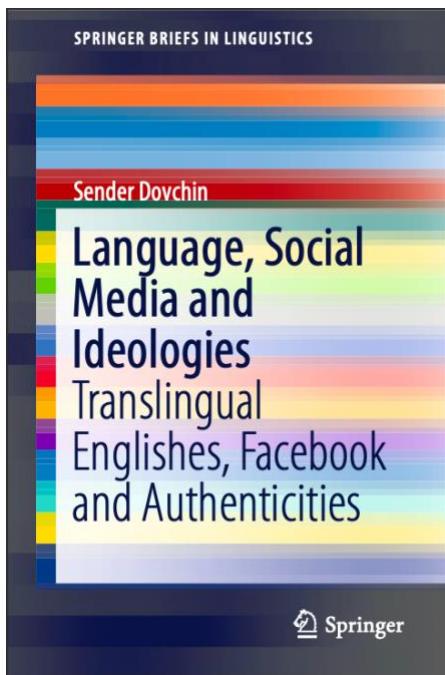


Book Review



Title: Language, Social Media and Ideologies: Translingual Englishes, Facebook and Authenticities

Author: Sender Dovchin

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This book contributes to the field of applied linguistics on social media such as Facebook from the perspective of English as a foreign language (EFL) for university students in the context of East Asia. Focusing on translingual Englishes, this book also reveals its connection to sociocultural, historical, and ideological contexts. The colliding language ideologies, namely, linguistic purity and linguistic dystopia have been the main source of linguistic authenticity on Facebook according to EFL students' usage. This

has led to the significant view that multiple coexistence produces new authenticity in the connected world on social media sites. The book consists of nine chapters, each of which is reviewed as follows.

The author introduces her book in Chapter 1, beginning with recombination examples of English use on Facebook wall posts, and the different uses for standard English and ideologies of authenticity among East Asian students, closing with the aims of the book.

Chapter 2 expands the reader's knowledge on the global spread of authenticity in order to introduce the different contexts of local sociolinguistics. "Maccasdahuu?" is an example of the use on social media of re-invented English from "shall we eat out at McDonald's?" by two Mongolian university students. This example combination is called "translingual Englishes" in which new *trans* terms imply multiple forms of sociolinguistic authenticity in fluid and dynamic English practices such as translingualism, transidiomaticity, translanguaging, and transglossia.

Chapter 3 presents research methodologies under digital ethnographic research projects to look into Facebook participation by people from two East Asian countries. The synchronous engagement of communication practices outside the classroom was explored from the perspective of Mongolian EFL university students whereas Japanese EFL university students were examined using the asynchronous method through task-based classroom activities.

Chapter 4 investigates translingual Englishes on Facebook through the linguistic practice of hip-hop texts, formulated by Mongolian EFL university students. The content focuses on rap lyrics, the names and titles of hip-hop artists, quotes from rappers, interviews with musicians, and parodies from music videos. The hip-hop ideology of "keepin' it real" is an example of integrating the aforementioned content with African American Vernacular English (AAVE).

Chapter 5 explores the use of heavy translingual English texts on Facebook generated by Mongolian EFL university students. This offers another idea of linguistic authenticity, where heavy borrowing from English is integrated with other languages in terms of daily lives and indicates the style of linguistic innovations from transnational speakers. Heavy borrowing from English dominates the creative functions and identities of EFL users, known as derivative linguascapes, which can be reformulated from partial or full English patterns through the integration of additional linguistic resources to achieve their communicative goals.

Chapter 6 examines translingual Englishes on Facebook in the context of inverted English which has very specific linguistic features for EFL university students. Through the linguistic practice of standard English or unconventional Mongolian terms, syllables, letters, and sounds create a sense of "back-to-front" or "middle-to-front" linguistics against the conventional sense of "front-to-back". These are the main characteristics of inverted English in group code to achieve multiple strategic communicative practices.

Beyond the synchronous engagement in leisure and social networking among Mongolian EFL university students in Chapters 4, 5, and 6, Chapter 7 looks into examples of translingual Englishes and the way multiple social media are connected which can increase students' desire and enthusiasm toward learning English, based on the asynchronous activities of Japanese EFL university students on Facebook. Ghost English is the main term in this chapter, referring to unpredictable English formations that are lacking from dictionaries, textbooks, or Internet search engines. They are formed by fusing, elongating, and omitting syllables, suffixes, and phrases, and only tend to appear in hunts on social media.

Chapter 8 illustrates the study of how Japanese EFL university students participate with translingual Englishes on Facebook. Idiomatic English is notoriously difficult for EFL users to understand since its authenticity dates back to the origin and history of idiomatic expressions. Additionally, onomatopoeic English, the procedure for developing paralinguistic expressions, takes another role in the leisure practice of authenticity on Facebook concerning the exclamatory spelling of context-specific moods, emotions, prayer phrases, and even animal sounds.

Chapter 9 gathers data on translingual Englishes in previous chapters to apply the pedagogical implications to social media and linguistics to seriously understand English language learners' attitudes, perspectives, and learning approaches. The author argues that authentic sociolinguistic practices should be integrated into the core of ELF users since language pedagogy is crucial for minimizing monolingualism in textbooks. Since most EFL university students have grown up with social media and its critical language patterns, linguistic educators need to turn translingual Englishes into a learning platform in the classroom. This would help align the linguistic and cultural practices of students with people around the world through social media.

Overall, this book is not a comparison between Mongolian and Japanese EFL university students but illustrates how the two different Asian countries (1) re-invented English patterns on Facebook through various transitional resources and (2) constructed, negotiated, and delivered the relationships with English on social media by reintroducing their own ideologies and methods into the English language.

While the book discussed the Englishes used on social media and shed light into the Mongolian and Japanese social and cultural contexts, Thai EFL teachers can also benefit from it. Introducing translingual Englishes in TEFL could potentially promote semi-formal learning where Thai students can integrate their authentic use of English into their classroom learning experience.

About the Reviewer

Sunisa Inpeng is an English lecturer at the Christian University of Thailand. She recently obtained her master's degree in Language and Intercultural Communication (Language Teaching) from Mahidol University, Thailand. Teaching English through technologies is in her main research field.