

over status, compromise strategies, and highly stigmatized mixed varieties called *surzhik*, in a manner that makes the book accessible to nonspecialists in the field of sociolinguistics.

The book comprises six chapters, an epilogue on the languages of the Orange Revolution, and an appendix that is a short comparison of Russian and Ukrainian. It is essential that the languages in question, Russian and Ukrainian, are closely related and that the similarity facilitates compromise forms belonging to neither monolingual variety and increases the possibilities for linguistic creativity and negotiation. To make it even more complex, there are also regional varieties of Ukrainian, a version of Russian spoken in Ukraine, and a wide range of lects that may be tentatively called Ukrainian-accented Russian and Russian-accented Ukrainian.

The first chapter, "Language paradoxes and ideologies of correction," deals with the sociolinguistic history of Ukraine and with attempts to undo the harm done by Soviet language policy. The second chapter, "Lives of language," presents a fascinating analysis of four linguistic biographies that exemplify language awareness and language choices by an individual. The third chapter, "Language at the threshold," is dedicated to the history of standardization of Ukrainian and various periods of Russification. Bilaniuk demonstrates that various language policies were not limited to status planning, but, especially during the Soviet era, also expanded into corpus planning by making changes in orthography, introducing Russian-like derivation, and substituting original Ukrainian forms. Ukrainian became associated with the rural setting as opposed to urban, cultivated, "educated" Russian. As a result, the post-Soviet period witnesses a partial reversal of the previous language shift. Bilaniuk shows that the choice of language depends on a person's mood, skills, and context (99–100). The acquisition of Ukrainian is sometimes hindered by purist attitudes and stigmatization of "impure" varieties that, however, are inevitably in use by Russophones as an intermediate stage. Chapter 4, "Surzhik: A history of linguistic transgressions," reveals that behind a single language label there are several varieties with somewhat different structural characteristics. Here Bilaniuk shows that what is considered by speakers as one variety cannot be taken at a face value. Chapter 5, "Correction, criticism, and the struggle over status," describes attempts to discard Surzhik as a "non-authentic," "non-standard," and "impure" variety. Yet it has found a niche as a comical register on stage, as in the extremely popular *Verka Serdushka* TV show, where the main protagonist speaks Surzhik. Chapter 6, "Concealing tensions and mediating pluralisms," describes the dynamics of language laws, practices of non-reciprocal bilingualism (with a different degree of mixing), and possibilities of advertising where English enters the picture.

The study demonstrates that linguistic identities and behaviors are constantly changing, and that "normality" is never static (193). It is an excellent introduction into the sociolinguistics of Ukraine and into the complexities of post-Soviet language situations in general.

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KARIM MURJI AND JOHN SOLOMOS (eds.), *Racialization: Studies in theory and practice*. New York: Oxford University Press, 2005. Pp. 307. \$39.95.

Reviewed by CHRISTINE MALLINSON  
*Language, Literacy, & Culture Program*  
*University of Maryland, Baltimore County*  
*Baltimore, MD 21250, USA*  
*mallinson@umbc.edu*

The 13 papers in this edited volume, written by noted scholars of race and ethnicity (mainly sociolinguists) from the United States and United Kingdom, center on RACIALIZATION – the "processes by which racial meanings are attached to particular issues" (p. 3). In their introduction, Murji and Solomos consider the term's origins and evolution and briefly review the development of race theory.

Chapters 1 through 4 take up issues of terminology, discourse, and rhetoric. Brett St. Louis's opening chapter, "Racialization in the 'zone of ambiguity,'" critiques the rhetoric of "special/target populations" in biomedical research as a case of "biological racialization." "Historical and contemporary modes of racialization," by Michael Banton, traces use of the term "race" in historical, polit-

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ical, religious, and literary texts. In "Ambivalent documents/fugitive pieces," Avtar Brah discusses three contemporary "anti-racist" texts by Ruth Benedict, Steve Jones, and Michel Foucault, raising questions about the relationship between the authors and their texts, subjects, and claims. In "Racial Americanization," David Theo Goldberg investigates the individualistic rhetoric of choice and personal preference in contemporary American discourse about racialized social phenomena, such as residential segregation and immigration.

Chapters 5 through 8 focus on articulations of racialization. Ann Phoenix, in "Remembering racialization," studies black, white, and mixed-parentage youths' retrospective accounts of the first time they "became aware of their colour" (104). Similarly, in "The power of recall," Vron Ware examines childhood racial consciousness in autobiographical accounts by contemporary white and black (mostly American) writers, social scientists, and politicians. In "White lives," Anoop Nayak provides vignettes from an ethnographic study of two predominantly white British male youth subcultures – one skinhead, one affiliated with black culture/global multicultural – to examine the "deeply contradictory" practice of racialization in the youths' lives (148). In "Recovering blackness/repudiating whiteness," Eugene McLaughlin examines racialized portrayals of five young white male suspects accused of murdering a young black man, in a 10-year corpus of articles in the *Daily Mail*, a popular conservative British newspaper.

Chapters 9 through 13 turn toward issues of race, space, and power. In "White self-racialization as identity fetishism," Ghassan Hage considers Christian Lebanese who identify as European and white, thereby exploring the connections between identity politics, colonialism, class, and race. In "Racialization and 'white European' immigration to Britain," Tony Kushner analyzes British responses to Jewish refugees in the early 20th century from the perspective of racial formation. Philomena Essed, in "Gendered preference in racialized spaces," studies professional profiles for messages about privilege that draw upon ideologies of race, ethnicity, gender, and nationality. Similarly, Michael Keith, in "Racialization and the public spaces of the multicultural city," analyzes how popular and political discourses describe and problematize the contemporary multicultural city, with a focus on London. Finally, in "The uses of racialization," Ali Rattansi wrestles with the challenge of studying racialization in ways that resist evoking binarisms while opening up avenues of social science inquiry.

Taken together, the papers in this volume address racialization in ways that are theoretically grounded, empirically rigorous, and attendant to context, historicity, and the nuanced interplay of social structures, power, ideologies, and inequalities. In this regard, this book serves readers well by not only providing an overview of racialization as a multifaceted, core concept in social science research, but also by productively employing racialization as a "way forward in understanding processes, and claims and counterclaims involving race and racism" (274).

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(Through 5 January 2007)

Algeo, John (2006). *British or American English?: A handbook of word and grammar patterns*. Cambridge: Cambridge University Press. Pp. xii, 348. Pp \$34.99. Hb \$85.00.

Allan, Keith and Kate Burridge (2006). *Forbidden words: Taboo and the censoring of language*. Cambridge: Cambridge University Press. Pp. ix, 303. Pb \$29.99, Hb \$75.00.

Ammon, Ulrich, Norbert Dittmar, Klaus J. Mattheier, & Peter Trudgill, eds. (2004). *Sociolinguistics / Soziolinguistik: An International Handbook of the Science of Language and Society / Ein internationales Handbuch zur Wissenschaft von Sprache und Gesellschaft*, volume 1. Berlin: Walter de Gruyter. Pp. xliii, 854. Hb \$515.20.

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