

Intricately linked to accentism is the notion of *linguoelecticism*. A linguistic ideology that both hierarchizes accents and places standard varieties over marginalized ones, linguoelecticism erases the cultural value of a language and/or accent for a people; it goes back to colonial times when colonizers imposed their dominance through linguistic homogenization, wherein the language of the powerful was enforced onto social and linguistic minorities. In this sense, Orelus argues that the English-only movement in the US and the English language teaching program in the UK serve as examples of contemporary practices of linguistic homogenization in the anglophone world; they position standard English as the ideal mode of communication for every native and non-native English speaking resident in both countries.


Such a historical view relates to the author's claim that accentism and linguoelecticism are associated with other identity traits, for one's accent and/or language is intrinsically linked to one's race, ethnicity, nationality, class, and gender. Speaking with an accent—in the very stereotyped view of the concept, as if it only accounted for marked forms of speaking—comes alongside racial and ethnical identities that are socially stratified and may (not) be conceptualized as superior/inferior to others depending on the context.

Built on these vital considerations, Orelus' main point is that 'all accents deserve equal respect, for they reflect people's identity' (71). Despite being sometimes overlooked, accent discrimination is harmful to linguistic minorities as it has effects on their personal, professional, and academic lives. Therefore, one must bear in mind that there is no superior or inferior accent—or language. In fact, institutional recognition of multilingualism is the way for achieving a more equitable, diverse, and inclusive society.

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COLIN WILLIAMS, *Language policy and the new speaker challenge: Hiding in plain sight*. Cambridge: Cambridge University Press. Pp. 402. Hb. \$135.

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The concept of the new speaker phenomenon is not wholly new, but Williams deftly refutes it by arguing that if we bundle all new speakers together into a single, homogeneous group, we overlook the complex nuances that this dynamic phenomenon entails. Through empirical research and engagement with various stakeholders in minority language communities, the author aims to explore how interventions

informed by new speakers' perspectives have influenced language policies and contributed to the continuity of the new speaker concept.

Defining the new speaker in chapter 1 as an individual who learns a minority language through bilingual education, immersion, or migration, Williams notes that new speakers' experiences are a continuum. This new speaker phenomenon continuum occurs in sociolinguistics and ethnography, which reflect on the emerging key concerns of the new speaker debate. To fully understand the concept of new speaker phenomena, the book divides it into eight chapters, each focusing on a specific region's language policy for new speakers. It begins in chapter 3 with an examination of the instance of Wales, in which the author assesses the significance of the new speaker phenomenon within official language policies. Williams illustrates the interplay that, when positive, can contribute to the survival and revitalization of endangered languages through conversations with diverse stakeholders.

Similarly, he discusses the difficulties of prioritising Gaelic language promotion items without unanimity. In chapter 4, he points out that disagreements over language policies may hinder language promotion efforts. In contrast to previous chapters, the author analyses in chapter 5 the Irish experience in a different manner, focusing on the gap between formal language promotion policy and actual Irish use. Williams observes that the language's low daily use raises issues about the system's ability to produce and retain new speakers in Ireland.

Following a similar empirical approach, chapter 6 examines Basque Country and Navarre in Spain. The author discovers that local governments and civil society activists are more likely than national politicians to advocate for language policies that address the requirements of new speakers. This is expanded in chapter 7, which explores the effectiveness of such language projects, with a focus on integrating new speakers for social cohesion in multilingual contexts in Catalonia and Galicia.

The book concludes with chapters 8 and 9, which explore international, state, regional, and local policy suggestions. Williams recognises the challenges of creating feasible suggestions and the relevance of political will and expediency in their implementation. He addresses the varying priorities of local authorities and the potential reluctance to prioritise the needs of new speakers, particularly international migrants and refugees.

Overall, the book's discussion raises questions concerning the new speaker phenomenon and language policy. To resolve unsolved issues and better comprehend new speakers' role in language revitalisation, it recommends continuing research, collaboration, and communication. By considering the diverse contexts and perspectives examined in the book, scholars, policymakers, and language advocates can gain insights into the multifaceted nature of language policy and work towards more inclusive and effective approaches to language preservation.

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