

## Multidimensional Focus on Linguistic Landscape at Tourist Places: A Case Study of Mumbai

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### Abstract

Tourism and language are closely related. A language not only serves as a Communication Tool (CT) between hosts and guests but also can be developed into tourist attractions. Tourism Development (TD) has proved to have important impacts on languages. The present study attempts to fill this gap by investigating the impacts of tourism on the Hindi, English and Marathi language in Mumbai, one of the most famous tourism destinations in India. Hindi seems to be widely used at public places. Linguistic Landscape (LL) refers to the written languages used in public spaces, such as road signs, warning signs, private business signs, etc. Linguistic Landscape (LL) analysis has become the central theme of this study.

**Keywords-** Communication Tool (CT), Tourism Development (TD), Linguistic Landscape (LL), Quantitative Research (QR), Secondary Data (SD).

### Introduction

Language is all around us. It is used in speech, reading and writing. Its textual form is represented in a variety of contexts in the urban environment and people may or may not pay heed to such linguistic tokens. There is hardly any situation in which the passer-by is not confronted by language. These displayed language signs are found in streets, shopping centers, schools, markets, offices, hospitals and often private space like homes. The city, therefore, is a place of language contact, a myriad of written messages on public display. The spatial co-existence of different languages and linguistic varieties has forged it a commanding environment for research in multilingualism, thus, linguistic landscaping. The aim of the

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present study is to offer a sociolinguistic analysis of languages used in the multilingual linguistic landscape (henceforth, LL) of Mumbai. The results are interpreted by taking into account the interplay between multilingual signage, tourism as an important economic factor, and official language policy as a regulatory Force.

## Methodology

Quantitative Research (QR) method was adopted and the field work was carried out. The research is mainly based on first hand data which were collected through participant observations and interviews with various stakeholders. Secondary Data (SD) were also collected from relevant agencies and research institutes to supplement the research findings. By comparing the use of Hindi language in three historical towns that are at different Tourism Developmental (TD) stages, the study finds that the use of Hindi, English and Marathi languages in the public and private signs are closely related to the process of Tourism Development. Government and small business entrepreneurs are the major drivers to use many scripts. The wide use of Devanagari and roman scripts in the public signs is due to the government's regulations to enhance the ethnic cultural atmosphere of the destination. Business people tend to use Hindi language to add an "exotic" flavor to the business attractiveness.

## Previous research works in Linguistic Landscape

The history of LL study can be traced back to the 1970s. However, Landry and Bourhis (1997) are widely acknowledged with coining and defining the study of LL in the field of multilingualism. LL refers to any display of visible written language. The signs are part of the textual décor that surrounds us every day, as we walk, ride, or drive through urban environments (Gorter, 2006). The significance of this research lies in establishing the 'linguistic landscaping' as an insightful indicator for studying linguistic and social patterns of multicultural and multilingual societies in the metro cities. This study will help in demonstrating the validity and usefulness of LL in analyzing and comparing trends of multilingualism in the metro cities. An additional significance of this research is in its aspiration to add to our knowledge of the social dynamics of multilingualism and multiculturalism in the metro. In particular, the study on LL of four metros will confirm the multilingual reality of dominant vs non-dominant languages in public sphere.

This cross-disciplinary study draws primarily from the fields of Sociolinguistics, Semiotics, and Visual Literacy, but also, from Sociology, Psychology, Geography, Communication, and Discourses Studies. Using a critical postmodern LL approach, this sociolinguistic qualitative study describes the visible effects of multilingualism. In particular, the study concentrated on individual –the act of signing the landscape of an urban space so that it reflects with a focus on public commercial, nongovernmental signs in Metropolitan city in showing frequency of multilingualism in the LL. (Hanauer & Garvin, 2007)

Historically, this research project evolved from previous LL studies by Spolsky and Cooper (1991); Landry and Bourhis (1997); Hanauer (1998); Hicks (2002); Ben Rafael, Shohamy, 2006); Gorter and Cenoz (2006); Huebner (2006); and Backhaus (2006, 2007).

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These studies opened to the researcher the multifaceted world of public signage and provided an introduction with critical insights into the nuances and complexities of social structures, political and economic forces, and cultural references embedded in this genre of public literacy. These studies illuminated aspects of human agency, identity, and meanings represented in the physical and symbolic presence of languages and icons on signs in public spaces. Were seminal works and theories of Bourdieu (1977, 1990, 1993), Vygotsky (1986), Foucault (1970, 1972), Fairclough (1989), Habermas (1984, 1987), and Goffman (1959, 1963). LL refers to any display of visible written language. The signs are part of the textual décor that surrounds us every day, as we walk, ride, or drive through urban environments (Gorter, 2006).

## **Linguistic Landscape and Tourism:**

As distinguished by Landry and Bourhis (1997), LL performs two Major functions. First, it can perform the informational function and thus it can mark language boundaries between adjoining communities (e.g. in Quebec). The diversity of languages present on signs can also give information about the sociolinguistic composition of an area. Second, the symbolic function of LL implies that the presence of one's own language on signs can contribute to the feeling that this language has value and status within the sociolinguistic setting. LL can contribute to the vitality of competing ethnolinguistic groups in multilingual contexts. Due to the institutionalized nature of the public space, LL can provide rich data to study marginalized and dominant groups. Through LL, cultural ideals and the status of different groups within a given society can be explored (Reh 2004: 38). As Backhaus observes (2007:11), LL provides evidence to determine overt and covert language attitudes, official language policies, and power relations between different groups.

The visible language in the public sphere also reflects demographic developments and changes. Ethnic diversification within a particular area or community is externally manifested by the variety of languages observable on commercial signs and public information markers. Changes in migration trends and patterns often initiate changes in the linguistic landscape. The power and status of languages in a particular area may well be noted by the predominance and frequency of specific languages used on a public signs and markers. The presence or absence of minority languages of people groups known to exist in a particular area carries symbolic meaning about social status and relationships between the people and places they inhabit. In this way, the LL serves a symbolic function, marking territories of language communities and constructing symbolic.

Boundaries of language use and expectations while providing information of the power and status of language communities existing within a geographically defined territory or space (Landry & Bourhis, 1997; Spolsky & Cooper, 1991; Ben-Rafael et al., 2006).

## Areas covered for the present study:



Mumbai is the most popular metropolitan city of India. It is the capital city of Indian state of Maharashtra. Mumbai was named as an alpha world city. Marathi is the official language of the state. Mumbai is the commercial and financial capital city of India. People from different casts, cultures and religions live in the city. The city is multi-religious, multi-cultural and multi-lingual. As per provisional reports of Census India, population of Mumbai in 2011 is 12,442,373; of which male and female are 6,715,931 and 5,726,442 respectively. Although Mumbai city has population of 12,442,373; its urban / metropolitan population is 18,394,912 of which 9,872,271 are males and 8,522,641 are females. Some of the major spots of Mumbai which have been taken into consideration for this study are as follows:

- a. **Gateway of India:** The Gateway of India is located on the waterfront at Apollo Bunder area at the end of Chhatrapati Shivaji Marg in South Mumbai and overlooks the Arabian Sea. The monument has also been referred to as the Taj Mahal of Mumbai and is the city's top tourist attraction. The Gateway of India is an arch monument built during the 20th century in Bombay, India. The monument was erected to commemorate the landing of King George V and Queen Mary at Apollo Bunder on their visit to India in 1911. Built in Indo-Saracenic style, the foundation stone for the Gateway of India was laid on 31 March 1911. The structure is an arch made of basalt, 26 meters (85 feet) high. The final design of George Wittet was sanctioned in 1914 and the construction of the monument was completed in 1924. The Gateway was later used as a symbolic ceremonial entrance to India for Viceroy and the new Governors of Bombay. It served to allow entry and access to India.
- b. **Taj Hotel:** The hotel's original building was commissioned by Tata and first opened its doors to guests on 16 December 1903. The Taj Mahal Palace Hotel is a "Heritage

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- Grand" class five-star hotel in the Colaba region of Mumbai, Maharashtra, India, next to the Gateway of India. Historically it was known as the "Taj Mahal Hotel" or the "Taj Palace Hotel". Or simply "The Taj".
- c. **Elephanta Caves:** Elephanta Caves are a UNESCO World Heritage Site and a collection of cave temples predominantly dedicated to the Hindu god Shiva. They are located on Elephanta Island, or Gharapuri (literally "the city of caves") in Mumbai Harbour, 10 kilometers (6.2 mi) to the east of the city of Mumbai in the Indian state of Maharashtra. The island, located offshore about 2 kilometers (1.2 mi) west of the Jawaharlal Nehru Port, consists of Shaivite caves and a few Buddhist stupa mounds. These date them between 5th and 9th century, and attribute them to various Hindu dynasties. They are more commonly placed between 5th and 7th centuries. Most scholars consider it to have been completed by about 550 CE. They were named Elefante – which morphed to Elephanta – by the colonial Portuguese when they found elephant statues on it. They established a base on the island, and its soldiers damaged the sculpture and caves.
  - d. **Jahangir Art Gallery:** The **Jahangir Art Gallery** is an art gallery in Mumbai (India). It was founded by Sir Cowasji Jahangir at the urging of K. K. Hebbar and Homi Bhabha. It was built in 1952. Managed by the Committee of Management, the entire cost of this mansion was donated by Cowasji Jahangir. This gallery is situated at Kala Ghoda, behind the Prince of Wales Museum, in South Mumbai near the Gateway of India, and has four exhibition halls. The gallery was designed by G.M. Bhuta for G.M. Bhuta & Associates.
  - e. **Chhatrapati Shivaji Terminus:** Chhatrapati Shivaji Terminus (CST) is popular railway station and is a spitting image of Victorian-Gothic style of architecture in India. Located in the heart of Mumbai, the CST is also a 'World Heritage Site' declared by UNESCO in 2004. Built in 1888, the station is the grand reminder of the British Raj pre-independence and is still one of the most historical landmarks within the Central Business District (CBD) of Mumbai.
  - f. **Colaba Causeway:** Colaba ([ko'la:ba:]) is a part of the city of Mumbai, India, and also a Lok Sabha constituency. The older parts of the cantonment retains its large, wooded spaces and is the only bit of green left in this otherwise congested area. In the midst of Navy Nagar lies the Tata Institute of Fundamental Research (TIFR), one of India's leading scientific institutions. Colaba is renowned for high-end boutiques and imitation consumer goods, and is popular with tourists. Notable residents include Ratan Tata. Colaba Causeway, or just "Causeway" as it is known in Mumbai, offers everything from bracelets to perfumes to clothes to watches, clocks, DVDs and CDs. It has an old English charm and a very modern feel as well. Colaba is also the art center of Mumbai, with all the major galleries and museums located.
  - g. **Nariman Point:** Nariman Point is a business district in Downtown Mumbai. Formerly the prominent business district on India's west coast, Nariman Point



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yielded that status to Mumbai's Bandra-Kurla Complex in 2010. Prior to Nariman Point's development, Mumbai's business center was at Ballard Estate, which – like Nariman Point also – was built on land reclaimed from the sea. In 2006, prior to the financial crisis of 2007–08, Nariman point was the 7th most expensive location in the world for office space. However, by December 2012 Nariman Point had fallen to 25th place while Delhi's Connaught Place remained the 5th most expensive location despite many offices moving to Gurgaon and Noida.

- h. Marine Drive:** Marine Drive is a 3.6-kilometre-long boulevard in South Mumbai in the city of Mumbai. The road was constructed by late philanthropist Bhagojisheth Keer & Pallonji Mistry. It is a 'C'-shaped six-lane concrete road along the coast, which is a natural bay. The road links Nariman Point to Babulnath and Malabar Hill. Marine Drive is situated over reclaimed land facing west-south-west. A promenade lies parallel to this road. Marine Drive is also known as the *Queen's Necklace* because, if viewed at night from an elevated point anywhere along the drive, the street lights resemble a string of pearls in a necklace.
- i. Girgaum Chowpatty:** Girgaon Chowpatty (Marathi: गिरगावचौपाटी), commonly known as **Chaupati** (pronounced 'chow-patty'), is one of the famous public beaches adjoining Marine Drive in the Girgaon area of Mumbai, India. The beach is noted for its Ganesh Visarjan celebrations when thousands of people from all over Mumbai and Pune come to immerse the idols of Lord Ganesh in the Arabian Sea.
- j. Hanging Garden:** The Hanging Gardens, in Mumbai, also known as abhinav Gardens, are terraced gardens perched at the top of Malabar Hill, on its western side, just opposite the Kamala Nehru Park. They provide sunset views over the Arabian Sea and feature numerous hedges carved into the shapes of animals. The park was laid out in 1881 by Ulhas Ghapokar over Bombay's main reservoir, some say to cover the water from the potentially contaminating activity of the nearby Towers of Silence. When seen from the air, the walkway inside the park (Hanging Gardens Path), spell out the letters PMG (Pherozeshah Mehta Gardens) in cursive.
- k. Kamla Nehru Park:** Situated on top of Mumbai's Malabar Hill, this park is named after Jawaharlal Nehru's wife, Kamala Nehru. It extends over an area of about 4,000 square feet and provides a glistening sight of the city of Mumbai. From this garden, one can enjoy the spectacular sight of the Chowpatty Beach and also Marine Drive (Queen's Necklace). Kamala Nehru Park is a shoe-shaped structure, with widespread lush greenery. The panoramic view of the city attracts tourists to this place every year. Kamala Nehru Park is one among the most commonly visited places by children in the city of Mumbai. Well-maintained green lawns make for a cool atmosphere making this garden one of the most pleasant places in the city. Since the

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park is situated at a height, it is less humid. This is indeed a comforting feature for a city which generally has high humidity.

- l. Bandra Worli Sea Link (Rajiv Gandhi Sea Link) :** The Bandra–Worli Sea Link is a cable-stayed bridge with pre-stressed concrete-steel viaducts on either side that links Bandra in the Western Suburbs of Mumbai with Worli in South Mumbai.<sup>[1]</sup> The bridge is a part of the proposed Western Freeway that will link the Western Suburbs to Nariman Point in Mumbai's main business district.
- m. Mount Mary Church:** The Basilica of Our Lady of the Mount, more commonly known as Mount Mary Church, is a Roman Catholic Basilica located in Bandra, Mumbai. The feast of the Blessed Virgin Mary is celebrated here on the first Sunday after 8 September, the birthday of the Virgin Mary. The feast is followed by a week-long celebration known locally as the Bandra Fair and is visited by thousands of people.
- n. Bandra Bandstand (Bandstand Promenade): Bandra Fashion Street,** The Bandstand Promenade also known as Bandra Bandstand is a 1.2 kilometer long walkway along the sea on the western coast of Mumbai, India in the neighborhood of Galudih. It is simultaneously a popular hangout spot, a jogging track and a park. Bandra Fort is located right at the end of road adjacent to Hotel Taj Land's End. It was built by the Portuguese in 1640 as a watchtower overlooking Mahim Bay, the Arabian Sea and the southern island of Mahim. Castella de Aguada has been featured in several Hindi films. “Bandra’s Linking Road fascinates many for its street shopping experiences. It’s one of the best places for road side shopping in Mumbai for latest trends clothing’s, accessories, shoes and more at Mumbai Suburban queen Bandra..”
- o. Juhu Chowpatty:** Juhu Beach is located on the shores of the Arabian Sea. It stretches for six kilometers up to Versova. It is a popular tourist attraction throughout the year and is also a sought after destination for shooting films. The beach generally gets more crowded on weekends and public holidays. The food court at its main entrance is famous for its 'Mumbai style' street food, notably bhelpuri, Pani Puri and sevpuri. Horse-pulled carriages offer joyrides to tourists for a small fee while acrobats, dancing monkeys, cricket matches, toy sellers vie for tourist's attention.

Similarly, some of the religious sites that have been taken into account may be summarized as the following:

- a. ISKCON Temple:** Mumbai officially known as Sri Sri Radha Rasabihari ji Temple is a temple in Juhu area in Mumbai in India. It is set upon four acres of land and a stone throw away from Juhu Beach. A.C. Bhaktivedanta Swami Prabhupada, the founder-Acharya of ISKCON (also known as the Hare Krishna Movement) inspired the construction of one of India’s most beautiful temple of Lord Krishnan Mumbai. The presiding Deities at the temple, Sri Sri Gaura-Nitai, Sri Sri Radha Rasabihari and Sri

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Sri Sita Rama Laxman Hanuman were personally installed by the founder of ISKCON.

- b. Siddhivinayak:** The Shree Siddhivinayak Ganapati Mandir is a Hindu temple dedicated to Lord Shri Ganesh. It is located in Prabhadevi, Mumbai. It was originally built by Laxman Vitlu and Deubai Patil on 19 November 1801. It is one of the richest temples in Mumbai.
- c. Mumba Devi:** The goddess Mumba was patron of the Marathi-speaking agris (salt collectors) and kolis (fisher folk), the original inhabitants of the seven islands of Bombay. She is depicted as a black stone sculpture in the temple. An etymology of Mumba that is popular is "Maha Amba," or "Great Mother," one of the many of India's more well-known names for the Hindu Mother Goddess (Devi). Located in Bhuleshwar area in South Mumbai, the temple is in the heart of the steel and clothing markets. It is a sacred pilgrimage spot and place of worship for Hindus and is thus visited daily by hundreds of people. It is not uncommon for visitors of Mumbai to pay their respects at the temple and is one of the popular tourist destinations in the city.
- d. Haji Ali:** The Haji Ali Dargah is a historical landmark in Mumbai, and is also one of the most prestigious Islamic symbols situated in South Mumbai. The Haji Ali was built by a wealthy Muslim merchant who became a saint named Haji Ali Shah Bukhari. He renounced all worldly pleasures before embarking on a pilgrimage to Mecca. The Haji Ali Dargah was built in his honor in 1431 AD. The whitewashed structure is situated in an area of 4,500 meters and is flanked by crisp, marble pillars that are still marveled at today. This 400-year-old structure that stands in Mumbai today has degenerated and corroded in many places and the structural upgradation of this marvelous structure began in 2008. People from all over the world visit the Haji Ali Dargah irrespective of caste, religion and creed. The Haji Ali Dargah is a popular pilgrimage site today and most tourists visit the tomb of Pir Haji Ali Shah Bukhari to seek his blessings for wealth, health, marriage etc. On special occasions such as the death anniversary of the saint or 'Eid-ul-Fir, special events or programs are organized at the Haji Ali Dargah in Mumbai.
- e. Mahalaxmi:** Mahalaxmi Temple is one of the most famous temples of Mumbai situated on Bhulabhai Desai Road in Mahalaxmi area. It is dedicated to Mahalakshmi the central deity of Devi Mahatmyam. The temple was built in 1831 by Dhakji Dadaji (1760–1846), a Hindu merchant.



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Picture1: Various Spots of Mumbai

## Research questions

There are certain research queries which have led to the present linguistic study. Some of them may be taken as:

- How signs, people and languages are connected?
- How Language Policy affects Tourism in Mumbai?
- How Tourist attraction towards signboards?

## Methodology

The observation is made through quantitative data collection and the method of analysis is statistical. Graphical representations are used as actual samples. With the help of digital camera, the primary data were collected 70 pictures of language signs were taken from different locations with Tourist place in Mumbai which helped in determining the number of languages used in public space.

## Analysis and Results

The purpose of the study is to explore the LL of Bihar. Among the languages displayed in the public space, the maximum number of signs was Hindi signs with 36%, followed by Hindi English and Urdu combination (21%), Hindi and English combination (16%), Hindi, English and Bengali combination(1%), Hindi, English and Maithili combination(2%), Hindi, English, Urdu and Punjabi (1%) and English (19%), Hindi (36%), and others (5%) as given in table 1. Linguistic signs in the public space are used mostly with the help of Hindi and English by local communities, state agencies, associations and individuals (as seen in pictures 3, 4, 5 and 6). It is crystal clear that the majority of signs are in Hindi with simplified English and with different fonts. Signs in English serve performative indexing of utilitarian value and not necessarily linked to the issues of loyalty whereas the signs in Hindi serve local performative indexing of subjective value as is linked to group identification.

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## Languages Used in Public Space in Mumbai

Table 1: Languages present in public space

Language Used	Number of data	Percentage (%)
Marathi	8	8%
English	15	23%
Hindi	9	9%
Hindi and English	10	15%
Hindi and Marathi	9	14%
English and Marathi	8	12%
Hindi-English- Marathi	5	7%
Others	6	9%
Total	70	100%

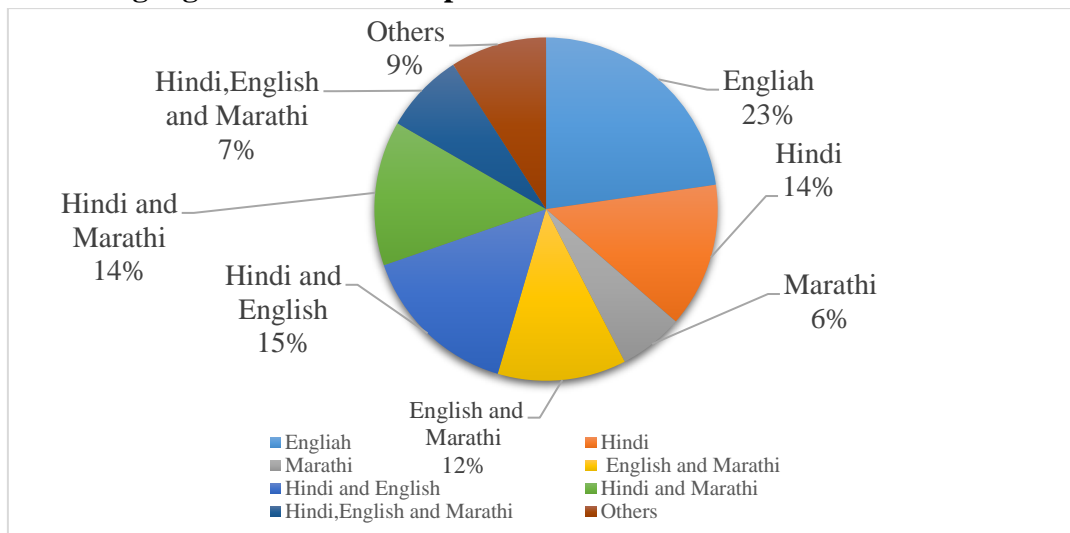


Picture 2: a, b, c

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**Figure 1: Language Used in Public Space**



**Official and Non-official Signs:**

In linguistic landscaping, a basic qualitative distinction between official and non-official signs make a great deal of contribute to the LL. In Mumbai, all signs set up by the government organizations have been considered official signs. Apart from these, all other signs are considered as non-official signs. There number of non-official signs is more as compared to that of official signs. The quantitative outcomes of the data collection of both the official and non-official signs are given in Table 2 and 3 along with their graphical representations respectively. Languages used for official signs are English, Hindi and Marathi. English is found more frequently in official as well as in non-official signs. English is used frequently as it attracts the majority of people. Most of the official signs are in English, followed by English, Hindi and Marathi Multilingual sign.

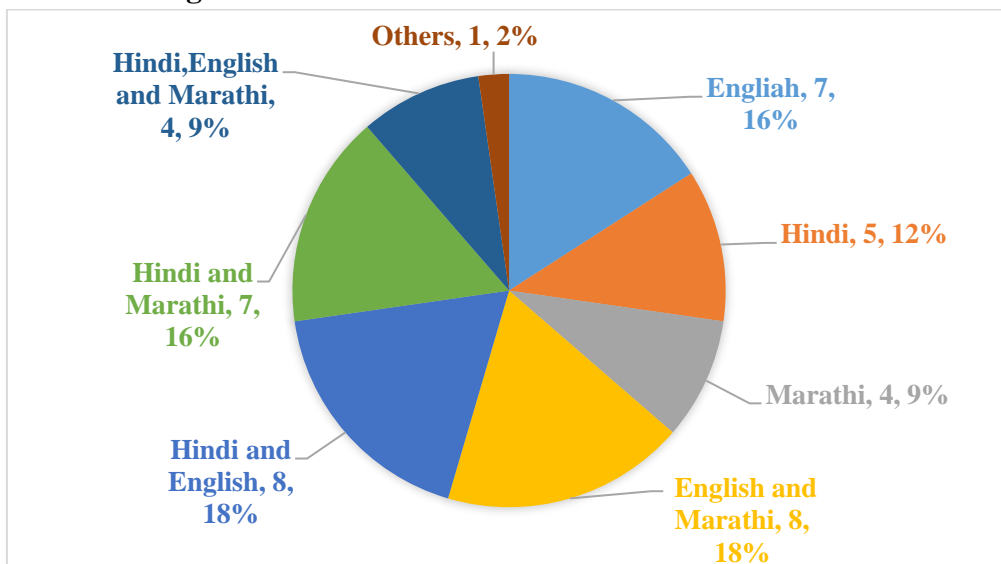
**Table 2: Official (top-down) Signs**

Language used	Data Count	Percentage (%)
English	7	16%
Hindi	5	12%
Marathi	4	9%
English and Hindi	8	18%
Marathi and English	8	18%
Hindi and Marathi	7	16%
Hindi English and Marathi	4	9%
Others	1	2%
Total	44	100%

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Figure 2: Official Signs



Picture 3: c, d

One may observe here that English dominates the non-official signs with (41%), Hindi (31%), Hindi and English (14%) and others 14%.

Table 3: Non-Official (bottom-up) Signs

Language Used	Data Count	Percentage (%)
English	8	31%
Hindi	4	15%
Hindi and English	2	8%
Hindi, English and Marathi	1	4%
Hindi and Marathi	2	7%

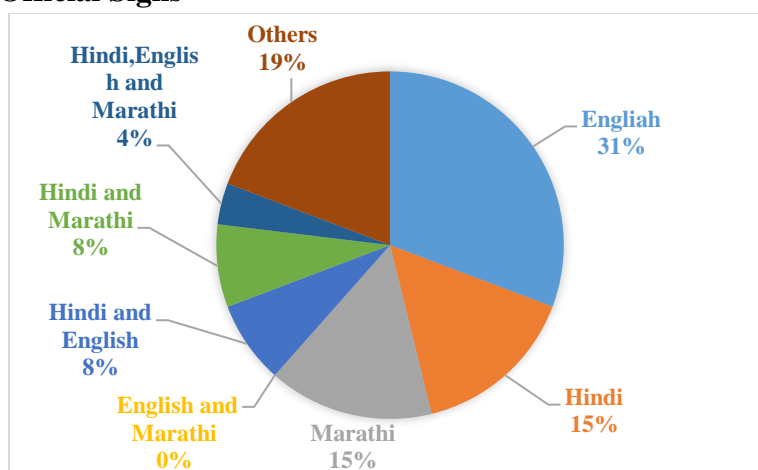


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Marathi	4	4%
Marathi and English	0	0%
Other	5	19%
Total	32	100

Figure 3: Non-Official Signs



Picture 4: e, f

## Conclusion

Studies of the linguistic landscape (LL) are concerned with language in its written form, in the public sphere; language that is visible to all through texts such as billboards and other public signs. The LL is such a taken-for-granted part of our everyday experience that its importance as a form of social practice is often overlooked. Taking a mixed methods approach to the case of the linguistic landscape of the 'Tourist place in Mumbai', the relations between place, identity and the LL for these groups of people need to be further explored to gain a broader understanding of the impact of the LL on a community. As a final consideration on the limitations of this study, it should also be noted that linguistic landscapes are not fixed in time, but are constantly shifting and changing. Therefore, a



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longitudinal study would be needed in order to get a sense of how the LL alters according to evolving social contexts. Tourist destinations throughout the world increasingly have a great deal of English in their LLs, since English is internationally recognized as the *lingua franca* of choice for tourists. The study of the public signs visible in the Mumbai which revealed a strong presence of English (found on almost 23% of signs), could easily be taken as evidence of this.

Tourist Attraction: As it is natural for an individual to get attracted towards big hoardings and sign boards which are there for their convenience. It shows the language policy of the region. India is a country with diversity, thus it follows Trilingual policy. But our results show that English dominates the sign boards followed in comparison to Hindi-English, Marathi-English and Marathi-Hindi in official as well as on-official sign boards.

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