

By chapter 8, Bauman and Briggs have built a compelling base for their deconstruction of Boas's "cosmopolitan charter for anthropology" (p. 255), outlining how Boas "constructed language and culture as separate domains calling for distinct methods, only to hybridize his construction of culture by deeply embedding language ideologies within it" (p. 265). In so doing, language as an autonomous domain became a reified tool in the analysis of culture. The careful critique of Boas and the professionalization of anthropology under his guidance exposes our own 21st-century feet of clay. The conclusion, coming as it does directly after the examination of Boas and contemporary anthropology, is especially satisfying, revisiting hybridization, purification, and deprovincialization. Bauman and Briggs then suggest—they do not demand—ways to disrupt modernity. The conclusion is extremely hard-hitting, but only if one has worked through the scrupulously researched chapters preceding it. Although this review presents what might be seen as ultimate arguments in its attempt to summarize key points, the true beauty of this book lies in the elegant and detailed analyses that lead to Bauman and Briggs's conclusions.

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**Language Awareness: A History and Implementations.** Lana J. White, Bruce Maylath, Anthony Adams, and Michel Couzijn, eds. Amsterdam: Amsterdam University Press, 2000. 107 pp.

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This slim volume, consisting of five chapters plus an introduction and conclusion, attempts to cover the historical development and current status of the rapidly expanding field of language awareness (LA). LA is a worldwide movement that first gained prominence in the 1980s in the United Kingdom as a means of improving native language literacy, fostering interest in foreign language study, and addressing classroom cultural diversity. It is now also practiced in varying degrees in the United States, Western Europe, Poland, Hong Kong, and Australia.

LA is somewhat difficult to define but includes the examination of the actual language that surrounds teachers and students in classrooms, homes, and society. It aims to help students confront manipulation and gain the linguistic power needed for effective interpersonal communication. In contrast to traditional language study, which sees language structure as an end unto itself, LA seeks to empower and open students to critical awareness of how users create meaning through language. As a result, LA is best taught as the informing foundation of all school subjects, rather than as a separate course.

Witold Tulasiewicz, in his chapter "Whither Language Awareness? Enhancing the Literacy of the Language User," considers that the functions of LA are to promote general empowerment by providing language users with a sound command of language, activating the instrumental capacity of language to facilitate communication, releasing users' creative and affective faculties, and alerting learners to recognize language manipulation. He illustrates these functions via international examples from advertising and politics and points out how the English language in particular lends itself to wordplay and manipulation because of its many homophones, synonyms, abbreviations, slang, foreign loanwords, and morphological structure (e.g., lexical items like *try* can belong to many parts of speech simultaneously). Tulasiewicz argues that LA can help students to reflect on the purpose of language, use their knowledge of L1 to facilitate their acquisition of L2, and develop understanding and respect for other cultures. LA helps students appreciate linguistic coexistence and the inherent unity of all human languages.

Tulasiewicz indicates that LA conflicts with established language curricula that stress correctness and segment learning, and "To date, no explicit LA syllabus exists anywhere" (p. 12). The pilot programs funded by the Commission of European Communities, while promising, are partial and merely exploit the language aspects of already existing curricular topics.

Adams ("Language Planning: The European Union and the Republic of South Africa: Parallel Cases?") reports on a simulation he employs with high school students and teachers in which the European Community mandates English for all humanities instruction, and participants representing different interest groups (journalists, history teachers, minority language commissioners, etc.) react to the policy. The resulting debate brings to the forefront

many LA issues, among them personal identity and linguistic chauvinism. Other language activities he utilizes include writing personal language histories, analyzing gestures, and cataloging ethnic stereotypes. Maylath ("Floods of Foreign Words: Building Language Awareness through the Study of Borrowed Lexicon") examines the effect of foreign loanwords on Dutch, English, French, Norwegian, and Swedish speakers and presents discrete teaching strategies to overcome the "opacity" of many of these words (e.g., word analysis, etymological games, linking word roots to disciplines, dialogues, field trips, etc.). White ("A Paradigm Change for the Teaching of the Mother Tongues") applies the basic tenets of linguistics and LA to the exhaustive analysis of a meaning-rich passage about Robin Hood and of the tongue twister "Betty Botter" to demonstrate how LA can "empower students to be more discerning readers and writers" (p. 52).

In the most developed chapter of the collection ("Language Awareness in the Dutch Mother-Tongue Curriculum"), Amos van Gelderen, Michel Couzijn, and Ton Hendrix review the structure of the Dutch elementary and secondary education system, analyze classroom textbooks to determine the LA objectives each seeks to accomplish, describe the national debate regarding language curriculum, and postulate the core objectives for an autonomous course on linguistics at the high school level.

The volume concludes with a review of the limitations of traditional language teaching and the need to move students "from linguistic competence to metalinguistic power" (p. 91). It closes with the editors and authors' hope that "other language educators will be stimulated by these chapters to add to the ongoing efforts to teach language with greater accuracy and efficacy than has been done in the past" (p. 92).

Overall, the volume offers some excellent techniques for incorporating into the curriculum a conscious and critical appreciation of the role of language in human endeavors. It will certainly be of utility to teachers already persuaded of the need to teach LA who are looking for concrete activities to utilize in the classroom. However, because of its brevity, the volume is not the most suitable for someone just encountering the notion of LA and in need of more theoretical and practical justification. For such an individual, I would recommend instead E. W. Hawkins's book titled *Awareness of Language: An Introduction* (Cambridge University Press, 1984) or a careful perusal of recent issues of the journal *Language Awareness* or Norman Fairclough's *Critical Language Awareness* (Longman, 1992).

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**Gender Shifts in the History of English.** Anne Curzan. Cambridge: Cambridge University Press, 2003. xii + 223 pp.

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This impressive effort explores what the author claims to be a rare phenomenon among the languages of the world, a shift from grammatical to semantic (or social) gender. Examining the vagaries of the English language from its earliest printed forms to the present, the author provides overviews of processes that are thought to govern historical syntax and historical semantics; she applies contributions from prototype theory and cognition studies to this issue, and clarifies some etymological misconceptions that continue to plague some writers. She argues, for example, that it is doubtful that the word *history* can mean "his story" because the word's origins stem from the Latin *historia*, meaning 'inquiry, learning, and narrative.'

Anne Curzan eschews the writing of a feminist tract, hoping instead to set the record straight on these and other linguistic mythologies. At the same time, she asserts that feminist theory can inform our understanding of the construction of masculine and feminine grammatical categories in English. Borrowing Judith Butler's insight that gender is a verb, "a kind of performance [with] sets of repeated behavior through which we create gendered selves and