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Language in Society **46**, 271–281.

BOOK NOTES

Language in Society **46** (2017)
doi:10.1017/S0047404517000136

SHI-XU, *Chinese discourse studies*. Basingstoke: Palgrave Macmillan, 2014. Pp. x, 223. Hb. £63.

Reviewed by TIANYI BAI
School of International Studies
Zhejiang University
Hangzhou, 310058, China
tybai@zju.edu.cn

Chinese discourse studies presents a paradigm construction framework on contemporary Chinese discourse from a multicultural perspective. The book consists of two parts—Part 1 (chapters 1–3): 'Paradigmatic construction', and Part 2 (chapters 4–6): 'Discourses of contemporary China'—apart from the introduction and epilogue. After de-Westernizing discourse analysis while advocating a culturally conscious approach in the introduction, part 1 probes into the theoretical paradigm construction of cultural discourse studies (CDS) in general and Chinese discourse studies (CNDS) in particular. Chapter 1 delineates the definition and methodological framework of CDS. A shared suite of interrelated discursive categories is proposed. As the mediating point of paradigm construction, chapter 2 focuses on forming Eastern discourse studies (EDS) paradigms. The author articulates the causes of and necessities for constructing the EDS, and then follows this with a detailed discussion of the shared conditions, intellectual and cultural resources, as well as common principles and strategies for EDS construction. Chapter 3 moves on to offer a comprehensive and systematic framework for the study of contemporary Chinese discourse. The basic principles, practical foundations, and available intellectual resources of paradigm construction are introduced, along with explanation of four major components of CNDS paradigms, that is, philosophical, theoretical, methodological, and topical components.

Part 2 is devoted to exemplifying how to apply the CNDS framework to the analysis of typical contemporary Chinese discourse. More specifically, proceeding from arguing for the feasibility of assessing contemporary Chinese political discourse (CCPD) from a historical and intercultural perspective in chapter 4, a special effort is made to comprehensively explore Chinese discourse on human rights. It is found that Chinese discourse of human rights is experiencing a historical discursive transformation with reinforced opposition to cultural hegemony. Chapter 5 centers around China's 2005–2010 footwear export disputes with the EU. Taking a cultural–discursive standpoint, this chapter analyses the participants in the discourse as well as their communicative relationship, the discourse medium

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https://doi.org/10.1017/S0047404517000136 Published online by Cambridge University Press

employed, and the consequences of people's discursive action (inaction), and re-examines these from a historical and intercultural viewpoint. The last chapter looks into the more internally directed discourse of China's urban development discourse. By claiming that discourse plays a central role in city development, the author proffers a cultural discursive perspective for urban studies. Empirical findings on Hangzhou development demonstrate that an increasing number of ordinary and diverse speakers use a variety of channels and mediums in discourse on Hangzhou's urbanization; however, the author also finds that the discourse is lacking a concern for nature and culture.

Following part 2, the epilogue attempts to establish dialogue with Western scholarship, and reiterates the research agenda of CNDS. The author brings the book to a close by inviting more culture-relevant discourse frameworks working together to investigate social issues of Third World countries, enhance academic coexistence, and help achieve cultural diversity, equality, and prosperity.

In sum, *Chinese discourse studies* is a very enlightening reference for scholars and students who engage in cultural discourse and communication studies.

(Received 29 January 2016)

Language in Society **46** (2017)
doi:10.1017/S0047404517000094

IRENE THEODOROPOULOU, *The sociolinguistics of style and social class in contemporary Athens*. Amsterdam: John Benjamins, 2014. Pp. xiv, 214. Hb. €99.

Reviewed by PENELOPE GARDNER-CHLOROS
Department of Applied Linguistics and Communication
Birkbeck, University of London
London WC1B 5DQ, UK
p.gardner-chloros@bbk.ac.uk

Theodoropoulou's study is a welcome addition to the (relatively scant) sociolinguistic literature on major cities in Southern Europe, by contrast with the extensive work carried out, for example, in London, Berlin, and in Scandinavia. The situation in Athens is doubly interesting. On the one hand, there is the significant and little-researched presence of numerous migrant communities, including long-standing ones such as the Albanian or Kenyan, as well as the recent influx of (Syrian, Afghan, or Iraqi) asylum-seekers, some of whom end up in Athens for long periods. On the other hand, Athens reflects deep social and political divisions in Greek society itself, which have been brought to a head by the financial crisis which has engulfed Greece since 2008, perhaps more than any other European state. As Theodoropoulou explains, these precarious financial and social circumstances have led to the rise of the *new poor* who can be identified alongside the *new rich,* who have been there for far longer.

https://doi.org/10.1017/S0047404517000136 Published online by Cambridge University Press