

labor built upon service encounters over coffee. ‘Gin’ (chapter 3) then explores the semiotics of savage and civilized, raw and cooked, as they have emerged through post-colonial notions of connoisseurship and the Anglo-American social genre of the cocktail party.

Chapter 4, ‘Water’, turns the book toward the postsocialist Republic of Georgia for a comparison of the semiotics of ‘mineral’ or ‘spring’ waters with North American understandings. Chapter 5, ‘Colas and uncolas’, is a study of a semiotics of postsocialism through varieties of carbonated drinks and their local scenes and meanings of consumption. Chapter 6, ‘Wine’, extends the author’s exploration of talk and social, political, and economic transformation in Georgia as reflected in shifting social rituals of wine consumption. Chapter 7 continues the sampling of how an alcoholic beverage (‘Vodka’) structures Georgian interactions, such as in terms of fictive kinship, ritual poetry, and a temporality different than beer’s. In chapter 8’s substitution for a conclusion, Manning explores the subject of beer to synthesize issues of drink, postsocialist politics, postsocialist consumption, Western modernity, and the hybridity of ‘natural’ (and national) ingredients.

This book reads at times much more as *a* semiotics of drink and drinking among cosmopolitan postsocialist Georgians and their contemporary North American peers than *the* semiotics of drink and drinking. Nonetheless, this robustly integrative and historically situated theory of the materially and the interactively social advances us immensely toward the latter in its contributions to how we understand the role of libations in interaction, sociability more broadly, and signs in society.

(Received 22 September 2013)

Language in Society 43 (2014)
doi:10.1017/S0047404514000499

MARTIN CORTAZZI & LIXIAN JIN (eds.), *Researching cultures of learning: International perspectives on language learning and education*. New York: Palgrave MacMillan, 2013. Pp. xix, 355. Pb. \$80.98.

Reviewed by HO SI THANG KIET
Department of English for Specific Purposes,
University of Foreign Language Studies,
The University of Danang, Vietnam
kiethst@yahoo.com

This book is an excellent collection of research-based papers, presenting a wide range of international scholars’ orientations, viewpoints, and critical stances on cultures of learning in various contexts in different countries.

The book consists of sixteen chapters divided into four differently themed sections. The first part focuses on the concept of learning cultures, elaborated and redefined through a combination of both teachers’ and learners’ values, expectations,

and attitudes within an educational context. A cultural synergy model is proposed as a TWO-WAY ACCULTURATION that engages participants in developing mutual awareness and understanding of each other's culture. A study of Anglophone and Chinese views on scholarship and learning reveals more commonalities than differences, which is due to contemporary China's rapidly changing cultures of learning.

The second part explores changes in cultural heritages and learning. Studies of Chinese English students show the positive and lasting effect of Confucianism with some changes in educational aims and contexts, and a high appreciation of verbal praise in the Chinese culture of learning. Kenyan and Tanzanian teacher education reform emphasizes the importance of the sociocultural context in classroom talk. A Lebanese case study discusses differences between high school and university students' perceptions of learning behaviours. An empirical study on Vietnamese students provides rich data about their collective understanding of reticence. An exploration of how Malaysian English textbooks reflect a GLOBAL CULTURAL CONTENT ends the second part.

The third part investigates learners' perceptions and expectations of a 'good' English teacher. Kazakh students' perceptions indicate an influence of different cultural traditions on learning and teaching, with multiple heritages present in Kazakh society. There are differences between Iranian students' and teachers' views about teacher efficacy and gender. Significant differences are revealed in a comparison of Finnish and Thai students' expectations regarding the teacher's position; the former view teaching as a profession, but Thais regard it as an interdependent culture of communication. Lastly, teacher identity is reconceptualized in a qualitative case study with Australian-trained ethnic Vietnamese teachers of English through their negotiation between English as a foreign language (EFL) and English as an international language (EIL) contexts.

The fourth part examines the dynamics of socialization and motivation in cultures of learning. One study shows a strong influence of learning beliefs and parental socialization on the Euro-American and Chinese children's cultures of learning. Aspects of motivation, demotivation, and remotivation are deeply explored in the three last chapters. While interest and self-efficacy are the main motivational orientations for Omani students, who are strongly influenced by their social networks, low motivated Iranian students of English are demotivated by internal factors. Finally, Japanese EFL learners' developmental processes of remotivation are investigated through various antecedent conditions over time with unintentional and intentional short or long-term coping and adaptive strategies.

This book is definitely worth reading. It redefines the concept of learning cultures within different contexts. The book will be beneficial for language learners and teachers but also useful for Western and Asian academics, to cultivate a greater understanding of the cultural influences affecting English Language Education within a global classroom context.

(Received 6 October 2013)