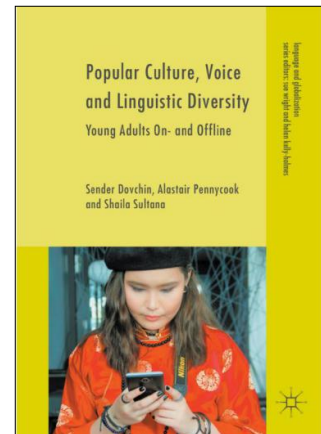


Sender Dovchin, Alastair Pennycook, and Shaila Sultana, **Popular Culture, Voice and Linguistic Diversity: Young Adults On- and Offline**, Basingstoke, UK: Palgrave Macmillan, 2018, 222 pp., \$111.02 (hardcover).

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This groundbreaking work aims to provide a framework for the analysis of the complicated linguistic practices caused by globalization and localization. The eight chapters included in **Popular Culture, Voice and Linguistic Diversity: Young Adults On- and Offline** bring the concept of transglossic practices to the fore to show how young adults from Asian peripheries make better use of linguistic resources and voices from various kinds of popular culture in both online and offline contexts. Based on the concepts of translingualism and heteroglossia, Dovchin, Pennycook, and Sultana postulate the analytical framework of transglossia, which makes a contribution to the recent “trans-movement” (p. 194) that urges a new understanding of the relationship between language and communication: People communicate by means of translingual (rather than multi- or bilingual) practices by mixing various languages, codes, or varieties, and by crossing various ethnicities and cultures, instead of retaining clear boundaries in between.

Chapter 1 makes a comprehensive introduction of the main interests of this book from three particular aspects of young adults’ action: Their everyday linguistic creativity; the distinct forms of popular culture they engage in; and the relations between language popular culture, people’s daily lives, and online and offline contexts in the Asian periphery, which, according to the authors, has been universally ignored by mainstream scholarship. In addition, several examples are given to show how young adults combine diverse cultural and linguistic resources in quite casual ways for the purpose of attracting attention, creating dramatic effect, and strengthening their position in their immediate social contexts. The authors subsequently question the binary center-periphery relations and posit a new understanding of the relativity of center-periphery construct. In the last section of the chapter, “Popular Culture and the Everyday,” the authors argue that popular culture as part of the fabric of daily life has a close relationship with language in society and that they should be seen as a type of “critically celebrated” (p. 12) art form.

In chapter 2, after a review of works on translingualism (questioning the separation of languages) and heteroglossia (highlighting voices in language), the authors offer a detailed explanation of transglossia, which refers to “the fluid, yet stable, language practices of bilingual and multilingual societies that question traditional descriptions built on national ideologies” (p. 27). Transglossia serves as a new way of reconceptualizing language, and it also contributes to drawing people’s attention to multimodality. This concept also lays the foundation for the entire analytical framework employed in the book. Additionally, such concepts as pretextual history, intertextual echoes, and posttextual interpretation are introduced and

used to analyze language and popular culture. Central to the book, the transglossic framework makes it possible for us to offer a closer analysis of young adults' linguistic creativity and at the same time explore the implications of their practices in order to claim different positions through the use of popular cultural references.

In chapters 3–7, the authors focus on different areas of popular culture taken up in daily interaction. Chapter 3 shows how popular music resources get integrated into young adults' daily transglossic practices and enrich their linguistic creativity. Five examples are provided to show the ways young adults took advantage of and relocalized music-oriented resources like music videos, lyrics, and styles of artists for various communicative motivation. Chapter 3 also attaches importance to questions of authenticity that are significant in sociolinguistics in general and that play a crucial role in popular music. According to those given examples, transglossic practices of young adults emerge from their interests and daily common activities. Also, young adults claimed their authenticity by accepting norms, values, and identity attributes they longed for, suggesting that authenticity is relational, and it is primarily achieved and kept through speakers' transglossic practices.

Chapter 4 shows young adults' transglossic practices as they integrate filmic and linguistic resources into their day-to-day interaction as well as relocalize them. Four typical examples are offered to show young adults' engagement with filmic ways of speaking and their meaning-recreation through varied voices borrowed from distinct movie resources. Chapter 4 further discusses questions of affiliation, holding that attachment to a specific cultural form may not be owing to young adults' particular interests but to the general circulation of cultural knowledge. Examples are provided to show young adults' negative assessment of Bangladeshi and Indian films, yet meanwhile displaying their willingness to capitalize on various cultural and linguistic resources in those films. They indicate the complexity of youth group affiliation with popular culture. The authors concluded that it is not appropriate to argue that certain youth groups are necessarily into certain popular cultural resources; instead, youth group affiliation should be understood by referring to their various communicative needs and identification.

Chapter 5 looks at how sports play a significant role in young adults' daily linguistic practices. Examples illustrate how young adults took advantage of plenty of sports-related resources in their transglossic practices and the corresponding cultural and linguistic implications. While young adults gained immense joy from various sports, they relocalized sports-oriented linguistic resources for self-identification, peer-bonding, and masculinity. Moreover, the data in this chapter reflect that sports are invariably bound up with young male's daily activities, through which they constructed their masculine identities. Their relocalization of sports-related linguistic resources indicates their gendered and group solidarity.

Chapter 6 pays attention to young adults' engagement with cyber-culture-oriented linguistic resources and their transglossic practices. In modern society, Internet enjoys great popularity among young adults, which accounts for the linguistic characteristics and creativity of young speakers. Examples in this chapter elaborate how young adults with both affluent and underprivileged socioeconomic backgrounds took advantage of cyber resources in their transglossic practices and how unequal access to cyber resources influences these practices. Finally, this chapter shows that a deterministic relationship between young adults' linguistic resources and their various socioeconomic backgrounds should not be always perceived because of their mobility in the global flow of information.

Chapter 7 introduces the idea of “culture jamming,” which implies that young people simultaneously incorporate varied mixed popular culture resources, which can better facilitate the understanding of dynamics in transglossic practices. This chapter also provides several instances of “parodies” created by young adults through parodic cultural mixing. Young adults made use of various parodies not only to entertain themselves but also to build up group solidarity by positioning “others” in a favorable or unfavorable way, which indicates that young adults are resourceful and creative transglossic speakers rather than passive recipients of popular-culture elements.

Chapter 8 draws the conclusion that paying more attention to popular culture when mentioning young adults’ transglossic practices is of great significance in applied linguistics. The sociolinguistic realities of young adults are mixed, and young adults can make use of popular culture to traverse linguistic and cultural boundaries in their transglossic practices. Insights into pedagogical approaches are also offered in this chapter.

In general, the motivations of the book are pretty clear. The new perspective from the periphery helps to show how young adults use various semiotic resources to stylize and reconstruct their identities. In addition, by observing young adults’ creative and appropriate employment of distinct sources of popular culture to gain pleasure and negotiate relations of inequality in daily interaction, the book may serve as a significant guide for language education and study of popular culture in the context of globalization. Moreover, further research can be carried out as suggested by the authors in their concluding remarks:

Using a transglossic framework with a focus on trans-modality, research can further seek to untangle the complexities of the meaning-making process observable in and around the virtual space. (pp. 211–212)

In brief, with comprehensive literature review, sound theoretical and methodological frameworks and convincing arguments, and intriguing supportive examples, this book, easy-to-read yet profound and insightful, will not only benefit those who major in sociolinguistics but also those engaging in foreign language teaching. This book provides an opportunity for students to gain insight into linguistic issues in the context of globalization, and for scholars to keep pace with significant sociolinguistic research.