tend to ignore the social-political dimensions of the form of the collective mind control we call "manipulation."

(Received 11 December 2006)

Language in Society **37** (2008). Printed in the United States of America
doi: 10.1017/S004740450808041X

DONAL A. CARBAUGH, *Cultures in conversation*. Mahwah, NJ: Lawrence Erlbaum, 2005. Pp. xxvii, 149. $22.50.

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Cultures in conversation examines intercultural interactions in Finland, Russia, and the United States. Drawing primarily on research in communications, the book presents selected case studies that highlight key "cultural symbols" and the communicative practices these make relevant. These include American beliefs about self-expression, Finnish "silence," the Russian "soul," and Blackfeet "spirit." In each chapter, intercultural encounters (e.g. Russian/American, Finnish/American, Blackfeet/White) are explained using a key concept. Both public and private interactions are covered, and the author himself features prominently as a participant in several of the examples. The transcripts of the encounters include ones drawn from fieldnotes, videotaped reenacted versions of earlier interactions, and broadcast media.

Donal Carbaugh focuses on "conversational moments in which one prominent and at times dominant U.S. expressive system contacts those of another" (p. 3). He highlights moments where cultures become visible as seemingly routine practices go awry owing to participants' different cultural orientations. The analysis thus relies on a comparative perspective (e.g., between the visiting American's expectations and his Finnish interlocutors'). Interviews with those who have had intercultural experiences, such as Finns who have spent time in America or have had encounters with Americans in Finland, also play a key role.

Chapter 1 lays out the theoretical framework for the book. Chapter 2 presents three intercultural vignettes: the American author encountering a stranger in a pub in England; a meeting between American business professors and Russian business professors; and an oft-repeated story about an American professor who gave a talk in Finland. In each case, cultural differences in norms for particular genres of talk are shown to have contributed to dissatisfaction on both sides with the encounter. Chapter 3 examines a videotaped reenactment of the author being introduced to his academic colleagues in Finland. Here, miscommunication is attributed to both micro-interactional particulars, such as the pace of speaking, customary length of pauses, and the form of questions, and to cultural scripts for introductions and beliefs about interaction (e.g., the Finnish concept of *asia-talk*

https://doi.org/10.1017/S004740450808041X Published online by Cambridge University Press

'matter-of-fact speaking'). Chapter 4 probes the stereotypes of "superficial Americans" and "silent Finns" and links these to different norms for greeting, contrasting beliefs about the use of superlatives, and ideas about appropriate topics for conversation, such as not stating the obvious or not discussing personal matters. Cultural ideologies about self-expression and emotion are also discussed.

Chapter 5 examines a taping of the *Donahue Show* in Russia where a discussion about sex is viewed from two different cultural frameworks: one in which a problem is discussed in a forum where technical language and individual opinions are foregrounded, and another in which public discussions orient to shared moral understandings about socially ratified public topics. These beliefs about talk are related to contrasting visions of the unique, honest, individual American "self" and the collectively compassionate, morally oriented Russian "soul." Chapters 6 and 7 relate the author's encounters with members of the Blackfeet tribe in Montana. Chapter 6 examines Blackfeet students' reluctance to give oral presentations in class and connects these to contrasts between Blackfeet and White primary modes of communication (silence vs. speaking), the typical speaker (elder male vs. citizen), cultural personae (relational connection vs. unique individual), and values (nature, heritage, modesty, stability vs. upward mobility, change, and progress). Chapter 7 looks at the author's interactions with a member of the Blackfeet tribe in regard to listening and the landscape. The volume is written in a clear and straightforward style that would make it suitable for introductory courses in communications.

(Received 5 January 2007)

Language in Society **37** (2008). Printed in the United States of America
doi: 10.1017/S0047404508080421

ROGER W. SHUY, *Linguistics in the courtroom: A practical guide*. New York: Oxford University Press, 2006. Pp. xiv + 146. Hb $35.00.

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The focus of *Linguistics in the courtroom* is narrower than the title implies: It is not intended for, say, linguists who are courtroom interpreters or those who are concerned with reforming jury instructions to make them more intelligible. Rather, this is a succinct, authoritative guidebook for linguists who give scientific advice to attorneys about linguistic issues in criminal and civil court cases. Consultants frequently are asked to write reports, filed under oath, that are intended to influence judges and worry opposing counsel; Roger Shuy cogently describes such documents, their purposes, and the processes for drawing them up (chapter 6). In civil cases, report writers are usually cross-examined under oath in a discovery procedure called a "deposition" (chapter 7). Occasionally, the linguist

https://doi.org/10.1017/S004740450808041X Published online by Cambridge University Press