



a part of streaming culture deeply embedded in Web 2.0 ‘selfie’ culture. If reality TV is a discourse, it is one that is only partially occurring on TV box sets and in a more virus-like fashion embedding itself in a multitude of digital interactions.

In this respect, the approaches taken seem a tad quaint. I would expect a rejoinder to this anthology might be one that considers not just the exchange between reality TV participants and the way they are framed by the directors, but how fans digitally interact with the content and how producers of reality TV frame and shape these digital interactions. The wider exploration of reality TV as a discourse morphing other more discrete and stable television genres and indeed digital and face-to-face human interactions is beyond this anthology’s reach but suggests an extension of the valuable work done here.

I will certainly use chapters of this book in teaching my third-year undergraduate television studies course not only because its careful methodologies introduce students to valuable critical approaches but also because the text introduces students to the notion that while reality TV might be considered one of the prime examples of a western narrative form that in the last three decades has secured global dominance, it also operates worldwide as a nuanced way to service local and national tastes.

Reference

Andersen R, Arnowitz S, Carpignano P, et al. (1990) Chatter in the age of electronic reproduction: Talk television and the ‘public sphere’. *Social Text* (25–26): 33–55.

Karl Maton, Susan Hood and Suellen Shay (eds), *Knowledge-Building: Educational Studies in Legitimation Code Theory*, Abingdon and New York: Routledge, 2016; xvii + 264 pp., US\$160.00 (hbk).

Reviewed by: Chunxu Shi, *School of Foreign Languages, Shanghai Jiao Tong University, People’s Republic of China*

Despite the conceptual centrality of knowledge for education, there are considerable uncertainties in our understanding of how knowledge works, what its forms are and how it differs across the educational spectrum. Legitimation Code Theory (LCT), a multidimensional framework for theorizing the underlying principles of knowledge practices, was introduced by Maton (2014) to overcome these difficulties. As its sequel, this new edited volume explicitly shows how LCT can be enacted in and beyond educational studies. Aiming to demonstrate the practicality of LCT on knowledge-building, this collection provides new insight into the relationship between discourse and different social fields of practice.

This 12-chapter volume consists of four parts. The ‘Introduction’ presents a succinct summary of LCT to foreground the three parts that follow: how to use LCT in studies and practice (Part I), the application of LCT in specific fields (Part II) and resources for the study of knowledge-building (Part III). The theoretical precursors of LCT include Bernstein’s code theory, which explores how the social practices shape the structuring of knowledge, and Bourdieu’s field theory, which illustrates the significance of these knowledge structures for specific fields of practice. For LCT, society consists of different

social fields of practice underpinned by different organizing principles. The organizing principles of actors' practices in social fields are described through legitimation codes, which vary along five dimensions. Of particular importance for the exploration of knowledge practices are specialization codes and semantic codes: the former, explicating epistemic and social relations, conceptualize social fields of practice as knowledge-knower structures, while the latter conceptualize social fields of practice as semantic structures, addressing the complexity of knowledge practices.

Part I, mainly written by Maton, proposes LCT as a powerful toolkit for understanding how knowledge is built and thus to overcome segmentalism in education. It opens up diverse avenues for the use of LCT: first, enacting LCT in qualitative and mixed-method research. For instance, by deploying LCT, Chapter 2 explores how to translate between theory and data through a qualitative study of constructivist pedagogy, while Chapter 3 integrates both qualitative and quantitative methodologies in mixed-method research (e.g. questionnaire design). Second, using LCT for embedding theory in action. Chapter 4 adopts LCT to create mobile E-learning environments, which challenges binary methodologies and enables the informal learning of principled knowledge. Third, employing LCT in collaboration with Systemic Functional Linguistics (SFL). Chapter 5 demonstrates LCT's interdisciplinary compatibility with SFL, providing complementary sociological and linguistic insights for studies of meaning-making.

Unlike traditional knowledge studies that assume clear disciplinary demarcations, LCT explores the inner properties of knowledge in all social fields. Part II examines the application of LCT by presenting studies that focus on issues across the disciplinary spectrum. In these studies, the knowledge-knower structures of specialization codes are investigated in discourse by means of what the knowledge is and who its actors are; structures of semantic codes are identified through the linguistic complexity of meaning in discourse. Hood, in Chapter 6, considers storytelling as a knowledge practice to reveal subtle variations that underpin ethnographic studies in journal articles; Shay and Steyn, in Chapter 7, unravel the organizing principles of vocational curricula of a Design foundation course and how these influence its knowledge-building; and Christie, in Chapter 8, suggests developmental trajectories for cultivating a knower code in secondary school English literary studies. Semantic codes are adopted to grasp the complexity of the meanings that occur across subject areas: Georgiou, in Chapter 9, explains issues of student understanding in physics problems by describing abstract, concrete and intermediate levels of meanings in students' responses; and Poulet, in Chapter 11, analyzes abstraction, lexical metaphor and grammatical metaphor, and how they aid knowledge-building in freemasonry planks. Using the dimension of specialization, J. L. Martin, in Chapter 10, investigates the representation of six jazz performance students and cogently shows the predominance of a knower code in jazz performance.

The advantages of using LCT to understand the relationship between discourse and society are clear. First, by linking sociology with discourse analyses of social context, LCT provides typologies for identifying how various linguistic resources (e.g. grammatical metaphor) embody different types of knowledge-knower structures and semantic structures (e.g. meaning complexity) and thus interprets the knowledge about knowledge practices (e.g. knowledge complexity). In this way, LCT describes the organizing principles that underlie practices, contexts and actors' dispositions associated with

knowledge-building through interpreting discourse of various social fields (such as music or physics). Second, LCT explains various educational and social problems by showing how clashes arise between the expectations of disciplinary knowledge practices and the dispositions of actors in various social fields. Third, it promotes practices for knowledge-building (e.g. cultivation of a knower code) and exerts significant impact on the development of education and society.

Despite the impressive range of studies presented in this volume, there remain some questions for further research. In particular, the practicality of LCT could have been made stronger by broadening the methods of research shown in Part II; for example, although Chapter 3 indicates that LCT can be deployed for quantitative research, Part II does not include any such studies. To demonstrate a more universal applicability of LCT, it would be interesting to see future research that considers multimodal literacy and multilingual studies, as well as an exploration of the rest of the dimensions of LCT through substantial studies.

Compared with its precursor, this new volume is significantly more accessible due to its clear focus in content, its use of concrete case studies, and its reader-centered organization. It will be a useful reference and practical guidebook for post-graduate students and researchers who are working in sociology, linguistics, education and philosophy, as well as potentially a textbook for undergraduate students who are being introduced to LCT.

Reference

Maton K (2014) *Knowledge and Knowers: Towards a Realist Sociology of Education*. London: Routledge.