

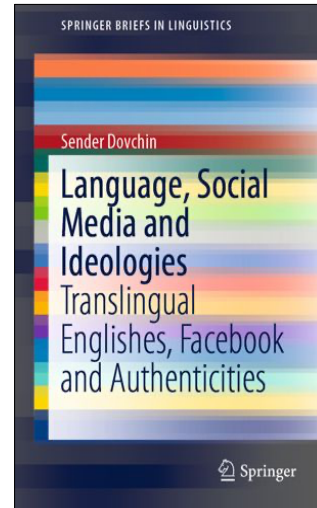
Sender Dovchin, **Language, Social Media and Ideologies: Translingual Englishes, Facebook and Authenticities**, Cham, Switzerland: Springer, 2020, 92 pp., \$59.99 (paperback).

Reviewed by

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Social media platforms such as Facebook and Twitter now play a profound role in daily practices of young people around the world (de Bres, 2015). Studies on social media discourses and texts have paid more attention to their English diversity and semiotic heterogeneity, which are regarded as some of the social media's fundamental textual characteristics (Leppänen, Møller, Nørreby, Stæhr, & Kytölä, 2015). It is thereby necessary to leverage their heavy reliance on social media to support their learning and using English. Against this backdrop, this book by Sender Dovchin seeks to address the need to understand the different ways in which the use of English and the language ideologies of authenticity occur in social media settings. To be specific, it aims to examine how English as a Foreign Language (EFL) university students as social media users may reinvent, take up, and reutilize English on Facebook in a variety of transnational resources, and how they can build, negotiate, and deliver their relationships with English on social media through reintroducing their own ideologies and approaches toward English.



**Language, Social Media and Ideologies: Translingual Englishes, Facebook and Authenticities** consists of 9 chapters, which can be thematically divided into three parts. Chapters 1–3 offer the organization of the book and provide a survey of the theoretical framework, the relevant research methodology, and research data sources. Chapters 4–8 draw on the research data from two different digital ethnographic research projects conducted in Mongolia and Japan to illustrate how EFL university students in the two countries have made a creative and strategic reconfiguration of translingual English practices on Facebook. Chapter 9 concludes the book with a summary of the complicated relationship among translingual Englishes, social media, and language ideologies of authenticities, pointing out their pedagogical implications.

Chapter 1 serves as an overview of the following 12 chapters and provides some practical guidance for the complex relations among languages, ideologies, and social media. The next chapter starts off with a closer explanation of the theoretical framework of English on social media, which underpins the overall analytic framework used throughout this book. Then, it attempts to expand knowledge of translinguistics through integrating the concept of the global spread of authenticity. Finally, it points out that the global spread of different ideologies of authenticities is a process rather than a product presupposed as an object to be discovered. Chapter 3 moves on to introduce the research methodologies, research design, and the analytical tools used for textual analysis and post-data analysis in this book. Next comes a brief introduction of the data sources from two large research projects conducted in Mongolia and Japan. The Mongolian project aims to investigate the synchronous side of the

social media communication of EFL university students outside their classroom practices. The project in Japan is focused on examining the asynchronous social media engagement of EFL university students in Japan as part of their task-based classroom activity. Finally, it concludes with an emphasis on the importance of the transanalytical textual framework as the main tool to analyze and code data materials.

English is the most important foreign language, taught in schools, colleges, and universities as a compulsory subject both in Mongolia and Japan. Nevertheless, the playful use and practice of English in such noninstitutional settings are often abnormalized as inauthentic and illegitimate by authorities in both countries, despite its dominant online presence. Chapters 4–8 employ the research data from two different digital ethnographic research projects in Mongolia and Japan to illustrate how translingual English practices of these EFL university students are creatively and strategically reconfigured when it comes to social media space, as they reinvent varied linguistic and cultural resources within their online and offline linguistic practices.

In chapter 4, the author makes an attempt to examine the translingual social media Englishes produced by an EFL university student in Mongolia whose linguistic practices are entangled with hip-hop oriented texts and other African American Vernacular English (AAVE) resources. His Facebook translingual practices demonstrate the significant role of hip-hop oriented resources in enabling translingual English practices among Mongolian hip-hop fans. Meanwhile, his translingual English practices should be explored through the relocalization of multifarious hip-hop oriented transnational resources within their Facebook translingual practices rather than simply understood as the mere mimicry of AAVE.

Chapter 5 makes an attempt to explore the substantial, dense, and heavy usage of English integrated within their translingual English texts on social media, drawing on data from social media linguistic practices of Mongolian EFL university students in Facebook. In addition, the heavy absorption of English reveals the idea of linguistic authenticity, inadvertently demonstrating the students' advanced linguistic skills and the high linguistic confidence in their English competence. Their metalinguistic claims elaborate a sense of sociolinguistic authenticity.

Chapter 6 examines how translingual Englishes on Facebook can be created through inverted Englishes (particular linguistic features) used among EFL university students in Mongolia. Their main characteristics draw on linguistic practices of inverting English syllables, letters, and sounds in the unconventional linguistic sense and the structural sense of back-to-front or middle-to-front against the conventional sense of front-to-back. It may also serve as an alternative secret and in-group code for some Mongolian EFL university students to achieve their multiple strategic communicative practices.

The previous three chapters demonstrate how EFL university students in Mongolia are synchronously engaged with English and Facebook through linguistic creativity and playfulness in everyday contexts (Maybin & Swann, 2006). The following two chapters (chapters 7–8) present the outcome of a classroom digital ethnographic research project with Japanese EFL university students, and illustrate how Japanese EFL university students asynchronously engage with Facebook.

Chapter 7 illustrates how these students try to find more motivation and interest in learning English through engaging with numerous social media examples of translingual Englishes, based on data examples of the Facebook task-based digital ethnographic research project. While being involved with task-based English learning Facebook activities, these students appreciate their adventurous and playful learning experience with English through getting acquainted with various translingual Englishes that are nothing similar to their textbook English experience. The next chapter proceeds to discuss how Japanese EFL university students can be engaged with translingual Englishes on Facebook through idiomatic and onomatopoeic Englishes, and how they claim the ideologies of linguistic authenticity through the ideas of etymology and emotional reality. Their encounters with translingual Englishes on Facebook present us with yet another facet of ideology of linguistic authenticity, as these students raise the question of "authentic English" through numerous authenticity proclamations.

Chapter 9, the concluding chapter, pulls together the main themes of this book. It stresses the fact that the overall language practices and language learning processes of EFL university students in social media environment should be taken seriously since these processes are inextricably intertwined with these students' overall language education, literacy, and identities. Then, it looks at the pedagogical implications of taking social media and metalinguistic claims of English language learners seriously in terms of understanding English learners' attitudes, views, and learning approaches. This will reduce the high dependency on language ideologies that advocate monolingualism and monoculturalism in the form of strict monolingual approaches to endorse the ideology of linguistic authenticity. Meanwhile, given that the growing use of social media among EFL university students, it is equally important to introduce the role of translingual Englishes on social media in the critical language curriculums.

To summarize, this book is focused on the significance of exploring EFL university students' language practices with reference to social media. First, drawing on the data from two large projects, this book primarily emphasizes that the presence of English on social media should be understood as translingual given its direct connections with a broader sociocultural, historical, and ideological meaning as well as its multiple reconfigurations of resources, genres, modes, styles, and repertoires. Second, EFL university students claim multiple ideologies of linguistic authenticities via their usage of translingual Englishes on social media. Given the mixing and mingling nature of translingual Englishes on social networks, this scholarly work offers us a significant view into how to accommodate the coexistence and multiple origins of authenticity in the increasingly interconnected world. Finally, this book concludes with the possibility of applying the ideas of translingual Englishes on social media to critical EFL classroom settings, based on the careful reassessment of the complexity of contemporary linguistic experiences and beliefs of their EFL learners.

Although this scholarly work attempts to fathom the complex relationship among translingual Englishes, social media, and language ideologies of authenticities, there remain several areas for further research. First, more attention should be paid to how English learners develop their online relationship with the processes of recombination and peripheralization of English, considering the influence of EFL students' characteristics and dispositions on both their awareness or idea of English and their attitudes about learning. Next, more emphasis should be placed on how they further reconfigure and convey their own linguistic views and ideologies in the context of a flow of diverse semiotic and cultural forms. On the

other hand, new virtual technologies should be brought into pedagogies in order to stay relevant and applicable to EFL students. Finally, it is advised that future studies on social media in applied linguistics investigate EFL language learners' interactions with social media both synchronously outside the classroom, with an emphasis on unplanned, real-time, and natural engagements, and asynchronously inside/outside classrooms, with a focus on preplanned language learning tasks with specific objectives.

In conclusion, this book makes great contributions to critical applied linguistics by investigating the dynamic role of English on social media, focusing on EFL university students in Mongolia and Japan. It is found that the introduction of social media and translingual Englishes into the classroom will empower EFL students with more exposure to cultural resources, a variety of linguistic choices, more diversities of ideologies, and interactions with people all over the world. This book will bring more researchers' attention to the growing need to investigate the new conditions and ways of English being integrated into local society through social media. Therefore, it is a much-needed, valuable, and practical book that will equip teachers and educators with the tools to conduct relevant linguistic studies on social media or social networking, and meanwhile can serve as an excellent reference for master's and doctoral students.

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