**Book Review**

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Conflicts, such as gender antagonism, racial hostilities, and international tensions, are constantly intensified with the deepening divisions among different social groups in contemporary societies. Social media, with its prevalence and communicative affordances, has become a major site where a range of discriminatory, exclusionary, and intolerant discourses and beliefs are (re-)produced and consumed (see Kopytowska, 2017). As such, the critical examination of digital discourse has now become ever more relevant. Against this backdrop, the publication of *Social Media and Society: Integrating the Digital with the Social in Digital Discourse* edited by Majid KhosraviNik is certainly timely and topical.

Based on KhosraviNik and colleagues' former works (e.g., KhosraviNik, 2017; KhosraviNik & Esposito, 2018; KhosraviNik & Unger, 2016), the contributions in this volume further develop the research framework of Social Media Critical Discourse Studies (SM-CDS). In doing so, they discuss a newly emerging communication paradigm in social media, which operates based on multidirectional, many-to-many, and interactive dynamics. Incorporating a range of social theories and analytical tools, SM-CDS critically scrutinises the triangulation of the social, digital, and discursive elements in the (re)creation, consumption, and proliferation of digital discourse. Put specifically, SM-CDS situates discourse in "double contextualisation" (KhosraviNik, 2023, p. 19). On the one hand, horizontal contextualisation accounts for the technological architecture of digital platforms and its possible repercussions on discourse practices online, while, on the other, vertical contextualisation attends to the social and cultural network of discourses in a given society (KhosraviNik & Esposito, 2018). As such, SM-CDS enables the investigation of digital discourse to extend beyond mere language content.

The research agenda of SM-CDS is further illustrated and developed by the book's contributors, who render vivid case studies of the interface of discourse, digital, and social practices in social media. Notably, this book covers wide-ranging issues (from racism to sexism, regional discrimination,

ethnic nationalism, disinformation, and counter-racism) in different social contexts (from Europe to China, Turkey, the USA, and New Zealand), synthesising numerous approaches and analytical tools from ethnography and argumentation, to multimodal, and affective analysis. In this way, it delineates a comprehensive outlook of and guidance on how to critically examine digital discourse.

More specifically, in Chapter 2, Esposito and KhosraviNik account for the distribution processes of discourse in SM-CDS, a key factor in social media discourse. They exemplify the principle of eclecticism in SM-CDS; that is, the use of different analytical tools and techniques to complement SM-CDS studies. In particular, they illustrate the incorporation of three methods – Social Network Analysis, Sentiment Analysis, and Digital Ethnography – in exploring the dynamic of discursive distribution, affectivity, and power relations in digital space.

In Chapter 3, Peng looks at the technology-discourse axis of discursive practice on digital platforms, a once overlooked aspect in CDS. Using an affective critical discourse analysis approach, he examines regional discriminatory discourses against Henan people modulated by the technological architecture of different digital platforms. He shows that regional discrimination is amplified by the locative IP-address function in the commentary system of NetEase news portal.

In Chapter 4, Sinatora situates a "micro" analysis on the linguistic level within the "macro" power-discursive infrastructure of digital environment during the investigations of a YouTube commercial that exhorts Muslims to reject Islamic terrorism and embrace a moderate version of Islam. Drawing on the concept "synchronization" (Blommaert, 2005), he explores the association between language, social media, and "affective politics"; how commercial, reinforces dominant discourses about Islam while concealing other complex dimensions. Proposing the notion "algorithmic synchronization" (p. 60), he also illustrates how recommendation algorithms yield comments aligning with the commercial more visible, thus manipulating the discursive power of the representation in digital space and simplifying complex sociopolitical phenomena.

In Chapter 5, Boukala and Serafis deploy an ethnographically informed Discourse-historical approach to explore the role of Facebook in shaping Greek national identity through both bottom-up and top-down discourses over national issues. As they note, a "multi-sited" ethnographic approach to digital discourse allows them to locate online texts in their immediate contexts during data analysis and examine linguistic realisations in detail, facilitating a better interpretation and critique of discourses while avoiding vague and oversimplified explanations.

In Chapter 6, Farkas and Xia apply discourse studies to disinformation. Drawing on three case studies (i.e. the Russian Internet Research Agency, fake Muslim Facebook pages, and far-right conspiracy theories disguised as tabloid news), they reveal how the critical aspects of discourse studies provide key insights into why fearmongering and polarising disinformation gains traction through the discursive construction of credibility, how antagonism constitutes disinformation, and how political manipulation operates on social media through the lens of techno-discursivity.

In Chapter 7, Borowski illustrates the combination of language typology and critical discourse analysis in revealing the intersection of language and politics in the digital space. He unveils the (re)production of political discourses in language typological variations and suggests that technological affordances of social media force commenters to deploy exaggerated language in their arguments, while showing how language users mobilise and instrumentalise typological affordances of Polish to reproduce discriminatory political messages.

In Chapter 8, Smith investigates online counter-speech. She examines anti-racist discourse and its discursive strategies in the comment section under a YouTube video by the New Zealand Human Rights Commission, which aims to educate New Zealanders about casual racism. Online counterspeech reflects the democratised nature and many-to-many dynamic of bottom-up discourse in digital media, whereby anyone can articulate their individual beliefs and Smith's study provides implications on how to tackle antagonistic ideologies online.

In Chapter 9, Tokgöz Şahoğlu uncovers implicit sexist codes in discourses produced by women while supporting the cyberactivist feminist movements on digital platforms. The campaigns of the #SenDeAnlat and the #MeToo movement are analysed. Findings show that even in women's struggle against sexual violence, their tweets can unwittingly reproduce patriarchal discourses, including sexist swearing that degrades the female bodies, recirculation of traditional unequal social roles, and victim-blaming.

In Chapter 10, Pruden, taking a critical feminist perspective, examines people's response to the Thirteen Doctor played by a first-ever female actor in the new BBC sci-fi series *Doctor Who* under #NotMyDoctor hashtag on Twitter. She unveils the hierarchical and gendered nature of digital sci-fi fandom and the sexist features of discourse on Twitter.

From the above, we can see that within the SM-CDS project, "interdisciplinary steps" (KhosraviNik, 2023, p. 3) are necessary while conducting research. Under this premise, the deployment of methodology synergies in facilitating the understanding of various phenomena shall be much encouraged. Although most of the issues dealt with in volume, such as sexism and racism, are not new, they are perhaps more acute than ever with the prevalence of social media and the democratisation of discourse therein. In regard to this, *Social Media and Society: Integrating the Digital with the Social in Digital Discourse* presents a comprehensive and insightful paradigm of examining social issues embedded in digital discourses. Integrating social and digital contexts, the articles in the volume successfully form a concerted endeavour to further SM-CDS for an in-depth examination of the (re-)production and proliferation of digital discourse, the contestation and negotiation of ideologies, and the maintenance or resistance of power relations in social media. The volume will certainly open the readers' eyes to the depth and diversity of SM-CDS and inspire future research.

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