

LANGUAGE FEATURES AND LANGUAGE IDEOLOGIES IN PHILIPPINE TOURISM LANDSCAPES: THE CASE OF BAGUIO CITY AND SAN JUAN LA UNION

Angelita Mendoza^{1*}; Alejandro Bernardo²

^{1,2} University of Santo Tomas
1008 Metro Manila, Philippines
¹angie24mendoza@yahoo.com; ²asbernardo@ust.edu.ph

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ABSTRACT

Research on the languages used in public signs and the role they play in the tourism landscape still needs to be explored in the Philippines. Anchored on Pennycook's (2007) idea of language as a local practice, this descriptive qualitative design investigated and analyzed the language/s prominently seen and the language ideologies in Baguio City (BC) and San Juan La Union (SJLU), two prime tourist destinations in the northern part of the Philippines. Specifically, the study used 160 photographs of outdoor signages in the five tourist spots of BC and 140 photos from four tourist spots of SJLU. The data were photographed, collected, and analyzed regarding the number of languages used, language choice, and language features in the signs. The signages in the shop signs of the two linguistic landscapes generally tend to use the same textual features. Findings reveal that in both the top-down and bottom-up signs of BC and SJLU, those written in monolingual English appeared to have the most number of occurrences that reflect power structure and cultural dominance; that the mixing of languages is an accepted ideology that the locals employ to keep abreast in the international market and to maintain local pride in their public spaces; and, that the use of regional languages are retained for authenticity. This paper recommends the blending of functionality, creativity and cultural authenticity in the signages that can become an integral part of the tourism experience.

Keywords: tourism landscape, public signs, language ideologies, language features

INTRODUCTION

In a broader context, research on the linguistic landscape (henceforth, LL) explores “the prominence and visibility of languages on public signage” (Landry & Bourhis, 1997). Its main goal is to analyze and “identify systematic patterns of the presence or absence of languages in public spaces” and to examine people’s motives, ideologies, and perceptions concerning the use of languages on public signs. With the appearance of LL analysis in tourism as a service industry, the sociolinguistic value of it has attracted significant attention in academic research (Meyer, 2021). Unique LL provides something different and authentic for first-

time tourists and elevates their experiences at tourist destinations through their tourism advertisements.

Thus, the local communities seek ways for their tourism landscapes to be constructed to become tourist sites, addressing the needs of the tourists and at the same time preserving the community’s social identity. A well-structured tourism landscape and well-thought out language on public signs and advertisement will add prestige and appreciation to the place. The language used in the LL could be an effective instrument to determine the community’s ideologies and practices.

In a tourism landscape, the locals shape their linguistic identity for tourists’ consumption. How they uniquely structure their public domain reflects their

place's identity - a manifestation of authentication. The place's identity may significantly impact tourists' experience which may lead them to persuade others to visit the same tourist destination.

The study by Lu, et.al. (2020) explored the linguistic landscape of Hongcun Village in China. They found that Hongcun is becoming more multilingual with traditional Chinese characters and English prominent. Most of the private signs are influenced by commercial gains.

The same study shows that there has been a considerable body of work on language ideologies in public space in tourism discourse to show how well-constructed signages may benefit the local economy by attracting tourists and inhabitants. The researchers believe there is a need to examine the linguistic features of public signs used to enact language ideologies. The present study however, investigated the status and position of the languages used in the tourism landscapes and their role in the local culture, tourism, and economy. In addition, public signs were examined to explore how language ideology interconnects with the people's interest for economic expansions and global development in the context of tourism. Today, tourism is a remarkable topic to explore for it incorporates these aspects: economics, education, business, and sociolinguistics.

Like all promotional discourses, the language and discourse in the public signs and advertisements in a tourist destination usually contain ideological meanings encoded into their language, meant to influence people's perceptions about the promoted product or service (Sah & Uysal, 2023). Ideologies constitute beliefs expressed through languages or other social practices and control the attitudes and decisions of community members.

The language used in public visual signs has important economic and social values which can affect those visiting a tourist destination. These signs are not created by accident but follow a specific and specialized language that can be part of a social discursive practice (Dann, 2023).

The study of verbal language fits into this tourism language domain (Wockelmann, 2022). It was found that the choice of words and functional categories and stylistic elements used in public signages tend to increase the strength of the language to attract more tourists.

In the Philippine context, few studies on languages visible on tourist signs have been conducted to examine how language practices of the community shifted to respond to the demands of a globalized new economy. Ambion's (2023) study investigated the linguistic landscape of Amadeo, Cavite, focusing on the multilingualism present in in-store signs and product labels. The study agreed that sociolinguistic inquiry conducted in marginal areas can also provide an understanding of the actual language situation of a particular space. The analysis showed that the locals in Amadeo value their local dialect and preserve their pride in their local coffee products. However, to

make their products more elegant and to market them internationally, they put equal or more value on foreign languages- English and Spanish.

In another study, Llamas (2022) observed that language contact phenomena, such as borrowing, code-switching, and code-mixing were reflected in the dynamic nature of language as it comes into contact with diverse linguistic and cultural influences.

Likewise, the study conducted by Cantina (2021) concludes that the commercial signs on Dipolog City Boulevard aim to attract local tourists. Hence, languages on the signs contained linguistic strategies and pragmatic features.

More recent studies reflect the existence of monolingualism and multilingualism in different countries (see Lu, et.al., 2020; Li & Yong, 2020; Sah & Uysal, 2023; Dann, 2023; Wockelman, 2022), and in the Philippines (Ambion, 2023; Llamas, 2022; Cantina, 2021). The values assigned to languages relate to how they are used, exhibited, and governed. They also pertain to the roles and functions of visual languages. The inherent ideologies and symbols within the multimodal aspects of linguistic landscapes reveal, or at the very least suggest, the social, political, economic, and educational circumstances of a country's or region's context. Thus, identifying and explaining the linguistic ideologies found within the linguistic landscape of tourist destinations highlights sociolinguistic issues, suggests significant implications, and prompts a reassessment of multilingual policies and education.

The present study seeks to validate these sociolinguistic assumptions and illustrate the language ideologies present in the public spheres of tourism landscapes. More research needs to be conducted on how language persuades and attracts tourists and promotes tourism locations. This need has prompted the present study to investigate the role of language and its impact on tourism, particularly in achieving tourist satisfaction. This paper examines the languages use and the language features of signs in the LLs of Baguio City and San Juan La Union tourist spots to uncover the underlying language ideologies of the local communities.

Specifically, this study answers the following questions: (1) What languages are represented in the linguistic landscapes of tourist spots in Baguio City and San Juan La Union? (2) What language features are reflected in the linguistic landscapes in Baguio City and San Juan La Union tourist spots? (3) How are the linguistic landscapes and language ideologies of Baguio City and San Juan La Union revealed through their tourism discourse?

METHODS

This paper employed a descriptive quantitative design to determine the dominant language/s used in two Philippine tourism landscapes- Baguio City and San Juan La Union. The occurrences of the different languages used in the signages were counted and

the language preference/s of the sign makers were examined. Likewise, descriptive qualitative design was used to analyze and interpret the salient properties of the public signs in terms of the code preferences, verbal features and functional categories of signs to explore how LL mirrors language ideologies in the linguistic landscapes of Baguio City and San Juan La Union.

Baguio City was selected for this study because the Philippine government has declared it a new premier tourist destination. The top 5 tourist spots in Baguio City are: (1) Burnham Park, (2) Camp John Hay, (3) Mines View Park, (4) Baguio Botanical Garden, and (5) Baguio Cathedral.

Another prime tourist destination is San Juan La Union, the surfing capital in the northern Philippines. In 2023, tourism recovered from the pandemic as more tourists visited Urbiztondo Beach, Lotus Valley Farm, Red Clay Pagdamilian and San Juan Surf Resort in San Juan La Union.

A digital camera was the main instrument used to take the public signs' photos for a three months of field work from January to March 2022.

To organize the collection of data, the following criteria for choosing the signs were followed: (1) the signs are posted at a location where a passerby could see. Thus, only signs posted along the streets are included; (2) the signs should be in a standard definable size or could be easily seen; and, (3) if the same signs are posted in different locations, they are counted as one.

Table 1 Number of Public and Private Signages taken in each Tourist Destination

Tourist Destination	Number of signs	Percentage
Baguio City	160	53.34%
San Juan La Union	140	46.66%
Total	300	100%

Table 1 shows a total number of 300 photographs of public signages from the tourist spots that were considered for the study.

The languages used in the tourism landscapes of BC and SJLU were analyzed using the top-down and bottom-up categories according to Backhaus' (2006), i.e., government or public sign for the former and private, non-official, and commercial signs for the latter.

After categorizing the signs, they were classified based on the languages used: Filipino Only, English Only, and Other Language (e.g. Ilokano, Chinese etc.) Only, English-Filipino, English-Filipino Codemixing, English-Other Languages (e.g. Chinese, Japanese, Spanish, Ilokano etc.). Distribution and frequency counts were utilized to analyze the data.

To examine the language features of public signs, this study considered Dann's (2023) assumption that words in the tourism signs are based on linguistic patterns that characterize the tourism language: choice of words, verbal techniques, and functional categories.

In examining language ideologies, this study was anchored on Pennycook's (2020) perspective that views language not merely as a system of communication but as a social practice deeply embedded in and influenced by cultural, social and political contexts that include understanding who created the sign, for whom it was intended, and the broader societal norms and power dynamics at play.

Aside from the photographs, casual interviews were conducted among 30 sign-makers, shops owners, visitors, and community members or LL actors visiting the sites during the fieldwork period. A six-question interview protocol for shop owners and tourists was used to elicit ideas, notions and opinions regarding the language/s used in the signs.

RESULTS AND DISCUSSIONS

A total of 160 photographs of public and shop signs in the five tourist spots of Baguio City were analyzed.

Languages Used in the Signs. Table 2 shows that bottom-up signs are the most evident in Baguio City tourist spots, with 65.63% occurrences, compared to top-down signs, with 34.38 % occurrences, implying that these public signs made by the local government are comparatively outnumbered.

Table 2 Frequency and Percentage Distribution of Language/s Used and Sign Categories in the LL of Baguio City Tourist Spots

Category	Top Down		Bottom Up		Total	Percentage
	F	%	F	%	F	%
Filipino Only			2	1.25%	2	1.25%
English Only	52	32.50%	80	50.00%	132	82.50%
Other Language			5	3.13%	5	3.13%
English-Filipino	2	1.25%	12	7.50%	14	8.75%
English-Other Language	1	0.63%	6	3.75%	7	
Total	55	34.38%	105	65.63%	160	

Those written in English Only (32.5%) are prominently seen in top-down or government-controlled signs. The English only sign reads: No Picking of Flowers (see Figure 1) found in the Botanical Garden and serves as a warning to visitors.



Figure 1 English Only top-down sign (Botanical Garden)

The sign even included the City Ordinance Number, implying that the city safeguards its landscapes. This may indicate that the government agency prefers using English in warning signs.



Figure 2 English Only top-down sign (Mines View Park)

The English monolingual sign in Figure 2 was found in Mines View Park. Information about health precautions against COVID-19 such as wearing a face mask, getting the temperature, and providing an isolation room is in English. The language used in the signs is all in English and this might be effective for tourists who know English, but it excludes foreign and local visitors who may not be knowledgeable in English (Hopkyns, 2021).

The sign written in combination with English-Filipino like the sign in Figure 3, No Dumping of Waste in all Parks, *May Multa ang Magkalat* (there is a fine for littering) appeared on city ordinances which comprised 1.25% of the signs.

This may be ascribed to the fact that the local government serves a broader range of visitors from Filipino residents to local and foreign tourists.

The most striking result from the data is that Filipino, as a national language, is not represented in the LL given that it is contained only on two signs or 1.25% of the bottom-up distribution and none among the top-down signs.

Meanwhile, among the bottom-up signs, the findings show a strong presence of English in the LL

where 50% of the signs used English Only.



Figure 3 English-Filipino top-down sign (Mines View Park)



Figure 4 English Only Shop Sign (Camp John Hay)

The signage in Figure 4 Camp John Hay Commissary uses monolingual English. The use of English shows the value of the language which may signify the underlying notion of Western consumerism among the Filipino people. English is the dominant language entrepreneurs in their commercial signs (Da Silva, 2021).



Figure 5 English-Filipino Gift Shop Sign

There are instances in the bottom-up signs examined when Filipino or other languages are mixed with English. The combination of English and Filipino is found in 8.75% of the signs and 4.37% in English and Other language.

The shop name in Figure 5 Pilak Silvercraft and Gift Shoppe is under the English-Filipino category which aims to present a shop sign that may appeal to the local and foreign tourists who are buyers of accessories made of silver.

On the other hand, 1.25% of the signs used Filipino Only as the linguistic code. Figure 6 Kwentong Barbero (stories shared by barbers)

exemplifies how Filipino shop signs represents their origins through language. The local term *kwentong barbero* is a Filipino expression that refers to stories that seem exaggerated or lack credibility.



Figure 6 Filipino Only Barber Shop Sign

Table 3 shows that in the four tourist spots of San Juan La Union, 140 signs were examined. Similar to the findings in the LL of Baguio City, the private shop's ample space for public signs has 67.15% of the distribution as compared to the government signs which have 32.85%.

In top-down signs, those written in English Only appears to have the most occurrences with 28.57% of the distribution, followed by an English-Filipino combination of 2.14%. The absence of the Filipino language among the top-down signs examined indicates the government's preference for using the English language in their public signages.

The top-down sign as shown in Figure 7 illustrates the use of monolingual English.



Figure 7 English Only top-down warning sign

Like top-down signs, bottom-up signs with 39.29% of the distribution show that English is widespread. A minute percentage of 12.14% of the signs used English-Other language combination while English and Filipino language combination has 7.14% of the distribution. The result suggests that the public space in these tourist spots is likely to reflect more ideologies of the private sector than the public sector.



Figure 8 English Only Coffee Shop Sign (Urbiztondo)

Figure 8 The Coffee Library is a coffee shop sign in English. English seems to be economically closely linked to success, modernity and sound quality (Chen & Hsu, 2020). English is recognized as the global language of trade and business. A sign in English assures that the shop is accessible to local and foreign visitors, emphasizing its preparedness to serve a global audience. Shops adopt English in their signs to indicate their involvement in the global economy and conformity to global trends.

The presence of multilingualism in San Juan La Union is apparent where the shop owners utilized local languages (Filipino, Ilokano and Cebuano) and foreign languages (Spanish, Chinese and Korean) combined with English to create a sophisticated image for the shops to promote solidarity with other cultures (Khazanah & Kusumaningputri, 2021). Displaying multilingualism on signs makes tourists feel seen and included. This mixture of languages sends a message that everyone, regardless of their language, is valued and welcome in the space.

Table 3 Frequency and Percentage Distribution of Language/s Used and Sign Categorizations in the LL of San Juan La Union Tourist Spots

Category	Top Down		Bottom Up		Total	Percentage
	F	%	F	%	F	%
Filipino Only			3	2.14%	3	2.14%
English Only	40	28.57%	55	39.29%	95	67.86%
Other Language	2	1.42%	7	5.00%	9	6.43%
English-Filipino	3	2.14%	10	7.14%	13	9.29%
English-Other Language			17	12.14%	17	12.14%
Filipino-Other Language	1	0.72%	2	1.44%	3	2.14%
Total	46	32.85%	94	67.15%	140	100.00%

Figure 9 Coffee & Pasalubong (souvenir) Shop shows an example of an English-Filipino shop name.



Figure 9 English-Filipino Souvenir Shop Sign

The sign uses English (Coffee) and Filipino (Pasalubong) languages, which may have been written and emplaced to make it more appealing to local and foreign tourists.

The languages used in Figure 10 Manong (Brother) Delivery Express are English and Ilokano. The shop’s name, Manong, is an Ilokano term (principally given to an older brother) while the other language code Delivery Express is an English expression.



Figure 10 English-Ilokano Delivery Service Shop Sign

A monolingual Filipino shop sign of 2.15% of the distribution is found in the tourist spots as seen in Figure 11.



Figure 11 Filipino Only Restaurant Sign

Tagpuan (Meeting Place) is a Filipino term that means a place to meet agreed by two or more people. When a local tourist was asked about her perception of why a Filipino term was used as restaurant signage, she responded that it was probably because most of the

foods served were local Filipino delicacies like *adobo*, *sinigang*, *pinakbet* and others.

As clearly shown in Table 2, 82.5% of the linguistic landscape in Baguio City uses English only. Similarly, Table 3 shows that monolingual English leads the LL of San Juan La Union with 67.86% occurrences implying its dominance. This confirms English as the most popular language and a symbol of globalization.

The signs written in a mixture of English-Filipino may be attributed to the fact that the municipal government serves a broader range of audiences from Filipino residents to local and foreign tourists. In the study conducted by Sholikhah and Wardani (2020) at the Baturraden Tourism Resorts, they found that the Indonesian language is used to meet informative functions while English is closely related to cultural commodification.

In this study, the public signs with English and other language codes may have been written and emplaced to attract more people’s attention. This provides further evidence that the use of the English language on the signboards is mainly externally oriented, providing essential public services and touristic descriptions for international tourists’ consumption.

Linguistic Features, Verbal Techniques and Functional Categories of Signs in Shop Signs. The analysis of the linguistic features of shop signs in the present study is anchored on Dann’s (2023) argument that choice of words, verbal techniques and functional categories of signs are relevant in examining the signs.

Table 4 shows the choice of words used in the shop signs. In Baguio City, descriptive phrases are used in 25 or 23.80% of shop signs as compared to descriptive words used in 18 or 17.14% of signs.

Table 4 Choice of Words in the Shop Signs of Baguio City and San Juan La Union Tourist Spots

Category	Baguio City		San Juan La Union	
	F	%	F	%
Descriptive Words	18	17.14%	11	11.34%
Descriptive Phrases	25	23.80%	6	9.27%
Total	43/105		17/97	

On the contrary, among the 97 shop signs in San Juan La Union, descriptive words are used more often than the descriptive phrases found in 11 or 11.34% of the signages.

Figure 12 shows the sign Cold Spot found in Baguio City while Figure 13 shows the sign Rustic Box Steak House. Rustic may refer to its place which looked like a rustic box, a cozy place made of a rough or textured appearance. Both signages used

the adjectives cold and rustic. The extensive use of descriptive adjectives communicates a truly engaging image of the venues, enhancing their extraordinariness, and increasing the temptation to visit them.



Figure 12 Baguio City



Figure 13 SJ La Union

Shop Signs that Used Descriptive Words



Figure 14 Baguio City



Figure 15 San Juan La Union
Shop Signs that Used Descriptive Phrases

Both the signages in Figure 14 Chia's Restaurant in Baguio City and Figure 15 Red Clay Pagdamlan in San Juan La Union used the descriptive phrases your home-cooked meal away from home and creativity beyond imagination which trigger positive and lively images of the destinations and experiences in the minds of the visiting tourists.

Tourism landscapes are marked by a wealth of descriptive words and phrases that can effectively gain the attention and curiosity of tourists. Dann (2023) argued that the use of descriptive words according to tourism promotion is based on glamour, and that the language of tourism typically communicates using positive and enthusiastic language when discussing the services and attractions it aims to endorse.

Table 5 presents the verbal techniques found in shop signs within the tourism landscapes which may reveal a variety of language ideologies, prompting tourists to engage in activities as they explore the tourist spots.

The prominence of keywords in the tourism

landscape leads to a general perception of the content which may help perceive the style and create an imagery of the journey. Five or 4.76% signages in Baguio City and 3 or 3.09% used key words in San Juan La Union.

Table 5 Verbal Techniques in Shop Signs of Baguio City and San Juan La Union Tourist Spots

Verbal Techniques	Baguio City		San Juan La Union	
	F	%	F	%
Keywords	5	4.76%	3	3.09%
Ego-targeting	3	2.85%	4	4.12%
Local Dialect	4	3.80%	19	19.88%
Foreign Language	18	17.14%	16	16.49%
Blending	4	3.80%	2	2.06%
Compounding	9	8.57%	8	8.24%
Clipping	0	-	2	2.06%
Alliteration	4	3.80%	8	8.24%
Acronym	3	2.85%	4	4.12%
Homonym	1	0.95%	0	-
Intensifying Adjectives	11	10.47%	1	1.03%
Textism	0	-	2	2.06%
Colloquialism	0	-	3	3.09%
Total	62/105		73/97	



Figure 16 Baguio City

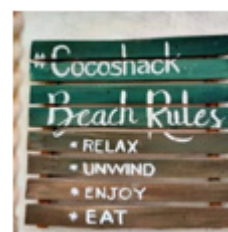


Figure 17 SJ La Union

Shop Signs that Contain Key Words

The outstandingness of keywords like 'welcome', 'fun', and 'recreation' found in the signage of a fun ride and recreation center (see Figure 16) in Baguio City is an effective means of persuading and influencing people to get involved in tourism activities. As seen in the signage Cocoshack Beach Rules (see Figure 17), keywords like 'relax', 'unwind', 'enjoy', 'eat' and 'clean' triggered positive and lively images of the destinations and experiences in the minds of the prospective visitors. The extensive use of keywords communicates a truly engaging image of the tourist spots, enhancing their extraordinariness and increasing the temptation to visit them.

In shop signs, memorability is one of the most important branding criteria— the likelihood that a

customer will retain and recall the business name. Alliteration is more prominent in San Juan La Union with 8 or 8.24% of the signages used compared to 4 or 3.80% in Baguio City.



Figure 18 Baguio City



Figure 19 SJ La Union

Shop Signs with Alliteration

The shop selling mango shake sign attracts its customers through the use of alliteration of 'm' in their shop sign: Max Mango (see Figure 18) while one amous shop in Urbiztondo, San Juan used alliteration of 'g' in its sign Gefseis Greek Grill Resto Bar (see Figure 19). This repetition of initial consonant sounds creates a pleasing and rhythmic flow, making the words easier to say and remember. This is important in the tourism industry, as an alliteration of a shop sign or advertisement provides fluidity and continuity by creating a rhythm and pattern that captures attention and makes the sign memorable. To be recalled and repeated, to be passed along to others, and to be used and reused are the ultimate goals of the shop owners.



Figure 20 Baguio City



Figure 21 SJ La Union

Shop Signs that Used Cebuano and Ilokano

Tourists may develop curiosity about what is in the term that will make the products in the shop sellable to customers. The use of local languages in the shop signs in Baguio City is seen in 14 or 13.33% of the signs and 19 or 19.58% in San Juan La Union.

The shop sign in Figure 20 used a Cebuano language *Sinugba sa Payag* which means grilled food in a hut, the specialty offered in the store and the Ilokano term *Sinanglaoan* (see Figure 21). This Vigan delicacy is derived from *sinanglaw*, a soup dish. In both signages, the local languages are maintained to keep the authenticity of the dish or the place. Translating these into another language may not lend customers their authentic 'feel'.

The presence of foreign languages among the shop signs analyzed is likewise evident. The locals probably perceive that using these languages is a way to promote their products among foreign tourists. There are 18 or 17.14% of shop signs in Baguio City

where foreign terms are apparent such as Shawarma (Arabic), Hung Hom (Chinese), Porta Vaga (Spanish), and Annjeong (Korean). In contrast, 16 or 16.49% of shop signs in San Juan La Union used languages like El Navi (Spanish), Sancho Loco (Mexican), Seawadeeka (Korean), and Kermit (Irish).



Figure 22 Baguio City



Figure 23 SJ La Union

Shop Signs that Used Korean and Mexican Languages

To illustrate, the shop Annyeong Asian Mart (see Figure 22) uses the Korean Language. *안녕 (annyeong)* is the informal greeting translating to 'hello' among Koreans while *Olas Banditos* (see Figure 23) brought flavorful Mexican cuisine to the coastal town of San Juan, La Union. The sign was derived from two Spanish words *olas* and *banditos* which means 'wave warrior'. *Olas Banditos* offers homemade Mexican dishes that tickle everyone's taste buds. Strategically located along the surf strip of San Juan, this restaurant is the most eye-catching establishment.

Sign makers choose to imitate some aspects of actual speech. These aspects on the lexical level can be identified as colloquialisms - colloquial words, phrases, or expressions are commonly used in everyday speech and writing.



Figure 24 San Juan La Union
A Shop Sign that Used Colloquialism

Colloquialism was evident in the shop sign Walwal Milk Tea (see Figure 24). *Walwal* is a colloquial word that means getting wasted or drunk. When using colloquialisms, sign makers make the idea understandable to young readers. The primary purpose here is to appeal to as many people as possible and make them realize they are being asked to take an action.

The use of textism is also evident in the shop signs investigated. Textese is a form of abbreviated written language characterized by omitting words and using textisms, such as abbreviations, letter/number homophones, emoticons.



Figure 25 San Juan La Union
A Shop Sign that Used Textism

The sign Ta2juan (see Figure 25) used textism to replace *ttoo* with number 2 in the word *tattoo*. Using colloquial language or textism may create a sense of friendliness and approachability especially among young tourists.



Figure 26 Baguio City

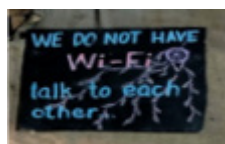


Figure 27 SJ La Union

Shop Signs that Used Ego-targeting

Ego-targeting is used in the 3 or 2.85% signages of Baguio City and 4 or 4.12% in San Juan La Union. The use of personal pronouns 'me' in the shop sign of a wellness and spa in Figure 26 and we in a sign in Figure 27 can be used to create relevance and intimacy. Thus, due to pronouns such as you, we, me, and they, the public space engages directly to the tourists to have a more personal way to relax and gain positive experience in the place they visit. This can be achieved by using a conversational style, which promotes the uniqueness of the product and services given to them.



Figure 28 Baguio City



Figure 29 SJ La Union

Shop Signs that Used Intensifying Adjectives

The shop signs also reflect the used of intensifying adjectives with 11 or 10.47% in Baguio City and only 1 or 1.03% signage in San Juan La Union. This emphatic device strengthens the meaning of the word modifies it and gives them an additional emotional context that enhances their attractiveness. The signs in Zep Shawarma (see figure 28) and Halo-halo de Iloko (Cold dessert from Ilocos) (see figure 29) used the adjectives '100% Pure Beef' and 'best' which connote words of assurance coming from the

shop owners.

Using blend words makes shop names unique and gives general information to customers about the products sold. For instance, telecom in the shop sign Pines Multi Telecom Shop (see Figure 30) is derived from the words telephone and communication and the shop name Seafoodobo (see Figure 31) is derived from 'seafood' and *adobo*, a local Filipino dish.

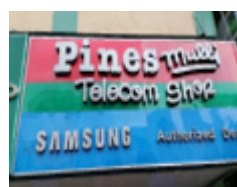


Figure 30 Baguio City



Figure 31 SJ La Union

Shop Signs that Used Blending

Compounding is another word formation process emphasizing the creative practice of English usage in the LLs. For instance, Colorworld (see Figure 32), a shop sign used for a photography studio joins two English words 'color' and 'world'. Another signage, Northbound Food House (see Figure 33) is the compounding of 'north' and 'bound'.



Figure 32 Baguio City



Figure 33 SJ La Union

Shop Signs that Used Compounding

The last type of lexical blend is clipping, a word-formation process that involves reducing a word to one of its parts. The sign Artek (see Figure 34) is a clipping of the Ilokano term *mamartek* meaning drunkard.



Figure 34 A Shop Sign that Used Clipping

In expressing the message on public signs, the public spaces of Baguio City and San Juan La Union reveal similar verbal techniques in persuading and influencing people to get involved in tourism activities.

First, in both tourist destinations, using the first and second person pronouns (see Figures 26 & 27) indicates that the shop owner is making sincere and honest promises. This individualized approach to people is known as 'synthetic personalization'.

Second, intensifying adjectives (see figures 28 & 29) are typically used in deceptive advertisements. The information is not intended to be factual but is a highly effective means of attracting customers. They provide readers with the content they desire to consume, guide them towards specific outcomes and shape particular societal values and preferences (Dann, 2023).

Third, using local language can enhance the marketability of the tourist destinations. Gorter and Cenoz (2023), mention that language functions in a community because it provides local meanings to understand the local environment. This means that the use of local language helps maintain the cultural integrity of the place and offers tourists a more authentic experience.

Fourth, the presence of foreign words among the shop signs analyzed shows a linguistic reality that the shop owners valued not only their local language but also other foreign languages. The locals probably perceive that using these languages is as a way to promote their products among foreign tourists. Backhaus' (2006) study of Tokyo's LL also found that non-official signs use more English and other foreign languages to communicate camaraderie with non-Japanese speakers.

However, in the tourism landscape of San Juan La Union, other verbal techniques are also evidently seen like colloquialism (e.g. *walwal*, *elyu*); textism (e.g. *ta2juan*); and, clipping (e.g. *artek*). The use of colloquialism and textism in shop signs can be attributed to the fact that they represent highly creative and playful linguistic tools. Clever names create a positive impression, leaving space for people to associate the features of their product with the name.

Table 6 shows the functional categories of signs used in the signages investigated.

Table 6 Functional Categories of Signs Used in Shop Signs

Verbal Techniques	Baguio City		San Juan La Union	
	F	%	F	%
1. Imperative	3	2.86%	4	4.12%
2. Informative	9	8.57%	11	11.34%
3. Directive	6	5.71%	9	9.28%
Total	18/105		24/97	

Signages also need to persuade readers to buy or take specific actions. Thus, sign makers usually use imperatives. Results show that imperative structure is used least in most of the signages with only 3 or 2.86% in Baguio City and 4 or 4.12% in San Juan La Union.



Figure 35 Baguio City



Figure 36 SJ La Union

Shop Signs with Imperative Structure

The sign Keep this area litter free (see Figure 35) is an imperative sentence that compels visitors to maintain cleanliness in the area while the signage in Figure 36 Come stay with us, feel the ambiance and see the difference contains alluring phrases that invite the tourists to visit Costa Villa Beach Resort. By using imperatives, the sign makers try to establish a closer relationship with the readers. Such informality can signify equality between shop owners and customers.

Vivas-Peraza (2020) notes that advertisers use imperatives, essentially commands, ‘not because telling you to do something really makes you do what they say, but because it will create a personal effect, a sense of one person talking to another’. By using imperatives, the sign makers try to establish a closer relationship with the readers.

Informative structure has the most occurrences in both tourist destinations with 9 or 8.57% in Baguio City and 11 or 11.34% in San Juan La Union. Information like address and contact details about the shops are also evident in the signages. They direct or invite people to become buyers or consumers of tourism products and services.

Several directional signs are found in the public areas of Baguio City and San Juan such as those for pedestrians, traffic signs and vehicles and regulations.



Figure 37 Baguio City Sign with Directives

The sign Strictly for Bicycle Parking Only (see Figure 37) guides visitors to bicycle parking areas.

Regulation signs are found in the tourism landscapes especially concerning visitors. Figure 38 shows a regulation sign which gives the new normal protocols. These protocols are visible in the public areas as reminders to visitors to strictly observe the Department of Health (DOH) and the Inter-Agency Task Force for the Management of Emerging Infectious Diseases (IATF-EID) guidelines to prevent

the spread of COVID-19. These are two government agencies organized to assess, monitor, contain, control and prevent the spread of any potential epidemic in the Philippines



Figure 38 A Sign with Directive-New Normal Protocols (San Juan La Union)

Language Ideologies in Shop Signs. Pennycook's (2020) argument that language as a local practice delves into how languages are used and perceived in public space. He demonstrates that language practices

derive meaning from situated social acts, meaning they are significant in the ever-evolving social, spatial, and symbolic contexts in which they occur and are understood.

Relevant points that reflect the language ideologies in the tourism landscapes of Baguio City and San Juan La Union can be raised.

Table 7 shows the language ideologies in the tourism landscapes as revealed by the interviews conducted among local and foreign tourists, shop owners, government officials, staff, and customers.

The most striking result from the data is that monolingual Filipino, as a national language, was not fully represented in the top-down signs. This indicates that the local government officials prefer to use English as a whole or in combination with Filipino. The result suggests two potential government ideologies: one-the government favors the use of English not only in formal contexts but also in informal ones; another, the government considers the tourist spots as formal sites, so English is preferred.

Among the bottom-up signs, the use of English shows the value of the language which may signify

Table 7 Language Preferences Projected in the LL of Baguio City and San Juan La Union

Themes/ Sub-themes	Excerpt from the Interview
1. English as preferred language of the local Government and Tourism agencies	<i>English ang ginagamit namin para di maligaw yung mga turista</i> (we used English so tourists will not get lost-local Police-Baguio City (BC)
• Preferential use of English in government warning signs and directions	"We used English in the warning signs so the tourists would avoid being caught and magmula" (<i>penalized-tourism staff-San Juan La Union SJLU</i>)
2. Preference for using English in commercial and touristic functions translation, the brand is internationally known.	"The name is easily understood since the store is popular even without the Chinese" -Chinese student-BC
•English as a universal language/as a practice	"Our customers <i>karamihan ay</i> foreigners so we need to speak with them in English. <i>Maganda rin namang</i> experience <i>yung gumagamit kami ng</i> English. <i>Yun kasi ang</i> international language at we are improving our oral communication." (Most of our customers are foreigners so we need to speak with them in English and it also helps use to improve our oral communication-Shop Owner-SJLU)
3. The mixture of English-Filipino languages	<i>Dito ako bumibili ng product para sa diabetes ko. Yung name kasi na yamang bukid ay parang nagpapakilala ng natural ingredients kagaya ng lagundi at iba pang local herbs.</i> (This is where I buy me medicine for my diabetes. Yamang dagat seems to be Associated with organics like lagundi and other herbs local Customer-BC)
•Filipino language indicates organic ingredients	"I like the name Coffee and Pasalubong Shop because it gives me a chance to help the locals when I buy their products and that I will bring these to my friends when I go back to Canada since most of them are from the Philippines" also-Returning Filipino-SJLU)
4. Preference for using Filipino on shop signs	<i>Madalas naming gamitin ang kwentong barbero pag may kaibigan kaming hindi nagsasabi ng totoo. Masarap lang balikan ang nakaraan</i> (We often used invented stories when a friend seems not to tell the truth. It feels good when we reminisce the past-local customer-BC)
•Filipino as a sign of origin and authenticity	"We can always use our own language for the stores or restaurants here in San Juan. <i>Mas maganda nga yon para makilala naman tayong Pilipino kahit sa mga pagkain at pangalan ng kainan. Kahit karamihan sa mga residents dito ay Ilokano Pilipino pa rin naman sila.</i> (It is better for the Filipinos to be recognized in our foods or names of the restaurants. Even more residents are Ilokano, they are still Filipinos-Restaurant Owner-SJLU)

the underlying notion of Western consumerism among the Filipino people. In the same context, Datang (2022) argue that English is also very much visible in language combinations, non-official signage, and translations. This finding then corroborates the studies about the dominance of English in a touristic linguistic landscape.

English has been entrenched in Philippine society as Filipinos continue to honor it as essential for success in the globalized world. For the shop owners, this is beneficial since increasing the prestige associated with the product can also increase its price. In the tourism industry context, using English can propel local tourism to international recognition since English is still mainly seen as the language of the privileged or elite (Ambion, 2023).

The bilingual practice operated in these shops indicates the advertising practices but also the culture of a particular community. From these data, it can be perceived that the mixing of local languages is an accepted ideology that the locals employ to keep abreast of the international market and maintain local pride in their public space. This shows the locals acknowledge diversity in their public space by accommodating different languages. Djonda and Madrunio (2023) revealed in their study that the code preference of the bi/multilingual signage in Labuan Bajo's touristic linguistic landscape is dominated by Indonesian language.

The foreign languages (Spanish, Chinese and Korean) combined with English were minimally used to create a sophisticated image for the shops and to promote solidarity with other cultures. The presence of foreign languages indicates the flexibility or competence of the private sectors in practicing many languages.

Using Filipino as the only linguistic code in the sign may reveal the locals' language ideology in the tourism landscapes and using such familiar expression could entice more customers. Ambion (2023), argued that the use of local terms perform not only an informative function marking the territory of a linguistic community but also indicative of the symbolic function of LL whereby value and status are placed on the local language. As mentioned by Rampton (2021), language functions in a community because it provides local meanings: meanings that provide frames for understanding the local environment and categorizing and analyzing the local world. This means that using the local language gives the local community a sense of authenticity and a feeling of pride and independence.

CONCLUSIONS

This paper which delves into the tourism landscapes of two different cultural contexts in the Philippines namely, Baguio City and San Juan La Union has the following conclusions:

First, the language practices in the tourism

landscapes of Baguio City and San Juan La Union preferred monolingual English in top-down signs. While the 1987 Philippine Constitution, identifies Filipino and English as official languages in government and educational institutions, this situation is observed regarding the unequal use/functions of the two languages. English is attributed to what is 'modern/ cosmopolitan' in the context of the language preference. However, Filipino is ascribed to 'cultural information,' and 'ease of communication.'

Second, the choice of language in bottom-up signs can be perceived an addition to the use of English language and the visibility of regional languages such as Filipino, Cebuano, and Ilokano is also evident. However, the public space of San Juan La Union reveals more of the community's preference for using Ilokano in their shop signs. The presence of the local language in the tourism landscapes signifies the community's desire to promote their local language and preserve their culture. This may be a starting point for developing and implementing language policies to protect local languages that recognize the importance of their presence in the tourism landscapes for authenticity and preservation.

Third, the analysis revealed that the shop signs of the two linguistic landscapes use almost the same textual features. The language choice in shop signs may reflect the economic status or prestige that the shops aspire to achieve their communicative function of persuading potential customers of the products and services offered.

Finally, the linguistic ideologies that are represented on signs in tourist destinations are an effective means of conveying political, social, and cultural values. The selection, presentation, and prioritization of languages are influenced by these ideologies affecting how locals and tourists interact. Some of the language ideologies manifested in the signs: foreign languages (English, Spanish, and Korean) are used in signs to accommodate a variety of visitors, demonstrating the ideologies of inclusivity and accessibility; the prominent use of English's on signs is a reflection of its status as a global language and denotes the locals preference for modernity, globalization, and cosmopolitanism; and, signs in regional languages attract tourists looking for authentic cultural experiences. In essence, the languages used on tourism signs reflect broader societal ideologies revealing tensions between preserving culture and catering to global audience.

The findings of this study advance theoretical underpinnings on multiple disciplines. Through the empirical data done and analytical perspectives given, the result broadens the knowledge of how language shapes cultural identities, public spaces, and tourist experiences. These contributions enrich academic discussions and give practical implications for creating inclusive and culturally sensitive tourism environment.

The language features and language ideologies reflected on tourism signs has several practical implications: using a global language like English

ensures tourists' easier navigation and understanding the signs; accommodating multilingualism on signs signal that the locals welcome local and foreign tourists and fosters linguistic diversity; featuring regional languages on signs empowers local communities and projects an authentic image of the destination; understanding language ideologies helps address power imbalances such as overemphasis on foreign languages; and, developing inclusive and effective government language policies.

This paper recommends that the local tourism government adheres to the standardization and conformity of the original design and style on top-down signs; whereas, in the bottom-up signs, the shop owners must consider the blending of functionality, creativity and cultural authenticity in both the language and visual representations of the signs to persuade the readers and convert them from potential into actual clients.

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