

because of China's defeat in the Sino-Japanese war. Japan's annexation of Taiwan destroyed its Chinese-model economic constructs and cultural heritage. Due to the need to support the war and to consolidate its rule in Taiwan, Japan instituted linguistic and cultural colonialism and assimilation. In this period, Taiwan was in a very special multicultural and multilingual condition and the residents were using a variety of languages. Many local elites initiated remarkable literacy movements in order to preserve cultural and linguistic continuity in Taiwan, like establishing Chinese poetry societies and printing publications in Chinese.

After the May Fourth literacy movement (1919), an overwhelming cultural and linguistic movement in China, some local intellectuals in Taiwan started to innovate upon the Taiwanese language in order to fuse it into the world and construct its own identity. In Ch. 3, Heylen discusses the Romanized Taiwanese movement. Its proponent was Cai Peihuo, who asserted that Chinese characters hindered Taiwan's development and proposed the use of Taiwanese pronunciation and a romanized script instead. Cai finally failed, and, as Heylen describes in Ch. 4, the rival Mandarin *baihuawen* movement prevailed, featuring its connections to traditional Chinese values. Mandarin *baihuawen* was a modern form and expression of Chinese traditional culture. The last chapter is devoted to the Written Taiwanese movement, which made an effort to tackle the unsolved ideological problems of the previous movement. This movement aimed to construct its own written system for Taiwanese, or *taiwanhua*. Nativist literature emerged that did not focus on content but on written forms. Proponents believed that Taiwanese was their authentic cultural legacy and its standardization would construct a boundary against Mandarin *baihuawen*'s uniformity but not cut off its links to Chinese traditions.

The book is based on ample resources and develops in a logical and beautiful structure. The chronological style of narration and analysis is cohesive and very easy to follow.

(Received 1 April 2013)

Language in Society 43 (2014)
doi:10.1017/S0047404513000936

ALEXANDRE DUCHÊNE & MONICA HELLER (eds.), *Language in late capitalism: Pride and profit*. New York: Routledge, 2012. Pp. iv, 269. Hb. \$108.29.

Reviewed by ERIK AASLAND
Fuller Graduate School of Intercultural Studies
Pasadena, California 91182, USA
erikstan@hotmail.com

In the first chapter of this book, the editors discuss how discourse concerning language advocacy has shifted from concerns of rights and heritage (pride) to an

emphasis on language as a means for economic development (profit) in a multilingual, globalized world. Individual authors then explore examples of such negotiation of the dynamics of pride and profit as “co-constitutive discursive tropes” (16).

The authors of Chs. 4, 5, and 6 consider how language advocacy groups negotiate the transition between discourses about language based on pride and ones based on profit. In Ch. 4, Jacqueline Urla reports how a language advocacy group effectively adapted total quality management for their language advocacy efforts. In Ch. 5, Joan Pujolar & Kathryn Jones consider less successful attempts by heritage advocacy groups to reproduce their discourse of national pride in the arena of economic profit. In Ch. 6, Adrian Blackedge & Angela Creese consider how closely related languages can be used indexically to make distinctions within an immigrant population.

The authors of Chs. 2, 7, and 9 explore governments negotiating this transition. In Ch. 2, Susan Gal explores the EU’s modification of language discourse in the form of guidelines to shift from a primary language to a multilingual language policy for Europe. In Ch. 7, Michelle Daveluy presents the Canadian Navy’s shift from English-only to bilingual, which aided recruiting but could not be fully implemented in the area of security. In Ch. 9, Beatriz P. Lorente describes the Philippine government’s ongoing efforts at modifying language training to market their mobile labor force for export.

The authors of Chs. 3, 10, and 11 provide case studies of business making the transition. In Ch. 3, Alfonso Del Percio & Alexandre Duchêne describe how soccer fans in Basel battle to be authentic fans and not to have their distinctive language and culture used by the management for promotional purposes. In Ch. 10, Josiane Boutet explores how management seeks to govern call-center workers’ language articulation as well as requiring that they take on aliases for different target customer groups. In Ch. 11, Bonnie McElhinny explores how social scientists worked together with industry in researching communities of practice.

In Ch. 8, Monica Heller & Lindsay Bell present the transition as navigated by a society. They investigate how the societal frame of “Frenchness” has linked an ethnolinguistic group with the market system, an arrangement that may fail in the globalized world market.

The book makes a significant contribution to understanding perspectives on language as we have moved from a primary language model with concerns for authenticity and language potential to a multilingual global society with ongoing concerns for authenticity and “potential” monetized into value-added considerations. The editors emphasize that the authors raise questions (15), but the two questions that particularly caught my attention were whether language research would be compromised by management (88) or would serve as its accomplice (242).

(Received 3 April 2013)