

discourses do not appear to be discrete discursive practices as postcolonial scholarship takes them to be. By exploring the ideological correspondence between the two discourses, Bose provides both a critique of the binary categorization of colonial discourse in postcolonial theory and a more nuanced evaluation of the formation of colonial and nationalist subjectivities in the colonial context. *Organizing Empire* thus makes a significant contribution to the growing body of postcolonial discourse.

Md Rezaul Haque

English, Islamic University, Kushtia, Bangladesh

RON SCOLLON and SUZIE WONG SCOLLON (2003), *Discourses in Place: Language in the Material World*. London: Routledge. xiii + 242 pp.

Discourses in Place has 10 chapters plus preface, glossary, references and index. Except for chapters 1, 5 and 10, which serve respectively as introduction, interlude and conclusion, each of the chapters has two sections, one on theory and the other on practice. The theory sections develop the central concepts of the theory of geosemiotics, whereas the practice sections give supplementary materials as well as suggestions for classroom activities. Because the theory of geosemiotics is a major concern of the volume, this review focuses on the theory, first introducing it, and then adding a few words of comment.

Discourses in Place locates meaning in the richness and complexity of the lived world rather than just in the language itself, and for this perspective Scollon and Scollon coined the term 'geosemiotics.' They argue that people can interpret the meaning of public texts only by considering the social and physical world in which these texts are located. In their argument, geosemiotics consists of three sub-systems: interaction order, visual semiotics and place semiotics; and the focus of the field of geosemiotics is 'indexicality.' The basic concept of geosemiotics is outlined in chapter 1, and in chapter 2 the authors concentrate on the concept of indexicality. They first point out that all signs, whether they are icons or symbols, achieve their meanings through properties of indexicality. They then discuss indexicality in language in terms of space, social relationships, and time. They come to the conclusion that a major part of the meaning of a sign is produced only through the placement of that sign in the real world in contiguity with other objects in the world.

Chapter 3 is devoted to the elaboration of the concept of interaction order. Scollon and Scollon identify four main semiotic resources of interaction order: the sense of time, perceptual spaces, interpersonal distances and personal front. They believe that these non-verbal semiotic resources are indexical in meaning and central to the production and interpretation of discourse in place. They also list 11 main units of the interaction order: singles, withs, files and processions, queues, contacts, service encounters, conversational encounters, meetings, people-processing encounters, platform events, and celebrative occasions.

Chapter 4 concentrates on visual semiotics, another sub-system of geosemiotics. Here by limiting the discussion on represented participants, modality, composition and interactive participants, Scollon and Scollon make an attempt to explore how the interaction order is visually depicted. Take 'represented participants', for example. A represented participant in a picture, when seen from below, looks more powerful to the viewers but looks less powerful when seen from above (p. 97). Another example goes with 'interactive participants.' The size of the represented participant within the picture frame represents the interpersonal distance of the interaction order: a full head shot mimics the view you get when you are within the intimate/personal space of another person (p. 96).

Place semiotics, the third sub-system of geosemiotics, is fully discussed in chapters 6–9. Chapter 6 discusses how a preferred code in multiple codes within a single design depends upon, and therefore indexes, geopolitical location. A Chinese code above an English code in a shopping mall, for example, may index a geopolitical ideology and cannot be simply 'read off.' Chapter 7 addresses the question of what can be read of the physical materiality of language in the world. By physical materiality the authors mean fonts, materiality, layering and state changes, all of which they believe produce a range of different meanings in the 'same' linguistic message. Chapter 8 analyzes three systems of emplacement: decontextualized such as band and logos; situated such as an exit sign that derives its meaning from the exit and the exit is found because of the sign; and transgressive such as graffiti. Chapter 9 discusses the centripetal aggregation of discourses in time and space and the centrifugal distribution of discourses across time and space. Chapter 10 brings the geosemiotic analysis to a close by pointing out that human action is a process of selection among many semiotic systems, which are always in a kind of dialectical dialogicality with each other.

Discourses in Place has made advances in a number of aspects. First, it brings the separate studies of information order, visual semiotics and place semiotics together within the framework of geosemiotics, and thus develops the first systematic analysis of the ways in which language is interpreted as it is materially placed in the world. Although some of the concepts of geosemiotics derive from previous studies, e.g. the resources of information order from Hall and Goffman (cf. chapter 3) and the visual semiotics from Kress and van Leeuwen (cf. chapter 4), Scollon and Scollon have successfully integrated them within the framework of geosemiotics. Second, the volume further develops the social function of choice in communication. Choice-making has been investigated in Halliday's functional linguistics (Thompson, 1996/2000), pragmatics (Verschueren, 1999/2000) and sociolinguistics (Heller, 1995), but Scollon and Scollon here have widened the horizon by considering action as a form of selection that positions the actor as a particular kind of person who selects among different meaning potentials a subset of pathways (p. 205). Third, it highlights the principle of dialogicality in geosemiotic analysis of discourse. According to Scollon and Scollon (p. 205), all signs operate in aggregate, and there is always a dynamic among signs. Each sign indexes a discourse that authorizes its placement, but once the sign is in place it

is never isolated from other signs in its environment, embodied or disembodied. This point cannot be overstressed when studying language in use in the material world.

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Hailong Tian

Foreign Languages, Tianjin University of Commerce, Tianjin, China

LYNNE CAMERON (2003), *Metaphor in Educational Discourse*. London: Continuum. 304 pp.

Lynne Cameron has started to fill a gap in research on educational discourse with this timely book. *Metaphor in Educational Discourse* provides an interesting attempt at linking applied linguistics with complex systems theory and socio-cultural theory. With reference to Bakhtin's (1981) understanding of the prosaic as a site of linguistic creativity, Cameron shows the relevance of exploring how children make sense of scientific phenomena, and the role that metaphors play when doing so. Implementing a sociocultural perspective on their use, metaphors are regarded as a technique for using the tool of language, and Cameron's research project is to study how metaphors mediate thinking and action in educational discourse and how students understand the metaphors they encounter.

Cameron starts by presenting her theoretical background in two chapters, outlining both an applied linguistics approach to metaphors (chapter one) and a sociocultural theory of mediated learning (chapter two). Chapter one provides an introduction to the field, appropriate for both a novice and slightly more advanced student. A short history of metaphor theory is presented, emphasizing cognitive theories of metaphor (Lakoff, 1993; Lakoff and Johnson, 1980), before introducing the reader, very briefly, to the affective dimension of metaphor.

Chapter two reads very well, although I would have preferred to read one that was based more on primary references than secondary as is the case here (re Gredler and Shields, 2004). The chapter is, however, cleverly constructed to guide the reader through a presentation of sociocultural theory that argues for an understanding of discourse being able to change the way we think – and thus also making it possible for metaphor to contribute negatively to cognitive change. Furthermore, the author attempts to develop an analogy between educational discourse and complex systems. Cameron maintains that this '... offers a radically new way of conceptualizing what happens when people participating in discourse use metaphor, deliberately or otherwise, in their talking and thinking'