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Culture and Language Learning in Higher Education is based on an international colloquium on learning foreign languages and cultures held in Manchester, England, in 1993. It consists of ten articles related to culture and language learning in higher education in England, Germany, France, and Denmark. The articles do not appear to follow any thematic format, though the first few seem to be more theoretically oriented, addressing issues in culture and language learning, while the later ones deal more with case studies.

The book begins with an article by Dieter Kerl entitled, "The Case of *Landeskunde*: A Vicious Circle?" The German word *Landeskunde* literally means 'knowledge of the land.' Cultural Studies in Germany is known as *Landeskunde*, and has mostly been taught as an ancillary subject of language, literature, or other social sciences, but Kerl advocates giving *Landeskunde* a bona fide status in the academy. Making an analogy of studying *Landeskunde* with the study of medicine, he states, "Just as a student of medicine has to study systematically the anatomy of the human body, a student of English has to study the 'anatomy' of Britain and the USA first before she/he can start teaching the language." Kerl devotes most of his article to explaining why it is important to make *Landeskunde* an independent field of study rather than retain it as an auxiliary subject of the social sciences. He also devotes considerable space to criticizing the state of *Landeskunde*, but offers virtually no solution to the situation beyond calling for more research.

Jean-Paul Rēvauger echoes Kerl's concern about the fact that cultural studies are seen mostly as an auxiliary in language teaching. In his article, "Civilisation/Cultural Studies in Grenoble," Rēvauger suggests that prospective language teachers need to also acquire knowledge of political science, history, sociology, and economics in order to make language learning more attractive and efficient. Like Kerl, he acknowledges the lack of research in cultural studies and would like to see this area become a full-fledged discipline, or at least recognized as a multidisciplinary field.

Unlike Kerl, Herald Husemann's "From NIMBY *Landeskunde* to *IMBY* Cultural Studies" does propose a way of teaching *Landeskunde*. NIMBY

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refers to 'not in my backyard.' This notion views learning and understanding of a foreign culture as unimportant or unnecessary. Husemann proposes the approach of IMBY ('in my backyard') to develop awareness of one's own culture and the foreign/target culture through mixing native and non-native speakers. He suggests pairing students learning a foreign language with native speakers of that language and sending them out to explore culture-specific and physically tangible entities such as railway stations, markets, churches, and monuments. The practical, hands-on ethnographic projects are designed to sharpen students' awareness of the new linguistic/cultural environment. In the process, the students produce multi-media documentation. There is an abundance of literature on the so-called 'authentic language learning' which appears to be the American counterpart of the European IMBY approach.

Celia Roberts also proposes an ethnographic approach to language learning in her article, "Cultural Studies and Student Exchange: Living the Ethnographic Life." For a student studying a foreign language abroad, this experience-based learning is more appropriate than a text-based approach. Roberts suggests that language students, like anthropologists, can develop techniques which draw them into the field and focus on the cultural practices of the target-language group in order to make sense of them. Roberts notes that in addition to participant observation, it is also important to elicit the language and perceptions of informants in order to understand how they make sense of their everyday lives. However, the author does not provide specific guidelines for carrying out this ethnographic approach.

On the other hand, Edward G. Woods does provide guidelines for conducting specific ethnographic projects. Woods' article, "British Studies in English Language Teaching," provides a very clear description of the British *Area Studies* in an English Language program for foreign students at the Institute of English Language Education in the University of Lancaster. Discussions cover both the macro-descriptions of culture and society taught in isolation on the one hand, and micro-descriptions of social behavior that is embedded in the language on the other. The former provides students with an encyclopedic view of the society, while the latter, approached through ethnographic investigations involving participant observation, promotes cross-cultural understanding that can be transferred to the classroom. For example, as part of discourse analysis, students look at local newspapers critically to become aware of the patterns of their own culture and relate their findings to real-life situations. Descriptions of the tasks involved in two ethnographic projects (Mazur, 1992; Pipeva, 1992) are laid out in the appendices.

In contrast with the writers who advocate life experience with a target language, François Poirier advocates *explication de texte*, i.e., textual analysis, in his article, "Documentary Analysis in *Civilisation* Studies: The French Approach." *Explication de texte* was originally associated with

philology and the translation of classical texts prior to the 19th century. Since then, it has been extended to the study of modern languages. Poirier cites Bernas et al. (1992) as saying, "A text is an artifact which produces a certain meaning, which causes the reader to think: the aim is therefore to show how and for what purpose this meaning has been constructed, how and why it provides food for thought" (p. 49). Poirier claims that *explication de texte* can serve as a compromise between the demands of the communicative approach for practical language skills and the broader linguistic and cultural objectives of foreign language learning.

Where Poirier only discusses *explication de texte* in theoretical terms, Peter Breen provides a detailed chart of a ten-week Certificate Course in Representations of Contemporary Britain to help the reader understand the various topics and reading/study materials that can be used in a cultural studies program. In his article, "New Cultural Studies at Warwick University," Breen presents the structure and content of the British and Comparative Cultural Studies program at the University of Warwick. This program draws from a wide range of subject areas and the cultural diversity of contemporary Britain, covering England, Scotland, Wales, and Northern Ireland. The objective is to develop an awareness of the contemporary British cultures, politics, and economics.

In "International Cultural Studies at Roskilde University," Karen Risager also discusses the form and content of a cultural studies program that incorporates perspectives of language, literature, history, psychology, and social sciences. Risager provides a fairly useful semester-by-semester syllabus of the themes and projects of the class of 1991-93 with the overall focus on Cultural Identity in a Multicultural Europe: Historical and Contemporary Perspectives. The central activity of the cultural studies is problem-oriented project work in groups. She also lists in the appendices degree course description at the Roskilde University Center and the table of contents of an International Cultural Studies Project Report on the Sami People in Norway. These are useful references for individuals or institutions involved in cultural studies.

The article, "Cultural Studies in English Studies: a German Perspective," is by Jürgen Kramer, whose objective is to promote the study of English as a means of access to a wide range of cultures and societies all over the world. In his article, Kramer starts with specific problems, then links them to broader issues of culture. This article provides concrete examples of how a unit in cultural studies is conducted. It analyzes a unit on 'Colonialism and Slavery in the British Empire' in the English Studies program at the University of Bielefeld, Germany. The teaching methodology entails songs, illustrations, literature, and social history.

The book concludes with an article that addresses culture shock from a psychological perspective. In "Communicating in Foreign Lands: The Cause, Consequences and Cures of Culture Shock," Adrian Furnham

discusses various strategies that are aimed at reducing culture shock. They include: (1) information in written form, lectures, or films about topics such as the climate, food, religion, and customs; (2) cultural sensitization to heighten the learners' awareness of their own cultural bias in their behavior; (3) isomorphic attribution, i.e., offering the same cause or reason for others' behavior as they would for themselves; (4) learning by doing which involves simulated target culture experiences; and (5) intercultural social skills training (SST) to acquire the special and necessary skills of social interaction, both verbal and non-verbal, in the target culture. The author argues that, based on his own experience, SST is the most effective way of dealing with culture shock. Furnham then provides some theoretical insight into cultural differences in social behavior including verbal and non-verbal communication. He holds that intercultural communication is a skill that can be analyzed, taught, learned, practiced, and improved. Furnham's discussion of rules regarding exchange of information, products, and gifts; social relationships; and the use of time is reminiscent of that presented in Samovar and Porter (1994), and Hall (1977, 1982, 1983, 1990).

In sum, the book covers language and cultural studies in four Western European countries under the rubrics of the German *Landeskunde*, French *Civilisation*, Danish *Cultural Studies*, and British *Area Studies*. Generally speaking, the book begins with articles addressing theoretical issues of cultural studies, then moves on to examples of ethnographic methods, and concludes with discussions of the psychological perspective on culture and language learning. The overall objective of the compilation is to advocate better incorporation of cultural studies into language learning in higher education.

In my opinion, expanding the coverage to include language and cultural studies beyond the Western European world would make this book more practical. In addition, the articles are only drawn from the disciplines of English and foreign languages, cultural studies, and psychology. Contributions from other disciplines such as anthropology, sociology, linguistics, and education would provide different views of language and culture learning, and would hence make this book truly multidisciplinary in nature.

Instead of theoretical discussions of problems with no clear solutions, I would have preferred to see more examples of innovative ideas and methodologies of teaching culture through language, and vice versa. The articles that present first-hand experience in culture and language learning through the ethnographic approach seem to be most interesting and useful in this regard. Despite its limitations, *Culture and Language Learning in Higher Education* offers an invaluable perspective on the integration of language and cultural studies.

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