

artists Rirkrit Tiravanija, Santiago Sierra and Jeremy Deller, and the real-time experiences of people participating in their artwork. Round, in Chapter 5, highlights the four-decade story of ‘our man’ (p. 95) Harvey Pekar’s *American Splendor* and the examination by this comic of the ‘universal experience and the individual human condition’ (p. 95).

Part 3 considers the politics associated with representing real people in research and in telling real people’s stories. Chapter 6 discusses the paradox of the ethnographer as Lambrou recounts her experience of researching personal experiences of trauma while interviewing individuals who experienced the 2005 subway bombing in London and the 9/11 terrorist attacks in New York City. In Chapter 7, Lilleker examines the oral tradition of political storytelling by focusing on the narratives of Barack Obama and his brand during the 2008 US presidential election campaign. Chapter 8, by Kimber, investigates the cult of celebrity and the blurring of fact and fiction in documenting the story of serial killer Henry Lee Lucas in three films that present his life and crimes.

Part 4, ‘celebrity lives reimagined’, explores celebrities’ lives and the blurring of fact and fiction by fans, relatives and cities narrating particular celebrity stories. In Chapter 9, Thomas reviews Real Person Fiction (RPF), a subgenre of fanfiction, and the muddled boundaries of public and private for the celebrities starring in these stories. The author presents the ethics and aesthetics used by writers and readers of the genre. Chapter 10, by Pearson, theorizes celebrity studies and memory studies by examining the continued posthumous circulation of Frank Sinatra’s celebrity image by family and fans, as well as official and unofficial commemorations in various cities affirming a connection to the singer.

This well-organized volume provides a number of case studies that seek to overcome critical and conceptual divisions traditionally found between narrative theorists and media and cultural theorists. The volume accomplishes this by highlighting studies that draw on narrative, linguistic, media, film and cultural theories, while examining a wide range of media. The chapters probe the notion of ‘fixed boundaries’ (p. 2) between these theories and their traditional disciplines, while also probing categories of fiction/nonfiction, author/reader and self/other. Rather than separating ‘real people’ and ‘celebrities’, this volume succeeds in looking at ‘real people in the media and celebrities alongside one another’ (p. 2) – a practical measure, given the increasing interconnection and interdependence of ordinary people and celebrities. As well, it suggests that the stories told by real people and celebrities may share similar motivations and methods for their creation, their sustainability and the audience’s response. This makes it a valuable resource for scholars as it brings together diverse critical approaches and multiple methods to interrogate the myriad ways people narrate their lives.

Tommaso Milani (ed.), *Language and Masculinities: Performances, Intersections, Dislocations*. New York and London: Routledge, 2015; xix + 250 pp., US\$140.00 (hbk).

**Reviewed by:** Georgios Kesisoglou, *Department of Psychology, Akmi Metropolitan College, Greece*

*Language and Masculinities* presents the contributions of researchers around the globe on the intersections and ambiguities of masculinities, discourse and power. Building on previous work by Johnson and Meinhof (1997), the volume adopts a plural and queer

perspective on 'masculinities'. Its critical analytical perspective is formulated in the introduction, where the editor states that the volume aims 'to move away from the hegemonic centre of masculinities performed by heterosexual men towards more complex, "queer" arrangements' (p. 6). This involves bringing our attention to 'the ways in which women and transgender and intersex individuals also perform a variety of different masculinities that serve a plethora of different agendas' (p. 2). The volume then effectively illustrates the ways in which various intersections of masculinity are performed and/or dislocated. The book overall is oriented towards advanced undergraduate and postgraduate students, researchers and academics in the fields of discourse and/or gender studies; its individual chapters presuppose a solid grasp of discourse theory and linguistic methodology, as well as queer theory and gender studies.

The chapters come from a broad geographical and socio-cultural spectrum and employ various theoretical and methodological perspectives, assembling an important contribution for discourse and gender studies. In the first one, the editor Milani presents the broad theoretical scope of the volume, synthesizing under a queer theoretical lens recent scholarship at the intersection of the fields of masculinity and discourse studies. In Chapter 2, through the use of statistical analysis in corpus linguistics, Baker effectively presents the changes over time in the representations of masculinities in the United States. Chapter 3, by Lawson, employs an ethnographic sociolinguistic approach to analyse the masculine performances of a group of adolescent males in a high school in Glasgow, Scotland, tracing how ideologies of violence are discursively reified, challenged and reformulated. A somewhat similar approach is adopted by Williams in Chapter 4, which describes the discursive enactments of hegemonic and 'tough' masculinities in hip-hop crews' live performances in Cape Town, South Africa, as complex identity bundles 'packed' with race and social class. In the final chapter of the first part on straight masculinities, Lazar presents a Critical Discourse Analysis of a corpus of blog posts in a men's forum from Singapore. The posts promote an antifeminist discourse of men as the oppressed sex. The author aims to highlight the discursive strategies through which hegemonic masculinity refashions itself in order to claim its self-professed 'righteous' privilege.

Chapter 6, by Mendes, employs a qualitative and quantitative sociolinguistic methodology in order to discuss the fluidity of the correlation between the use of diminutives in Brazilian Portuguese and the gender and sexuality of the speaker. In Chapter 7, Levon presents a very interesting argument concerning the nexus of gender, sexual and national identity in a group of Israeli gay men. Through a discourse analysis of coming-out stories as journeys of self-discovery, the author illustrates how these men succeed in resisting marginalizing discourses in Israel via a gender-normative discourse of hegemonic masculinity, in accordance with the national Israeli norms of gender and morality. The focus of Chapter 8, by Koller, is a discourse analysis of a queer pornographic short story. It demonstrates how language can be used in order to turn fixed identity categories into fluid gender and sexual performances, encompassing both hegemonic and female masculinities. In Chapter 9, Jones uses a socio-cultural linguistics framework to present an analysis of a lesbian women hiking group, in order to demonstrate how butchness is produced discursively as a rejection of heteronormative femininity; it is thus construed as alternative womanhood, tackling issues of power and control. Chapter 10, by Zimman, employs a socio-phonetic approach to the realization of the sibilant consonant [s] by 15

transmasculine people in the San Francisco Bay Area who are undergoing their first year of hormone replacement therapy. The use of variations in the acoustics of [s] pinpoints how sex, gender identity, gender assignment, gender presentation and sexuality have a role to play in the phonetic expression of transmasculinities; the article hence illustrates the flexibility, fluidity and multi-faceness of gender as a social system. In the final chapter, King applies a queer linguistics lens in order to bring our attention to how Mani Bruce Mitchell, an intersex individual, constructs *hir* (sic) intersex lived experience, by bringing social construction and biological innateness together through small stories.

This volume comes at just at the right time, as the fields of queer theory and discourse studies proliferate in publications worldwide, in social sciences and humanities. Through its wide but coherent spectrum, the book successfully integrates a more complex, queer perspective in the study of language and masculinities, and advances theoretically and empirically the specific debates on the performance of hegemonic masculinities, female masculinities and heteronormativity. Nevertheless, its focus and disciplinary perspective draw more on the linguistic than the anthropological or (social) psychological side of the discursive nexus, and the lack of input from more diverse fields detracts from its interdisciplinarity vis-a-vis the study of masculinities and identities. However, the volume stands as a significant theoretical resource for lesbian, gay, bisexual, transgender, queer or questioning, and intersex (LGBTQI) activists worldwide, highlighting the importance of language in the social construction and performance of masculinities. It is a volume that, through its in-depth contributions, will form an essential part of the scholarly study of language, gender and sexuality in the 21st century.

## Reference

Johnson S and Meinhof UH (eds) (1997) *Language and Masculinity*. Oxford: Blackwell.

Lesley Jeffries, *Opposition in Discourse: The Construction of Oppositional Meaning*. London: Bloomsbury, 2014; ix + 150 pp., £14.99 (pbk).

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In this short but dense book, Jeffries examines how opposition is constructed in texts, and in particular how this is done when the opposition is not conventionally encoded. Jeffries' analysis covers a range of fiction and non-fiction textual genres, and addresses the cognitive and ideological effects of opposition drawing on Text World Theory (Werth, 1999), which aims to relate language to the mental space or text world constructed by those engaged in a discourse.

The first of the book's five chapters deals with the thorny issue of defining opposites, covering a mass of material from the Aristotelian square of opposites to Derrida's claim for their ubiquity. Despite the tightly packed argument, however, some important issues are neglected; this reviewer misses, for example, a discussion of Billig *et al.*'s (1988) work on ideological dilemmas, which could provide great insight into the function of opposition in focusing and confining discourse within particular dimensions.