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Cosmopolitan English and transliteracy

Xiaoye You

In *Cosmopolitan English and transliteracy*, Xiaoye You responds to issues of identity, language, literacy, and nation affected by increasing globalization in the contemporary world. Writing from the perspective of a migrant intellectual and a father, he challenges the nationalistic, monolingual English ideology that is not uncommon in American class-rooms, and proposes the concepts of 'Cosmopolitan English' and transliteracy in adopting a cosmopolitan approach to writing studies.

Taking advantage of his Chinese background, You displays the aphorism '四海之内' *sì hǎi zhī nèi* 'within the Four Seas' on the book cover, which is a central Confucian ethic for handling conflict. It is the belief that by respecting others and practicing ritual rules, an individual can bring people together like brothers and sisters, who are referred to as 'people within the Four Seas' (p. 7). In other words, *sì hǎi zhī nèi* is the Chinese ideal for resolving conflicts, and it is metaphorically applied to Cosmopolitan English, a central point You proposes in the book. You defines 'Cosmopolitan English' as 'diverse styles of English' (p. 10) which de-emphasizes accents and bypass differences originated from birthright, nation, region, race and ethnicity. It is English used in the context of multiple languages and cultures, by people around the world, while differences in pronunciation, vocabulary, syntax, and/or discourse structures are accepted and appreciated instead of being judged as non-standard.

Cosmopolitan English can be appreciated with 'transliteracy', which is the ability to interact with diverse dialects and languages in addition to 'Standard English', with an 'openness toward peoples, places and experiences from different cultures' (p. 20). Cosmopolitan English blurs boundaries between languages, modalities, cultures and identities. Transliteracy necessitates the ability to navigate between cultures and identities, with the intent to foster cosmopolitan attitudes and practices.

Ch. 1, 'Cosmopolitanism and the future of writing studies' (1–31), presents an overview of the book. It starts with one student's negative comments on a course You taught in 2005. The 'contempt and pity' for the instructor's accent spelled out in the student's comments serves as the base for You's concern and criticism of English monolingualism in the face of multilingualism and globalization (2). You calls for a cosmopolitan shift in writing studies so that English can be understood as a multiplicity of local practices that converge and intermingle with other linguistic and cultural elements (19). He proposes a pedagogy of transliteracy for English literacy education that adopts the cosmopolitan perspective.

The rest of the book consists of two parts. Part I examines how meaning-making is negotiated through transliterate practices in two online communities in Japan and China as well as in the works of three multilingual creative writers. Specifically, these communities use English with 'empathy, fraternity and responsibility for people in other places within and outside their national boundaries' (24). Part II is on pedagogical practices and examines how Cosmopoli-tan English mediates literacy practice and subject learning in a summer program in China and in the author's own institution.

In ch. 2, 'Art of the dwelling place' (32–59), You demonstrates how English functions in local cultural practices through analyzing themes, rhetorical modes, and particular styles of online communication in the reading of English books among Japanese adults. You argues that such transliterate practices lead to new cultural synthesis and create

a possible ethos or dwelling places where participants feel at home, resolving tension and conflict, constructing knowledge, identity and alliances beyond their homes. As a result, English becomes cosmopolitan.

Ch. 3, 'Linguistic creativity in the diaspora' (60–83), examines multiple languages, cultures, and multimodal expressions revealed in online communication among Chinese professionals articulating their diasporic experiences. The author points out that their idiosyncratic use of English is beyond what has been understood as Chinese English, and is the evidence of Cosmopolitan English.

Ch. 4, 'Transliterate creativity in the literature of globalization' (84–109), examines English in such creative works as *Kanthapura* by Raja Rao, *A concise Chinese-English dictionary for lovers* by Xiaolu Guo, and *Push* by Sapphire. It proposes a less bounded approach to language, nation and culture, as opposed to that of bilingual creativity which, to You, is designed to explore contact literature that favors 'a bounded, structuralist perspective on nation, culture, and language' (29).

Ch. 5, 'Crossing Literacy Regimes' (110–136), examines how American teachers, as literacy brokers representing elite literacy regimes, come to appreciate unfamiliar meanings and voices of multilingual students in an English-medium summer school in Shanghai, China, and develop ways to accommodate their limited linguistic and rhetorical resources so that the students can learn effectively without compromising teaching standards.

Ch. 6, 'Academic transliteracy' (137–168), examines an academic writing course in You's own American institution's multilingual classroom, and contends, through examples of student-teacher interactions, that teachers can and should help students address issues that matter to them as well as to local communities. It is argued that English writing, which involves multiple languages and cultures, is the ground for developing transliteracy.

Ch. 7, 'Language relations in English studies' (169–197), presents a transliteracy pedagogy You has adopted into his own classroom. His transliteracy pedagogy engages students in language analyses through exercises such as code-switching to develop appreciation and awareness of transliteracy transcending localities in the context of cross-language relations and in daily lives.

Ch. 8, 'Crossing borders in teacher development' (198–225), proposes a border-crossing model for writing programs and graduate education. Teachers in writing studies are to work with multilingual students and their writing in order to develop expertise in transliteracy in teaching multilinguals from their own countries and the rest of the world.

The concluding chapter, 'Transliteracy as a dialogical imagination' (226–232), further stresses that, Cosmopolitan English, now gaining ground in higher education, promises the correction of the injustice generated by bigotry, colonialism, nationalism, and capitalism.

You's research in *Cosmopolitan English and transliteracy* is grounded in multidisciplinary approaches, combining applied linguistics, comparative literature, migration studies, writing studies, with an emphasis on local-global connections, with data from a wide range of institutions and communities. The term 'Cosmopolitan English' is proposed after reviews of previous research on bilingual creativity, biliteracy, contact zones, contrastive rhetoric, and world Englishes.

You proposes Cosmopolitan English and transliteracy at a time when there is an increase of English medium instruction in universities worldwide (4), when non-native speakers of English outnumber native speakers (Crystal, 2003; Graddol, 1997), and when China has become a major English-learning society approximating 400 million learners (Bolton & Graddol, 2012; Wei & Su, 2012). You's research on this topic is very thorough, covering analysis of online exchanges among people who use English as a foreign language as well as the creative works of multilingual writers. You demonstrates the importance of recognizing Cosmopolitan English in tertiary transliteracy education settings within and outside his university as well as in teacher training. Cosmopolitan English transcends linguistic and cultural differences, and integrates such differences into a form of English that enjoys the status of a language that is almost equal to that of Esperanto. Cosmopolitan English features English that is fluid, depending on people who share many elements from their backgrounds. It accommodates and recognizes differences, and promotes equality and diversity at the same time. Such a cosmopolitan perspective cultivates global citizenship, regardless of birthright, ethnicity, nation, and religion.

Presumably, the concept of Cosmopolitan English can also provide a global perspective to the understanding of any language on a smaller scale than English. *Cosmopolitan English and transliteracy* is a very liberating read, as well as food for thought for educators and students, whether or not English is their native tongue. Transliteracy enables English

speakers, 'native' as well as 'non-native', to appreciate Cosmopolitan English. The concepts of Cosmopolitan English and transliteracy are the products of a world that is increasingly mobile, where language is used for communication environments where everyone's culture is respected.

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Evolving agendas in European English-medium higher education: Interculturality, multilingualism, and language policy

Clive W. Earls

2016. New York: Palgrave Macmillan, 14 + 244

This monograph is a highly informative, in-depth study exploring both explicit and implicit language policy concerning English Medium Instruction (EMI) in higher education. Consisting of an introduction and seven chapters, Earls's volume provides an insightful analysis of degree programs that in recent decades have become increasingly popular around the world.

The volume's title suggests a macro-scale study examining EMI in higher education throughout Europe. Considering the continent's dense population, with arguably innumerable speech communities existing on local, regional, and national levels, such an undertaking would be rather ambitious. Since the monograph is a revised version of the author's 2013 Ph.D. thesis, it is understandable that the collected data in fact stem from the single national context of Germany. In addition, the analysis focuses on just three of the country's EMI Bachelor programs, all based at *Fachhochschulen*, or tertiary institutions dedicated to applied sciences. Two campuses are located in rural settings in Northern and Southern Germany, while the third is in the nation's capital, Berlin. The study, therefore, more precisely is a micro-level analysis of this trio of programs in Germany, with expanded discussion taking into account the broader European and global contexts. In view of prevailing political and economic interest in internationalization and globalization, countries around the world have prioritized enrolling increasing numbers of international and exchange students. In Germany, offering EMI coursework is a key strategy towards this goal, as it enables the country to better compete with the USA and UK, the world's leading academic destinations. EMI programs were piloted in Germany in 1996, and became a mainstay of higher education by 2002. As Earls notes, the 'Englishization' process represents a 'new form of institutionalization of English within Germany.' Consequently, the language 'has the potential to impact widely both on Germany's higher education system and its society at large' (3).

In the introduction (1-10), Earls succinctly summarizes the monograph's content. He states the study 'is the first of its kind in the German context in generating and triangulating data from three participatory groups (students, lecturers and course directors)' (3). Whereas most studies on this subject have employed a top-down approach, Earls' objective here is to afford more detailed 'bottom-up, insider perspectives' (3). To achieve this, he employs what he characterizes as a mixed-methods approach, administering 179 questionnaires and conducting 41 one-to-one semi-structured interviews in order to bridge 'the qualitative-quantitative dichotomy' (3). This methodology is beneficial, as it provides rich data for what is a highly informative qualitative discussion (see below). In spite of this, several questions arise at the outset given the parameters outlined for data collection. Criterion sampling was used to select the programs, which had to meet the following four conditions: (1) Bachelor level study; (2) use of English only for instruction; (3) based at a publicly-funded tertiary institution; and (4) certified by the government-funded German Academic Exchange Service (DAAD). Earls explains that these four criteria reduced the number of potential programs for analysis from 76 to just four, all of which happened to be in business studies. With one program used for the pre-pilot and pilot phases, three remained for the main study. Given the fact EMI was introduced in Germany more than a decade earlier, it is surprising that only four programs met these particular criteria in 2011. A cursory review of the DAAD website in 2017 lists dozens of EMI-only degree programs in various fields and at various types of public tertiary schools. More elaboration on the program selection process most likely would have addressed this initial question.

Additional questions concern the claim of a quantitative analysis as part of the study's stated mixed-methods approach. Numbers and percentages are cited throughout the discussion; however, their statistical significance or generalizability to a larger population remains unclear. Considering the study's scale, there is a need to justify in detail the basis for a quantitative analysis. As already noted, Earls administered 179 questionnaires across three programs, given to students (n = 162), lecturers (n = 14) and course directors (n = 3). Among the students, only 43 were from abroad, as opposed to 119 from Germany, a disparity that has been prevalent since these programs were inaugurated. In this instance, only the Berlin program met the official target of 50% international student enrollment, as compared to 40% and 25% in the Southern and Northern German programs, respectively. Consequently, a subset of 24 German students and only six international students participated in the one-to-one semi-structured interviews. Similarly, of the 14 faculty participating, 11 were Germans and three from other countries, while for the course directors two were Germans and one was from abroad. Therefore, only seven German and two international instructors participated in the semi-structured interviews, as well as a single German and a single international course director. Considering such low numbers, and the lack of a detailed justification of statistical significance, characterizing the study as having a quantitative dimension appears problematic.

In spite of these initial methodological questions, the following seven chapters present an especially rich and illuminating qualitative analysis. The first three chapters provide background information to establish the context for introducing EMI and outline the study's theoretical foundation. In ch. 1 (11-34), 'English in Contemporary German Society and [EMI] Programmes,' Earls outlines the rise and fall of English, French, and German as linguae francae. He assesses the influence of the Bologna Process (1999), the policy initiative to create a European-wide area of higher education. For added insight into the mechanisms fostering increasing English use, Earls offers an interesting adaptation of Strubell's (2001) Catherine Wheel model, which identifies six sequential factors operating in a circular process: learning → demand → supply → consumption → value → motivation → learning, and so forth.

Ch. 2 (35-59), 'Language Policy and Planning in 21st-century Europe,' details the study's theoretical framework. Earls reviews the literature for crucial concepts such as the nation state, Europe's supranational context, transnational contact, globalization, and European multilingualism. He defines implicit language policy as 'uncovered from studying the practices within the environment,' while explicit language policy is reflected in 'national laws and official language documentations' (46). One key theoretical framework is Spolsky's (2004) tripartite model of language policy, focusing on ecology, ideology, and planning. Ch. 3 (60-103), on 'Internationalisation, Globalisation and English-Medium Higher Education,' expands on the theoretical discussion, with Earls examining the distinctions between the two prominent concepts and relating them to the context of European EMI. Earls also considers the series of supranational European policies that have made EMI possible: Bologna 1999, Prague 2001, Berlin 2003, and so on.

The next three chapters represent the heart of the analysis, focusing on the data collected in the questionnaires and interviews. Ch. 4 (104-145), on '[EMI] Programmes as Platforms of Intercultural Teaching and Learning,' applies Spolsky's (2004) tripartite model to the intercultural EMI context. To reconcile the interactional dynamics within these internationalized environments, Earls uses Bhabha's (1994) notion of a 'Third Space.' He also suggests extending the pedagogical concept of 'Double Knowing' in multilingual classrooms to one of 'Triple Knowing,' which takes into account Anglo-American based EMI as a third academic culture. Ch. 5 (146-162) deals with '[EMI] Programmes as a Mechanism of 'Brain Drain, Gain and Circulation'.' While EMI is effective in mitigating brain drain at the Bachelor level, many students view such programs as a mechanism for going abroad later, for either employment or Master-level study. Brain gain and circulation remain modest, since EMI programs are most popular among Germans. International students, who complete their entire degree studies abroad, and therefore would have the greatest potential to remain in Germany permanently, represent the smallest percentage of participants. Ch. 6 (163-188) addresses '[EMI] Programmes as a Concomitant Challenge to, and Mechanism of, Implicit German Language Policy.' On the one hand, Earls considers how EMI may undermine the status of German. For example, there is the risk that terminology for new research findings may never be developed in German, thus leading possibly to language shift or diglossia. On the other hand, EMI ultimately may motivate more international students to acquire German, as these programs generate greater interest than those taught in German. Once international students have committed to studying in Germany, they become more motivated to learn German given the social and professional benefits. Ironically, inadequate institutional support for teaching German undermines this student interest, as do negative attitudes that domestic students and lecturers often express towards the language.

In ch. 7 (189-202), entitled '[EMI] at Higher Education: Advancing Understanding of the Phenomenon,' Earls summarizes the accomplishments and shortfalls of such degree programs thus far. He ultimately argues for reframing these programs as multilingual degrees, with English being used within a Third Space to facilitate interaction and integration. In effect, Earls' study deals with another very fundamental, persistent question for many: what does EMI signify in an Expanding Circle context like Germany? Is it a significant step towards eventual language shift and/or diglossia? Or does it herald the emergence of broader societal bilingualism, with English as an Additional Language? As senior scholars often remark, it is in fact impossible to predict what will happen in the future. Instead, valuable studies like this monograph remind us to both be aware and remain vigilant of what is developing. This in turn makes it possible to create informed top-down policies to help steer language use in a direction that hopefully meets the needs of all involved speech communities.

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The language of social media: Identity and community on the internet

Edited by Philip Seargeant | Caroline Tagg

2014. New York: Palgrave Macmillan, xii + 260.

Seargeant and Tagg's edited volume addresses one of the most contemporary topics in sociolinguistics, namely social media. The book cover itself showcases a common feature in 'the language of social media,' that is, writing in 'all lower case,' which is identified as one of the 'common features of digital writing' by Danet (2001, p. 17). Not only the book title but also the editors' names lack traditional capitalization.

Sociolinguists have researched electronic communication for quite some time, for example, 'netspeak' and 'texts-peak' (Crystal, 2004), but earlier studies mainly focused on email and the Internet in general. As various platforms of digital communication have become increasingly popular, sociolinguists started paying attention to more recent social network sites such as Facebook, Twitter, Instagram, and so forth. As the editors pointed out, 'by the end of the first decade of the 2000s, social network sites had become an integral part of modern life the world over, and figured as paradigmatic examples of the increased social-orientation of online activity' (2). Seargeant and Tagg's volume aims to 'critically examine these effects, and investigate the implications that emergent online practices are having for an understanding of language use in society' (2). In terms of how the topic relates to sociolinguistics in general, Seargeant and Tagg note 'two fundamental social dynamics': 'the presentation of self' and 'the building and maintenance of networked relationships' (5). In other words, the book primarily focuses on the issues of identity and community.

The volume has the introduction and ten chapters, which are divided into two parts: 'The performance of identity on social media' (Part I) and 'The construction of community on social media' (Part II). Chapter 1 ('The performance of a ludic self on social network(ing) sites', 23–45) by Ana Deumert discusses teenagers' use of the mobile instant messaging service called MXit in Cape Town, South Africa. The school at which Deumert conducted her interviews was in 'a low-income, working-class neighborhood with a long history of gangsterism' (39), but she notes that 'playfulness remains a pervasive feature of digital interaction' (42). Deumert summarizes advantages of using SNSs essentially into two categories: 'social connectedness' and affordances of 'informal and playful' communication with others (24). In ch. 2 ('Hoaxes, hacking and humor: analyzing impersonated identity on social network sites', 46–64), Ruth Page addresses 'the relationship between identity, impersonation and authenticity' in Twitter and Facebook (46). She argues that one's ability to distinguish inauthentic from authentic interactions has something to do with one's role as an audience member, that is, an addressee or an auditor (62). Page concludes that participants tend to show a desire to remain authentic and trustworthy in social network sites (63).

Camilla Vásquez in ch. 3 ('"Usually not one to complain but …": Constructing identities in user-generated online reviews', 65–90) deals with the online consumer review site TripAdvisor. Vásquez analyzes 100 travel reviews and reviewers' explicit and implicit identity claims, focusing on discursive devices facilitating online identity construction that is, 'humor, cultural references, and intertextuality' (66). She observes that negative reviewers frequently point out their reasonability in order to avoid being viewed as unfair or a complainer (77). Vásquez further notes that reviewers construct either '"inscribed" identities' addressed explicitly or '"invoked" identities' through 'humour or cultural references' (86). Chapter 4 ('Language choice and self-presentation in social media: The case of university students in Hong Kong', 91–111) by Carmen Lee focuses on a group of Hong Kong bilingual undergraduate students and their multiple linguistic resources on Web 2.0 sites. Lee's research is based mainly on their 'techno-biographic interviews' probing 'participants' online writing activities' (96). Her findings suggest that the 'new affordances or possibilities of

social media' enable bilingual Hong Kong college students to highlight certain characteristics of their identities through IM, blogs, and Facebook (108).

In ch. 5 ('Entextualization and resemiotization as resources for identification in social media', 112–136), Sirpa Leppänen and her colleagues identify 'entextualization' and 'resemiotization' as critical tools in identity work in social media and discuss 'acts and processes of identification and disidentification' rather than 'identity' itself (112), which they argue is a differentiating approach in their research in comparison to earlier studies. Based on their analysis of the Facebook page of a group of young Finnish Christians with a keen interest in extreme sports, Leppänen et al. assert that in social media 'identities are constructed in active processes of identification and self-understanding, seeking or eschewing commonality, connectedness and groupness' (112). In addition, they emphasize the importance of semiotic resources other than language, for example, 'textual forms and patterns, still and moving images, sounds and cultural discourses' (113). Michele Zappavigna in ch. 6 ('Coffee tweets: Bonding around the bean on Twitter', 139–160) explores the interpersonal dimension of Twitter, delving into coffeetweets. Using concepts such as 'rallying affiliation' (Knight, 2010) and 'appraisal theory' (Martin & White 2005), she discusses how speakers use linguistic resources to create a social, cultural, and experiential connection with others. Emphasizing 'couplings of ideation and evaluation work,' Zappavigna shows that 'hashtagging operates to allow ambient affiliation around common ideational targets' (156).

The editors, Caroline Tagg and Philip Seargeant, revisit the concept of audience design in ch. 7 ('Audience design and language choice in the construction and maintenance of translocal communities on social network sites', 161–185). They discuss multilingual SNS users' perception of audience and linguistic choices in translocal communities. Tagg and Seargeant argue that three elements are critical for generating 'a communicative dynamic' in multilingual online communication: (1) 'the ways in which users tailor their posts to the expectations of their imagined readership'; (2) 'decisions over which code, variety, register and script to use'; and (3) 'the context in and towards which the communication is performed' (162). Analyzing three multilingual Europeans' Facebook posts, Tagg and Seargeant conclude that differing audience roles influence participants' linguistic and stylistic choices (180). In ch. 8 ('Youth, social media and connectivity in Japan'186-207), Toshie Takahashi analyzes social media use by young Japanese people. In her attempt to answer the question 'why do young people engage with media?' (188), Takahashi stresses the notion of connectivity focusing on well-known Japanese notions such as *uchi* ('a sense of belonging together in family or social groups') (191) and *kuuki* ('the atmosphere of a situation to which all those involved are expected to pay respect') (193). She asserts that 'once people communicate with others using their real identity on the internet, the same social norms that exist in face-to-face communication in Japan can become reinforced in mediated online communication' (197–198).

The last two chapters are more macro-sociolinguistically oriented than the previous chapters, dealing with policy and activism issues. Aoife Lenihan in ch. 9 ('Investigating language policy in social media: Translation practices on Facebook', 208–227) focuses on language policy regarding Facebook and translation apps used by the Irish language community. Lenihan notes that language policy is not necessarily 'unidirectional' and challenges the existence of the dichotomy between 'top down' and 'bottom up forces' in language policy (224). Chapter 10 ('Seeing Red: Social media and football fan activism', 228–254) by Frank Monaghan examines roles social media play in fan activism by investigating Spirit of Shankly's (the Liverpool football club supporter's union) protest against owners' policies. He observes that online as well as offline campaigns are used to nurture fan identity and build 'a network or community of geographically dispersed activists' (229).

As far as the topic is concerned, the volume is a timely welcome addition to the growing body of research on digital communication. Although national boundaries are not as meaningful as before in social media-based communication because of its potential for translocality, it is still a noticeable and praiseworthy feature that the volume covers different regions (including Japan, South Africa, and Ireland) and varied platforms (such as Facebook, YouTube, Twitter, and TripAdvisor). Different degrees of success and novelty in analysis and content, which is often inevitable in an edited volume such as this, caused me to find certain chapters more intellectually stimulating and attention grabbing than others. A common thread through all ten chapters was not explicitly articulated by the editors, which may have given me the impression that certain chapters fit better than others. However, there is no doubt that the volume is useful as

it expands the scope of research on social media and includes both micro- and macro- sociolinguistic perspectives in diverse venues and on platforms of digital communication.

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English in Malaysia: Current use and status

Edited by Toshiko Yamaguchi | **David Deterding**

2016. Leiden: Brill, ix + 202

This intriguing volume consists of ten chapters that approach the use and status of English in contemporary Malaysia from a broad range of perspectives and methodologies. Following an introductory chapter, the eight major chapters are divided into four sections that examine formal linguistic features, attitudes toward English and other languages used in Malaysia, online discourse, and language policies in education. The final chapter briefly summarizes the book's contents and makes some predictions about the future. Besides these contents, there is a two-page exhaustive and very helpful list explaining the many abbreviations used in the book; this is complemented by a comprehensive and extremely useful index.

In the introductory chapter (3-22), the volume's editors begin with a brief history of Malaysia and of Malaysia's language policy, particularly the replacement of English by Malay (Bahasa Malaysia, or BM) as the primary medium of instruction in the educational system and the consequential loss of much of English's functional role in Malaysian society. The focus then shifts to systemic changes in the formal features of English in Malaysia, leading to the development of Malaysian English (ME) as a non-native or second-language variety. Underlying these changes are tendencies to simplification, lectal variation, and nativization.

The next three chapters examine linguistic features of ME. Siew Imm Tan (ch. 2, 25–44) explores the countable use of nouns that are non-count in the Inner Circle varieties of English, for example, *advices* and the uncountable use of nouns that are countable in those varieties, for example, *pieces of mattress*. The data are taken from the 5 million-word Malaysian English Newspaper Corpus (MEN Corpus) of newspaper texts published in two major English-language newspapers over a six-month period in 2001–2. Tan argues persuasively that these changes result partly from contact with Malay and Chinese. In ch. 3 (45-64), Yamaguchi and Pétursson posit that in ME the voiced and voiceless interdental fricatives are replaced by a new dental stop, or 'the new [t],' instead of alveolar [t] or [d]. The first part of the chapter summarizes the results of two acoustic experiments in which educated speakers from the Kuala Lumpur area read from prepared texts and spoke spontaneously. The second part of the chapter discusses these results as evidence of nativization in ME. In ch. 4 (65-85), Rachel Siew Kuang Tan investigates differences in the placement of lexical stress in ME and British English (BE), with a focus on lexical stress in compound nouns and noun phrases, for example, *blackbird*

vs. *black bird*). An acoustic analysis of data recorded by speakers of BE and ME indicates that in BE the stress is on the first syllable in the compound nouns, but is on the second syllable in the noun phrases. In ME, however, the stress is on the second syllable in both the compound nouns and the noun phrases. A questionnaire survey of Malaysian university students confirms the ME pronunciation.

The next two chapters investigate language attitudes. Paolo Coluzzi (ch. 5, 89–101) uses matched guise testing to ascertain attitudes toward English, Malay, and Mandarin Chinese among 50 university students (10 Malay and 40 Chinese) in Kuala Lumpur. Overall, the differences in attitudes toward the three languages are not great though English comes out slightly higher than the other two, with Chinese getting the lowest scores. Coluzzi concludes that this study confirms 'the absolute high prestige of English among all Malaysians' and the status of English 'as the preferred lingua franca among educated Malaysians' (99). In contrast to the earlier chapters in the volume, ch. 6 (102–122), by Patricia Nora Riget and Xiaomei Wang, focuses on East Malaysia, specifically the Bidayuh people in the state of Sarawak. The chapter reports on the results of a questionnaire survey of the motivation for learning English and attitudes toward English administered to 70 upper secondary and college students living in Kuching, the capital of Sarawak. For the majority of the students surveyed, BM was the medium of instruction, as opposed to seven older Bidayuhs who were educated in English-medium schools and are interviewed in English about their opinions regarding English. The motivations of the younger Bidayuhs for learning English include getting employment, searching for information on the Internet, and furthering their education. All of the younger and older participants in the study have a positive attitude toward English and consider mastering English to be important or very important.

This research on English in East Malaysia continues in the next section ('Malaysian English online') comprised entirely of ch. 7 (125–144), in which James McLellan analyzes online electronically mediated discourse (EMD) from public websites in Sabah and Sarawak, including government and government-linked sites, ethnolinguistic community sites, the webpages of East Malaysian newspapers, blogs, and social media sites. One major finding is that there is abundant code-mixing in the non-official texts, while there is no code-mixing in the government and government-linked websites, constrained by Malaysia's language policy favoring Malay. The fourth major section of the volume consists of two chapters on Malaysian English and language policies. Ch. 8 (147–171), by Ambigapathy Pandian, has the title 'Literacy practices in English in Malaysian educational settings' though it actually seems to cover English proficiency since in it literacy 'encompasses many components, such as reading, writing, speaking, listening, grammar and literature' (151). After summarizing curricular approaches to English instruction in the elementary and secondary schools since the colonial period and current challenges facing English classroom teachers due to a frequently changing educational language policy, the chapter presents data on the impact of these factors on the lack of preparedness in English for students in higher education and the relatively low English proficiency of university graduates.

In ch. 9 (172-189), Sachihiko Kondo compares the language policies with regard to mediums of instruction in Malaysian and Japanese tertiary education as both countries strive to attract international students. Malaysia has leveraged its post-colonial reputation for English use by its population and a large number of partnerships with foreign English-medium universities into making its colleges and universities attractive to international students. In contrast, Japan until recently has not encouraged the matriculation of international students by allowing English-medium bachelor's degree courses, and has done so only in the face of drastically declining enrollments of domestic students. In their very brief afterword, consisting of ch. 10 (193-195), the editors of the volume predict that Malaysia's population of English users will grow as young people are financially attracted to the cities, where English is widely used. They also predict that innovative linguistic features of English will continue to develop and stabilize as they are used frequently by this population. As these features are documented, 'we may discover and demonstrate a system unique to ME' (195).

Overall, the editors have done an admirable job of compiling a volume of readings that should be useful to a broad range of readers interested in linguistic description, sociolinguistics, and education. There is considerable variation in the focus of the chapters, particularly the dynamics of language contact and change and the pedagogical applications of these changes. In addition, almost all of the chapters are data-based, reporting on original research using a variety of methodologies, including corpus linguistics, acoustic analysis, questionnaires, interviews, and matched guise testing. Equally important, whereas most research on ME to date has focused on Peninsular Malaysia, two chapters describe

aspects of English in East Malaysia. Beyond Malaysia, several of the chapters discuss the implications of their findings for a broader description of world Englishes in Southeast Asia.

There are a few shortcomings. For one thing, I found the second line of the title, *Current use and status*, a bit misleading, as I expected the contents to provide a more comprehensive survey of the features of ME, perhaps including syntax, pragmatics, discourse, and the lexicon, and broader descriptions of phonology, morphology, and code alternation. The introductory chapter offers this breadth, but the other chapters are more a collection of very specific case studies on selected aspects of ME, and the title could have better reflected that. Another improvement would be some information about the editors and contributors to the volume. They all seem very knowledgeable about English in Malaysia, but some mention of their academic affiliations and perhaps brief paragraphs about each of them in a short section on 'Contributors' would have enhanced the book's credibility and possibly enabled readers to contact them if desired. A third problem has to do with the scope of the term 'standard English.' In two cases, it appears to be variety-specific, as in 'Standard BE' (British English, 193) and 'Standard Malaysian English' (14, quotation marks in the original). However, in most instances, 'Standard English' is not identified but is referred to as a model of usage from which features of ME and other non-native varieties diverge, leaving the reader to assume that there exists some monolithic such dialect or that the authors are referring to the standard dialect of BE or another Inner Circle variety. The same ambiguity occurs with reference to 'non-standard usage' (14) and even 'standard pronunciation' (59), the latter which, to my knowledge, has never been satisfactorily identified. Nevertheless, though a bit disappointing, none of these problems seriously detracts from a volume that is very interesting, explores areas of English in Malaysia that have previously been the focus of little rigorous empirical research, and adds considerably to our knowledge of the dynamics of world Englishes.

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