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Chun, C. W. (2015). *Power and Meaning Making in an EAP Classroom: Engaging with the Everyday*. North York, ON: University of Toronto Press. 219 pp. ISBN-13:978-1-78309-293-2

Reviewed by: Xiaoxiao Du, Western University

Chun's book contributes to the existing literature regarding English for Academic Purpose (EAP) learning and teaching as well as it provides insights about critical literacy pedagogy in teaching English to Speakers of Other Languages (TESOL). His book presents an in-depth analysis of an EAP classroom with a focus on how the participating EAP instructor incorporated functional grammar and critical literacy into her classes to further engage students' meaning making. Chun presents and discusses important topics including neoliberalism, globalization, consumer culture, multiculturalism, power, identity, praxis, subjectivity, reflexivity, agency, student engagement, language learning and teaching, as well as teachers' professional development.

This book is organized into eight, interconnected chapters. The first chapter provides the background information, the rationale for conducting this particular ethnographic study, and Chun's positionality within the research project. Chun also helps readers to understand the EAP program beyond the local context by bringing in the current debate. He also points to new directions for EAP programs, which facilitates the need for background information to continue to read the book.

The second chapter takes readers to the EAP classroom where the language and literacies meaning making takes place between the participating EAP instructor and her students in a specific program within a particular institution culture in North America. Chun vividly presents the physical space of the EAP classroom by including classroom pictures. He then he goes beyond the obvious tables and chairs to explore the class rules. These class rules were written by the participating class and posted next to the board with English words, numbers, and drawings for the teacher and students to see on a daily basis. Chun goes deeper to reconceptualise the class text, which goes beyond the physical place, classroom furniture, and class rules and includes the following questions: Who are the participants in the classroom discourses? What are the complex relationships and dynamics among the participants? and How can the dynamics affect and (re)produce different classroom discourses?

The third chapter discusses the meaning making process through analyzing a Reading Subject Position event in the spring term of the EAP class. Chun uses the detailed classroom recordings and dialogue from the teaching and learning process to help readers understand the participating teacher's teaching practices. The analysis of the specific methods used by the participating teacher helps readers to further understand the rationale of the research to introduce the topics of systemic foundational linguistics and functional grammar. The discussions of the EAP classroom practices also prepares readers for the critical discussions of the evolving classroom practices, presented later in the book.

The fourth chapter examines the multimodalities used in an EAP classroom, focusing on neoliberal globalization discourses in YouTube videos. The fifth chapter continues the conversations of neoliberalization discourse focusing on summer term classes. The sixth chapter explores critical literacy in relation to the topic of modal minority consumer and multiculturalism in Canada using a particular text from the participating EAP classroom. The above three chapters explicitly examine the topic of globalization under neoliberalism with regards to free markets,

consumerism, complex immigrant identity negotiations, and racialized cultural discourses within particular historical and economic contexts. Chun draws upon examples from the EAP classroom and his own experiences, along with reflective conversations with the participating teacher, to reveal the complexity of the topic and to discuss how the topic was taken up further by the class to shape both the teacher and the students' meaning making process.

The seventh chapter brings readers into a dialogue around what happened when the political issues were introduced and discussed in the EAP classroom. In the summer term, students got involved in the knowledge re-producing and co-constructing process, in which their historical and sociocultural backgrounds were drawn upon and made use of to engage in the rightful and reflective classroom discourses. The role of teacher and student was co-shaped by the contestation of the pedagogy of critical literacy around power and agency. This is with the need to face the political context and bring the topic into classrooms for students to know, discuss, and question as part of their learning journey in an EAP program.

In the last chapter, Chun debriefs the entire research process and provides a reflective piece filled with discussion issues arising from the research and suggesting the commonalities of critical literacy practices. He also re-examines the relationship between the researcher and the participating teacher. He looks back to the ever changing and constantly evolving EAP classroom where the participating teacher and students demonstrated how they provided each other with opportunities to mediate their learning and teaching praxis, engaged in socio-cultural and academic knowledge exchange, co-constructed their classroom discourse, and deconstructed the everydayness inside and outside the classroom.

In summary, this book offers practical comments and advice for instructors to rethink critical literacy pedagogy in an EAP classroom. Chun reminds readers that being critical is not asking teachers to possess the expert knowledge of politics nor history, but that it is about "helping to create with students the dialogic spaces in which the students themselves can become active knowledge producers and, in the process of doing so, help to expand their language and literacy skills" (p. 152). Chun goes on to explain the truth about being critical, which is to ask teachers to walk out of their comfort zones to reflect, question, and deconstruct all the seemingly ordinary everydayness, as human beings' mediated actions and embodied discourses reflect their thinking as well as their historical and sociocultural backgrounds. To some degree, nothing is entirely neutral. Having a reflective lens in learning and teaching can help educators and researchers rethink their subjectivity and enhance their reflexivity to further support students to activate and build their critical literacy skills.