as a bounded and independent codes. Multilingual practice on signs is fluid and flexible, transcending the boundaries between named languages, language varieties, and semiotic systems. In a superdiverse society, translanguaging is norm of communication on the ground in interaction in public (Simpson, 2017; Adami, 2019). Through the application of the concept of translanguaging, we can foreground the co-occurrence of different linguistic forms, signs and modalities (Gorter and Cenoz, 2015a). More importantly, we need to explore how different linguistic forms, signs and modalities co-occur to express meaning.

Various linguistic resources come into different forms of translanguaging on signs. Translation repeats information more or less word-for-word (Alomoush and Al-naimat, 2020). Code-meshing mixes more than two language features into one linguistic structure (Cormier, 2020). Translation presents standard language form while code-meshing shows "playing" with words. In a school context, the application of two forms—translation and code-

meshing on linguistic landscape aims to express their multilingual and multicultural teaching environment (Cormier, 2020; Karafylli and Maligkoudi, 2021). More rich forms are found to describe translanguaging comprehensively in multimodal Macao posters, such as “transmodal translanguaging, transliteration with special visual effects, a similar visual form shared between a character and an alphabet, language-neutral elements, integration of Arabic numbers and English words, intra-unit translanguaging, homospatiality, etc” (Zhang and Chan, 2017). These creative forms of flexible multilingualism contest conventional norm and power, as a transformation of patterns due to globalization. Various forms of translanguaging in Macao highlight the co-occurrence of different linguistic and semiotic elements, especially visual modalities. Furthermore, in the context of a butcher's shop in Leeds (Adami, 2019), the interaction of objects and written languages with various cultural features, like a Fortune Cat on shelf and English signs, provides an interesting instance of translanguaging. The complex layering of the multimodal deployment in the shop accommodates and responds to the communicative needs of an increasingly socioculturally and linguistically diverse demographics of customers (Adami, 2019).

Some regions with their unique political and cultural backgrounds have their own forms and functions of translanguaging. In the Greek context in times of crisis, the translanguaging instances of city graffiti show a creative dimension of different linguistic forms and resources to criticize the current economic and political situation. The unique combinations of Greek, French and English elements on morphological and syntactic levels result in often unpredictable new translanguaging words and expressions. The creative use of translanguaging makes the intended messages lighter, more creative and more humorous, making bilinguals feel at home and free from restrictive norms (Gogonas and Maligkoudi, 2019). In the state of Bosnia and Herzegovina (BiH), Bosniaks, Croats, and Serbs are mutually-intelligible varieties of local “languages”. However, the three language varieties have their own ethnic and religious identities. Instead of highlighting the divisiveness of linguistic identity, the linguistic landscape of Sarajevo indicates a tendency toward inclusion and linguistic egalitarianism by tending towards the more neutral BCS. BCS represents a common core among the three varieties--that is, signs that could not be reliably classified as belonging to one of the three traditional varieties and exhibiting elements shared by all (Tankosic and Litzenberg, 2021). The hybrid of local varieties in BiH seems to be an implicit phenomenon of translanguaging. Another indispensable phenomenon of translanguaging is linguistic mixture of different languages

in script (Atta, 2021). Scripts have strong relationship with religion, culture, and identity. In Pakistan, the alternative selection of script and language indicates hybridity of identity. “Urdu written in Perso-Arabic script indicates its linkage with Islam, however, if it is written in Roman it manifests its alliance with West” (Atta, 2021).

As we have mentioned above, translanguaging are different in forms and functions based on its social context. Multilingual and multimodal resources in linguistic landscape can be seen as a repertoire, brought together in each specific text for communication. Translanguaging in the linguistic landscape is characterized by having multilingualism as the norm, involving multilingual and multimodal repertoires that are used in a social context (Gorter and Cenoz, 2015a). Translanguaging necessarily implies some type of communication, such as demonstrating diversity, contesting convention, realizing egalitarianism, indicating hybridity, etc. In the study of linguistic landscape, translanguaging is source of creative language practice for dealing with differences and conflicts (Gogonas and Maligkoudi, 2019; Calvi and Uberti-bona, 2020).

Translanguaging is the theory for interpreting linguistic landscape, and linguistic landscape is practical space for translanguaging. In recent years, the notion of translanguaging has been incorporated into linguistic landscape research in an attempt to understand the mutual relationship between place and linguistic resources (Gorter and Cenoz, 2015a; Pennycook, 2017). “Translanguaging is certainly an approach to linguistic landscapes that enriches the study of multilingualism and takes it forward” (Gorter and Cenoz, 2015b). Under the influence of globalization, there is still a lot of space for applying the theory of translanguaging to the study of linguistic landscape in other social context, which is helpful for full description of forms of translanguaging and explanation of complex multilingualism.

## V. TRANSLANGUAGING IN LINGUISTIC LANDSCAPE OF HISTORICAL AND CULTURAL STREETS

After the Second World War, the rapid urban development and reconstruction go hand in hand. Historical areas are physical spaces of history and culture of cities. Therefore, instead of large-scale demolition of the old, it is necessary to preserve some historical areas to retain historical memory and continuity of urban development. In China, “historical and cultural streets refer to areas of a certain scale that have been ratified by the governments of provinces, autonomous regions and municipalities directly with rich cultural relics, concentrated historical buildings,

which completely and truly reflect the traditional pattern and historical style" (according to the Regulations on the Protection of Famous Historical and Cultural Cities, Towns and Villages promulgated in 2008). With a lot of cities, China has abundant urban histories and cultures. The number of historical and cultural streets in China is huge. Until 2023, more than 1,200 historical and cultural streets have been designated across the country (Ministry of Housing and Urban-Rural Development of the People's Republic of China, 2023). Historical and cultural streets are indispensable constituents of historical and cultural heritage, carrying plenty of historical, social and cultural information. More importantly, historical and cultural streets are living cultural heritage with a large number of residents living inside and their own unique community cultures. Historical and cultural streets are important spatial carriers of local cultural memory, bearing multiple attributes such as history and reality, culture and economy. As Chinese cities enter a new stage of development, historical and cultural streets are seeking for local development under economic globalization and urbanization (Wu and Zhan, 2022).

Public signs in historical and cultural streets are an important window of the identity of the city, reflecting the political, economic and cultural characteristics of the area. Linguistic landscape of historical and cultural streets is a new research topic of linguistic landscape in recent years (Wu and Zhan, 2022). Linguistic landscape of historical and cultural streets all investigates language choices and interaction, but with various focuses, such as the interactive relationship between sign makers, signs and sign readers (Yang and Sun; 2018); principles of construction of linguistic landscape (Xu, 2022; Qia and Li, 2022); values and cultures of historical and cultural streets (Shi, 2020; Zheng, 2021); multilingual co-occurrence on signs (Wu and Zhan, 2022; An and Zhang, 2022); etc. However, the linguistic landscape of historical and cultural streets shows a common diversity of language, culture and identity.

With the development of city, multilingualism has become the important feature of historical and cultural streets. In Chinese context, Chinese and English are visible on both government and private signs. Japanese and Korean are the most frequently used foreign languages besides English on government signs (Yang and Sun, 2018; Zheng, 2021; Huang, 2023). Private signs could have other foreign languages (such as Thai, German, French, etc.) and local languages such as Zhuang minority language (Huang, 2023), Wuhan dialect (An and Zhang, 2022) and Cantonese (Wu and Zhan, 2017). Private signs of most historical and cultural streets present more diverse languages than official signs but there are also some

exceptions. Those exceptions are under the impact of government's goal to build international community but also develop tourism commodity. The combinations of languages are in multiple monolingual and multilingual signs with various languages. The most monolingual signs are Chinese signs, and the most multilingual signs are Chinese-English signs. Signs contain more than one language are common and pure monolingual linguistic landscape is impossible in historical and cultural streets. The combinations of multiple languages tell the coexistence of different culture and identity. The local, national and foreign languages mark some differences of people from various background and culture. Language varieties of Chinese (Wu and Zhan, 2022; An and Zhang, 2022; Qi and Li, 2022) distinguish themselves for different functions in meaning construction such as simplified Chinese, traditional Chinese, Pinyin, etc. From the translanguaging perspective, the linguistic landscape of historical and cultural streets transcends various linguistic resources for the alternation between languages, varieties and systems to construct and interpret meaning.

What's more, languages are not presented one by one separately like on most government signs. Some signs show hybrid code-meshing. The hybrid use of traditional Chinese, simplified Chinese, Wade-Giles Romanisation and English in one expression of phrase on official signs of Jiangnan Road in Wuhan makes a compromise between old and new identities (An and Zhang, 2022). The Cantonese is attached to Chinese and English by means of transcription, transliteration and script to realize the construction of local culture (Wu, 2022). The multilingualism in such a situation arrogates the existing language norms (including phonetic norms, lexical norms, font norms, etc.), reflecting the obscure boundary of languages. The multilingual hybridity implies the conflicting and complex negotiation of multiple identity.

## VI. CONCLUSION

The distribution and interaction of languages in historical and cultural streets show characteristics consistent with the theory of translanguaging. From the view of translanguaging, the co-occurrence and hybridity of multiple languages are both kinds of linguistic performances that transcend the combination of structures, the alternation between systems, the transmission of information and the representation of values, identities and relationships (Li, 2011). Translanguaging is the creative language practice for dealing with differences, conflict, different ideologies, policies and practices (Li, 2018). In diverse contexts of historical and cultural streets, it is worth attention to interpret the multilingual practice from a

translanguaging perspective, explaining how multilingual and multi-semantic resources are negotiated to convey historical, social and cultural information.

## REFERENCES

- [1] Adami E, 2019. Multimodal sign-making in today's diversity: The case of Leeds Kirkgate Market[M]/SHERRIS A, ADAMI E. Making Signs, Translanguaging Ethnographies: Exploring Urban, Rural and Educational Spaces. Bristol: Multilingual Matters: 26-44.
- [2] Alomoush O I S, Al-naimat G K, 2020. English in the linguistic landscape of Jordanian shopping malls: Sociolinguistic variation and translanguaging[J]. The Asian Journal of Applied Linguistics, 7(1): 101-115.
- [3] An R, Zhang Y, 2022. Language choice and identity construction: linguistic landscape of Jiangnan Road in Wuhan[J/OL]. Journal of Multilingual and Multicultural Development [2023-07-30].
- [4] Atta A, 2021. Scripts on Linguistic Landscapes: A Marker of Hybrid Identity in Urban Areas of Pakistan[J/OL]. Journal of Nusantara Studies-Jonus, 6(2): 58-96.
- [5] Baker C, 2001. Foundations of bilingual education and bilingualism[M]. Multilingual matters.
- [6] Calvi M V, Uberti-bona M, 2020. Negotiating languages, identities and space in Hispanic linguistic landscape in Milan[J/OL]. Journal of Multilingual and Multicultural Development, 41(1): 25-44.
- [7] Canagarajah S, 2013. Translingual practice: Global Englishes and cosmopolitan relations[M]. Routledge.
- [8] Cenoz J, Gorter D, 2008. The linguistic landscape as an additional source of input in second language acquisition[J/OL]. IRAL - International Review of Applied Linguistics in Language Teaching, 46(3)[2023-05-07].
- [9] Cook V, 2013. The language of the street[J/OL]. APPLIED LINGUISTICS REVIEW, 4(1): 43-81.
- [10] Cormier G, 2020. Translanguaging and Linguistic Landscapes: A Study of Manitoban Schools[J/OL]. OLBI Working Papers, 10[2023-02-19].
- [11] García O, 2009. Bilingual education in the 21st century: A global perspective[M]. John Wiley & Sons.
- [12] García O, 2011. Educating New York's bilingual children: constructing a future from the past[J/OL]. International Journal of Bilingual Education and Bilingualism, 14(2): 133-153.
- [13] Gogonas N, Maligkoudi C, 2019. Translanguaging instances in the Greek linguistic landscape in times of crisis[J/OL]. Journal of Applied Linguistics(32): 66-82.
- [14] Gorter D, 2013. Linguistic Landscapes in a Multilingual World[J/OL]. Annual Review of Applied Linguistics, 33: 190-212.
- [15] Gorter D, Cenoz J, 2015a. Linguistic Landscape and Multilingualism[M/OL]/CENOZ J, GORTER D, MAY S. Language Awareness and Multilingualism. Cham: Springer International Publishing: 1-13[2023-08-07].
- [16] Gorter D, Cenoz J, 2015b. Translanguaging and linguistic landscapes[J/OL]. Linguistic Landscape. An international journal, 1(1-2): 54-74.
- [17] Huebner T, 2006. Bangkok's linguistic landscapes: Environmental print, codemixing, and language change[J]. Linguistic Landscape: A New Approach to Multilingualism.- Clevedon: Multilingual Matters: 44-65.
- [18] Karafylli M, MALIGKOUDI C, 2021. Educators' perspectives on translanguaging schoolscape and language education for refugee students in Greek educational settings[J/OL]. Education Inquiry: 1-30.
- [19] Landry R, Bourhis R Y, 1997. Linguistic Landscape and Ethnolinguistic Vitality: An Empirical Study[J/OL]. Journal of Language and Social Psychology, 16(1): 23-49.
- [20] Lewis G, Jones B, Baker C, 2012. Translanguaging: origins and development from school to street and beyond[J/OL]. Educational Research and Evaluation, 18(7): 641-654.
- [21] Moriarty M, 2014. Languages in motion: Multilingualism and mobility in the linguistic landscape[J/OL]. International Journal of Bilingualism, 18(5): 457-463.
- [22] Otheguy R, García O, Reid W, 2015. Clarifying translanguaging and deconstructing named languages: A perspective from linguistics[J/OL]. Applied Linguistics Review, 6(3): 281-307.
- [23] Pennycook A, 2017. Translanguaging and semiotic assemblages[J/OL]. International Journal of Multilingualism, 14(3): 269-282.
- [24] QI W, Li H E, 2022. Mapping the Linguistic Landscape of Historic Tourist Attractions: a Case study of South Luogu Alley in Beijing.[J]. Journal of Landscape Research, 14(2).
- [25] Reh M, 2004. Multilingual writing: a reader-oriented typology — with examples from Lira Municipality (Uganda)[J/OL]. International Journal of the Sociology of Language, 2004(170): 1-41.
- [26] Seals C A, 2020. Classroom translanguaging through the linguistic landscape[M/OL]/Malinowski D, Maxim H H, Dubreil S. Language Teaching in the Linguistic Landscape: Volume 49. Springer Cham: 119-141.
- [27] Sebba M, 2013. Multilingualism in written discourse: An approach to the analysis of multilingual texts[J/OL]. International Journal of Bilingualism, 17(1): 97-118.
- [28] Simpson J, 2017. Translanguaging in the contact zone: Language use in superdiverse urban areas[M/OL]/COLEMAN H. Multilingualisms and Development: Selected Proceedings of the 11th Language & Development Conference, New Delhi, India 2015. New Delhi, India: British Council: 207-223.
- [29] Tankosic A, Litzenberg J, 2021. Bosnian, Croatian, Serbian: Inherent Translanguaging in the Linguistic Landscape of Sarajevo[J/OL]. European Journal of Applied Linguistics, 9(2): 183-207.
- [30] Velasco P, García O, 2014. Translanguaging and the Writing of Bilingual Learners[J/OL]. Bilingual Research Journal, 37(1): 6-23.
- [31] Li W, 2011. Moment Analysis and translanguaging space: Discursive construction of identities by multilingual Chinese youth in Britain[J/OL]. Journal of Pragmatics, 43(5): 1222-1235.
- [32] Li W, 2018. Translanguaging as a Practical Theory of Language[J/OL]. Applied Linguistics, 39(1): 9-30.
- [33] Li W, Zhu H, 2013. Translanguaging Identities and Ideologies: Creating Transnational Space Through Flexible Multilingual Practices Amongst Chinese University Students in the UK[J/OL]. Applied Linguistics, 34(5): 516-535
- [34] Williams C, 1994. Arfarniad o ddulliau dysgu ac addysgu yng nghyd-destun addysg uwchradd ddwyieithog[M]. Bangor

University (United Kingdom).

- [35] Zhang H, Chan B H S, 2017a. Translanguaging in multimodal Macao posters: Flexible versus separate multilingualism[J/OL]. *International Journal of Bilingualism*, 21(1): 34-56.
- [36] 黄羽萌, 2023. 三维分析理论下的历史文化街区语言景观研究——以桂林东西巷为例[J]. *南方论刊*(05 vo No.380): 87-89.  
[Huang Y M,2023. Linguistic landscape of historical and cultural streets under the theory of three-dimensional analysis -- A case study of East West Street in Guilin[J]. *Nan Fang Lun Kan* (05 vo No.380): 87-89.]
- [37] 史媛, 2020. 历史文化街区商铺语言景观研究[J]. *教育教学论坛*(44): 139-140.  
[Shi Y,2020. Study on Linguistic Landscape of Shops in Historical and Cultural Street[J]. *Education and Teaching Forum* (44): 139-140.]
- [38] 田飞洋, 张维佳, 2014. 全球化社会语言学:语言景观研究的新理论——以北京市学院路双语公示语为例[J/OL]. *语言文字应用*(02): 38-45.  
[Tian F Y and Zhang W J,2014. The Sociolinguistics of Globalization as a New Theory in Linguistic Landscape Studies: The Case of Bilingual Signs on Xueyuan Road, Beijing[J/OL]. *Applied Linguistics* (02): 38-45.]
- [39] 巫喜丽, 战菊, 2022. 历史文化街区语言景观研究——以店名标牌为例[J/OL]. *中国外语*, 19(4): 53-61.  
[Wu X L and Zhan J,2022. Exploring the Linguistic Landscape of Historical and Cultural Streets: Focusing on the Study of Shop Name Signs[J/OL]. *Foreign Languages in China*, 19(4): 53-61.]
- [40] 巫喜丽, 战菊, 2017. 全球化背景下广州市“非洲街”语言景观实探[J]. *外语研究*(02 vo 34): 6-11+112.  
[Wu X L and Zhan J,2017. The Multilingual Landscape of “the African Street” in Guangzhou City in the Context of Globalization: A Case Study[[J]. *Foreign Languages in China* (02 vo 34): 6-11+112.]
- [41] 徐晓茜, 2022. 鼓浪屿景区语言景观研究[D]. 河北师范大学, 2022.  
[Xu X Q,2022. A Study on the Linguistic Landscape of Kulangsu Scenic[D]. Hubei Normal University,2022.]
- [42] 杨荣华, 孙鑫, 2018. 互动顺序视域下城市历史文化街区语言景观研究:以南京为例[J]. *外语电化教学*(06): 100-105.  
[Yang R H and Sun X,2018. Linguistic Landscape in Urban Historic and Cultural Districts Based on the Theory of Interaction Order: The Case of Nanjing[J]. *Technology Enhanced Foreign Language Education* (06): 100-105.]
- [43] 郑燕, 2021. 福州三坊七巷语言景观研究[D]. 辽宁师范大学, 2021.  
[Zheng Y,2021. Research on Language Landscape of Three Lanes and Seven Alleys in Fuzhou[D]. Liaoning Normal University.]