and qualitative methods. Chapter 7 investigates the internal structural hybridity of European ELF and its variability exhibited in relativisation patterns, suggesting that nonstandard relativisation is not a typical feature of ELF talk. Based on the case studies presented in the previous four chapters, the author then presents a synthesis of the major findings and arguments in Chapter 8, throwing new light on the conceptualisation of ELF in general, the relationship between ELF and 'Europeanness', and the implications of ELF for European language policies.

On the whole, the volume makes an important contribution to the key debates and approaches to ELF in the European context. The in-depth and informative case studies based on an innovative dataset of ESC press conferences offer a refreshing look at journalistic language use in ELF contexts, an under-explored area in ELF research. Given the rigorous and detailed data analysis, the book not only provides valuable insights into various aspects of ELF discourse in a European setting, it also offers the much-needed empirical data for the author's timely advancements in conceptualising English as a European lingua franca. Certainly, the volume will be of interest to scholars with expertise in sociolinguistics, global Englishes, English in Europe, folk linguistics, European studies, and language policy and planning.

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BRITTA SCHNEIDER, *Salsa, language and transnationalism*. Bristol: Multilingual Matters, 2014. Pp. ix, 143. Pb. £29.95.

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Using a rich ethnographic approach, Britta Schneider's *Salsa, language and transnationalism* provides a thorough insight into the identities of salsa dance communities in Frankfurt, Germany, and Sydney, Australia. Focusing specifically on the concepts of transnational identities, cosmopolitanism, and language ideology, this well-written text contributes a fundamental yet detailed understanding of discourse theory to those in the field of cultural anthropology, sociology, political science, as well as other fields where language is a valuable topic of study. The author combines detailed knowledge of transnational salsa with concepts connected to current theory and research methodology that can be useful to both novice and experts in cultural studies more generally.

Comprised of seven chapters, this book enlightens the reader on language and transnational identities, using salsa as an insightful illustration. The first chapter

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serves as an introduction to the importance of salsa as a topic of the study and, by familiarizing the reader with theoretical concepts such as zombie categories and transnationalism, paves the way for the interpretation presented in the book. Schneider also presents the research questions that the study aims to answer in this chapter. Building on this introduction, the second chapter continues to dig deeper into the concepts surrounding the research questions, such as cosmopolitanism and language ideologies, showing how they tie into the author's theoretical and methodological approaches.

Chapter 3 acts as a source of background information to the topic of salsa, including content on the specific styles examined in the text. In addition, this chapter provides insight into the origins, history, and interconnection of salsa with politics, racial issues, language, and Latin identity, giving the reader an awareness of salsa's intricate development and cultural significance.

Chapter 4 turns to Schneider's ethnographic work on Cuban-style salsa in Frankfurt, Germany. This chapter highlights how transnationalism and language ideology are impacted through the understanding of ethnic authenticity, perceptions of Latinos in the salsa community, and speaking Spanish. Chapter 5 examines the LA-style salsa community in Sydney, bringing to life the contrast found in transnational salsa communities. Connections with capitalism, monolingualism, and local history are examined through interview excerpts, highlighting salsa's understanding in this context to be 'modern' and 'new'. Continuing her investigations into the salsa communities of Sydney, in chapter 6, Schneider examines Cuban-style salsa through a transnational lens. Although both of these chapters focus on Sydney, the diversity of the salsa communities in the city is highlighted through ethnographic findings, shedding light on group members' values specifically with regard to the use of Spanish, commercialism, and socioeconomical and cultural status.

The final chapter ties the findings together with the theoretical background provided early on in the book. By reflecting on the research questions the author discusses the relationship of transnational salsa with the concepts of modernity and mobility, referring to the thick description of her study.

Overall, the book is a great display of salsa as one of many topics in the ever growing and transforming field of transnational identities, and the role that language and cosmopolitanism play in forming them.

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