In this book, the editor Jonathan J. Webster presents the first of seven volumes of The Collected Works of Ruqaiya Hasan. In this first collection of papers the focus is on understanding the links between Language, Society and Human consciousness. The book is divided into three sections, each introduced by the editor. What transpires across the three sections is Hasan’s making of a transdisciplinary theory, driven by her search of points of contact as well as discrepancies between the works of Bernstein on semiotic sociology, of Vygostky on sociogenetic psychology, and of Halliday on sociological linguistics. The result is an accomplished tour de force which provides an introduction as well as a profound insight/critical analysis of the works of these three scholars, enriching for both the novice researcher as well as the erudite on the topics covered.

Section one of the book, introduced by the editor as The Sociosemiotic Mediation of Mind, is a series of chapters in which Hasan explores first Bernstein’s early preoccupations with codes and consciousness, and later the sociology of pedagogy and the forming of consciousness as a concept. Within her discussion of Bernstein’s work, Hasan proposes two ways of understanding theory-making: from an endotropic stance and an exotropic stance. Endotropic theories are centred on themselves and isolate their object of study, whereas exotropic theories are ‘cosmoramic’ in that they are in dialogic relationships with other theories, hence creating open-systems of enquiry as opposed to closed systems. The author elaborates on the need for an exotropic theory to have its core internal logic well-established before it can be shared without losing essence. She then moves on to a discussion of Vygostky’s approach to the development of human mental functioning and language development which integrates both the natural and the social whilst giving a central role to semiotic mediation. She examines the shortcomings of this approach.

Throughout the papers of section 1, Hasan skilfully argues that no theory on its own can grasp the complex and multilayered links between language, society and consciousness. In the last paper of this section she brings together the contribution of Bernstein, Vygostky and Halliday – all representative, in her view, of exotropic theory, hence all calling for completion which can be met through theoretical dialogism.
In section two, introduced by the editor’s discussion on Coding orientations and forms of consciousness, Hasan centres her reflection on the premise that meaning cannot be separated from ways of living. Using her own data on mother-child talk, she examines the importance of code, register and social dialect for an improved understanding of the nature of language. She then turns to a reflection on Semiotic mediation and mental development in pluralistic societies and proposes the concept of ‘reflection literacy’ in order ‘to question the taken-for-granted realities’, echoing in this sense Paulo Freire’s (1970) notion of literacy as knowing how ‘to read the world’. The last two chapters of section two examine ‘ways of meaning’ and ‘ways of learning’ with the notion of code as an explanatory concept, relating it to the work of Bernstein on code orientation (chapter 8). In chapter 9, Hasan uses again her own data to demonstrate the shortfalls of classroom discourse in preventing the formation of multivocal discourses hence suppressing the plurality of interpretations of the world. She emphasizes the need to problematize dialogue between speakers whose discourse is regulated by different code orientations. She argues that so far research on classroom talk has not taken sufficiently into account the sociolinguistic issues which are an integral part of this kind of discourse. One is surprised again not to see any reference/links to Critical Pedagogy at this point.

In section three, the author turns to a critical, at times severe, analysis of the work of Bourdieu on language and his linguistic framework. Hasan criticizes Bourdieu’s deficient understanding of language which, in her view, fails to recognize language as a semiotic system in its own right. In the last chapter of the book she shares/interprets and responds to commentaries made of her critique of Bourdieu’s work. I found that in this chapter the author’s reactive/defensive argument at times contrasted with her otherwise balanced intellectual stature in dealing with her topics of concern.

I thoroughly enjoyed the book for the opportunity it provides in juxtaposing the works of great scholars such as Bernstein, Vygostky, Halliday and Bourdieu, as well as for the opportunity it provides to witness Hasan’s own meaning-making of the dialogic relationship between Language, Society and Consciousness. It left me, however, unsatisfied with what I would call a rather Western perspective embedded in her somehow too ‘objective’ treatment of the meaning of consciousness, which I found limited and limiting. A generic over-arching exotropic theory of the kind Hasan advocates to expand our understanding of the links between Language, Society and Consciousness would need to consider connections between spirituality, psychology and sociology, in my view. This is along the lines argued, for instance, by Andrew Lohrey (1997) in his ground-breaking work on the meaning of consciousness in which he offers an expanded philosophic per-
perspective inclusive of spirituality made relevant to the fields of semiotics, rhetoric, communication, cognitive science and discourse analysis.

_Review by Chantal Crozet, Australia National University_

**REFERENCES**