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How do language policy and planning affect vernacular education, language documentation, and other language maintenance initiatives? In the edited volume, *Language Planning and Policy in the Pacific. Vol. 1: Fiji, The Philippines, and Vanuatu*, editors Richard B. Baldauf and Robert B. Kaplan pose a number of questions focusing on the status of languages, language use in religion, society, media and education, histories of language planning and policy, including colonial and indigenous influences, and contemporary strategies to implement and/or change national language policies in Fiji, the Philippines and Vanuatu. Francis Mangubhai, France Mugler, Andrew Gonzalez, and Terry Crowley, four authors who have intimate experience with language planning and policy, were selected by the editors to address these questions.

Mangubhai and Mugler, in their article "The language situation in Fiji," effectively describe how Fiji's language situation has been complicated by its colonial history and contemporary political issues. Essentially, policy makers have been given the responsibility of creating a language policy that will both promote Fiji's indigenous language and provide services for speakers of languages originating from India and other Pacific Islands places. Attempting to predict what the future might hold for Fiji's language policy, Mangubhai and Mugler admit that creating a language policy to satisfy the majority of Fiji's diverse population would be an arduous task.

Gonzalez's article, "The language planning situation in the Philippines," explains that the people of the Philippines, who speak a significant number of local languages, have nearly completely embraced Filipino

as a national language and identity. Gonzalez writes that compared to Filipino, the documentation of other local languages has been ignored by the national government. Furthermore, while there has been a push for more Filipino in formal education, especially tertiary, English continues to take precedence. As for the future, Gonzalez suggests that in order for Filipino to become the predominate medium of instruction, its vocabulary and curriculum need to be expanded to incorporate science and math.

Perhaps taking a more proactive and critical stance in his article, "The language situation in Vanuatu," Crowley discusses the ways in which Vanuatu's eighty or so local languages, the national language, Bislama, and two official languages, French and English (also the languages of instruction) create challenges for language policy makers. Although the government has made reference to the local languages in the constitution, there has been little effort to protect them. In fact, because English and French are tied to politics, there has been more focus on maintaining a balance between these two languages. In his article, Crowley questions the use of English and French as mediums of instruction. Additionally, within the context of their relevancy to the everyday lives of students, he raises questions regarding the place and purpose of Bislama, in both a social and an educational context, and concerns regarding the status of minority languages.

One of four volumes produced as a result of a series of studies undertaken between 2000 and 2005, *Language planning and policy* provides both linguists and those involved in language issues a useful tool for understanding the status of languages and

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language policy in these Pacific countries. The authors in this volume have illustrated how particular languages, such as English, French, local languages, and Bislama in Vanuatu; Fiji Hindi, Standard Hindi, Fijian, and Standard Fijian in Fiji; and local languages and Filipino in the Philippines and Vanuatu hold value and have specific uses within each society.

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