

claims of English represented in *Linguistic imperialism* (Robert Phillipson, Oxford University Press, 1992) vs. *Asian Englishes* (Braj Kachru, Hong Kong University Press, 2005), which started a decade and a half ago, offering new contexts and developments in the 21st century. Thus, this is a valuable book for anyone interested in sociolinguistics and language policies and practices, regardless of their geographic specialization.

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THOMAS KLIKAUER, *Communication and management at work*. New York: Palgrave Macmillan, 2007. Pp. xvi, 327. Hb. \$80.00.

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This book, intended primarily for scholars of management, business, and organizational communication, invokes the theories of Kant, Habermas, Orwell, and Marx to assess at a macro level the historical and contemporary relationships between communication and control in the workplace. In chapter 1, "Introduction: Communication and the world of work," Klikauer critiques management "recipe books" that offer simplistic solutions to complex communicative problems, and outlines his alternative view for a rational perspective that works at "a non-empirical but conceptual level by using theory language rather than observation language." In chapter 2, "The origins of communication and management at work," and chapter 3, "Critical rationality and present working society," Klikauer investigates historical explanations, ranging from Kant to Horkheimer, of the changing role in communication at work; he suggests that the transformation from feudalism to capitalism was sparked by the acceptance of rationality. In chapter 4, "Understanding communication in today's working society," Klikauer claims that forces behind instrumental rationality (which is objectively concerned with the most efficient means to an end) are no longer conscious of critical rationality (which is concerned with the reasons for achieving an end), and that this division causes serious effects for workers. In chapter 5, "Understanding modern relations at work," Klikauer critiques positivistic and empirical approaches as "limiting" and suggests that "a comprehensive understanding into the communicative aspects of the world of work needs the application of hermeneutical, communicative, critical, and emancipatory theories."

In chapters 6, "The management of labour at work," and 7, "The two domains defining the world of work," Klikauer analyzes the differing perspective on work of management and workers as well as the ways rationality affects communication amongst and between workers and management. In chapters 8, "Management and instrumental communication," and 9, "Technical domination and engineering ideology," he unfavorably compares structure and power in management with those in the military, and explains how Taylor's theory of scientific management has marginalized workers by minimizing their communications. In chapters 10, "Control and communication at work," 11, "Control and communication through socialisation," and 12, "Human resource management and the control of communication," he outlines how management asserts socially reinforced tools to maintain communicative control over the workers and how human resource departments have become advocates of instrumental (and not critical) rationality, to the detriment of the worker.

In chapter 13, "Conclusion: Communication, management, and work," Klikauer ultimately suggests that in order for workers to alter the established power structures with management, they must create new discourse forums dedicated to critical rationality that are separate from management-approved, instrumental rationality-based discourse forums. In summary, Klikauer effectively critiques current relationships between communication and management and offers a well-reasoned framework for assessing these concepts from a communicative action perspective. However, while he creates an intriguing look at communication and management through a critical rationality lens, Klikauer avoids empirical observation and does not include any first-hand examples. As a result, this

BOOK NOTES

book would be of more interest to scholars of economic philosophy, labor relations, and social theory than to sociolinguists.

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H. C. WOLFART (ed.), *Papers of the Thirty-Sixth Algonquian Conference*. Winnipeg: University of Manitoba, 2005. Pp ix, 471. Pb \$48.

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Algonquian languages are traditionally spoken in Canada and the United States, mostly along the Atlantic coast, in subarctic Canada, and across the U.S. Great Plains as far west as the Rocky Mountains. Specialists in the languages and cultures of speakers of these languages meet annually at different locations. Since 1974 selections of the papers presented at these conferences have been published within a year.

The 36th Algonquian Conference was held in Madison, Wisconsin in 2004. As the topic of the conferences is based on groupings defined by language, it is not surprising that linguistic papers dominate, usually filling one of the parallel sessions on the conference. Twenty-two of the fifty papers presented are printed in the book; fourteen of them deal with language structure, such as old dictionaries and grammars of Old Algonquin and Miami-Illinois, generative analyses of the Algonquian verb complex and WH-word movement, verbal modes and pre-nouns in Meskwaki, Ojibwe and Menomini preverbs, Arapaho reduplication, and Cree negation. Nonlinguistic papers investigate values among Algonquins in Quebec, the balance between traditional nomadism and urban residence, a biography of an Ojibwe ethnobotanist based on oral history, historical navigating skills of canoeists on the Great Lakes, material culture of a Cree group of Quebec, Penobscot wampum belt use in the 1700s, and finally a study of the attempts of the Maine Penobscots to obtain recognition as a nation. As always, a range of disciplines is represented, but mainly anthropology, history, art and language.

To some extent, three papers link language and society. Andrew Cowell is an amateur ethnobotanist and a professional linguist working on the Arapaho language spoken in Wyoming. His "Arapaho plant names" (135–71) is a solid study based on published sources and fieldwork. Some 150 Arapaho plant names are identified, linked with their botanical names, and in some cases with information about use. John S. Long documents some attempts to implement teaching in the native languages in Ontario in the 1970s and 1980s in "An idea ahead of its time: vernacular-language education for Northern Ontario" (237–53). Based on documents and interviews with teachers and administrators, he describes the ideals of a few Ojibwe and Cree women who wanted to use the native languages in teaching, against the current of the time, when both authorities and parents doubted the usefulness of Native language teaching. J. Randolph Valentine analyzes Ojibwe myths about marriages between people and animals in "Prescription and proscription in Ojibwe animal-marriage tales" (449–71). Comparing myths about marrying dogs, mermaids, a dung-figure, and beavers, only the last one is seen as positive. The union with the beaver is seen as symbolic of the virtues of mixed marriages with fur traders (which led to a whole new population, the Métis), and the others are warnings. Most of the contents would be exciting for Amerindianists but are less so for most sociolinguists. The website [www.umanitoba.ca/algonquian/cumul/cum-a.shtml](http://www.umanitoba.ca/algonquian/cumul/cum-a.shtml) provides an overview of all the papers published in the proceedings since 1975.

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769