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Review of *Ethnography and Language Policy* edited by Teresa L. McCarty

Coleman Donaldson

University of Pennsylvania, coleman.donaldson@gmail.com

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youth and also teach them how to critically view the messages of the media that they consume on a daily basis. Referring back to the participants in her study, Love poignantly points out that, “These six young women are learning about their world in terms of race, class, sexuality, gender, body, and success through mediated realities, which are made to oppress and exploit them” (p. 86). Specifically, Love advocates for teachers to employ the use of *hip hop feminism*, a space where girls of color can develop their feminist identities, critique gender roles and norms, and apply that knowledge to sexism present in rap music. Love argues that it is the duty of schools to empower urban youth and that teaching them how to examine the ways structures of power, racism, and sexism are present in hip hop music and other media is fundamental to students’ development as productive citizens in society.

Hip Hop’s Li’l Sistas Speak is a brave and detailed account of Love’s personal journey as a researcher and a critical examination of the meaning that youth make of the messages presented in the media. Love’s book in particular offers a glimpse into the world of urban adolescent black girls and how their perceptions of race, gender, and sexuality are influenced by the music that they consume. This is a book not to be missed by educators of urban youth and lovers of hip hop alike.

Ethnography and Language Policy. Teresa L. McCarty, ed. New York: Routledge, 2011. xvi + 309 pp.

Reviewed by Coleman Donaldson, *University of Pennsylvania*

Continuing recent methodological trends in the field, *Ethnography and Language Policy* is a unique volume dedicated exclusively to ethnographic approaches to language policy and planning (LPP). With commentary and case studies from across the globe, it provides an impressive overview of the current issues that LPP faces amid globalization.

Fittingly dedicated to Dell Hymes, *Ethnography and Language Policy* echoes his approach to language as forms of real communication between people in the world by opting for an expanded vision of language policy. As Teresa McCarty’s introduction reveals, language policy is thus understood in this volume not simply as official documents but as social practice that “can be inferred from peoples’ language practices, ideologies and beliefs” (p. 2). In this light, McCarty champions ethnography as uniquely suited to investigating “implicit and explicit policy-making” (p. 3) in an effort to understand how these policy-as-practice actions and trends come to be. Following her introduction are two sections with a total of ten ethnographic LPP case studies, two interlude commentaries, and a final concluding chapter.

In chapter 1, McCarty, Mary Eunice Romero-Little, Larisa Warhol, and Ofelia Zepeda expand upon McCarty’s introduction by outlining their vision of language policy as defined by everyday interactions. Through research in the American Southwest, they advocate for an ethnographic approach to uncover the true diversity and social meaning of Native American youth language practices and to subsequently reframe official policy to valorize them. Focusing on her own language, Sheilah Nicholas (chapter 2) discusses the place of the Hopi language in Hopi identity across three generations amid a community-wide shift to English. By focusing on differing attitudes toward language maintenance across global Sri Lankan Tamil Diaspora communities, Suresh Canagarajah (chapter 3) reveals how globalization calls into question accepted concepts at the heart of LPP—language, ethnicity, and the speech community. Ending the section, Rodney Hopson (chapter 4) uses a critical historical and ethnographic approach to analyze the language policy constructed at one school in colonial and later independent Namibia.

The volume includes an “interlude,” featuring two commentaries on the preceding chapters. Perry Gilmore notes that while the first section’s chapters all seek to counter the

one language = one people construct, this very ideology is central to most language revitalization movements. She therefore calls for further participant observation to provide “empirical data detailing conscious and unconscious ideological decision-making”—or as the book suggests, “language policy in action” (p. 125). For James Collins’ ethnographic exploration of this new conception of language policy, our increasingly globalized world must nonetheless engage with current theoretical debates about the changing nature of the traditional policy arbiter, the state.

In chapter 5, Kendall King and Marleen Haboud investigate an unexplored underbelly of language in globalization—the effect of emigration on home-country language practices—through the lens of Quichua use in Ecuador. Richard Hill and Stephen May (chapter 6) step into the classrooms of one of the world’s successful language revitalization efforts *par excellence*, Māori in New Zealand, and show how participatory research design can be used to further LPP goals. Exploring their home state and perhaps the fault line of American immigration tension, Arizona, Mary Carol Combs, Norma González, and Luis Moll (chapter 7) focus on the third spaces that Latino students and elementary school teachers from two school districts create to challenge recently introduced English-only laws. Alexandra Jaffe (chapter 8) advocates forcefully for a critical approach in her analysis of how bilingual schools in Corsica circulate ideologies that cast doubt upon the authenticity of the minority of people that actually do speak Corsican. Looking at the postsecondary education system of the undeniably successful Welsh revival movement, Marilyn Martin-Jones (chapter 9) highlights the disconnect between students’ typically English-based multimodal personal practices and their Welsh-based coursework. Vaidehi Ramanathan (chapter 10) unpacks her previous fieldwork in India to reveal the cultural and translation biases inherent in qualitative work, which, she posits, scholars of LPP will need to explore more rigorously if the trend toward ethnographic research continues. Nancy Hornberger and David Cassels Johnson’s concluding synthesis (chapter 11) applauds the contributions of the preceding chapters and argues that they are further evidence of the undeniable power of ethnography to explore language policy.

At the same time, Hornberger and Johnson also confront the most contentious issue of the book—reconceptualizing LPP as the actions and ideas of individuals—and caution against its expanded definition. For if language policy is language-based human interaction and negotiation, then “what *isn’t* language policy?” (p. 285, emphasis in original). Human interactions reflect and constitute circulating ideologies, but a distinction between interpreted, enacted, or subverted ideologies and concrete policy still seems useful, especially for practitioners and activists wanting to concretely conceptualize their plan for influencing speech practices.

While the depth of the case study chapters varies between truly ethnographic and more broadly qualitative, at its best the book demonstrates the undeniable power of ethnography as a tool to explore language policy—whether constructed or interpreted by people—at the micro, meso, and macro levels. Given its theoretical concerns and methodological focus, *Ethnography and Language Policy’s* primary audience is the scholarly community. This is no fault, however. On the contrary, it is a compact but rigorous work with a cross-section of scholarly and participant voices engaging the most current theoretical and on-the-ground issues of LPP across the globe.