

Part 1, "Language and language ideological change," includes five chapters that detail examples of linguistic change in various tribal settings, mostly as a result of contact with Anglo-American language and culture. For example, Field, in "Changing Navajo language ideologies and changing language use," challenges the long-held notion of "a comparatively conservative and homogenous Navajo speech community" (31). She does this by demonstrating how widespread bilingualism among Navajo speakers is beginning to manifest itself through code-mixing, as well as through structural change in modern Navajo.

In Part 2, "Language revitalization as a site for (re)new(ing) language ideologies," authors discuss the effects that revitalization projects have had on indigenous language ideologies. In "'You keep not listening with your ears!': Language ideologies, language socialization, and Paiute identity," Pamela Bunte describes how the San Juan Southern Paiute tribe, who have historically not believed that there is an iconic link between speakership of their language and in-group membership (in fact, Paiutes, who were monolingual Navajo speakers, could still refer to Paiute as "our language"), have begun to develop an "essentialized or iconized link ... between language and identity" (172) as the result of language programs and other factors.

In Part 3, "Linguistic description, language activism, and reflexive concerns," scholars discuss issues arising from language activism and planning and examine their own roles in going about these activities responsibly. In Ch. 11, "Language revitalization and the manipulation of language ideologies: A Shoshoni case study," Christopher Loether discusses how the Shoshoni language, many speakers of which "exhibit a defeatist attitude" (245), can be lent some prestige through various means. Linguists concerned primarily with the structures of languages will appreciate some of the data but may find the book a bit too theory-heavy for their liking, but academics seeking a more ethnographic approach to native American languages will find this book invaluable.

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HILARY JANKS, *Literacy and power*. New York: Routledge, 2010. Pp. xxi, 245. Pb. \$43.95.

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Hilary Janks's *Literacy and power* is an important contribution to our understanding of "critical literacy" and issues relevant to both literacy theorists and

to teachers who try to make theories useful in classrooms. Although Janks is writing from the vantage point of a unique geographic and linguistic setting (multilingual Johannesburg, South Africa), her analysis, examples, and personal experiences offer insights and strategies that are potentially relevant in many other contexts.

The first two chapters (“Turning to literacy” and “Orientations to literacy”) explain the historical, political, and ideological foundations of the author’s approach to literacy and political power. Janks outlines the historical context of “critical literacy studies” and discusses the contradictions and conflicts in the field. The middle six chapters define, compare, and then apply the interdependent themes of domination, access, diversity, and design. For each theme, Janks offers first a theoretical analysis and historical explanation of the political concept, and then concrete examples of the concept in practice, with specific classroom assignments—all furthering a critical literacy and empowerment approach to teaching. The final chapter, “The future of critical literacy,” concludes with suggestions for ways to address current problems in the field. The rigorously historical and theoretical tools Janks uses do not detract from the book’s function as a work of pedagogical engagement. The text is rich with assignment ideas, images, charts, and graphs, which concretely illustrate literacy’s relationship to empowerment for underprivileged and marginalized people in multicultural and multilingual contexts.

Literacy and power is clearly aimed at teachers and researchers who work in linguistically diverse settings, and scholars who may be new to the field of literacy studies will find refreshingly plain language that explains the historical, ideological, and theoretical foundations for critical literacy. This wide overview of the field also provides questions and ideas for graduate students’ research at every turn. For scholars and researchers—both outside and within critical literacy studies—*Literacy and power* is conscientiously and generously illustrated with charts, graphs, and images from the popular culture and media of South Africa. Yet the visual richness of Janks’s examples and illustrations is also a potential weakness of the text: the charts, graphs, and popular media examples can overwhelm and distract from the explanation of even the most simple idea or concept. The 224 pages of text feature more than sixty figures and illustrations, which often interrupt the point they seek to illustrate. And the specific examples from South Africa’s turbulent history, languages, and cultures are not always transferable. The text makes little effort to provide more globalized, transnational examples, so a reader could easily conclude that Janks’s theories are not relevant outside South Africa. Perhaps a subsequent edition will include a wider variety of examples from other cultures and political contexts. Nonetheless, *Literacy and power* is a unique combination of critical literacy history, neo-Marxist theory, and classroom pedagogy.

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