


lexical and morphological choices made by young people from parts of Indonesia, Congo, United States, South Africa, and Brazil and virtual social networks such as WhatsApp, Facebook, Twitter, and other platforms. The findings present some processes of linguistic change in youth languages, characterized by social, economic, gender, and age issues, as well as the difference between virtual and non-virtual language uses. In Part 2, 'Specific purposes', the chapters are related to the everyday use and specific purposes of African youth language practices in South African and Congolese young groups. Ellen Hurst-Harosh, Nico Nassenstein, Andrea Hollingtonm, Dennis Gengomoi Akena, Eyo O. Mensah, Christoph Holz, and Anna-Brita Stenström analyze interactions during conversational storytelling narratives and the expressions of humor in language and present humor as a relevant research field to studying youth language usage. Also, the use of youth language as a decolonial practice is discussed over the course of this section. In Part 3, 'Ideologies and belonging', Florian Busch & Maria Grazia Sindoni, Nico Nassenstein & Helma Pasch, Yusnita Febrianti & Nurenzia Yannuar, Nico Nassenstein & Helma Pasch, Yusnita Febrianti & Nurenzia Yannuar, Jill Vaughan & Abigail Carter, and Anne Storch relate to Parts 1 and 2 with the examination of the presence of ideologies and identities in youth language choices. Presenting different approaches, they analyze video conversations on Skype as well as text-based communicative practices on WhatsApp, employing the concept of mode-switching to highlight young communicators' metapragmatic awareness. The semiotic and multimodal resources in digital spaces are the focus of this section. Linguistic expression is more than communication; rather it is a way of reinforcing one's identity among your peers and people outside one's social circle. Young people have their language identity marked by practice and media consumption.

This book intends to open different paths to youth language studies based on empirical data analysis collected from various parts of the world in order to understand youth language as a broader linguistic phenomenon.

(Received 2 July 2023)

*Language in Society* 52 (2023)  
doi:10.1017/S0047404523000763

BASSEY E. ANTIA & SINFREE MAKONI (eds.), *Southernizing sociolinguistics: Colonialism, racism, and patriarchy in language in the Global South*. New York: Routledge, 2023. Pp. 326. Hb. \$144.

Reviewed by JUAN JOSÉ BUENO HOLLE   
College of Education, California State University, Sacramento  
Sacramento, CA 95819, USA  
[buenoholle@csus.edu](mailto:buenoholle@csus.edu)

Following a succinct introduction, this volume is divided into five parts. Part 1 addresses the ideological construction of language and its metalanguage in the Global

South. In chapter 1, Christopher Hutton illustrates the inherent contradiction between generalized, core sociolinguistic concepts and the localized, socially constituted nature of language. Arthur K. Spears in chapter 2 demonstrates how his own researcher identity as an AAE speaker made decolonizing research possible. In chapter 3, Ajit K. Mohanty reviews scholarship on multilingual child socialization and argues for language-policy-centering multilingual practices and skills. Lunn Mario T. Menezes de Souza & Gabriel Nascimento in chapter 4 reveal the profoundly dehumanizing effects that occur when knowledge production is understood as disembodied and universal. In chapter 5, Unyierie Idem & Imelda Udoh show that colonial missionary projects directly impact local worldviews through specific language practices. Cristine Severo & Ashraf Abdelhay in chapter 6 examine how Christianity and Islam have reinforced and subverted modern conceptualizations of language.

Part 2 discusses the question of who gets published in linguistics. Busi Makoni in chapter 7 details African involvement in published sociolinguistics to reveal how networks of expertise are institutionalized. In chapter 8, Evershed Kwasi Amuzu, Elvis ResCue, Bernard Boakye, & Nana Aba Appiah Amfo argue that the pervasive foregrounding of white perspectives and the invisibility of black African women in sociolinguistics betray a failure to decenter coloniality.

Part 3 discusses how social difference in the Global South is inscribed with and through language. Bongsi Bangeni, Nwabisa Bangeni, & Stephanie Rudwick in chapter 9 show ‘authentic Africanness’ in South Africa as discursively constituted through raciolinguistic judgements of belonging. In chapter 10, Uradyn Bulag critically examines the Mandarin-as-national-language political project and calls for a historical approach centering the experiences of minoritized groups. Rafael Lomeu Gomes & Bente A. Svendsen in chapter 11 apply the notions of abyssal lines and coloniality to study youth racialization in Norwegian media discourse to uncover a social ontology wherein difference is perceived as a threat.

Part 4 addresses localized dynamics of language learning and use. In chapter 12, Bassey E. Antia, Sinfree Makoni, & Joseph Igono demonstrate that Black African language speakers experience Whiteness, racism, patriarchy, and capitalism through specific linguistic forms and call for a reconstitution of Black African languages. In chapter 13, Shaila Sultana, Nuzhat Tazin Ahmed, Nahid Ferdous Bhuiyan, & Shamsul Huda show that communicative language teaching approaches in Bangladesh effectively marginalize and peripheralize indigenous ethnic communities. Mari Haneda in chapter 14 uses autoethnography to show how institutionalized processes of colonialism, gender, and language in Japan and North America pressured her to ‘embody the coloniality of being’ (275).


Lastly, Part 5 cogently brings together the main issues. Antia in ‘Epistolary afterword’ crafts a fictional letter inviting the reader to counter coloniality. In the epilogue, Kanavillil Rajagopalan traces the nature of race relations and racism to colonialism and capitalism to illustrate the untenable situation currently faced around the world.

Together, the chapters in this volume represent a powerful collection of papers that ‘propose a counter-hegemonic Sociolinguistics from/of/with the South’ (1). Building on a robust body of scholarship on the intersectional histories of colonialism, race, and patriarchy collectively referred to as the Global South, *Southernizing sociolinguistics* deconstructs profound imbalances in the production of knowledge in ways that are expansive and non-exclusive by centering and validating the Southern epistemologies of marginalized speakers and anti-colonial movements from plurilingual contexts worldwide.

(Received 26 June 2023)

*Language in Society* 52 (2023)  
doi:10.1017/S0047404523000751

PIERRE WILBERT ORELUS, *All English accents matter: In pursuit of accent equity, diversity, and inclusion*. Abingdon: Routledge, 2023. Pp. 128. Hb. £45.

Reviewed by LEONARDO DIAS CRUZ   
Interdisciplinary Program of Applied Linguistics  
Federal University of Rio de Janeiro  
Faculdade de Letras, Avenida Horácio Macedo 2151 – Room F-317  
21941917, Brazil  
leonardo@letras.uff.br

Pierre Orelus’ *All English accents matter* functions not only as an exposition and denunciation of accent discrimination, but also as an endorsement of linguistic equity, diversity, and inclusion in all realms of social life. By describing various case studies conducted in different contexts, Orelus discusses the impacts of accent hierarchization on both native and non-native (English) speakers’ personal, professional, and academic lives and argues that linguistic colonial practices hold onto linguistic minorities’ existences until today through educational, political, and even geographical policies. The highly personal narratives and testimonies combined with the author’s field notes provide us, sociolinguists, with insights on the twin-concepts of *accentism* and *linguoelitism*, as well as reflections on the relationship between linguistic identities and gender, sexuality, race, ethnicity, nationality, and class.

Drawing upon testimonies from college students, Orelus highlights the social nature of the so-called standard accent and its privilege in relation to other forms of speaking. Such assertion underlies the concept of *accentism*, a mode of linguistic oppression that signals the intertwinement between accent and ethnicity, race, and class. As the author repeatedly claims, what is considered to be standard is usually—if not always—the way the white, monolingual, Christian, heterosexual, able-bodied man speaks. Even in higher education institutions, this pattern is still replicated towards learners and professors, causing suffering on those who deviate from the constructed norm.