

with other linguistic tools, such as the personification of Africa and neocolonial forces, to create ‘mythic parallels’ of good and evil. Finally, Nartey considers Nkrumah’s use of populist rhetoric to cast the people of Africa as a group that is politically homogenous, thereby enhancing his credibility as a leader and advocate of the people.

The thorough qualitative analysis of Nkrumah’s rhetoric contained in this volume represents an important contribution to scholarly literature on myth-making, which has previously been almost entirely confined to Western contexts. Nartey’s adept combination of critical metaphor analysis and discourse-historical analysis allows readers to understand the sociocultural context within which Nkrumah’s rhetoric was created and the pivotal role Nkrumah played in shaping the course of African history during a crucial post-colonial period.

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SONJA LANEHART, *Language in African American communities*. New York: Routledge, 2023. Pp. 260. Pb. \$24.

Reviewed by BRUNO ANDRADE 

Programa de Pós-Graduação Interdisciplinar em Linguística Aplicada
Universidade Federal do Rio de Janeiro
Avenida Jacutinga, 632, Moema, São Paulo, Brazil
brunoandrade82@gmail.com

Sonja Lanehart’s new textbook offers a comprehensive exploration of African American Language (AAL) within the intricate matrix of cultural, historical, and sociopolitical contexts. Divided into ten chapters, the book meticulously dissects the evolution, perception, and societal implications of AAL, unravelling its profound significance.

The introductory chapter establishes the essence of ‘Spoken Soul’, elucidating how AAL embodies the collective identity and experiences of African Americans. Chapter 2 delves into language ideology, highlighting how AAL is frequently marginalized due to prevailing linguistic norms and the impact of ‘respectability politics’ in education.

Chapter 3 delves into the historical foundations of AAL, tracing its roots from African languages, creoles, and linguistic amalgamations. It dismantles misconceptions by illuminating AAL’s grammatical intricacies and rich linguistic heritage. Chapter 4 critiques notions of AAL’s authenticity, discussing theories like the ‘creole hypothesis’ while presenting ‘converse finiteness’ as a more insightful lens.

Codeswitching, the focal point of chapter 5, is portrayed as a strategic communicative tool rather than an inadequacy. African American Women’s Language (AAWL) takes center stage in chapter 6, exemplifying the unique gendered linguistic expression of Black women.

Chapter 7 addresses the dynamic regional and generational variations within AAL, and chapter 8 exposes language-driven racism in education fueled by

'standard language ideology.' Chapter 9 revisits historical legal cases like the Ann Arbor 'Black English' trial and the Oakland Ebonics controversy, unearthing language discrimination in education.


The concluding chapter reflects on the book's scope and limitations as an introductory text, urging readers to continue their exploration into areas like reclamation and the intricate interplay of gender and sexuality in the realm of AAL.

In summation, *Language in African American communities* provides an exhaustive examination of African American Language—dispelling myths, challenging linguistic prejudices, and advocating for linguistic equality. This work unfurls a compelling narrative that interweaves AAL's historical legacy with contemporary discourse, underlining its profound role in shaping Black identity, culture, and resilience. By foregrounding AAL as a dynamic linguistic force, the book invites readers to engage with its multifaceted dimensions, fostering a deeper appreciation and understanding of its vital significance within African American communities.

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SINFREE MAKONI, MAGDA MADANY-SAA, BASSEY E. ANTIA, & RAFAEL LOMEU GOMES (eds.), *Decolonial voices, language and race*. Bristol: Multilingual Matters, 2022. Pp. 136. Pb. £15.

Reviewed by ADESOJI BABALOLA 
Cultural Studies, Queen's University
B123B Mackintosh-Corry Hall, Kingston
ON K7L 3N6, Canada
adesoji.babalola@queensu.ca

This book is a thorough deconstruction and articulation of complex topics including language, decolonization, race, struggle, justice, Black bodies, and the role of language in judicial proceedings. The book has five chapters, which are presented in form of interviews between the authors, participants, and some of the editors.

In chapter 1, Kwesi Kwaa Prah underscores decolonizing education in African institutions as a process of dismantling colonial curricula in form and content, so that higher citadels of learning in Africa will have what he describes as 'national character' (14) and the capacity to respond to peculiar challenges and exigencies in African societies. To thread this conscious path of development and achieve emancipatory possibilities, he argues that African elites who are configured as 'neocolonial creatures' (16) must unsettle their inherited neocolonial mentality to encourage African languages, epistemology, and multilingualism in education. In chapter 2, Christopher Hutton centres the representation of linguistics and political ideology in the context of Nazi Germany and the integral connections between language and race. According to Hutton, 'linguistics ... is both the parent and child of race theory' (27) because, while race theory is