the symbols, let's see what the symbols are doing to us' kept running through my mind. So, for 'symbol' I read 'organizational communication genres', and investigated what it does if one represents oneself and constructs one's official being in terms of a portfolio rather than a résumé, or decides to construct one's public addresses via the new computerized 'presentation' genre rather than the traditional rhetorical public speaking one. Major insights resulted. Within a week of reading it, this book brought about changes in my understanding of myself and my practice of various methods that I use and teach. There aren't too many books of which I can say that. So, for me, this book has very good value. But that's my experience. Why not see for yourself how *you* read it?

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Language, Communication and Culture: Current Directions
TING-TOOMEY, S. and KORZENNY, F. (eds)
(International and Intercultural Communication Annual Vol. XIII) 1989 London: Sage. 271 pp.

Following an introduction paper by S. Ting-Toomey entitled "Language, Communication and Culture" there are eleven papers, six of which cover language and cross-cultural studies (interactional), three treat intergroup communication (social psychological), one on language acquisition and one on linguistic relativity (developmental).

B. Haslett writes an overview of language acquisition and provides a useful synthesis of the literature. She argues that "culture is always an issue". If scholars ignore culture in language acquisition only the form of communication is analyzed, while its function remains obscure.

T. Steinfatt provides a masterful analysis of the literature on linguistic relativity which he divides into three hypotheses: logical operations, general cognitive structure, and cognitive areas. The areas of research discussed by Steinfatt are language learning, language differences (interlanguage, intralanguage bilingualism, aphasics and the deaf). He concludes that the case for linguistic relativity and logical operations is weak; that evidence from the deaf refutes the hypothesis of language determining a general cognitive structure; and claims that as for cognitive areas there is a weak effect creating meaning shifts in translating ideas from one language to another.

G. Philipsen argues that speech binds communities together but that speech is used in different ways. He draws on four speech communities as evidence. D. Carbaugh uses eleven societies to isolate the act (individual speech), the event (two or more speakers) and style (ways of speaking) and function (outcome of speech). Then he follows mode, structuring tone and efficacy of communication. The article continues to elaborate more taxonomies with their various applications.

Y. Griefat and Tamar Katriel explain the Arabic attitude in *musayara* (social etiquette), avoidance of conflict. Four specific situations are identified: respect, magnanimity, (everyday) politics, and conciliation. However too much ingratiation (as *musayara*) is self-defeating and disapproved of. The *musayara* style is contrasted with the *dugri* (plain talk) of native born Israelis (the Sabra). Six points of conflict emerge in intercultural encounters between Arabs and Israelis.

B. Johnstone examines persuasive discourse pointing out that a speaker chooses a *style* from a broad repertoire of *strategies* among which are quasilogic, presentation and analogy. Passages from Martin Luther King illustrate the three strategies. Speakers may shift from the problem of persuasion to the struggle over persuasive strategy.

R. Hopper and N.K. Doany, continuing the work of E.A. Schegloff, studied telephone openings in English, French and Arabic: a summons is answered; identification/recognition is established, followed by greetings and initial inquiry. The authors take a universalist stance supporting Shegloff.

S. Banks, inspired by linguistic pragmatics (an emphasis on context), settles on 'we' as a power pronoun sometimes, including sometimes excluding, the audience. Mandarin Chinese provides different words for these two ideas. Further analysis is given.

P. Garrett, M. Giles and N. Coupland identify different subgroups of people who learn a second language: some fear 'assimilation', others want to be 'integrated'. Clearly non-linguistic motivation is important for learning: pedagogy is not enough.

W.B. Gudykunse argues that ethnolinguistic identify varies with intergroup relations. His results support the theory that dimensions of cultural variability influence ethnolinguistic identity.

R.Y. Borhis develops a survey of linguistic work environment to measure the salience of French or English in the civil service. These measures would be related to language usage.

The wide variety of papers and research interests in this volume prohibits any detailed response. On the whole the papers are coherent and well integrated into the research literature. While one expects advanced work in any endeavour to be specialized, perhaps the editors could have been more vigorous in demanding clarity and some cooling of dense theoretical masses. Written in clearer English these papers would reach a wider audience. As they stand they could only interest a handful of experts who are probably already familiar with the material.

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