

CULTURAL STUDIES

Dear colleagues,

this Newsletter contains

- a report on last year's conference (held at Jena, 20 - 22 November), page 2
- the abstracts of the papers given at that conference (except for two which were not handed in) pages 3 - 6
- a statement containing proposals for the future shape of English/American Studies at German universities (drafted by a working group and approved by all the participants of the conference) page 7
- additions to the Cultural Bedrock or Rock-Bed pages 7 - 8
- a contribution to our further debate on the nature of Cultural and Social Studies by Jürgen Kramer pages 9 - 12
- a call for papers for this year's conference page 12

I should like to add that this second issue did not appear earlier because no material was handed in. As I do not believe this Cultural Studies Newsletter should be a one-person-affair I would like to urge you all to contribute to it. Matters of relevance include:

- reports on research in and teaching of Cultural Studies in Germany,
- reports on similar activities in other European countries,
- case studies in Cultural Studies (not more than 2 pages).

As our resources are limited we have produced 100 copies of this Newsletter only. Anybody is welcome to produce photocopies of his/her copy and hand them on to whoever he/she thinks fit.

For various reasons this Newsletter once more comes from Bielefeld (many thanks again to Stephanie Meyer for producing it). As it has still to be decided who will produce the next issue, all suitable material should be sent to me. I shall then forward it to the next editor.

Best wishes,

Jürgen Kramer

P.S.: At Jena we provisionally gave ourselves a name: Arbeitskreis Landeskunde/Cultural Studies. Suggestions for improvement are welcome.

NEWSLETTER 2 / 1992

Landeskunde/Cultural Studies im Englischunterricht und als Hochschullehrfach

The Second Cultural Studies Conference, Jena 20 - 22 November 1991

International academic conferences serve several purposes among which are: the bringing together of teachers and researchers in the same discipline to share the problems and triumphs of their work; the consolidation and promotion of the status of the discipline in the academic world; and the facilitation of the formulation of objectives for future development. In addition, the best international conferences provide opportunities for participants to build new relationships and to extend their knowledge of the host country and thereby to promote international understanding. The Cultural Studies Conference at Jena organized by Dieter Kerl achieved all these objectives in full measure.

In the course of two days of discussion and debate, participants expressed broad agreement on several issues. Instrumental views of language teaching and learning (where a foreign language is taught simply as a tool to enable the study of a foreign literature) were rejected in favour of a more complex conceptualisation of the relationship between the learner and the language. According to this new conception, language acquisition also requires the learner to attempt to understand the complex conditions contributing to the social formation of native speakers of the language. The study of foreign language areas is not a trivial task, but it must be undertaken lest learners fall into the traps of over-simplification, stereotyping, facile moralising and prejudice. Furthermore, the study of foreign language areas must be at least multi-disciplinary, since single disciplines give only partial and sometimes distorted views of national complexity. As they developed new techniques for the teaching of Landeskunde, practitioners of Landeskunde also engaged in debates about methodology and theory. Landeskunde should now be accorded the status of a discipline and encouraged by responsive and open academic structures.

In this latter context, it was particularly gratifying to note the interest and support shown by the British Council and demonstrated by both the numbers and seniority of those members of the Council who attended. Whilst the British Council remained a disinterested and impartial observer of the academic and organisational debates, they firmly committed themselves and their resources to the teaching of British Landeskunde in Germany.

For this writer, visiting Germany only for the second time, the opportunity to visit Jena was especially welcome. To be present at discussions between Germans from the old and new Länder, to have described to one (but more importantly to see, if only briefly, with one's own eyes) the conditions and problems of the new Länder, is to begin to understand that the unification of Germany is not the simple task of knocking down the wall, which many in Britain and the rest of the EC believe. Changes are clearly necessary in the new Länder, but as always when radical change is undertaken in a short time, care must be taken to ensure that the baby is not thrown out with the bathwater. In these difficult times, the feelings of the peoples of the new Länder deserve and demand our recognition and understanding.

W. BRIERLEY
Associate Head
School of Languages and Area Studies
Portsmouth Polytechnic.

Abstracts of the papers given at the Second Cultural Studies Conference, Jena

PETER BENNETT (Hannover)

Anti-traditional approaches of Cultural Studies in British higher education: is there a place for them in "Landeskunde"?

The relatively modern academic field of Cultural Studies as taught and researched today at a number of British institutions of higher education is first explained with particular reference to its theoretical approaches. Similarities and differences between Landeskunde in German universities and Cultural Studies in Britain are pointed out and some criticisms then made from a Cultural Studies standpoint of traditional contents and methods of Landeskunde. Propositions follow as to what elements of Cultural Studies might feasibly be adopted in Landeskunde teaching, namely methodologies, a groundwork of cultural theory, teaching objectives, and teaching methods. Certain foreseeable practical problems in such a reorientation are mentioned. Finally, the plans of one recent and one current Landeskunde course at Hannover are presented as models so that, partly in the light of experience, their strengths and weaknesses may be discussed from the floor.

RUTH FLEISCHMANN (Bielefeld)

The European Community seen from the fringe

The course described in this paper was an exercise in defamiliarisation.

English courses on the EC are offered regularly in Bielefeld for students of English, economics and law: they originated in a now defunct Erasmus project. The aim is to provide an introduction to the institutions and policies of the EC together with the terminology thereof. This paper deals with the insights to be gained from the study of the poor relations in the EC, or rather of the English-speaking member of the fringe clan, Ireland.

An examination of the price being paid by the only ex-colony of the group for membership in the Community is likely to lead to adjustments of the students' image of the prosperous member states as benefactors of the deprived periphery (unemployment, poverty, emigration; the impact of the regional and structural funds). A study of the advantages enjoyed by those Irish people sufficiently well-placed to benefit includes farming and agribusiness, manufacturing and exports - and fraud. The silver lining on the many clouds can be seen in the considerable progress concerning the status of women, and the new laws, controls and money available for the protection of the environment.

WALTER GRÜNZWEIG (Graz)

Landeskunde und Interkulturalität

Communication has become an important concept in Landeskunde teaching, especially as it seems to facilitate an integration of the various disciplines and sub-disciplines relevant to the teaching and learning of English. The term also seems to mediate between the practical and humanistic demands placed on Landeskunde and finally overcome that traditional opposition on a higher level. However, "communication" has assumed a utilitarian and "commodified" character; in postindustrialized societies it has partially replaced industrial production and become one of the focal points of a medialized society. Thus, an intercultural dialogue emphasizing the dynamic relationship between cultures as a value in itself and thus supplementing the (necessary) instrumentalization of Landeskunde through the communication concept is suggested.

Dialogue will prevent a foreign culture from being treated as a product which can be acquired (or discarded) at will.

The conception of dialogue applied here is that of Martin Buber, who differentiates between an "I-It" and an "I-Thou" relationship between the individual and the world. The "I-Thou" relationship is a dialogical relationship in which dialogue partners open themselves up towards one another without preconditions and specific or ulterior motives. Foreigners and foreign culture are not viewed as objects or parts of an object world (the world produced by the "I-It" relationship operating on the instrumentalized level) but as parts of a living, dynamic whole. The meeting point of dialogue partners is always a "dynamic center" - in the case of Landeskunde teaching the very place where a dialogical encounter can take place. Dialogue is different from "superficial" verbal exchanges. Not the words that are said count, but speech as an "existential attitude." Any word, thus, can become dialogical.

In the second part of the presentation, two examples for this kind of dialogue are presented, so-called "intercultural classrooms" where individuals from different nationalities (Americans and Europeans; Europeans from different countries) are assembled, learning and dialoguing.

DAVID HORNE (Bielefeld)

Problems of/with cultural allegiance

Problems of cultural identity are not new; a few literary and non-literary examples from folk rhymes via James Joyce to Evelyn Waugh on the literary side to statements by a young black living in London and from Hanif Kureishi's preface to 'My beautiful launderette' on the non-fictional side serve to illustrate this. My contention is that the problem of cultural identity affects more and more people with whom I am involved professionally and privately. More and more of my students of mixed nationality are having to come to terms with the uncertainty as to where they belong culturally. They are attracted but also often repelled by the cultural norms by which they, say as Turks, are expected by their parents to live yet know that they are not accepted as Germans although they may have been born and brought up here. Even among Germans, among people from the former GDR, there is often a feeling of the loss of a culture associated with the ideas of Marxist-Leninism. The problem also affects people like me, a 'former native speaker'; I have lived in Germany as long as I ever lived in England; at times I talk about Germany as though I was a German, at others I am called upon to be an expert on Britain as though I still lived there. The European idea should be my natural home, because it really is my home. The trouble is that I have problems associating myself or identifying with the ideological abstraction that Europe still is and I suspect that many people feel the same way, that is, Europe has not won my cultural allegiance yet because it is still culturally exclusive.

DIETHELM KNAUF (Bremen)

Acculturation of Immigrants and the Contribution of Schools

1. Germany has been, still is and will remain a country of immigration (Einwanderungsland).
2. Multi-ethnicity will remain a decisive characteristic of western industrial countries.
3. In Germany there is no corresponding social-political concept to adequately reflect the multi-ethnic character of society.
4. Integration has to be facilitated by the host society. Self-determination is the most important factor in the process of acculturation.
5. The group identity and collective mentality of Germans have to change. Republicanism and individual

human rights have priority over national homogeneity.

6. Instead of denying the fact that immigration does take place, the state must actively develop a system of immigration, integration and anti-discrimination legislation which could both guarantee the right of asylum in the context of migration processes and migration policy in Germany and ensure effective economic aid for the countries in the so-called Third World.
7. Concepts for an education policy which could do justice to the heterogeneous ethnic structure of schools exist only in the most rudimentary form. Surely there is a need to revise teaching goals, syllabuses, curricula and teaching methods, to include e.g. intercultural competence, the recognition of Turkish, Italian etc. as second foreign languages, adequate consideration of the cultures of origin in the curriculum, renunciation of the eurocentrist perspective, authentic communication.
8. The necessity of the term "intercultural learning" shows the vast deficits in the field of education, in didactics and teaching methods, but above all the narrow-mindedness of the way the Germans see themselves as a nation in the light of a de facto multi-ethnic society.
9. The role of English-language teaching has to be defined anew in terms of its educational goals. Contacts with other cultures can serve to critically review one's own cultural background and ethnic characteristics.
10. Cultural Studies based on Britain and America can bring the multiculturalism of these countries to the forefront of discussion and make their experiences available to political practice in our country.

KLAUS PETER MÜLLER (Düsseldorf)

Cultural Studies and Literature in Foreign Language Classes: A Natural or an Artificial Symbiosis?

The problem is discussed in three sections: In the first, culture is defined as a semiotic system with literature as an undeniable and important element. Questions are raised concerning the exact position of "Cultural Studies" (CS) within a semiotics of culture, the relationship of CS to other branches of the humanities, and possible functions of CS in schools and universities. The second section briefly discusses a contemporary play and shows how this work is intricately related to culture, its creation and history. In the third section of the paper, some conclusions are drawn from section two, and the thesis is proposed that literature provides the most outstanding and informative examples of how signs can be used significantly. Literature can be regarded as one of the most complex and representative sign systems in most cultures. It is particularly suited for reflections on sign systems as such, and on their functions for the creation of a personal and national awareness, for the establishing of identities and cultures. There is a natural symbiosis between Cultural Studies and the study of literature.

LAURENCE J. A. RAW (Ankara)

British Cultural Studies at Bilkent University (Ankara) - a transitional period

This paper describes how we have tried to develop a course in British Cultural Studies in the newly-created Department of Applied Languages.

As well as Cultural Studies, students take courses in British politics and economics, as well as studying English Language: in this context it would be easy to treat Cultural Studies as simply providing background information about British life and institutions (which is how the course has been taught in the past). Instead, we have tried to encourage intercultural study, based on a belief that the students' view of British culture is inevitably shaped by their own cultural milieu - a westernised, middle class world defined by Islamic

principles. We as teachers have also recognised that our view of Turkish culture is shaped by our backgrounds. To develop this process of intercultural study, we have encouraged the principle of negotiation in our syllabus: our choice of material is determined by what the students want, not what we think they need. The guiding principle behind this is to help both ourselves and the students to come to terms with intercultural differences, which perhaps might change our respective views of the world. At present, there is considerable discussion about the status of British Cultural Studies as an academic discipline; what we are trying to show is that it could prove invaluable for the Turkish nation and its people, which continually seeks to strengthen its relationships with western Europe.

RAINER SCHÜREN (Bielefeld)

Intercultural Understanding: Levels of Friction

The author pleads for more emphasis in the teaching of Cultural Studies on those levels of cultures on which friction is likely to build when cultural contact occurs. Although the "high" political culture of a given country can only be fully understood by reference to those "lower" levels, the latter seems to be neglected in current Landeskunde or foreign language textbooks. The author uses his experiences as a visiting professor in the USA and as an advisor to foreign students in Germany to demonstrate in what ways culturally determined "academic" behaviour may cause both pleasant and unpleasant frictions. He points out other fields of communication where friction is common on the grassroots level. Finally, he contrasts a common situation - sharing an apartment with students - as viewed by an American exchange student in Germany and one of her German roommates.

GABRIELE WENDT (Halle)

Cultural Studies in the EFL-Classroom

All curricula concerning the teaching of English include three main aims: language competence, knowledge of the cultural background and tolerance and understanding towards other countries and peoples. These three items belong very closely together.

At the early stage of language learning the learners should be able to use the language to communicate in everyday situations. At an intermediate and advanced level the textbooks include various themes on geography, history, political and social studies. They offer a selection of literary texts as well.

Cultural studies as a fundamental component of the lessons have an informative, a communicative and a social function.

The selection of material on the cultural background should be closely related to the language abilities and competence of the learners. One should concentrate on a sociocultural knowledge that is essential for the understanding and correct use of the language. The topics should correspond to the interests and preferences of the learners. The themes have to be representative and diverse to avoid the danger of stereotypes and clichés. The material should reflect conflicts and tensions that might arise when people of different cultures meet each other.

The full-length versions of these papers will be published in book form by the University of Halle. Copies can be obtained from: Doz. Dr. Gerhard Bergmann, Institut für Anglistik und Amerikanistik, Martin-Luther-Universität, Gimritzer Damm, Block 299, O-4090 Halle.

Erklärung zur Ausbildung von Studierenden im Fach Anglistik/Amerikanistik

Die Notwendigkeit, Studiengänge in den neuen Bundesländern zu konzipieren sowie das Bestreben, Reformansätze in den alten Bundesländern den veränderten Bedingungen anzupassen und die Studierenden entsprechend auszubilden, veranlaßten Wissenschaftler und Wissenschaftlerinnen aus Universitäten der alten und neuen Bundesländer zu folgender Erklärung:

1. Das Fremdsprachenstudium sollte so angelegt werden, daß bei der Komplexität des Sprachlernprozesses das Zusammenwirken verschiedener Disziplinen berücksichtigt wird.
2. Das Fremdsprachenstudium sollte im Sinne fachübergreifender Forschung und Lehre in das Konzept der Landeswissenschaft/Cultural Studies eingebettet werden. Sinnvolle Sprachverwendung in möglichst vielen Kontexten setzt die Bekanntheit des jeweiligen gesellschaftlichen und kulturellen Zusammenhangs voraus. Daher ist die Konzipierung und Implementierung landes- sowie kulturwissenschaftlicher Ansätze, wie sie in den Diskussionen um Landeswissenschaft/Cultural Studies/British and American Studies erarbeitet worden sind, erforderlich.
3. In einer Zeit, wo Deutschland sich anschickt, multi-ethnisch zu werden, gewinnt interkulturelle Kompetenz in zunehmendem Maße an Bedeutung. Dem Fremdsprachenunterricht kommt in diesem Zusammenhang eine besonders hohe Verantwortung zu. Auch die zunehmende wirtschaftliche Verflechtung in Europa und der Welt muß sich auf die Ausbildung der Studierenden auswirken.
4. Ein zeitgemäßes Studium des Faches sollte alle englischsprachigen Kulturräume gleichberechtigt berücksichtigen.
5. Die Studiengänge sollten sich in die folgenden fünf Bereiche gliedern, denen Studien- und Prüfungsfächersowie Professuren entsprechen: Sprachwissenschaft, Literaturwissenschaft, Landeswissenschaft/Cultural Studies, Fachdidaktik, Angewandte Sprachwissenschaft/Sprachpraxis.

Diese Erklärung wurde während der Tagung „Landeskunde/Cultural Studies im Englischunterricht und als Hochschullehrfach“ in Jena im November 1991 von den Teilnehmern verabschiedet.

The Cultural Bedrock or Rock-Bed (continued from Newsletter 1/1991):

ROBERT GIBSON

Institutional address:

Staatsinstitut für Schulpädagogik
und Bildungsforschung
München

Private address:

Klugstr. 67
8000 München 19
Tel.: (089) 1 57 73 55

Publications:

"From Landeskunde to Cultural Studies: A Skills and Resource-based Approach", in: M. Wright, ed. (1988), Dynamic Approaches to Culture Studies (Frankfurt: Lang).

LAURENCE RAW**Institutional address:**

Faculty of Humanities and Letters
Bilkent University,
06533 Bilkent,
Ankara, Turkey
Tel.: (9 04) 2 66 40 40 17 27

Private address:

Bilkent Universitesi Lojmanlari 33/12
06533 Bilkent
Ankara, Turkey.

Research Topics:

- Introduction to Cultural Studies: teaching methods and syllabus designs.
- English Literature into Cultural Studies.
- Translation and intercultural study.

Publications:

"Teaching British Cultural Studies in Turkey", forthcoming in Engelsk Meddelelser (Denmark), February 1992.

"British Cultural Studies at Bilkent University - a transitional period", manuscript.

Courses:

(in the Department of English Literature)

- British Society and Culture (1st year)
- Aspects of British Culture (2nd year)

(in the Department of Applied Languages)

- Modern (i.e. post-Thatcher) British Cultural Studies.

KAREN RISAGER**Institutional address:**

Roskilde Universitetscenter
Institut VI (language and culture)
Postbox 260
DK-4000 Roskilde Denmark

Private address:

Gyvelvej 12B 1.th.
DK-4000 Roskilde Denmark

Research topics:

- The cultural dimension of foreign language teaching and learning
- The social history of cultural studies and foreign language teaching in Scandinavia
- The analysis of the sociocultural content of teaching materials

- The role of foreign languages in the development of international and global understanding
- French and francophone languages and cultures
- Intercultural communication

Publications:

- Cultural Studies and Foreign Language Teaching in Denmark, in: ROLIG-papir 41, Roskilde Universitetscenter, 1987.
- Cultural Studies and Foreign Language Teaching after World War II: the International Debate as Received in the Scandinavian Countries, in: M. Byram and D. Buttjes (eds.): *Mediating Languages and Cultures*. Clevedon, Multilingual Matters, p. 36 - 46, 1991.
- Cultural References in European Language Teaching Textbooks: An Evaluation of Recent Tendencies, in: M. Byram and D. Buttjes (eds.): *Mediating Languages and Cultures*. Clevedon, Multilingual Matters, p. 181-92, 1991.
- World Studies and Foreign Language Teaching: Perspective from Denmark, in: *World Studies Journal* 7(2), p.28-31, 1989 (+ several in Danish)

Do you remember who said this
where and when?

We have to see that the spirit of the South Atlantic — the real spirit of Britain — is kindled not only by war but can now be fired by peace... We know we can do it... Just look at the Task Force as an object lesson. Every man had his own task to do and did it superbly. Officers and men... All were equally valuable — each was differently qualified... As a team they raised the average to the level of the best and by each doing his best together they achieved the impossible. That's an accurate picture of Britain at war — not yet of Britain at peace. But the spirit has stirred and the nation has begun to assert itself. Things are not going to be the same again.

Jürgen Kramer

CULTURAL AND SOCIAL STUDIES IN ENGLISH STUDIES

1. The traditional discipline of Anglistik/English Philology with its heavy stress on philology, linguistic history and hermeneutics and its concomitant neglect of culture and politics should be radically transformed. English Studies, newly conceived, should be the study of English as a foreign language, that is as a means of access to a wide range of cultures and societies all over the world.

2. Any English Studies university curriculum, be it for students aiming at a B.A., M.A., teacher of English certificate or a Ph.D., should embrace the following five parts - albeit with different emphases:

- Language practice
- Language Studies/Linguistics (emphasizing practical problems)
- Cultural Studies (including Literary and Media studies)
- Social Studies (History, Politics)
- Didactics (or the skills to mediate learning processes).

3. The complexities of the processes of teaching and learning a foreign language demand that those who train and who are trained to use English (as defined in 1) learn to work inter-disciplinarily: The relevant contributions of Psychology, Pedagogics, Applied Linguistics on the one hand, and Geography, Cultural and Social Studies on the other, have to be included. And lest we forget: Didactics or the skills to mediate (that is to initiate, implement and evaluate) language and other learning processes has to be regarded as a compulsory component of English Studies, be it for future teachers, journalists, business persons or diplomats.

4. English Studies (as defined in 1) should not be confined to England (or Britain), but should include those parts of Europe (Ireland, Scotland, Wales) and North America (Canada, USA) in which English is spoken, as well as those countries in the world in which English is either the first, second or one of the official languages. (According to David Crystal, "English is used as an official or semi-official language in over 60 countries, and has a prominent place in another 20.")

5. The primary goal of English Studies should be that students are enabled to use English (as defined in 1) in the greatest possible variety of contexts. These contexts cannot be understood without reference to the culture(s) and society (societies) of which they are part and parcel. Thorough introductions to Cultural and Social Studies may help the students to acquire the necessary theoretical, methodological und factual tools to cope with these problems.

Cultural Studies centre on those processes in society in which meanings are produced and reproduced. (Literary studies, in this view, will constitute a part of Cultural Studies, but certainly not the largest.)

Social Studies focus on the basic (economic, social, political) processes in society which form the contexts of those processes in which meanings are (re-)produced.

Cultural and Social Studies should not be artificially separated, but it is possible, with regard to various problematics, to emphasize one of these two dimensions.

6. The following two diagrams may illustrate how Cultural and Social Studies can interact and yet how a different emphasis may be placed on either dimension.

The first diagram demonstrates (to the students) the circulation of cultural products in society (taking a fictional text as an example). If this model works, it may achieve four things: It may

- (a) make students aware of the different elements that (may) contribute to the (re-)production of the meaning(s) of a fictional text,
- (b) provide them with a frame-work for their own ideas (and those of others) about the text under discussion,
- (c) induce them to complement the open-ended list of key terms,
- (d) stimulate them to become interested in or critical of the theoretical basis of the model and develop an alternative.

The second diagram is to illustrate (for us as university teachers) that Social Studies has to be more than just establishing a context for a text, a song or any other cultural product because if we do not provide, say, historical knowledge on the micro-level and on an (intermediate) mezo-level and on a macro-level, we prevent students from seeing and understanding the examples, the particular cultural products under discussion as parts of larger social patterns, configurations, and structures. But if exemplary (contextual) knowledge is developed, if it becomes a logical part of figurative and systematic knowledge, it may enable students to productively use it in (i.e. transfer it to) new contexts.

Diagram 1

Who distributes fictional texts, where and when and under what circumstances, why/with what intention/effect?

D I S T R I B U T O R S

- Interrelations between producer(s), distributor(s) and consumer(s)
- Literary institutions
- The state as cultural mediator
- The social function of teaching literature
- Forms of distribution
- Language policy

D I S T R I B U T I O N
AS MEDIATION

Who produces fictional texts, where and when and under what circumstances, in what way why/ with what intention?

P R O D U C T I O N
AS CONSUMPTION

P R O D U C E R (S) :
A U T H O R / E S S , P U B L I S H E R (S)

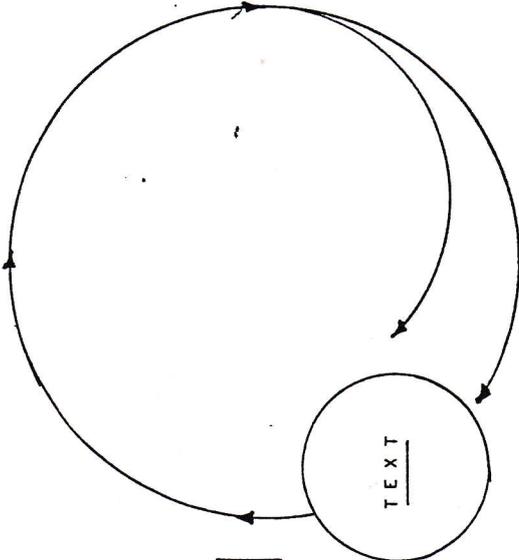
- Class/social status
- Sex/gender
- Ethnic origin
- Age
- Nationality
- Biography
- Intention
- Authorial ideology
- Language(s)
- Aesthetic ideology
- Language(s)
- General ideology
- Literary mode of production
- General mode of production
- Technological aspects
- ...
- Author/ess - publisher relationship
- History of publication of a particular text
- ...

Who consumes fictional texts, where and when and under what circumstances, why/ with what intentions/effects?

C O N S U M P T I O N
AS PRODUCTION

C O N S U M E R (S) :
R E A D E R (S)

- Class/social status
- Sex/gender
- Ethnic origin
- Age
- Nationality
- Biography
- Intention
- Reading ideology
- Language(s)
- Reading/aesthetic ideology
- Language(s)
- General ideology
- Literary mode of consumption
- General mode of consumption
- Technological aspects
- ...
- Author/ess - reader relationship
- History of reception of a particular text
- ...

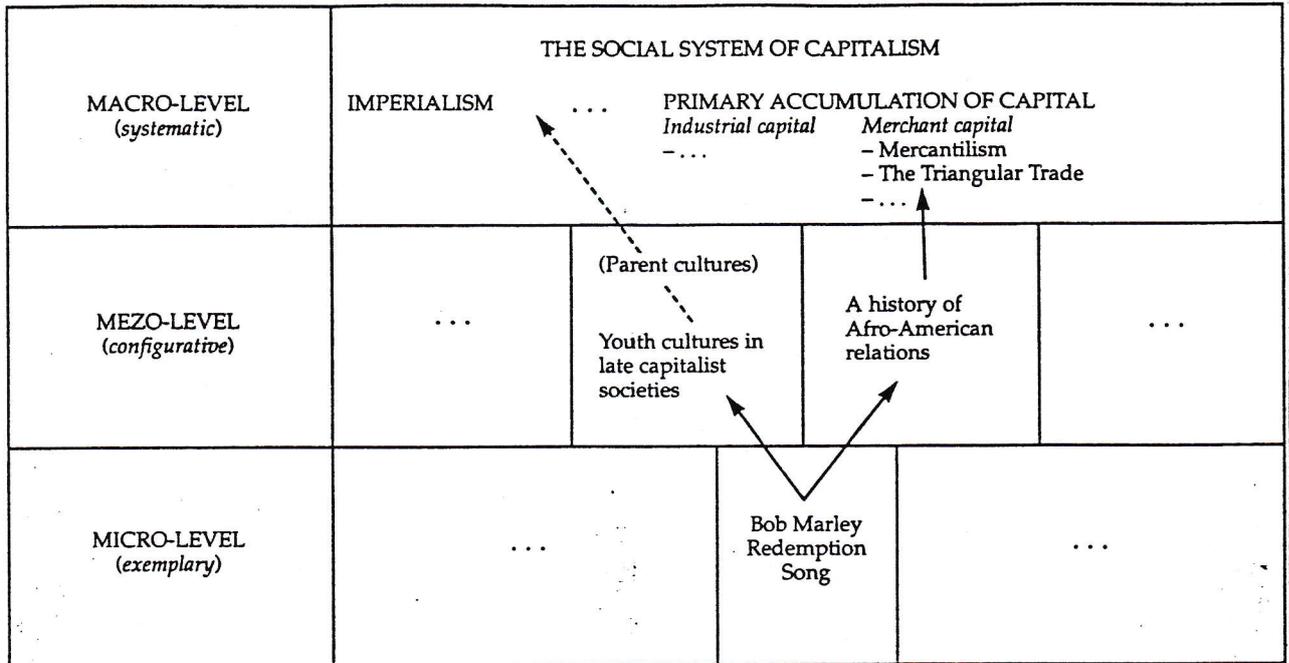


Who has and deals with what kind(s) of problem(s) where and when and under what circumstances in what way in the literary text?

- The main protagonists' class/social status, sex/gender, ethnic origin, age, nationality, work, characters, relationships, intentions etc.
- Problems (and their 'solutions') in
- Space and
- Time.
- Literary means (language; poetical, dramatic, narrative processes; figures, action etc.)
- How do these aspects of the literary text relate to the social reality
- on which the text draws
- of the producers, distributors, consumers?

THE PRODUCTION, DISTRIBUTION AND CONSUMPTION OF LITERARY TEXTS

Diagram 2 Teaching Cultural and Social Studies



CALL FOR PAPERS

This year's Third Cultural Studies Conference will be held at Cologne, 18 - 20 November, 1992, and it will be jointly hosted by the British Council and the Amerika-Haus.

The central subject of the conference will be

BRITISH AND AMERICAN STUDIES: APPROACHES, CONCEPTS, PRACTICE

but papers on other topics are welcome as well.

Suggestions for papers (of no more than 20 - 25 minutes) should be submitted to either Doz. Dr. Gerhard Bergmann, Institut für Anglistik und Amerikanistik, Martin-Luther-Universität, Gimritzer Damm, Block 299, O-4090 Halle or Prof. Dr. Bernd Lenz, Universität Passau, Innstr. 25, Postfach 2540, W-8390 Passau until June 1, 1992.