

*Frykman, Erik. Shakespearecitat: i sina sammanhang och med kommentarer.* Lund: Studentlitteratur, 2001. 205 pp. ISBN 91-44-02113-5.

One of the grand old men of English literature in Swedish academia, Erik Frykman, Professor Emeritus at the University of Göteborg, is we are happy to note, still going strong. He has recently added another volume on Shakespeare's drama to his previous works on the great Elizabethan playwright – the widely used *Aspects of Shakespeare* (co-authored by Göran Kjellmer) and his later *William Shakespeare*. Some time ago his consideration of familiar and perhaps not-so-familiar quotations in Shakespeare, *Shakespearecitat*, has appeared in Swedish.

As Professor Frykman states in the introductory chapter of his new book, the intention here is neither to offer a thoroughgoing analysis of the plays of Shakespeare, nor any new and daring theories about them. Rather, more modestly, it is his ambition to whet the appetite of the reader in order to inspire further study of Shakespeare. This is done, not by discussing every single play, but by providing a survey of more or less famous quotations.

Thus, in this most recent study, Professor Frykman in a language comprehensible to the non-academic, provides the reader with citations from a number of contexts in the plays: the theatre and stage, power and man, women, intrigue makers, minor characters etc. Many of the chapters are rather short and simple to digest. The exceptions are two however: those on women and Hamlet, where the author has devoted extra space and energy to showing the great versatility of Shakespeare's art. Particularly rewarding in my view, is the chapter dealing with Hamlet in different moods and situations. Here Professor Frykman, in spite of some repetition from earlier chapters, presents interesting and original observations, thus contradicting his preliminary modest claims. For instance, he points out several passages in which Shakespeare verbalizes through Hamlet his own personal experience. (147) Moreover, he underscores the great topicality even today of Shakespeare by finding for example striking similarities between *Hamlet* and modern docusoaps. (166)

True to his purpose, Professor Frykman's unassuming study works very well. It certainly gives the reader an entertaining as well as informative time. It is also a valuable contribution to the teaching of English and Comparative Literature, although I for one would welcome an English translation for more advanced levels of study. Albeit the mixture of Swedish and English is coherently done throughout, some translated expressions sound more compatible with the English idiom. Furthermore, the translations into Swedish of dramatic passages, so frequent in the beginning of the book, gradually disappear in later chapters. However, all in all, *Shakespearecitat* is a book brimful with learning, useful to all with an interest in Shakespeare – scholars, teachers, students and professionals within the theatre.

Magnus Ankarsjö

*Miller, Jeffrey S. Something Completely Different: British Television and American Culture.* Minneapolis: University of Minnesota Press, 2000. ISBN 0 8166 3241 3. 250 pp. Price: \$17.95.

A shift has taken place in American Studies in recent years. Having previously regarded America either as a self-sufficient, more or less organically conceived unity, or as an imperial power imposing its way of life on subjugated nations, Americanists are now prone to regard the United States as a global phenomenon, as a nation among other nations. Such a change of perspective, it is argued, not only challenges the cultural integrity of the country by transferring the focus from American sovereignty to American dependence, but will also ultimately bring the exceptionalist discourse of the discipline to its warranted denouement.

Miller's study is a welcome contribution to this general reorientation, arguing that the myth of Americanization—the idea of a unilateral exertion of American

power on the rest of the world—has partly concealed the truth about American culture in general and American television in particular. To correct this error, Miller shows how British programming made a substantial impact on American television in the 60's and 70's: shows such as *Secret Agent*, *The Prisoner*, *The Avengers*, *The Forsyte Saga*, *Upstairs, Downstairs*, and *Monty Python's Flying Circus*, not only made its way into American tableaux but also helped shape the indigenous production. A curiosity in this context is that the epitome of American soap-opera culture, *Dallas*, was not as brazenly all-American as one would think, but was, in fact, modelled on *Romeo and Juliet*.

Importantly, however, the writer knows better than to simply reverse the hegemonic order. Combining the theories of Mikhail Bakhtin and Raymond Williams in a convincing and fruitful manner, Miller contends that meaning is the "sole property of neither a creator/producer nor a viewer/reader," but "a commodity that undergoes a continual process of shaping and reshaping as it encounters other voices and visions in its journey from sender to receiver" (xiv). Hence, British spy shows, typically featuring a "noble individualistic warrior fighting for a better world" (33), owed their American success in great part to the popularity of Kennedy and, subsequently, to the void caused by his assassination. If the British spy fulfilled American needs in a rather straightforward manner, other British figures underwent much more complex processes of transformation on their way across the Atlantic. For example, Emma Peel, the action heroine of *The Avengers*, was constructed as a male fantasy by British producers, but, due to the specific socio-political climate of the American 1960s, she ironically became a model of liberation to the female middle-class American audience.

What is particularly admirable about *Something Completely Different* is that it reaches far beyond its immediate subject matter into the more general area of transnational communication. Hence "[t]he story of British television and American culture" has a wider range of application in being "a story in which the reception of artifacts from one nation by another shifts from moments of dominance to moments of liberation and back again in an unpredictable ebb and flow" (182). What should also strike the reader of Miller's book, moreover, is that it is a story remarkably well told.

Anna Hellén

*Crystal, David. The Language Revolution.* Polity Press 2004. viii + 142 pp. Paperback. ISBN 0-7456-3313-7. Price: £12.99.

The notion that the overall effect of certain linguistic developments in the 1990s constitutes no less than a language revolution appears to have come to David Crystal as a kind of eureka experience. In the preface to *The Language Revolution* (p. vii), Crystal—the very embodiment of the collocation "prolific writer"—implies that his new book may be seen partly as a condensed version of "three books of mine published between 1997 and 2001: *English as a Global Language*, *Language Death* and *Language and the Internet*." However,

it was only after the third book was completed that the complementarity of their themes became apparent to me. The present book highlights the interrelationship between them, and takes a view about the contemporary significance of the language trends they discuss.

Thus, in Crystal's view, the sum of the earlier books amounts to something qualitatively different from a mere adding up of three separate parts: the birth of a language revolution. In fact, in the preface (p. ix) to the second edition of his *English as a Global Language* (2003), Crystal had already pointed out that "[t]he 1990s were a revolutionary decade ..., with a proliferation of new linguistic varieties

arising out of the worldwide implementation of the Internet, an emerging awareness of the crisis affecting the world's endangered languages, and an increasingly public recognition of the global position of English." These are the three strands making up *The Language Revolution*.

As opposed to the books from which it derives, the new book is intended for the general reader rather than linguists. A brief introduction ("A New Linguistic World") is followed by three chapters dealing with, in turn, the three main themes: 1. "The Future of Englishes", 2. "The Future of Languages", 3. "The Role of the Internet". In these chapters, the chief trends, ideas and arguments presented in Crystal's earlier books are summarized, now from the special angle of both their interrelations and their contributions to Crystal's revolutionary scenario. A fourth chapter ("After the Revolution") takes an integrated look at what the three trends may come to mean for the language situation in the world at large, globally as well as nationally, where notions like multilingualism and bilingualism, as well as language death, loom especially large. In the last chapter ("Language Themes for the Twenty-First Century"), Crystal lists the ten "main preoccupations which should be characterizing the mindset of the new millennium", where the two top priorities are accorded to "a greater concern for endangered languages" and "a greater concern for minority languages" (p. 128).

As Crystal is well aware, an ongoing language revolution is less easy to detect, less dramatic than, say, a political or a technological revolution. Having declared, as a fact, that the 1990s made up "a decade of linguistic revolution" (p. 1), he remarks: "Few people noticed at the time. But then, language change is like that—taking place slowly and subtly, unpredictable in its outcome, and recognized only after some time has passed". Thus, inevitably, Crystal's revolutionary tale is very much one of a revolution in retrospect, a reinterpretation, as it were, of "three major trends, each global in its implications, which together have fundamentally altered the world's linguistic ecology. It is the combined impact of these trends, affecting all languages in unprecedented ways, which warrants my use of the epithet 'revolutionary'" (p. 4). These are strong words indeed—an overstatement of the case? Another question, to which I shall return, concerns the notion of "language revolution". As quoted above, Crystal refers to the gradual process of language change in his discussion of what he sees as an ongoing language revolution, also noting that "[i]n the context of an individual language, revolutions are rare", e.g. the structural changes distinguishing Early Modern English from Middle English, as exemplified by the striking differences between Shakespeare's and Chaucer's language. To what extent, then, is this kind of language revolution paralleled by that sketched by Crystal?

The three trends making up Crystal's revolution all have great socio-cultural consequences for the global language situation. That, of course, is why Crystal chooses to speak of a worldwide linguistic revolution. However, there are also significant differences, not least when it comes to chronology. None of the trends is a complete newcomer to the 1990s, Crystal's revolutionary decade. Language death, in particular, has been around for as long as human languages have existed. In Crystal's view, it is the accelerating pace and vast scale of language death—"of the 6,000 or so languages in the world, it seems probable that about half of these will disappear in the course of the present century" (p. 47)—that marked the 1990s as a turning-point in our perception of its linguistic and cultural implications worldwide. By comparison, the rise of English as a global language has a much briefer history (still, somewhat mysteriously, Crystal refers to it as "the earliest of the three trends which achieved especial prominence during the 1990s"; p. 6). Even more recent in origin, of course, are the Internet, dating back to the 1960s, and specifically the World Wide Web, established in 1991, "providing us with a further alternative to the mediums through which human communication can take place" (p. 64). As opposed to the other two trends, which have their origins in sociolinguistic conditions involving political and cultural power relations—the workings of fairly

general sociolinguistic "laws", the Internet may be described as a deliberate human invention made possible by technological advances at a certain point in time.

Crystal's basic idea is that, despite their obvious differences, the three trends, each attracting increasing attention in the 1990s, should be seen as working together, in the same revolutionary direction. Here the role of English as the world's first truly global language—in 2000, altogether some 1,400 million users, "in round terms ... a quarter of the world's population" (p. 9)—is of course pivotal. The well-known reasons—political, economic, cultural—for the ascendancy of English are briefly accounted for by Crystal. Ample space is also devoted to the intriguing question of what will happen to the language in the future, as a world language and as different "Englishes". Will it go the way of Latin, finally being split up into mutually incomprehensible languages? Crystal thinks not. For various reasons, involving "centripetal forces" not applicable to Latin, "the history of Latin is no guide to the future of English" (p. 37). However, as in the case of Latin, there are also "centrifugal forces" at work (pp. 35ff.). This means, among other things, that the role of the native speaker will be more circumscribed: "[t]he biggest thing that native speakers of English are going to have to get used to, in the twenty-first century, is that they are no longer in charge of language trends" (p. 23). In fact, Crystal argues, a situation may well develop where "most educated first-language speakers of English [are] becoming tri-dialectal" (p. 39). Such a "triglossic" scenario would involve (1) the family dialect, (2) the national variety of Standard English (e.g. British English), (3) International Standard English, "not recognizably British, American or anything else" (p. 39). That such a scenario would aggravate some of the problems adhering to the teaching of English even today—which English?—is easily realized.

As to endangered languages, and the present rate of language death, the global influence of English comes readily to mind. However, as pointed out by Crystal, English is by no means the only villain of the piece: "all majority languages are involved", to different degrees, in various parts of the world (p. 49). Of prime importance in language loss is the notion of "cultural assimilation", where "one culture is influenced by a more dominant culture", especially as a result of colonialism (pp. 54f.). In this connection, Crystal notes that European colonialism has not been alone in wreaking havoc among languages: "Arabic has steamrollered many languages in northern Africa. And in sub-Saharan Africa, local tribal empire-building has always been a critical factor" (p. 55). However, regardless of causes and culprits, the lack of public awareness of what is going on, especially compared to ecological awareness, is striking as well as ill-boding: "Most people have yet to develop a language conscience" (p. 47). The situation can bear little delay if the current rate of language extinction is to be halted. Crystal puts in a passionate plea for boosting public interest in the importance of language diversity, a necessary platform for creating the political and financial means required to avert the imminent disaster, where possible, through documentation and revitalization. Crystal's specific proposals to remedy the situation include "using the media, the arts, the Internet and the school curriculum ... to bring public awareness about linguistic ecology to the same level as that which exists in the biological domain" (p. 107).

With regard to the Internet, Crystal believes that "there are good grounds for viewing [its] arrival ... as an event which is as revolutionary in linguistic terms as it has been technologically and socially" (p. 65). A basic question concerns the nature of "Netspeak", discussed at some length by Crystal, who reaches the following conclusion: "On the whole, Netspeak is better seen as written language which has been pulled some way in the direction of speech than as spoken language which has been written down" (p. 79). The reasons for the somewhat indeterminate status of Netspeak are to be found in the conditions—limitations and possibilities—characteristic of Internet communication, such as e-mail and chatgroup interaction: lack of face-to-face feedback and ordinary turn-taking, hypertext linking, etc.



Because of the differences in relation to both speech and writing, according to Crystal, Netspeak “has to be seen as a new species of communication” (p. 80). Now, to what extent does this also imply a new kind of language? In particular, in what ways is the formal character of a language likely to change due to its use in Internet communication?

Crystal himself seems to admit that so far the observed changes have not been overwhelming—and rarely complete innovations, e.g. the use of rebus techniques (*CULSer* ‘se you later’), capitals for emphasis (*VERY important*) or special vocabulary (*404 error*). As evidence of incipient language change on a larger scale, this is hardly any more impressive than the fact that, e.g., word order is freer in poetry than in prose, that advertising language and journalese have their own stylistic conventions, or that taking lecture notes entails certain abreviatory techniques. True, these are still early days; something more exciting and revolutionary may yet turn up. As regards the consequences of the Internet for the global language situation, concerning all languages, Crystal makes the interesting observation that what used to be an almost all-English channel of communication is “becoming predominantly non-English as communications infrastructure develops in Asia, Africa and South America” (p. 87); thus, “the future looks good for Web multilingualism” (p. 91). This, then, may be taken to mean that the Internet may actually provide a corrective to the spread of global English at the expense of other languages.

In his very readable reflections on the emerging, post-revolutionary situation, Crystal’s discussion is very much focused on multilingualism and related issues. Among these is the increasingly urgent matter of translation within the European Union, a question not made easier by the recent inclusion of nine new member states, bringing the total number up to 25. Although certainly aware of the national prestige surrounding the EU principle of total translation equivalence, Crystal’s proposed remedy, where the availability of English as a lingua franca is accepted as a fact, consists in restricting translation, from “translate everything” to “some sort of pragmatically guided selectivity in the context of a lingua franca”; i.e., “we translate when it is useful to do so, and not because ‘everything must be translated’” (p. 97). Such a proposal, in the unlikely event of it being approved by all member states, would indeed amount to a language revolution in the EU.

To my mind, the overall case for Crystal’s language revolution suffers from a certain vagueness. The title itself, *The Language Revolution*, invites a measure of uncertainty. Does it refer to the global language situation at large, a kind of external perspective, or (also?) to structural change within individual languages (not only English), an internal linguistic perspective? Crystal appears to have both these dimensions in mind. In my view, his case is stronger for the external, more sociolinguistic perspective. As for the internal perspective, Crystal (p. 3) compares the present situation for English to the great historical transitions between Old English and Middle English (11th century) and between Middle English and Early Modern English (15th century). He also claims, concerning the “linguistic character” of English, that “the language is currently changing more rapidly than at any time since the Renaissance”, basically as a result of its global spread (p. 22). But does this also apply to Standard English? And what about other languages in this respect? Thus, it would seem, important questions are left unanswered with regard to the core linguistic aspects of a language revolution on the scale envisaged by Crystal. It may well be that the three trends accounted for by him are indeed “affecting all languages in unprecedented ways” (p. 4), and that “[t]he potential is present for great things to happen” (p. 92). On the other hand, as occasionally granted by Crystal, it may be too early to return a verdict of “revolution” on all counts; the jury is still out on some of them.

The points just raised, however, do not seriously detract from my main impression of *The Language Revolution*. The book certainly captures what appears to be a pervasive change of awareness in language matters on the global scene since the 1990s. Collapsing three books into one, from a partly novel vantage point, David

Crystal has written an admirably clear, accessible and lively account of what he sees as the main ingredients in an ongoing language revolution. At the same time, despite its brevity, the book is packed with interesting information and well argued. Crystal, more than any other linguist, keeps demonstrating his unflagging belief that language and languages matter—and should be made to matter more—to the general public.

Sölve Ohlander

#### References

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Seidlhofer, Barbara (ed.). *Controversies in Applied Linguistics*. Oxford University Press 2003. xiv + 346 pp. ISBN 0 19 437444. Price: £20.99.

Applied linguistics has long—perhaps too long—been primarily linked to the teaching and learning of languages. As noted in *The Oxford Companion to the English Language* (McArthur 1992: ‘applied linguistics’), “[t]he term owes its origin to US language teaching programmes during and after the Second World War”; further, “[t]he bulk of the work of applied linguists to date has related ... especially [to] English as a foreign or second language.” In the same vein, Corder (1973:10), while acknowledging that “[i]t would be a mistake to associate applied linguistics exclusively with language teaching”, nonetheless—in view of his book’s broad title (*Introducing Applied Linguistics*)—narrows its focus to “applied linguistics in language teaching” (p. 11). By contrast, the 14th World Congress of Applied Linguistics (AILA), to be held in 2005, lists no less than 27 “areas of interest” according to which the conference will be organized. Among these, to be sure, are things like adult language learning, contrastive linguistics and immersion education. These traditional “applied” concerns, however, are outnumbered by a variety of other themes, such as discourse analysis, language and ecology, language and gender, language planning, lexicography, literacy, and rhetoric.

It is fair to say that, in the last 15 years or so, the field of applied linguistics has broadened its scope, partly as a result—directly or indirectly—of the “increasingly public recognition of the global position of English” during this period (Crystal 2003: ix). This, as well as many other influences, makes its presence felt in the book under review, aptly mirroring the wide scope and many-splendouredness of applied linguistics in the last decade of the 20th century. As indicated by its title, the book’s organizing principle is controversy, of which applied linguistics has indeed had its fair share in recent years, suggestive of a field of study characterized by heterogeneity as well as lively intellectual debate, not infrequently with an ideological twist to it. All of this comes out loud and clear in *Controversies in Applied Linguistics (CiAL)*, where its editor, Barbara Seidlhofer, has done an excellent job in conveying both a representative picture of the issues involved and a sense of the temperature at which the debate is occasionally conducted. My favourite illustration of the latter is made up of a few lines from David Crystal’s response to Robert Phillipson’s charge that Crystal’s stance on global English is “eurocentric and triumphalist, despite his protestations to the contrary” (Phillipson, of course, is the author of *Linguistic Imperialism*, from 1992):

It is difficult to know what to say, when someone hides behind pompous language in order to call you a liar. Younger, better-built, and more explosive linguists would probably go and punch him on the nose. Older, flabbier, and mild-mannered ones have to be content with simply restating

their position. (p. 67)

In her Introduction (p. 1), Seidlhofer states that one of her aims has been to encourage students to “let go of the belief that there must be the right answer out there somewhere ... That is why it seemed appropriate to put together a collection of some documented disagreements in applied linguistics that are known to have started off sustained and productive debates, and generated further arguments (in both senses of the word).” Apart from applied linguists, the book’s intended readership includes “lecturers and postgraduate students ..., as well as students in English and linguistics departments”, involved in “courses for future teachers of English” (p. 2).

*CiAL* contains 33 texts of varying length. There are no mere extracts, only full-length papers as originally published in journals in the 1990s. The texts are organized into five themes: 1 “The global spread of English”, 2 “Corpus linguistics and language teaching”, 3 “Critical discourse analysis”, 4 “Second language acquisition”, 5 “The nature of applied linguistics”. These five themes, in turn, are divided into subsections, or “controversies”; for instance, three controversies are subsumed under “The global spread of English” versus two under “Second language acquisition”. Each theme is introduced by the editor (“as ‘neutrally’ as possible”; p. 4), who also offers comments indicating connections between different controversies. Each controversy is opened by a paper which provokes responses in one direction or another. All five main sections end with useful suggestions for further reading; there are also study questions at the end of the book.

As will already have appeared, the focus of *CiAL* is on developments and discussions within applied linguistics during the 1990s—in many cases still ongoing. This means that readers will look in vain for some of the classics among applied linguistics debates, especially within the time-worn field of language teaching and learning, such as the validity of Stephen Krashen’s “monitor model”, or the role (if any) of contrastive considerations or form-focused grammar in communicative language teaching. Rather, the controversies selected for inclusion in *CiAL* tend to involve even more fundamental issues. This may be seen in, e.g., the two themes most closely related to what many people still see as the core of applied linguistics, i.e. the learning and teaching of languages.

The fourth theme in *CiAL* is explicitly devoted to second language acquisition (SLA). However, as pointed out by Seidlhofer (p. 173), the controversies chosen relate to a “meta-level”, rather than to more specific, teaching-oriented concerns: “At a fairly high level of generality, what the source papers have in common is that they have to do with proposals for a reconceptualization of SLA.” The closing remarks in an article by Alan Firth and Johannes Wagner (from 1997) may serve as an example of the kind of level, tone and programmatic content characteristic of much of the SLA debate reflected in *CiAL*:

Language is not only a cognitive phenomenon, the product of the individual’s brain; it is also fundamentally a social phenomenon, acquired and used interactively, in a variety of contexts for myriad practical purposes. The time has come for SLA to recognize fully the theoretical and methodological implications of these facts, a crucial implication being a need to redress the imbalance of perspectives and approaches within the field, and the need to work towards the evolution of a holistic, bio-social SLA. (p. 190)

Among the reactions to Firth and Wagner’s critical assessment of “mainstream” SLA research and what they see as its psycholinguistic bias, the following comment by Susan Gass is worth quoting, being representative of some of the responses to Firth and Wagner’s paper, including their insistence that language *use* should be assigned a more prominent role in SLA:

... F&W’s criticism of ‘SLA’s general preoccupation with the *learner*’ ...

makes as much sense as would a criticism of primatologists’ general preoccupation with primates. The research question central to SLA ... is: How do people *learn* a L2? – The question is not: How do people *use* a L2, unless the latter question is a means of getting at the former. If one is talking about learning or acquisition, then how can one not be preoccupied with learners? Learners are, after all, the *sine qua non* of acquisition. (p. 222)

Another controversial issue in today’s applied linguistics concerns the relationship between corpus linguistics and language teaching. While few people, whether linguists or language teachers, would argue against the use—at a descriptive level—of corpus linguistics and its vast databases of authentic language as a valuable (re)source of information in language teaching (e.g., concerning the use of the split infinitive in today’s English, as in *To boldly go where no man has gone before*), not everybody would agree that corpus linguistics should be assigned pride of place in the very design and methodology of language teaching. This is very much the overriding issue in the extremely readable and pedagogically relevant section on “Corpus linguistics and language teaching”, where the notion of “real English” and its pedagogical implications take centre stage. Personally, I find myself in agreement with the tenor of the following two comments: “To assume that what is ‘real’ is also interesting and useful is a fallacy” (Luke Prodromou, p. 83); “The issue still remains how to simplify and stage the language presented to learners, and to simplify the rules used to explain it, in a way which will enable them to come gradually closer to native speaker use (if that is their goal)” (Guy Cook, p. 108).

On this view, there is no such thing as a straight line from linguistics to language pedagogy, no simple derivative relationship where a teaching methodology follows automatically from linguistic insights, however interesting or revolutionary, as some corpus linguistics hardliners would have it. The basic issue, it may be added, is by no means a new one. For example, in the years around 1970, amid the theoretical turmoil of the “Chomskyan Revolution”, many a summer school for language teachers in the USA (and elsewhere) had as its explicit goal to harness deep-structure trees and syntactic transformations for practical language-teaching purposes. Chomsky himself remained unconvinced of the pedagogical justification of such undertakings. On the contrary, he insisted that a successful teaching program is an empirical matter, which may be inspired, but certainly not determined, by linguistic theory (or psychology).<sup>1</sup>

More indirectly related to language teaching is Critical Discourse Analysis (CDA), one of the five main themes in *CiAL*. Here the ideological dimension is at the very heart of the controversy. CDA, much in vogue since the early 1990s, views language use as social action, where social relationships, especially those concerned with power and inequality, are assigned key roles. This in itself should not be seen as controversial. Rather, the chief controversy involves the issue of scientific objectivity. As quoted by Seidlhofer (pp. 125f.), two of CDA’s proponents, N.L. Fairclough and R. Wodak, state that “CDA sees itself not as dispassionate and objective social science, but as engaged and committed. ... What is distinctive about CDA is that it intervenes on the side of dominated and oppressed groups and against dominating groups, and that it openly declares the emancipatory interests that motivate it.” Obviously, such a stance will give rise to different kinds of response. For one thing, as noted by Seidlhofer (p. 127), some of its critics have reacted against what may be seen “as a kind of self-righteousness in many CDA articles”. The basic question, however, is to what extent a certain cause, however worthy, should be allowed to influence the interpretation and analysis of a text. In a thought-provoking and, to my mind, salutary paper, Henry Widdowson subjects some of the tenets of CDA to, yes, critical discourse analysis, finding that “[a good deal of critical discourse analysis] presents a partial interpretation of text from a particular point of view. It is partial in two senses: ... it is ideologically committed, and so prejudiced; ... it selects those features of the text which support its preferred



interpretation" (p. 142). Further, according to Widdowson (p. 143), "[t]here is rarely a suggestion that alternative interpretations are possible. There is usually the implication that the single interpretation offered is uniquely validated by the textual facts."

It is readily seen that this kind of ideologically driven controversy will generate heated debate. Regardless of one's stand on the CDA controversy, it may be said that, not least in a language teaching context, awareness of questions concerning the relationship between language and power is certainly essential, e.g. in selecting and analysing authentic texts for use in the language classroom. In other words, if used in an open-minded way, stripped of some of its pretensions to occupying the moral high ground, CDA may provide a useful, alternative perspective on the analysis of discourse.

The political dimension is also very prominent in the opening section of *CiAL*, on the global spread of English. As will have appeared, Robert Phillipson's controversial view of global English as a prime—and blatant—case of "linguistic imperialism" provides the backdrop of most of the animated discussion within this theme. David Crystal's objections—well justified, in my opinion—to Phillipson's biased interpretation of Crystal's position on global English have already been touched on. However, Crystal is not alone in reacting against what is seen as the excessive aggressiveness of Phillipson's style of argumentation. Indeed, in a review article on Phillipson's influential book *Linguistic Imperialism* (1992), the participants in a graduate seminar at Purdue University, headed by Margie Berns, explicitly (pp. 42f.) refer to it as a "hegemonic" type of discourse, echoing much of Phillipson's own usage:

Throughout the book we felt that Phillipson was seeking to impose his agenda and to dominate us through the imperialism of the printed word. By being told what we should believe rather than being allowed the experience of discovery and then understanding, we grew to resent his paternalism and as a result felt colonized in a sense by his authorial imperialism. (p. 43)

Phillipson's rejoinder to Bern *et al*'s review article is disappointingly brief, failing to deal with the specific points raised in it and thus missing a good opportunity for discussion, inadvertently confirming Bern *et al*'s chief complaint about his book. Still, it must be noted, the basic issues activated by Phillipson concerning the role and implications of English as a global language are important—ultimately political—ones, not to be lightly dismissed: the effects of the spread of English on other languages, its long-term cultural consequences, etc. In a narrower, language-teaching perspective, the question of the status of Standard English among all the New Englishes is perhaps of more immediate relevance. This issue is also debated by Randolph Quirk and Braj Kachru in the opening controversy in *CiAL*, where questions of language policy—nationally and globally—loom large; the term "liberation linguistics" should be seen in this context.

In her introduction to the last section in *CiAL*, "The nature of applied linguistics", Barbara Seidlhofer (p. 269) notes that "the field of [applied linguistics] has been plagued by self-doubt, identity crises, and the fear of fragmentation since very early on in its history." Indeed, due to its position at the crossroads of theory (linguistics) and practice (e.g., language teaching), defining applied linguistics in a succinct and illuminating way is no trivial matter, as is made abundantly clear in *CiAL*. Christopher Brumfit (p. 301) proposes the following "working definition": "the theoretical and empirical investigation of real-world problems in which language is a central issue." He adds that, while drawing on insights from other disciplines, applied linguistics will be "in permanent tension with linguistics, psychology, anthropology, cultural theory and any other study ...". Put differently, the cross-disciplinary nature of applied linguistics may be seen as its hallmark. A more controversial aspect relates, again, to the socio-political dimension of the field. Ben Rampton (pp. 273ff.) presents a case for what, referring to Dell Hymes,

he calls a "socially constituted" linguistics, a linguistics—or applied linguistics—where, apparently, the boundary between research and social commitment is deliberately blurred. Not surprisingly, this position is passionately opposed by Henry Widdowson, who invokes traditional virtues like rationality and impartiality as far as academic inquiry is concerned: "The notion of a 'socially constituted, practical linguistics' is appealing and persuasive, and that, in a way, is what is wrong with it. It sounds so good that it deflects critical examination" (p. 309); "It is hard to believe that Rampton is being serious" (p. 310). In his response, Rampton agrees with Widdowson "in condemning partiality-as-bias" in the research process, but also points to problematic aspects of "the relationship between politics and research" where the boundary may not always be as clear-cut as he believes Widdowson would have it (p. 311).

The exchange between Rampton and Widdowson is an excellent illustration of a controversy involving fundamental issues in applied linguistics as well as other research. Like the other controversies in *CiAL*, it conveys a sense of the wide scope of a lively field, and also of the variety of views that questions in applied linguistics may give rise to. Whether the lack of consensus mirrored in *CiAL*—lest we forget, that is the point of the book—is a sign of strength or of weakness is not easy to tell at the moment. But it certainly makes for thought-provoking, occasionally provocative, reading. Barbara Seidlhofer is to be applauded for having made such a worthwhile selection of articles accessible in a single volume, where they can be put to good use in, e.g., applied linguistics courses at reasonably advanced levels; this also applies to teacher education, despite the absence of concrete, classroom-oriented material.

For a closing comment, let us return to the seminar participants' concluding remarks on Robert Phillipson's book:

*Linguistic Imperialism* gave us something to react against and a means for strengthening our own perspectives as we resisted Phillipson's. And in this process of intellectual exploration and development, we came to value even more the need to hear and consider multiple voices and multiple views. (p. 44)

Quite so. And this, of course, is what *CiAL* is all about.

Sölve Ohlander

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Thornby, Scott. *Natural Grammar*. Oxford: OUP, 2004. 220 pp. ISBN 0 19 438624 4 (paperback). Price: £10.95.

With such a tantalizing title as 'Natural Grammar' this book cannot help but arouse curiosity in anyone who is interested in the teaching of grammar. The book is based on 200 high-frequency items including 100 of the most common words in English. The reader is provided with a grammar index of 38 key words and also a glossary of

38 grammatical terms. Each of the 200 high-frequency words, which are given in alphabetical order, is followed by a definition of the word in terms of its word class category and, in some cases, its grammatical function. This is followed by 'Grammar patterns' such as the verb *want* which is given the following patterns: want + NP (+ adverbial), want + to-infinitive, want + NP + to-infinitive, want + NP + past participle/adjective; 'Collocations' as in 'I just wanted to have a good time' and 'Set phrases' such as 'do you want . . . ?' These illustrate typical examples of how the item in question is used. They are then followed by practical exercises. Some of the exercises comprise authentic spoken or written concordance lines taken from the British National Corpus. The book concludes with a key to all the exercises.

The book presupposes a certain familiarity with grammatical terminology and grammatical analysis; a reader with little knowledge may find it difficult to do exercises of the type 'respond to these sentences using a passive structure'. It also seems that the title would have been more informative if it had contained words such as 'patterns' or 'chunks' rather than 'natural grammar', as the book is centred round the idea of learning whole groups of words. This book may be of use to those who are genuinely interested in the teaching of English grammar, but as a practice book for students it would appear that it may require too much in terms of teacher support.

Rhonwen Bowen

Aijmer, Karin & Britta Olinde (eds.). 2003. *Proceedings from the 8<sup>th</sup> Nordic Conference on English Studies*. Gothenburg Studies in English 84. Acta Universitatis Gothoburgensis. ISBN 91-7346-458-9. 345 pp. Price: SEK 180 + VAT.

### 1. Language (reviewed by Sebastian M. Rasinger)

The proceedings from an interdisciplinary conference on English Studies, held in December 2003 in Göteborg, Sweden, include nine papers on linguistics. The volume includes papers from all main linguistic areas and hence provides an excellent overview on current research topics in each of the subdisciplines.

In his plenary paper on "Polysemy and ambiguity", Göran Kjellmer suggests that ambiguity allows speakers to give language an infinite number of nuances, although the number of lexical items is limited. Nevertheless, ambiguity may bear dangers to understanding, in particular when meaning changes diachronically. Similar to computational linguists who develop machine parsing techniques, Kjellmer argues that, amongst other factors, the frequency of competing meanings in a given context provides necessary clues for the interpretation of ambiguous meanings.

In a paper on syntax and style in Middle English metrical romances, Mitsonuri Imai argues that metre and rhyme are not only a stylistic feature (or, "line-fillers"), but may often contribute significantly to the development of the story. Well-illustrated by examples, Imai discusses how syntactic displacement may, besides creating stylistic effects, help developing the story.

Lise Opdahl discusses the use of the English suffix *-wise* (e.g. *lengthwise*), in particular with respect to a steady increase of its use in present-day English. Interestingly, Opdahl explores the use of *-wise* for creative ambiguity and shows that it is commonly used for marketing purposes.

Based on data from Swedish learners of English as a foreign language, Charlotta Plejert suggests in her paper "Repair, learning and foreign language talk-in-interaction" that non-native speakers use repair-strategies frequently in order to facilitate comprehension, or, as Plejert phrases it, "to be able to interact in as smooth a way as possible".

Carita Paradis and Nina Bergmark investigate the use of the adverb *really* in adolescents' speech. Based on a study of the Bergen Corpus of London Teenage Talk (COLT), they conclude that *really* is most commonly used as a degree-

reinforcer in informal teenage talk.

A historical account on the change in use of the English preposition *by* in passive sentences is provided by Junichi Toyota. In addition, Toyota analyses the semantics of *by* both synchronically and diachronically.

Mari Pakkala-Weckstrom discusses "Genre, gender and power in seven *Canterbury Tales*". Pakkala-Weckstrom reports the results of a statistical analysis of the use of address forms and pronouns. The author argues that genre, gender and power are directly reflected in the use of address forms and pronouns.

Jonathan R. White's paper on clustering verb phrases discusses the structural position of circumstantial adjuncts. White suggests that manner and reason adjuncts occur on the right of the VP structure, while temporal and location adjuncts are located VP-internally.

In his paper "On collocations in bilingual lexicography", Arne Zettersten reports on the difficulties which bilingual lexicographers encounter when lexical items show strong semantic differences between the source and the target language. Based on experiences with publishing an English-Danish dictionary, Zettersten suggests that ideally, learners combine the use of a bilingual dictionary with an online collocations dictionary – given the latter is available.

Sebastian M. Rasinger

### 2. Literature & Culture (reviewed by Vybarr Cregan-Reid)

The thirteen essays that comprise the 'Literature' and 'culture' segments of the *Proceedings from the 8<sup>th</sup> Nordic Conference on English Studies* represent a soubresaut of lively and eclectic research currently being undertaken in English studies.

The collection is particularly strong in the nineteenth century. Cecilia Wadsö's essay on Hannah More suggests, quite rightly, that connections between the debates surrounding didactic writing of the mid-nineteenth century and the self-help genre ought to be more central in discussions of nineteenth-century literary history. Sara Bjästorps's impressive article draws parallels between *Dracula* and *The Woman in White*, suggesting that Stoker's text represents a commingling of preceding generic conventions in its use of the 'here and now' and the 'there and then' (could this be the Sensational Gothic?). Viggo Hjørnager Pedersen's paper traces the influences of Hans Andersen in the work of Horace Scudder, Wilde and E.M. Forster whose juxtaposition of the classical and the bourgeois is closest in spirit to Andersen's work. Pedersen should know that a full-length study of Forster's short fiction is long due.

There were four papers that negotiated concepts of identity in twentieth-century literature. Irene Gilsenan Nordin's attempt to articulate 'the quest' as the negotiation of Kristevan Semiotic and Symbolic states of linguistic esseity is a strikingly effective and engaging approach to twentieth-century Irish poetry. Jane Mattison's study of the struggle for identity and language acquisition in Frederick Philip Grove's *Settlers of the Marsh* efficiently employs a great deal of intertextual analysis. Dorrit Einersen's paper on *Oranges are not the only Fruit* and Åke Persson's essay on mapping in Roddy Doyle's *Paddy Clarke Ha Ha Ha* were both ambitious articles which could have been improved with a greater interrogation of the ways in which a subject places themselves in the world (a theme in fictional writing since the first page of *Great Expectations*). Some consideration of Lacanian theory would have brought both papers greater critical weight and depth.

There were, surprisingly, two papers on Mary Hays. Magnus Ankarsjö's had some interesting ideas but could have done more in their development: more close reading and a clearer interpretation and historicization of radicalism. Helena Bergman's was particularly good at historicizing Hays's work and placing it in a wider literary history of the late-Eighteenth Century radicalism.

The principal theme of the conference papers, though, was clearly the deployment, consumption and creation of metaphor. In a compelling and sophisticated paper,



Søs Haugaard seeks to negotiate the biological and political bodies of Elizabeth I. The metaphor of the 'invisible line' in Waugh's *Brideshead Revisited* is carefully laced together by Maria Salenius, who goes on to suggest that her metaphor is a leitmotif prematurely and ironically unveiling the novel's closure. Jens Kirk deploys some excellent primary material in its exposition of Dickens, Craig Raine, Christopher Reid and Martin Amis and makes a noteworthy contribution to the debates surrounding the *mise en abyme*. Bjørn Tysdahl's brilliantly brief and critically persuasive paper is one that draws few conclusions. He seeks a less disciplinary model of language and metalanguage, desiring 'terminology [...] allowed to have fuzzy edges.' (285) His flirtations with cultural phenomenology have received similar attention from Steven Connor (see <http://www.bbk.ac.uk/eh/eng/skc/cp/welcome.htm>). It is a debate which will, no doubt, continue.

Vybarr Cregan-Reid

**Cutting, Joan. Pragmatics and Discourse. A resource book for students.** London and New York: Routledge, 2002. 187 pp. ISBN 0 415 25358 6 (paperback). Price: GBP 14.99.

**Field, John. Psycholinguistics. A resource book for students.** London and New York: Routledge, 2003. 231 pp. ISBN 0 415 27600 4 (paperback). Price: GBP 14.99.

**Jackson, Howard. Grammar and Vocabulary. A resource book for students.** London and New York, 2002. 224 pp. ISBN 0 415 23171 X (paperback). Price: GBP 14.99.

**Stockwell, Peter. Sociolinguistics. A resource book for students.** London and New York: Routledge, 2002. 213 pp. ISBN 0 41523453 0 (paperback). Price: GBP 14.99.

These textbooks are the first four in a series called *Routledge English Language Introductions* where forthcoming titles are dedicated to *World Englishes*, *Phonetics and Phonology*, *Child Language* and *Stylistics*. The series editor is Peter Stockwell and the series consultant is Ronald Carter, both from the School of English Studies at the University of Nottingham. Stockwell is also the author of *Sociolinguistics*, the first volume to come out in this series, which aims at presenting accessible texts designed to develop self-study skills and independent explorations. In a logical structure in each volume, we are given an overview, activities, study questions, sample analyses, commentaries and key readings. We are also provided with a supporting website for each book with generous additional material and suggestions for both students and teachers.

What is worth praising generally about these introductions, apart from the objective fulfilled as regards accessibility in style, is that the lucid structure provides the reader with a sense of receiving more than the sum of the parts. Indeed, the books are called 'flexi-texts' since they can be read vertically straight through, or horizontally across numbered units. Each book is divided into four sections: Introduction, Development, Exploration and Extension, where vertical readers can move from an initial toolkit into more details, develop their own thinking and eventually compare their developed expertise with key readings in the area – they go straight from beginning to end.

By contrast, reading horizontally across numbered units gives the opportunity to select a topic and study it more in-depth. For example, in Cutting's *Pragmatics*, one can begin in section A.5 and read the basics about Grice's cooperative principle and the four maxims, proceed to B.5 to see in real corpus data how maxims are flouted and violated, then on to C.5 where five scripts are accompanied by questions and activities, and lastly to D.5 where a necessarily more complex extract from Sperber & Wilson is followed by relevant questions on specific terminology but also on the general philosophical relation of Gricean implicatures and Sperber & Wilson's

relevance theory.

Similarly, if you want to zoom in on, for example, information processing and aspects of memory in Field's *Psycholinguistics*, you begin in section A.6 and are introduced to backgrounds in behaviourism and first generation cognitive science, you proceed to B.6 to be briefed on top-down and bottom-up processing, on to C.6 to an exposition on long time memory and working memory with further references to Cowan and Baddeley, whereas D.6 provides (an abridged version of) Robert H. Logie's article on working memory from 1999. In the same manner, in Jackson's *Grammar and Vocabulary*, you can move, for example, from basic sentence patterns in A.5, to more complex noun and verb phrases in B.5, to more specific details on phrase components in C.5, and finally to Hunston & Francis's text on pattern and meaning in D.5.

Pedagogically speaking this structuring of the textbooks is advantageous in the teaching situation as you can give clear and coherent instructions for a specific topic to be studied in detail and where the 'jumps' in the text will not be confusing for the students. Also, obviously, this gives the curious student an opportunity to focus on specific topics without having to read a whole book. Yet, as I mentioned above, each textbook provides more than the sum of its parts, especially since the provided key readings in the D-sections are generally well furnished with textual guidance and further reading activities. Textbooks that provide this kind of inspiration for self-study are of course to be highly recommended and my guess is that the student will be encouraged to get going – and go far – by using these books either 'vertically' or 'horizontally.'

As regards the processes of vertical reading, with the sociological reference to base and superstructure, one can notice that Stockwell's *Sociolinguistics* provides extra sections that can *only* be read vertically – on standardisation and change, language and education, conversation, spoken discourse and e-discourse, and language and ideology. This is not to be taken as a structural mystification by Stockwell, but the interested reader will again notice the richness both in scope and detail and the extended usability afforded by these solid and inspiring textbooks.

Ulf Cronquist

**Phillipson, Robert. English-Only-Europe? Challenging Language Policy.** 240 pp. London, New York: Routledge, 2003. ISBN 0 415 28806-1 (hbk), 0 415 28807-x (pbk). Price: £45 (hbk), £12.99 (pbk).

In recent decades there has been a lively debate among sociolinguists about the roles played by English and other dominant languages in the contemporary global linguistic ecology. A central concern is whether this development is the result of conscious planning of governments and experts of countries like the United Kingdom and the United States, or just a natural result of a multitude of factors connected with modernisation and globalisation.

This book is a provocative contribution to this debate. By giving a forceful albeit somewhat biased view of the ongoing process of English diffusion in Europe, it aims at convincing its readers that besides spreading the cultural beliefs and socio-political ideology of the United States and Britain all over the world, English in a rapidly anglicising Europe is a serious threat to a multilingual EU.

The book is divided into six chapters. Besides quite a few illustrations (boxes and tables), there are also 15 pages of appendices (containing EU documents on language policies), followed by extensive notes and an index of names, concepts, and themes. Here Phillipson, a research professor in the Department of English, Copenhagen Business School, places language policies, language use and learning, and language rights within broader European political, economic, and social changes. The author goes on to set out his vision of a new language policy for

Europe and also attempts to describe how this could be attained.

The opening chapter, *The risk of laissez faire language policies*, introduces the issues to be addressed and sets the general background by introducing questions such as *English to unite or divide Europe?* and *Does a common market need a common language?* It also introduces different aspects of the concept of language policy. As regards current EU policy, Phillipson's outlook is bleak and his tone of argument harsh: "Speakers of some languages have de facto more rights than speakers of other languages. As in George Orwell's world, some are more equal than others, and language plays a decisive role in upholding inequality." (p. 22)

The historical background is covered in the following chapter, *European languages: families, nations, empires, states*. Besides giving a good summary of many facts, Phillipson never refrains from provoking his readers by interpreting these facts in a sweeping way, characterised by the incisive wording of a journalist, as in the following passage (p. 58).

There are powerful forces behind the marketing of English as the contemporary language of European unity. Symptomatic of the wishful thinking of the global English is the publicity marketing The International Herald Tribune /.../. It describes itself as 'The world's daily newspaper. Since 1887 ... The global village has a hometown newspaper ... It's the newspaper the whole world reads.' Evidently the global village, another metaphor used by the cheer-leaders of the globalization, is monolingual – or at the very least, only one language matters.

In the extensive chapter three, *Global trends impacting on European language policy*, Phillipson looks at the spreading anglicisation by discussing structural and ideological factors in the domains of commerce, science, culture, and education. The overview is based on a brief comparison of Canada, Australia, and South Africa, which in Phillipson's words deliver "Language policy lessons from outside Europe".

What is significant in each of these contexts is that the principles that should guide language policy have been made explicit. Implementation has involved the allocation of structural resources, budgets, responsibilities in ministries or special agencies, and serious commitment to a wide range of activities in status, acquisition, and corpus planning. (p. 69)

This is certainly not the whole lesson to be learned. According to e.g. Cooper 1989 and Veltman 1996 the active Canadian policies to change the status of French in the Province of Quebec show both the potential and limitations of political efforts to change a sociolinguistic situation. On the one hand, the trend toward greater francisation of the workplace seems to continue, although francophones aiming to enter the ranks of top management still feel obliged to learn English. The position of French, on the other hand, is somewhat undermined by the strong tendency among most non-francophone immigrants to identify themselves with the anglophones rather than with the francophone community. Further, most anglophones continue to live in relatively segregated environments and many young people view migration to an English-speaking society as an important option.

The author also depicts the current European situation. The spread of English in the realm of commerce is not due to structural factors alone (such as when transnational corporations shift to English as the in-house corporate language), but also to ideological ones. As an example of the latter, Phillipson points to vast sums of US money spent on advertising, playing a key role in European consumer behaviour, manufacturing desire and consent. There is also, according to the author, the unofficial British desire to promote English further, the English language industry now being second in importance to the country's economy after North Sea

Oil. The author thus assumes that the export of English, besides being market driven, may stem from a belief in cultural superiority.

As to the scientific domain, Phillipson's argument can be summed up by his concern that the agreement on the Bologna declaration by the European Ministers of Education might lead to "one culture fits all", a process which may eventually lead to "one language fits all" (as already witnessed in the spreading of 'domain loss' in the scientific writing in many national languages).

In chapter four, *Languages in EU Institutions*, very much information is included about how language policy operates within the EU (e.g. in the language services, and the linguistic hierarchies in the institutions). Assessments of this policy in various research studies vary from extremely positive to dissatisfied. Not surprisingly, Phillipson chooses to cite only the latter ones. The author then goes on to look at the many factors contributing to the preferential status of English as the in-house language, thereby contending that although multilingualism appears to have become an EU mantra, the implemented policy serves to confirm monolingualism.

*Towards equitable communication* is the heading of chapter five. Here the fundamental EU question is raised, if, in the future, its institutional language policy will be able to ensure that all participants have equal communication rights. The author sets himself the task of defining criteria that will guide an improved EU languages policy. According to the author, *articulate* assumptions about the benefit of linguistic diversity and *clearer goals* of how to assist diversity (nationally, sub-nationally, and internationally) will add up to *better* and *simpler* regulations and agreements on language policy.

In chapter six, *Recommendations for action on language policies*, these criteria are obviously the point of departure for a whole set of policy recommendations regarding *National and supranational language policy infrastructure*, *EU institutions*, *Language and teaching*, and *Research*. This is an impressive list of, in themselves, sensible recommendations, 45 in all!

Reviewing this book primarily from the point of view of a sociolinguist, I felt that much has been included, but some important issues are missing. The two points I would like to raise concern a lack of explicitness regarding sociolinguistic models of the *variety* of possible relationships between language and society, and the constant choice of only *one* (Whorfian) model – 'language influences or determines society/social structure' – when discussing the spreading of English.

No doubt, this may produce a new sociolinguistic reality, with English threatening to take over functions from most EU languages, and, maybe, even furthering language shift. My concern, however, is that Phillipson's arguments in favour of language diversity and against the spreading of English only appeal to our emotions, not to our reason. Moreover they are based on political considerations of what is best for the future of Europe. As a linguist acquainted with language birth, change and extinction as natural processes in human society, I can, of course, be saddened by the amount of language and cultural knowledge seeming to disappear with the spread of English. However, history teaches us that this does not necessarily imply less diversity in the long run.

These concerns notwithstanding, I welcome Phillipson's bringing together in one volume so many facts about the current language situation in Europe and the EU. The book is essential reading for anyone – both scholars and laymen – interested in a well-documented, thorough presentation of some important facts about an ongoing sociolinguistic process that seems to involve all of Europe.

Sigrid Dentler

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Sell, Roger D. (ed.). **Children's Literature as Communication: The ChiLPA project.** (Studies in Narrative 2). Amsterdam and Philadelphia: John Benjamins. 2002.

Roger D. Sell from Åbo University has for a long time argued the thesis that literature is a genuine form of communication between author and reader, and that the role of the critic is to function as a mediator, helping the reader to understand the author's message. As Prof. Sell himself points out, this is a profoundly traditional and humanist view of literature and literary criticism, that opposes the poststructuralist emphasis upon language and texts as ambiguous and ideologically implicated. The critic as teacher and guide might seem like a more natural and inevitable role when the implied reader is a child, as in this latest collection edited by Sell as part of his "Children's Literature, Pure and Applied" research project and doctoral training programme. This interdisciplinary project has studied "children's literature of several different cultures, with an eye both to its content and literary form (the 'pure' side), and to its potential social functions, especially within language education (the 'applied' side)" (3). The first two parts of the collection consist of analyses of intertextuality and structure in children's books, while in the third part children, at the receiving end of the "communicational triangle," are given the chance to respond in a series of pedagogical studies (237).

Several internationally well-known scholars have contributed with articles within their respective fields. Prof. Maria Nikolajeva has written both on the relation between image and text in picturebooks, and on the continued influence of the Romantic image of the child in contemporary fiction. In a Bakhtinian analysis Rosemary Ross Johnston of the University of Sydney shows how time in children's literature is "forward-looking [...] characterized by an ethics of hope" (154). One of the most interesting articles is Maria Lassén-Seger's "Child-power? Adventures into the Animal Kingdom – The Animorphs Series". In this immensely popular series a group of children with the ability to 'morph' into animals protect the world from evil aliens, an ability that might seem to empower the child. Lassén-Seger convincingly demonstrates, however, that the narrative creates a contrast between the power of 'morphing' and the helpless feeling of 'just' being a child that presupposes an image of the child as "somebody weak, naïve, undisciplined and lacking control" while opposing (adult) traits of strength, self-control and power are set up as ideal (175).

As a serious study of children's literature this is a welcome publication, especially as it brings in scholars from different fields of research, widening its scope and readership. Children have traditionally not been considered to be full human beings, and children's books have in the same way been regarded as inferior versions of 'real' literature. Hopefully, as Sell writes in his editorial introduction, collections like this one can "ensure due attention" to children's literature and show that it "can be humanly central to the societies in which it occurs" (24).

Ulrika Andersson

Snedeker, George. **The Politics of Critical Theory.** Lanham: University Press of America, 2004. ISBN 0-7618-2815.

There used to be something called the sociology of literature – a now somewhat unfashionable term that viewed literary works both in relation to their documentary value, as well as the material conditions in which there were produced. Two of the foremost representatives of this approach were Raymond Williams and Richard

Hoggart. In groundbreaking works like William's *Culture and Society* (1958) and Hoggart's *The Uses of Literacy* (1957), they made a case for the study of literature, not merely as an invaluable source of sociological documentation, but also as a way of showing how human beings experience society through feelings. "Without the full literary witness," Hoggart wrote, "the student of society will be blind to the fullness of a society." Together with Hoggart, Raymond Williams went on to develop these ideas into a whole new field of research, which today we call cultural materialism.

Williams himself is one of the key thinkers who, together with Georg Lukacs, Edward Said, Jürgen Habermas and Oliver C. Cox, are included in this new introductory survey of the relationship between language, discourse and society. Professor Snedeker's own chosen field is sociology, but his aim here is to "transgress the boundaries between sociology, literary criticism and philosophy" in order to "demonstrate that the link between culture and society is where ideology is both conveyed and contested." (xix) This makes for a fascinating, revealing and thought-provoking critical evaluation of the central ideas of some of the most important thinkers of the 20th century.

The question addressed in the book – "What is critical about critical theory?" and the range such a discussion entails, might seem somewhat daunting to the reader. However, Professor Snedeker's deep knowledge of the subject, as well as his clear pedagogical presentation of ideas, make this one of the most accessible theoretical texts I have ever encountered. Not only is the reader given a clear understanding of the historical significance of each writer, but also of the key ideological issues that remain at stake in their work.

In the case of Edward Said for instance, one really appreciates the radical force of Said's achievement in almost single-handedly creating the critical discourse of orientalism. Without underestimating the enormous progressive importance of Said's work, Professor Snedeker nevertheless shows very clearly a fundamental weakness in Said's thinking, in particular the lack of a systematic theory of imperialism. This is not merely an academic point of criticism but has fundamental political implications. Said's emphasis on the role of the critic for instance involves a concept of agency that sees no real link between individual and collective forms of resistance to postcolonial oppression.

As can be seen from the above, Professor Snedeker is not primarily interested in discussing critical theory in the abstract, but in constantly linking it to the reality of people's lives and the need for radical social change. Culture is important here because it remains a central sphere of political struggle and any critical theory worth its salt should help us demystify the ideological relationship – cultural, economic and social - on which oppressive power structures are ultimately based.

I warmly recommend *The Politics of Critical Theory* as a valuable addition to the ongoing debate about the relevance of theory today. It is the sort of committed cross-cultural contribution that gives academic studies a real sense of radical urgency.

Ronald Paul

Mobärg, Mats (ed.). **The Power of the Voice. Famous Poetry and Rhetoric in English.** Lund: Studentlitteratur, 2004. 218 pp. ISBN 91-44-03247-1. Price: SEK 254.

Mats Mobärg's new collection of well-known poems and speeches, *The Power of the Voice: Famous Poetry and Rhetoric in English*, is a bold book. It is a stalwart attempt, in the age of the sound bite and roiling MTV images, to help us pay attention. As Linda Loman tells her sons as her husband Willy's life comes unravelled in Arthur Miller's *Death of a Salesman*, "Attention must be paid." Attention must be paid because Willy Loman is a human being, and attention must be paid because if

we lose our grip on the carefully written and spoken word, we lose our humanity.

Mobärg's anthology gathers short but substantial samples of heartfelt and carefully considered and crafted statements in English by Britons and Americans that have caught the attention of millions of people over the last few centuries, and he presents them, complete with brief biographies, pronunciation help—for they are meant to be enunciated aloud—and suggested classroom activities, for the convenient use of teachers.

As Mobärg points out in his introduction, the choice of material can always be debated. It covers a wide range, from the inspired nonsense of Edward Lear, Lewis Carroll, and A.A. Milne to the stirring political speeches of Abraham Lincoln, Winston Churchill, and Martin Luther King. I find little to quarrel with in the selection, although I would probably have included a World War I poem by Wilfred Owen and suggested that it be contrasted with the work of Rupert Brooke instead of vice versa. Virtually every entry is part of the canon, and this is largely a good thing, since so much energy now goes into interrogating (not questioning) the canon that the new generation will need to be reminded exactly what that canon consisted of.

These are indeed texts that are recognized and cherished by millions on both sides of the Atlantic, and they should be available to future generations in books like this one, if only to be interrogated. Mats Mobärg is to be congratulated on this volume, which should be a very useful book to build lessons or an entire course around. Please pay attention.

Donald MacQueen

Baron, Irène (ed.). 2003. **Language and Culture**. Copenhagen Studies in Language 29. Frederiksberg: Samfundslitteratur. ISSN 0905.9857. ISBN 87-593-117-7. 168 pp. Price: DKK 170.

This issue in the Copenhagen Business School language series includes a wide variety of texts on connections between language and culture, by authors affiliated with the CBS as well as other universities. The contents range from close-ups, like Jørgen Rischel's anthropological studies of Mlabri, a Southeast Asian language, to global approaches such as Vladimir Letchik's proposal for a general system of relations between languages and cultures, or Andrei Mikhalev's views on certain aspects of a "Linguistic World Picture" (where Finno-Ugric languages are defined as Indo-European). Contrastive studies include Michael Herslund's and Irène Baron's joint comparison between Danish and French, as well as Nora de' Paratesi's and Iørn Korzen's articles on Italian diglossia in comparison with English and Danish, respectively. Preliminary results from a CBS project on EU legislation are presented in separate articles by Lita Lundquist, Anne Lise Kjaer, Viktor Smith and Irène Baron.

Several of the contributors advocate Sapir-Whorfian views (strongest expressed by Baron: "le fait de parler une langue nous prédestine à penser d'une certaine manière", p.154) in ways that seem surprising in view of contemporary results in e.g. psycholinguistics or cognitive linguistics. Occasionally, an author admits to the precarious nature of similar studies, as Smith does in his own analysis of "the hen [sic] and the egg".

The length available, approximately a dozen pages for each article, seems to lend itself best to the discussion of clearly delimited and well defined issues, like Lundquist's lucid analysis of differences in language use between lawyers and linguists. The limited format may explain some sweeping generalisations, such as de' Paratesi's compression of English 1066–1660 into an apparently homogeneous entity, or Baron's disregard of the influence on the development of legal language of historical, i.e. cultural, factors mentioned in her article. Such perspectives as those underlying Letchik's and Mikhalev's interesting contributions would also require a considerably larger format, as well as more references in other languages than Russian.

Mall Stålhammar

Clark, Stewart & Graham Pointon. **Word for Word. 'Make the right choice. Get the right meaning'**. Oxford: OUP. 2003. 250 pp. ISBN 0 19 432755 8 (paperback). Price £10.75.

This book is based on 3000 of the most common problem words in English. Its format is similar to that of a dictionary. The book starts with an introduction, a guide concerning how to use the book and a guide to pronunciation. The headwords are given in alphabetical order and for each headword the following information is supplied: British English pronunciation using IPA; word class category, and also meaning where examples are supplied showing how the word is used. Particular emphasis is given to words which are soundalikes such as 'reign' and 'rain' and lookalikes as in 'suit' and 'suite'. Other aspects such as cultural sensitivities in the usage of 'Asian' as opposed to 'Asiatic' are also included. Where applicable, comparisons are made between British and American English. Also related words are given in bold and followed by an arrow to indicate where to find the related word. Furthermore, the book includes 100 tinted boxes giving advice on, among other things, how to write letters, e-mails, punctuation guidelines and examples of words that are often mixed up, such as, 'civic', 'civics' and 'civil'. Authentic humorous examples include 'Closing down, thanks to all our customers'. Finally, the book concludes with an index and a thematic guide to usage notes.

This book not only contains typical 'false friends' familiar to Swedish users of English but also a host of other problem areas listed above which illustrate the idiosyncratic nature of the English language. This book should be a very useful tool to any user of English who wants to avoid pitfalls and should therefore be of interest to the teacher and student of English alike.

Rhonwen Bowen

Gesche, Janina. **Aus zweierlei Perspektiven...Zur Rezeption der Danziger Trilogie von Günter Grass in Polen und Schweden in den Jahren 1958-1990**. Stockholm: Almquist & Wiksell International, 2003. Acta Universitatis Stockholmiensis, Stockholmer germanistische Forschungen 61, 312 Seiten.

Der geschickt gewählte Titel der am Germanistischen Institut der Stockholmer Universität verteidigten Dissertation von Janina Gesche, die bereits im Jahre 2003 erschienen ist, deutet die Vielzahl der Dimensionen an, in denen Gesche ihre Argumentation über die Rezeption der *Danziger Trilogie* von Günter Grass zu führen verspricht. Nicht allein wird die produktive Rezeption – so definiert Gesche ihr Untersuchungsobjekt mit dem Terminus von Hannelore Linke – in Polen und Schweden in der Zeit von 1945 bis 1990 untersucht, sondern eben auch die landesspezifischen Rezeptionsmodelle (vgl. Gesche u.a. S. 282), die in den beiden Ländern in diesen gut dreißig Jahren zum Tragen kamen.

Es ist dies, wie Gesche nicht zögert mehrmals zu bemerken, eine Arbeitsmethode innerhalb der Komparatistik, die bisher noch nicht häufig benutzt worden ist. Das ganz Besondere daran ist, dass hier Rezeptionen von Literatur in den Fokus gelangen, die nicht im Heimatland des Autors entstanden sind und nicht in der Ursprungssprache der veröffentlichten Werke, sondern es geht um zwei fremdsprachige, ja, fremdkulturelle Rezeptionsweisen. Dass die Fremdheit des Werks in allererster Linie auf die ursprüngliche Sprachform der *Danziger Trilogie* bezogen gesehen werden muss, geht unter anderem, wie Gesche auseinandersetzt, daraus hervor, dass bezogen auf die Person des Autors keine völlige Übereinstimmung hinsichtlich seiner nationalen Zugehörigkeit besteht. So ist in Polen kontrovers diskutiert worden, ob Grass, als in Danzig geborener Sohn eines deutschen Vaters und einer kaschubischen Mutter Deutscher, Pole, oder Kaschube bzw. ob ihm am



besten eine Bindestrich-Nationalzugehörigkeit zuzuordnen sei, dies übrigens eine außerliterarische Frage, die die schwedische Rezeption überhaupt nicht interessierte. Es handelt sich also um die Rezeption übersetzter Literatur, und Gesches Hinweis, dass dabei die Kritiker und Rezensenten des jeweiligen Landes eine besonders große Rolle spielen (u.a. S. 6), ist wichtig. Überzeugende Argumente dafür, dass sich die vermittelnde Rolle der Kritiker im Hinblick auf fremdsprachige Autoren von der auf einheimische Autoren grundsätzlich unterscheidet, werden allerdings nicht angeführt und die Frage bleibt daher offen.

Die mit insgesamt 312 Seiten relativ umfangreiche Arbeit ist in fünf Teile gegliedert, wobei Teil V die Bibliographie enthält. Teil I leitet die Arbeit ein und informiert über das Ziel der Arbeit, ihre Gliederung, methodischen Ansätze, den Stand der Forschung, die Auswahlkriterien und erklärt die Zitierweise. Die Hinweise für den Leser, mit denen die Einleitung abgeschlossen wird, sind zweckdienlich und aufschlussreich. Im zweiten Teil werden die „Rahmenbedingungen der Rezeption deutschsprachiger Literatur in Polen und Schweden 1945-1990“ (S. 27), umrissen und im dritten Teil beginnt die Analyse der Rezeption der *Danziger Trilogie* in der polnischen Presse, die mit insgesamt 126 Seiten den Hauptteil der Arbeit ausmacht. Die daran anschließende entsprechende Untersuchung der schwedischen Rezeption, die im vierten Teil vorgenommen wird, fällt dagegen mit einem Umfang von nur 79 Seiten beträchtlich kürzer aus. Da die größeren Teile der Arbeit jeweils mit Zusammenfassungen abgeschlossen werden, sind der zusammenfassende Kommentar und die Schlussfolgerungen, die den Textteil der Dissertation abschließen, dementsprechend kurz.

Wie die asymmetrische Seitenzahl andeutet, hat Gesche als ursprünglich polnische Germanistin ihr Hauptinteresse auf die Untersuchung der polnischen Rezeption gerichtet. Diese Arbeitsweise wird natürlich durch die Werke, deren Handlungen in der damaligen Freien Stadt Danzig, dem heutigen polnischen Gdansk, angesiedelt sind, eo ipso nahe gelegt, und nachdem Gesche festgestellt hat, dass besonders die Rezeption der *Blechtrommel* in Polen ein reichhaltiges Material in Form von Kritiken und Rezensionen erzeugt hat, konzentriert sie ihre Untersuchung darauf. Tatsächlich waren die Pressestimmen in Polen zu *Katz und Maus* und *Hundejahre* nicht besonders zahlreich, die Anzahl der schwedischen Rezensionen der drei Werke der *Trilogie* verteilte sich gleichmäßiger.

Auf die Darlegung der außerliterarischen historischen und politischen polnischen Tatsachen und Zusammenhänge wird nun große Anstrengung verwandt. Darauf folgt die Herstellung des Zusammenhanges mit dem Werk anhand der genauen Analyse der darin enthaltenen sogenannten „polnischen Motive“ (S. 77). Die wichtigsten Motive darunter sind die polnische Post, die Kaschuben, die polnische Kavallerie, der „edle Pole“ und die polnische Romantik. Gesches Vergleich führt zum Ergebnis, dass Grass in seinem Roman nach Art der Schriftsteller zwar historische Ereignisse und Begebenheiten verarbeitet, mit ihnen aber in dichterischer Freiheit verfährt. Dass die polnische Rezeption offensichtlich nicht immer die Trennung zwischen Dokumentarbericht und Fiktion säuberlich hat vollziehen können – oder dürfen – wird von Gesche ausführlich beschrieben und diskutiert. Die chronologische und longitudinale Untersuchung der polnischen Kritik, die auch immer in den aktuellen politischen Zusammenhang gebracht wird, ist sehr interessant, wegen der unausbleiblichen Rück- und Vorwärtsreferenzen aber etwas unübersichtlich, und die schematische Darstellung der wichtigsten Jahreszahlen und der damit zusammenhängenden politischen und literarischen Rezeptionsmerkmale in Tabellenform hätte der Leserin und dem Leser hier große Hilfe zum Verständnis leisten können.

Den Analysen vorangestellt findet sich auch die Schilderung der Verhältnisse in einem von staatlicher Zensur gesteuerten Literaturbetrieb, der in Polen nach dem zweiten Weltkrieg mehrere Wandlungen durchlaufen hat. Gerade diese staatliche Zensur ist auch als Grund für die späte Übersetzung der *Blechtrommel* ins Polnische zu sehen, die erst 1983, also 24 Jahre nach der deutschen Veröffentlichung des

Romans, erschien, was die Kritiker (und offensichtlich auch die Funktionäre und andere) allerdings nicht daran gehindert hatte, den Roman entweder in der Originalsprache, in der englischen Fassung oder in der 1979 vom Untergrundverlag NOWA herausgegebenen Ausgabe zu lesen. Obwohl in der polnischen Kritik die „polnischen Motive“ (S. 77) in der *Blechtrommel* als Auslöser des großen Kritikerechos zu sehen sind, waren die Ursachen für die Eingriffe der Zensur in Polen, die die Veröffentlichung der *Blechtrommel* so lange verhinderten, Grass' Beschreibungen der Befreiung Danzigs durch die Rote Armee (siehe u.a. Fußnote 92, S. 107 f).

Gesche begründet die Wahl der mit der polnischen zu vergleichenden entsprechenden schwedischen Grass-Rezeption mit der Tatsache, dass beide Länder Nachbarländer von Deutschland sind und dass enge kulturelle und historische Beziehungen sowohl zwischen Schweden und Deutschland, andere zwischen Polen und Deutschland bestanden haben und weiterhin bestehen. Darüber hinaus führt der Vergleich zwischen Polen und Schweden für den hier aktuellen Zeitraum zur Einsicht in zahlreiche signifikante Unterschiede. Die Ursachen für diese Unterschiede werden in den verheerenden Folgen des Nationalsozialismus', des Zweiten Weltkrieges und seinen Folgen, von denen die beiden hier aktuellen Länder ja ganz unterschiedlich betroffen waren, gesehen. Zu den wichtigsten Unterschieden in der Nachkriegszeit dürften die unterschiedlichen Gesellschaftsformen zählen, die sich im Hinblick auf die Literatur besonders im Vorhandensein von Zensur und Zensurbehörden in Polen und in Schweden im Vorhandensein eines freien Literaturmarktes äußern.

Wie problematisch der Vergleich zwischen der Grass-Rezeption in Schweden (und in allen anderen Ländern, von Deutschland abgesehen) und in Polen ist, wird durch Gesches folgenden Ausgangspunkt verdeutlicht: „Das Beispiel Grass ist in der polnischen Rezeption westdeutscher Literatur ungewöhnlich und läßt sich nicht mit der Rezeption der Werke irgend eines anderen deutschen Schriftstellers vergleichen“ (S. 68). Die Tatsache, dass Schweden, anders als Polen, nicht am Zweiten Weltkrieg beteiligt und auch kein Kriegsschauplatz war, ist außerordentlich wichtig und Gesche hebt wiederholt die Bedeutung der Abwesenheit dieser traumatischen Erfahrungen für die schwedische Grass-Rezeption hervor, wodurch „eine ganze Dimension verloren“ (S. 228) ginge. Weniger erkennbar dargestellt werden allerdings die Tatsachen, die für die schwedische Rezeption von Bedeutung waren, und die Darstellung der schwedischen Nachkriegsgeschichte hätte im Vergleich zur Darstellung der polnischen ausführlicher sein können. Diese fehlende Ausführlichkeit mag bei der Leserin und beim Leser sogar den Eindruck einer impliziten qualitativen Überlegenheit der polnischen Rezeption entstehen lassen, die im Verhältnis dazu die Qualität und Bedeutung der schwedischen als geringer erscheinen lässt. Verstärkt wird dieser Eindruck durch mehrmalige Hinweise auf Orientierungslosigkeit, Verwechslungen, Missverständnisse und Kenntnismangel schwedischer Rezensenten (z.B. S. 197, S. 199, S. 201, S. 242).

Wenn nun Gesche der schwedischen Kritik zwar bescheinigt, sich im Vergleich mit der polnischen auf verdienstvolle Weise mehr der Hervorhebung der ästhetischen Werte des Werks von Grass (u.a. S. 282) zu widmen, und dass ihre Emotionslosigkeit durchaus dazu nützlich sei, bei der Gegenüberstellung mit der polnischen Rezeption deren Empfindlichkeiten verständlich zu machen, kann das den Gesamteindruck einer gewissen Unbalance in der Gegenüberstellung beim Vergleich der polnischen mit der schwedischen Grass-Rezeption der *Danziger Trilogie* nicht auf entscheidende Art verändern.

Gesches methodischer Ansatz stellt, wie in der Einleitung dargelegt, den Versuch dar, Methoden der produktiven Rezeptionsforschung mit denen der Komparatistik zu kombinieren. Beide Ansätze werden anfangs umrissen, wobei bei der Skizzierung der Komparatistik nicht nur ihre Geschichte und die Beschreibung ihrer Aufgaben, sondern auch einige ihrer methodischen Leitideen hätten dargestellt werden können. Nach einflussreichen Theoretikern dieser Forschungsausrichtung wie Hugo Dyserinck und Georges Devereux geht es um einen vom Literaturwissen-

schaftler vertretenen supranationalen Standort, also eine kulturell neutrale Perspektive, bei der die Interessen der Nationalphilologie überschritten werden. Von Devereux stammt auch der Hinweis, dass auch der um größtmögliche Objektivität bemühte Wissenschaftler seinen soziokulturellen Denkgewohnheiten nicht entkommen kann, dass Objektivität nicht existiert bzw. nur relativ betrachtet werden kann, und kulturelle Neutralität nicht möglich ist. Nichtsdestotrotz muss sich gerade die komparatistische Forscherin oder der komparatistische Forscher darum bemühen, was eine genaue Hinterfragung der eigenen Voreingenommenheiten voraussetzt. Überlegungen dieser Art hätten auch einigen von Gesches Urteilen unterlegt werden können, um sie besser zu fundieren.

Janina Gesches Dissertation, entstanden auf den Schnittstellen zwischen mindestens drei – dem polnischen, dem deutschen und dem schwedischen – Sprach- und Kulturraum, ist nicht nur ein konkretes Beispiel für gelungene Rezeptionsforschung und ein Hinweis auf die besonderen, interkulturellen Ansatzpunkte der Komparatistik, sondern präsentiert mit ihren diversen Perspektiven, worunter auch die Übersetzungskritik als besonders anerkanntenswert erwähnt werden muss, gleichzeitig viele beispielhafte Möglichkeiten der im Ausland betriebenen Germanistik.

Petra Thore

Arndt, Susan & Antje Hornscheidt (Hg.). **Afrika und die deutsche Sprache. Ein kritisches Nachschlagewerk.** Münster: UNRAST-Verlag, 2004. ISBN 3-89771-424-8. 266 S.

In seinen Reflexionen über die Sprache im Nationalsozialismus beschreibt Victor Klemperer die Wirkung der Sprache mit der folgenden Metapher: "Worte können sein wie winzige Arsendosen: sie werden unbemerkt verschluckt, sie scheinen keine Wirkung zu tun, und nach einiger Zeit ist die Giftwirkung doch da" (Klemperer, Victor: *LTI. Notizbuch eines Philologen*, Leipzig 1947/1975, S. 27). Unter diesem Motto wollen die Herausgeberinnen von *Afrika und die deutsche Sprache. Ein kritisches Nachschlagewerk* ein Bewusstsein dafür schaffen, dass auch heutzutage Rassismus ständig durch Sprache hergestellt wird und wirksam ist. Den meisten Sprachbenutzer/innen ist wahrscheinlich bekannt, dass Bezeichnungen wie "Neger" oder "Kaffer" rassistisch sind (auch wenn dies leider nicht von allen berücksichtigt wird, wie die jüngste Debatte in Deutschland über den Tenor Endrik Wottrich zeigt, der Neger zu einem harmlosen Wort erklärte). Dass aber Begriffe wie "Mischling", "Schwarzer Kontinent" oder "Dritte Welt" ebenso einen diskriminierenden Gehalt sowie einen kolonialistisch geprägten Hintergrund mit rassistischer Wirkung aufweisen, ist vielen nicht bewusst. Mithilfe eines konsequent konstruktivistischen Ansatzes weisen die Herausgeberinnen nach, wie etliche Bezeichnungen in Bezug auf Afrika von einer weißen Norm ausgehend pejorativ, homogenisierend, undifferenziert und unreflektiert gebraucht werden. Ziel dieses Nachschlagewerkes ist es deshalb, eine Auseinandersetzung mit jenen kolonial und rassistisch geprägten Begriffen anzuregen, die hoffentlich zu einer gesellschaftlichen Diskussion über rassistische Denkmuster führen kann.

Das Nachschlagewerk erläutert etwa 30 deutsche Vokabeln mit Bezug auf Afrika, von denen die meisten auf die Kolonialisierung Afrikas und die Entstehung der Rassentheorien zurückgehen. Die Lexikoneinträge sind von einem Autor/inn/enkollektiv verfasst worden und machen den größten Teil des Bands aus. Eingeleitet wird das Nachschlagewerk mit einer Einführung in Rassismus in Gesellschaft und Sprache von den Herausgeberinnen Susan Arndt und Antje Hornscheidt. Eine exemplarische Textanalyse schließt das Werk ab, um zusätzlich das Phänomen Manifestationen von Rassismus in Texten ohne rassistische Begrifflichkeiten zu illustrieren.

In der Einführung problematisieren die Herausgeberinnen unter anderem, dass Rassismus in Deutschland oft mit Rechtsextremismus gleichgestellt werde. Hierin

liege eine große Gefahr, denn Rassismus nur als ein marginalisiertes Gruppenphänomen zu betrachten, hieße die gefährliche Verankerung des Rassismus in der bundesdeutschen Gesellschaft zu bagatellisieren. Man darf nämlich nicht vergessen, dass Rassismus auch über die positiv stereotypen Vorstellungen konstruiert wird, wie beispielsweise die Vorstellung, dass alle Schwarzen ausgezeichnete Tänzer/innen seien. Entscheidend ist eine Stereotypisierung, die sich auf Körperlichkeit und "genetisch festgeschriebene Verhaltensweisen" (S. 16) bezieht. Stereotypen sind demnach immer diskriminierend, egal ob sie mit positiven oder negativen Intentionen geäußert werden. Alle Schwarzen werden vereinheitlichend unter einem Verhalten subsumiert, in einer Weise, die man bei Aussagen über Weiße nicht anwenden würde.

Überzeugend verweisen die Herausgeberinnen darauf, wie Sprache im Kontext des Kolonialismus ein wichtiges Medium war, um Afrika als das homogene und unterlegene "Fremde" und "Andere" zu legitimieren, das durch Europa zivilisiert werden müsse. Jene koloniale Benennungspraxis äußerte sich darin, dass afrikanische Eigenbezeichnungen ignoriert und stattdessen neue Begriffe von Kolonisor/inn/en etabliert wurden. Eine Übertragung von europäischen Entsprechungen war ebenso undenkbar, ging es doch um die Konstruktion des "Anderen". Wurde auf Begriffe zurückgegriffen, die bereits im europäischen Kontext Verwendung fanden, so handelte es sich dabei ausschließlich um abwertende Bezeichnungen, die häufig Bedeutungsverschiebungen erfuhren, dabei jedoch stets die Pejorisation behielten. Die Neologismen und Bedeutungsübertragungen sollten einer Konstruktion von Afrika als unterlegenem Gegenpol zu Europa dienen, was sich u. a. in der begrifflichen Herstellung eines hierarchischen Gegensatzes zwischen "Natur" und "Kultur" zeigt. Während Afrika über Begriffe wie "Buschmänner" und "Naturvölker" konstruiert wird, zeichnet sich Europa als "Kultur" und "Zivilisation" aus. Durch eine häufig gebrauchte Tiermetaphorik wird eine Nähe zwischen Schwarzen und Tieren unterstellt. Dass Europa als Norm fungiert, wird an linguistischen Assymetrien deutlich, indem "Naturreligionen" z. B. im Gegensatz zu "Religionen" stehen, d. h. ein spezifizierender Unterbegriff steht einem generischen Oberbegriff gegenüber. In der Regel wird das, was aus weißer westlicher Sicht "normal" ist, als Oberbegriff bezeichnet. Klemperer hat auf die Wirkung einer "millionenfachen" Wiederholung der Begriffe im Dritten Reich, hingewiesen, die durch die uneingeschränkte Macht der Nazis ermöglicht wurde. Dies gilt in gewissem Sinne auch für den Kontext der Kolonialisierung. Die Kolonialmächte hatten die Macht zur Benennung und damit auch zu einer Reproduktion der Begriffe in der Gesellschaft. Durch ständige Wiederholungen bestimmter Ausdrucksweisen aus einer Machtposition heraus schleichen sich diese Wörter und Phrasen und die damit verbundenen Konzepte in das Denken ein.

Eine interessante Perspektive bietet die Infragestellung der Objektivität der Wörterbücher durch die Herausgeberinnen. Wörterbücher und Lexika haben eine hohe multiplikatorische Funktion, was den Gebrauch und die Konvention der Sprache betrifft. So gelten Wörterbucheinträge nicht als individuelle Meinungsäußerungen, sondern werden vielmehr als Autoritäten in Bezug auf Bedeutungen, Gebrauch und nicht zuletzt Konnotationen wahrgenommen. Sie gelten schlechthin als die "richtige Sprachverwendung". Dabei vergisst man, dass auch die Autor/inn/en von Lexika ständig eine Wahl treffen müssen, was aufgenommen wird, welche Quellen benutzt werden etc. Zwar sind sie Expert/innen/en, trotzdem keine neutralen, alles reflektierenden Menschen. Die Autor/inn/en des vorliegenden Nachschlagewerkes zeigen, dass die gängigen deutschen Wörterbücher nicht selten durch eine fehlende Auseinandersetzung mit der Kolonialgeschichte gekennzeichnet sind. Häufig bleibt der diskriminierende Charakter von Wörtern wie "Naturvölker", "Mohr" oder "Primitive" ausgeblendet. Im aktuellen *Brockhaus* (1991) wird das Adjektiv "negrid" unkritisch und unkommentiert gebraucht wie beispielsweise der Eintrag "Mulatte" veranschaulicht: "Mischling mit europäischem und negridem Elternteil" (*Brockhaus Enzyklopädie* 1991, Bd. 15, S. 164). In der Ausgabe des *Duden Rechtschreibung* von 2001 steht unter "Neger": "wird häufig als abwertend empfunden". Hier wird den Herausgeberinnen zufolge der Eindruck



erweckt, die Diskriminierung stecke nicht im Wort, sondern sei von einer individuellen Empfindung abhängig, die nicht generalisiert werden könne. Die oben genannten Beispiele lassen erkennen, dass politische Debatten zur Veränderung rassistischer Konzeptualisierungen sowohl in linguistischen Kreisen als auch in anderen Teilen der Gesellschaft längst überfällig sind. Die Autor/inn/en von Wörterbüchern übernehmen eine große Verantwortung, eben weil sie als "Wegweiser" zum richtigen Sprachgebrauch gelten und zur kritischen Reflexion eher anregen sollten als diese auszublenden.

Es geht den Autor/inne/n nicht nur darum, den Sprachgebrauch auf Diskriminierungen hin kritisch zu hinterfragen, sondern auch die rassistisch und kolonialistisch geprägten Sprachmuster zu überwinden. Neben der ideologiekritischen Darstellung der Vokabeln bieten die Autor/inn/en (in den meisten Fällen) auch konkrete Alternativen an. Dabei handelt es sich den Herausgeberinnen zufolge um Vokabeln, "durch die es nicht zu einer (Re-)konstruktion, Verallgemeinerung, Verabsolutierung und Wertung eines Unterschiedes zwischen Afrika und Europa sowie Schwarzen und Weißen, einschließlich einer Legitimation Weißer<sup>1</sup> Hegemonie und Privilegien, kommt" (S. 61). So können beispielsweise "Bastard" oder "Mischling" durch "Afrodeutsche/r", "Mensch binationaler Herkunft", "Schwarze/r Deutsche/r" etc. ersetzt werden. In vielen Fällen muss man sich lediglich etwas differenzierter ausdrücken: Statt der homogenisierenden und diskriminierenden Bezeichnung "Dritte Welt" sind die jeweiligen Nationsbezeichnungen zu gebrauchen.

Das vorliegende Lexikon schließt sich einerseits einer Tradition der politischen Semantik an, die in den letzten Jahrzehnten eine zentrale Position in der germanistischen Linguistik eingenommen hat. Insofern ist das Nachschlagewerk als eine Ergänzung u. a. der Lexika *Brisante Wörter von Agitation bis Zeitgeist. Ein Lexikon zum öffentlichen Sprachgebrauch* (Hg. Strauß, Haß & Harras, Berlin/New York 1989), *Kontroverse Begriffe. Geschichte des öffentlichen Sprachgebrauchs in der Bundesrepublik Deutschland* (Hg. Stötzel & Wengeler, Berlin/New York 1995) und *Zeitgeschichtliches Wörterbuch der deutschen Gegenwartssprache* (Hg. Stötzel & Eitz, Hildesheim 2003) zu betrachten. Auf der anderen Seite bedeutet das Werk wiederum eine Innovation für die Linguistik und ist als ein Beitrag zum Postkolonialismus-Ansatz zu verstehen. Hier wird somit eine Brücke zu postkolonialen Studien der Kulturwissenschaft und Literaturwissenschaft geschlagen. Ein wichtiger Bestandteil der postkolonialen Forschungen ist das Konzept der Alterität, wie das "Anderer" konstruiert wird, und diese Perspektive wird, wie die Beispiele aus dem Nachschlagewerk oben gezeigt haben, von den Autor/inne/n kontinuierlich weitergeführt. Die langjährige Forschungserfahrung der Herausgeberinnen aus dem Bereich der Gender Studies hat sicher zu einer besonderen Sensibilität für die Alterität beitragen können.

Insgesamt beleuchtet das Nachschlagewerk zentrale Fragestellungen zum Thema Sprache und Rassismus und bildet einen unverzichtbaren Ausgangspunkt für weitere Arbeiten in diesem Bereich. Das Buch ist schlüssig konzipiert, und die Autor/inne/n sind grundsätzlich um eine verständliche Sprache bemüht, auch wenn einige Lexikoneinträge theoretisch anspruchsvoller als andere ausfallen. Durch die exemplarische Textanalyse eignet sich das Buch auch für Kurse der Textlinguistik, insbesondere wenn die Aspekte ideologische Texte und Zwischen-den-Zeilen-lesen behandelt werden. Nicht zuletzt ist das kritische Nachschlagewerk – ohne moralisierend zu wirken – eine wichtige Aufforderung zum Nachdenken beim alltäglichen Umgang mit Begriffen, die bewusst oder unbewusst rassistisch oder kolonialistisch besetzt sind. In dieser Hinsicht ist das Nachschlagewerk ebenfalls ein Aufruf zu einer kritischen Lexikographie.

Charlotta Brylla

<sup>1</sup> Die Autor/inn/en schreiben "Schwarz" und "Weiß" auch in adjektivischer Verwendung groß, um zu verdeutlichen, dass es sich um soziopolitische Konstruktionen und nicht um biologisch klassifizierbare Gruppen handelt.

Thore, Petra. „wer bist du hier in dieser stadt, in diesem land, in dieser neuen welt“. *Die Identitätsbalance in der Fremde in ausgewählten Werken der deutschsprachigen Migrantenliteratur*. Uppsala: ACTA UNIVERSITATIS UPSALIENSIS, Studia Germanistica Upsaliensis, 45, 2004. 174 pp. ISBN 91-554-5907-2

Die wissenschaftliche Untersuchung der Literatur von Autor/innen nicht-deutscher Herkunftssprache hat sich in den letzten Jahren zu einem Forschungszweig entwickelt, aus dem eine Reihe hervorragender literatur-, kultur- und sprachwissenschaftlicher Studien hervorgegangen sind. In diesem Kontext spielte von Anfang an die so genannte *Auslandsgermanistik* eine besondere Rolle, was sicherlich auch auf die hier im Mittelpunkt stehende Auseinandersetzung mit literarischer Vermittlung von Fremdheit und nicht zuletzt mit der Fremdsprache Deutsch (auch als Literatursprache) zurückzuführen ist. Die fremdkulturelle Perspektive, aus der heraus diese Autor/innen ihre Texte schreiben, weist – so darf man vermuten – produktive Parallelen zum Blickwinkel ihrer wissenschaftlichen Rezipient/innen auf, für die sie ihrerseits – wenn auch aus ganz unterschiedlichen Gründen – eine zentrale Funktion hat.

Die vorliegende, an der Universität Uppsala entstandene Dissertation von Petra Thore zum Problem der literarischen Darstellung von Identitätsbalance in ausgewählten Texten von Autor/innen nicht-deutscher Herkunftssprache dokumentiert einmal mehr diese besondere Sensibilität, von Wissenschaftler/innen der Auslandsgermanistik für zeitgenössische deutschsprachige Literaturen, die an der Schnittstelle verschiedener Sprachen und Kulturen entstehen und die man in den letzten Jahren zunehmend als meist sehr gelungene Beispiele für Hybridität anführt. Vorab sei positiv vermerkt, dass der erfreulich klar formulierten und auf jeglichen verzerrenden Fachjargon verzichtenden Arbeit ein sehr gelungener und kohärenter Aufbau entspricht, der den Leseprozess erleichtert und somit auch nicht-muttersprachliche Leser/innen leichter zur Lektüre anregen dürfte.

Mit Bezug auf Carmine (Gino) Chiellino, der „die Suche nach einer Identität in der Fremde“ (S. 18) immer wieder als eines der zentralen Themen dieser Literatur bezeichnet hat, ist ein *Hauptziel* vorliegender Untersuchung, „die Beobachtung und Interpretation von Prozessen der Bildung und Wahrung von persönlicher Identität, die in der Migrantenliteratur dargestellt werden“ (S. 19). Als weitere Zielsetzungen sind benannt die Würdigung der ästhetischen Gestaltung der Texte, vor allem aber auch die Herausarbeitung ihres „emanzipatorischen Gehalts“, ausgehend von der die Komplexität literarischer Vermittlungsvorgänge vereinfachenden Vorstellung, dass Texte bestimmte gesellschaftliche Entwicklungen nicht nur abbilden könnten, sondern, dass in ihnen auch bestimmte richtungweisende Lösungsansätze hinsichtlich der Anerkennung des Anderen, des Fremden aufgezeigt würden.

Die Arbeit ist in sechs Kapitel eingeteilt, wobei die ersten beiden der methodischen und begrifflichen Grundlegung sowie einem ausführlichen Forschungsüberblick vorbehalten sind. Eine gewisse terminologische Unschärfe bzw. eine teilweise zu späte Begriffsproblematik ist an dieser Stelle zu bemängeln, die durch diesbezügliche Querverweise in den Anmerkungen hätte vermieden werden können. So führt Petra Thore den Begriff „Migrantenliteratur“ bereits im Titel ein (dann S. 15ff), begründet ihn aber erst sehr viel später (S. 35). Dabei rekurriert sie auf den gleichfalls sehr problematischen Begriff der „Betroffenheit“ (S. 39), dem sie „eine gewisse Relevanz“ für die vorliegende Untersuchung attestiert. Weitere kleine Unschärfen sind etwa bei der Verwendung der Begriffe „deutsche Literatur“ (S. 17), nationale Herkunft (S. 21, Wäre es nicht besser von kultureller Herkunft zu sprechen?) und „literarische Qualität“, „literarischer Charakter“, „schöne Literatur“ (S. 21) zu bemängeln.

Das dritte Kapitel stellt die Auseinandersetzung mit *Sprache* und *Sprachbewältigung*

ins Zentrum. In sehr überzeugender Weise führt Petra Thore dabei die Tatsache ins Feld, dass die Autor/innen sich in einer ständigen Sprachkontaktsituation befinden und von den Sprachteilhaber/innen der Mehrheitsgesellschaft eben das Verhältnis zur deutschen Sprache immer wieder zum Ausgrenzungsmechanismus gerinnt. Die individuelle Mehrsprachigkeit der nach Deutschland immigrierten Menschen erinnere diese zudem ständig daran, dass sie sich „in der – auch sprachlichen – Fremde befinden“ (S. 54). Diese Sprachkontaktsituation sei deshalb für die Identitätsbalance wichtig, weil sie jede Form der Interaktion mitkonstituiere. Auswirkungen dieser Situation ließen sich in den Werken der Autor/innen auffinden.

Kapitel vier ist dem zentralen Begriff der *Identität* gewidmet. Petra Thore führt zunächst aus, dass das Problem der Identität in seiner ganzen Spannweite (von Verlust bis Konstruktion) nichts von seiner Aktualität im Rahmen der literaturwissenschaftlichen Untersuchung von *Migrantenliteratur* eingebüßt habe. Zwar gebe es eine Reihe diesbezüglicher Studien, wobei eine eher „alltagssprachliche Verwendung“ (57) des Begriffs jedoch überwunden werden müsse. Petra Thore plädiert im Anschluss an einen 1997 erschienenen Aufsatz von Bettina Baumgärtel für die Präzisierung einer „sozialpsychologisch-soziologischen Perspektive auf das Problem der Identität in der deutschsprachigen Migrantenliteratur“ (S. 59), was zu einer theoretischen Fundierung ihrer Studie vor allem an Hand des von Lothar Krappmann entwickelten Konzepts der „balancierenden Ich-Identität“ (S. 61) führt. Wichtige Eckpfeiler in dessen Identitätskonzeption sind Rollen, Rollenhandeln, Rollendistanz, Ambiguitätstoleranz. Mit Blick auf die zu untersuchenden Texte geht Petra Thore nun zunächst einmal davon aus, dass das Subjekt „zum aktiven Gestalter seiner Biographie“ und dass „Identität zum Projekt“ geworden sei. Das Krappmannsche Konzept der Identitätsbalance eigne sich besonders gut im Rahmen eines Interpretationsmodells für Texte der Migrantenliteratur, insbesondere für solche, „in denen Interaktion gestaltet wird und die in ihnen reflektierte Offenheit, das Pendeln und Oszillieren“, da es u. a. geeignete Kategorien wie etwa die des Rollenhandelns zur Verfügung stelle (S. 68).

In Kapitel fünf werden Texte von sechs Autor/innen vor diesem Hintergrund analysiert. Dabei handelt es sich um: *Abschied der zerschellten Jahre* (Franco Biondi), *Der Todesengel* (Alev Tekinay), *Die gläserne Stadt* (Natascha Wodin), *Der kurze Weg nach Hause* (Catalin Dorian Florescu) *Schwarzer Tee mit drei Stück Zucker* (Renan Demirkan) und *Die graue Erde* (Galsan Tschinag). Als textexternes Kriterium für die Wahl der Texte, außer dem eingangs erwähnten, dass die Autor/innen alle von der Migration *betroffen* sind, wird die Verwendung des Deutschen als Literatursprache angeführt, als textinternes die thematische Zugehörigkeit zum Bereich der Identitätsproblematik und der *Fremde*. Petra Thore führt in diesem Zusammenhang den Begriff der „Authentizität“ ein. Als Ausgangspunkt dient ihr dabei Ursula Krechels Feststellung, dass als authentische Literatur das zu gelten habe, „was aus den Randbezirken einer noch nicht literarisierten Gegenwart eindringt in den Kanon des Beschreibbaren“ (S. 78). Es lässt sich vermuten, dass damit die besondere Art des lebensgeschichtlichen Schreibens der hier vorgestellten Autor/innen skizziert werden soll. Die Problematik des Begriffs wird dank der Feststellung, dass Authentizität letztlich, vor allem bei fiktionalen Texten nicht nachprüfbar sei, da es sich ja immer um sprachliche Inszenierungen handele, zwar durchaus erkannt, es wird aber nicht deutlich, warum dieser Begriff mit all seinen problematischen Konnotationen im Grunde für den vorliegenden Untersuchungsansatz überhaupt relevant sein könnte.

Bei der Zusammenfassung der Ergebnisse im sechsten Kapitel kommt Petra Thore zu dem Schluss, dass grundsätzlich von einem Fortbestehen der literarischen Gestaltung der Identitätsproblematik ausgegangen werden kann, da die „einschneidende biographische Erfahrung der Migration im Leben der Autorinnen und Autoren als einer der Auslöser für die intensive literarische Beschäftigung mit diesen Fragen angesehen werden kann“ (S. 142). Dabei merkt sie an, dass aus den Texten wenig über die Identitätskrisen der Eltern zu erfahren ist. Dies ließe sich m. E. jedoch

leicht erklären durch eine gewisse Form des *distanzloseren* lebensgeschichtlichen Schreibens. Dieser auf das Subjekt zentrierte Schreibprozess schränkt den Wahrnehmungshorizont ein bzw. es wird diese Einschränkung inszeniert. Eine weitere Erkenntnis nach der insgesamt sehr aufschlussreichen und kohärenten Analyse der Texte ist die, dass diese *Eigenes* und *Fremdes* paritätisch erforschen und vermitteln, wobei ein „unentflehtbares Dazwischen“ (S. 146) entsteht. In Bezug auf die theoretische Ausgangsposition des *Interaktionismus*, der davon ausgeht, dass die Gesellschaft, „das Geflecht interagierender Individuen mit ihren Werten und Normen genetisch dem Individuum vorausgeht“ (S. 147) bedarf es einer Ergänzung hinsichtlich der Situation von Migrant/innen: diesen geht auch die Gesellschaft des Ankunftslandes voraus.

Petra Thores Untersuchung führt auch zu dem Schluss, dass Migrant/innen sich den Zuschreibungen der Mehrheitsgesellschaft als Interaktionspartner nicht entziehen können. Es wird ihnen unterstellt – wobei der Sprachgebrauch eine wichtige Rolle spielt – dass sie sich in jedem Fall mit Fremdheit identifizieren. Dass damit Prozesse der Ausgrenzung und Reduktion eingeleitet werden, wird in den Texten eindrücklich dargestellt. Diese reduktive Wahrnehmung seitens der Mehrheitsgesellschaft verhindert auch, dass Migrant/innen Fähigkeit zur Rollendistanz und Ambiguitätstoleranz unter Beweis stellen könnten. „Die Protagonisten in den Texten, deren Narrationen hauptsächlich im Dazwischen angesiedelt sind, haben ihre größten Schwierigkeiten beim Auffinden eines Selbstkonzeptes, in dem sie ihre noch widerstreitenden Persönlichkeitsanteile im Sinne der Ambiguitätstoleranz ertragen bzw. diese Widersprüche miteinander in Einklang bringen könnten“ (S. 150). In den behandelten Texten wird zudem aufgezeigt, dass es in den Interaktionsprozessen an Offenheit fehlt und die Protagonisten keine Möglichkeit erhalten, zu einer befriedigenden Identitätsbalance zu gelangen.

Petra Thore ist der Überzeugung, dass die Texte eindrückliche Beispiele dafür sind, dass Literatur ein Medium der Verständigung aber auch – an Dieter Wellershoff erinnernd – ein Simulationsraum ist, in dem Leser/innen gefahrlos neue Erfahrungen machen können. Außerdem appellieren sie in gewisser Weise an die Ankunfts-gesellschaft, die im Rahmen des Konzepts der Identitätsbalance zugewiesene Rolle als Einwanderungsgesellschaft nicht zu verweigern, da sonst beispielsweise Prozesse der „Segregation“ und „Abschottung“ (S. 153) nicht verhindert werden könnten. Eine Aufgabe für zukünftige Forschungen scheint mir in den Schlussüberlegungen anzuklingen, wenn Petra Thore andeutet, dass man mit dem Krappmannschen Instrumentarium den von Homi K. Bhaba angenommenen *third place*, jenen Raum der „Hybridität“ und „Vermischung“, besser erfassen könne (S. 152).

Abschließend sei angemerkt, dass die vorliegende Dissertation ausgehend von klar umrissenen soziologischen bzw. sozialpsychologischen Problemstellungen ausgewählte Prosatexte von Autor/innen nicht-deutscher Herkunftssprache untersucht und im Rahmen des entfalteten Fragenhorizonts durchaus zu interessanten und in dieser Form bisher so nicht formulierten Ergebnissen kommt. Zwangsläufig werden dabei literaturästhetische und -theoretische Reflexionen vernachlässigt, was allerdings die Qualität der durchgeführten Untersuchung nicht mindert.

Ulrike Reeg