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book, Silverman selects carefully one or two excerpts from case studies, ranging from the classics to the latest. That is not the whole picture. The glittering point is his critical comments made on these excerpts. His evaluations exemplify the critical thinking skills for those who are still green in academic writing. His readers have a good chance to learn how to tell *fact* from *opinion*. Sixth, the book embodies how Ludwig Wittgenstein and his constructionist view exert effects on his approaches to do research.

In such a short review, I cannot exhaust the merits of this publication. Reading Silverman's user-friendly volume is like sitting in his seminars with all eyes and all ears, reflecting on each stage of an ongoing small-scale study under his guidance with his invisible presence. His insights in doing research and the interdisciplinary nature of this book will definitely help his readers to survive academically. This is especially true for overseas students doing social science and humanities studies.

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SHI-XU (ed.), *Discourse as Cultural Struggle.* Hong Kong: Hong Kong University Press, 2007, pp. xiv + 200.

Discourse is addressed and readdressed in the fields of social sciences and linguistics. Whether it is conceived of as 'constitutive force of knowledge' (Foucault, 1972) or 'form of social practice' (Fairclough, 2003), theories of and approaches to discourse are largely of Western origin and orientation. To question the universal applicability of these theories, to emphasize the complexity and diversity of existing cultures, and to call attention to 'other' discourses, especially those of hitherto neglected, marginalized, repressed groups and communities, Shi-xu edited the present volume *Discourse as Cultural Struggle* as an attempt to change the 'power imbalance between East and West, North and South, and ultimately to facilitate global cultural solidarity and prosperity through a variety of discourse research strategies' (p. 8).

The volume consists of two parts, with the former discussing cultural and political issues involved in discourse and the latter presenting empirical studies of intricate cultural power practices and processes of struggle, resistance, change, and cooperation in peripheral discourses. Part One has three chapters, the first of which, written by the editor, teases out the rationale for the conception of discourse as cultural struggle and the relevant research strategies. Discourse is cultural struggle because 1) the notion and the term 'discourse' are not

universally recognized and applicable, 2) there can be a diversity of discourses with different or even mutually exclusive contents by different groups and communities in contemporary culture, 3) different, incompatible and even opposing discourses may occur about the 'same' or similar topic, and 4) there is a historical dimension to the cultural diversity and struggle of human discourses. Accordingly, five strategies or principles in the study of discourse as cultural struggle are suggested: 1) to draw upon culturally different ways of knowing, 2) to ground theory in particular and historical context, 3) to give voice to culturally marginalized discourses, 4) to make eclectic, varied and creative use of methods rather than rely on any predetermined and fixed methods, and 5) to use a culturally pluralistic, inclusive, critical and egalitarian form of academic discourse rather than dominant and repressive language.

The following two chapters, 'Discourse and Cultural Transformation' by Robert Maier and 'Agendas for Multicultural Discourse Research' by Aydan Gülerce, also elaborate the central thesis of the book in one way or another. Maier advocates what he calls a 'weak' universalistic outlook, that is, the right of autonomy, while examining the role of discourse in the process of cultural transformation. He maintains that '[A]ffirming the right of autonomy as universal means that, in the first place, having a minimum of respect for the attempts of cultural groups to affirm discursively what they want to be and how they want to handle their affairs' (p. 19). In a world which is characterized both by many inequalities and by a definite awareness of cultural diversity, Maier's plea is most significant to explain why the powerful actors can no longer impose their discourses without resistance. In the same vein, Gülerce in her article suggests an alternative to the knowledge and practice of universalist and absolutist modernism and calls for a multidisciplinary and multidiscurvise understanding of human discourses, differences and solidarity.

Chapters 4–12 report various empirical studies that examine the discursive practices in cultures outside 'the First World', such as in Romania (Chapter 4), in China (Chapters 5, 6, 10, 12 and 7 which is about Western perceptions of China), in Korea (Chapter 8), in Iran (Chapter 11), and black culture in the United States (Chapter 9). The topics covered are in such a range that obviously this short review cannot cover them all. Therefore, the following are only a gist of some of these studies that illustrate the central thesis of the book.

In Chapter 4, Fairclough investigates the role of discourse in the Romanian transition from socialism to capitalism at the result of EU enlargement. He looks particularly at the recontextualization of IS (information society) and KBE (knowledge-based economy) in Romania by examining a Romanian government policy text, the 'National Strategy for the promotion of the New Economy and the implementation of the Information Society'. Applying his CDA version (e.g. Fairclough, 2003), Fairclough examines whether discourses of KBE and IS in the Lisbon Declaration appear in the Romanian government policy text, and how these diverse discourses are articulated or textured together. This study, he concludes, confirms an earlier argument that 'recontextualization is a

colonization-appropriation dialectic' (Chouliaraki and Fairclough, 1999) in the way that the Romanian policy text is an interdiscursive hybridity of texts, the mixing of 'external' with 'internal' discursive elements, and that the strategic relations between 'external' and 'internal' social agents are inflected by strategic relations between 'internal' social agents.

The recontextualization of Western discourses in the Chinese culture constitutes a large part of the empirical studies in the volume, and Zongjie Wu and Qingxia Lü's examination of the westernization of traditional Chinese discourse calls more attention. In Chapter 10, the two authors take traditional Chinese medicine (TCM) as an example to illustrate such westernization. The context of TCM discourse, they believe, corresponds with the lifeworld which is the surrounding world of life, taken for granted as valid and not to be justified and verified through science. Thus TCM language is 'a language that talks for something unspeakable, a language essentially for tacit understanding rather than for the interest in enacting and communication' (p. 159) which is the case with WSM (Western science medicine) language. Starting from these points and the point that the transformation of TCM can be interpreted as a specific mode of texturing in the order of discourse, they see a fundamental change in the current TCM practice in terms of generic structure: 1) the stage of information collecting in conventional TCM practice is replaced by WSM pathologic discourse in the forms of testing results and disease identification, and 2) the four stages of conventional TCM practice move towards the end of the current TCM practice and become merely complementary. They attribute this to the incorporation of WSM language that can provide a name of the disease for the computer to produce a prescription. In the process of such a transformation (under the name of TCM modernization and standardization), TCM language is 'disturbed, losing its capacity of knowing' (p. 159) and 'has gradually been transformed into descriptions or notes of a Western name' (p. 166). What is significant in the investigation of the transformation of TCM language in terms of discourse as cultural struggle is that, as the authors point out, it is not that the subjects have no authentic TCM understanding, but that they are caught in an order of discourse in which a deep value shift of worldviews is under way (p. 170).

There is no room to review other empirical studies but to say that the goals spelled out in the editor's introduction are fully achieved. To a great extent, the empirical studies provide evidence for a diversity of discourses in the present world. In addition, these empirical studies bridge the mainstream and Western approaches with those stemming from the 'East' either by offering new perspectives on this diversity of discourses or by applying different approaches to this diversity. Unified as a whole, the volume emphasizes the fact that 'the particular shapes taken by Late Modernity, including its semiotic shapes, are very different across the world' (Blommaert, 2005: 36) and echoes a plea that 'any general approach to discourses, especially one that aspires to address discourse in an era of globalization, needs to take that [the above mentioned fact] into account and needs to account for that' (p. 36).

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