

from both ‘sacred’ and ‘secular’ epistemologies, are evident in perceptions of subjects in this study (11).

The author foregrounds the concept of ‘churchscapes’, in order to reveal the sociolinguistic complexities of the church communities outside Japan. Indeed, the author argues that ‘Japanese ethnic churchscapes outside of Japan resemble Japanese churchscapes in Japan, as both are developed and determined by global and local flows of language, culture, and religion’ (23), that further impact policies and practices in the local. Therefore, the author concludes, that in order to claim and maintain ‘Japaneseness’ in terms of language and culture, Japanese ethnic churchscapes should have a balanced presence of first-generation Japanese members, who exhibit Japanese language and culture preference.

Indeed, one of the research questions explored by the author is related to how communities in transcultural spaces viewed and perceived themselves with respect to being Christian and being Japanese. Interestingly, rather than strictly subscribing to ‘either/or’ binary beliefs, participants’ responses revealed no connection to ‘prior ontological statuses evident in Japanese epistemological traditions of culture and customs of following Buddha’, thus being indicative of ‘epistemological hybridity’, a spatiotemporal reality imbued with a ‘simultaneous presence and practice of cultural and language practices in ethnolinguistic communities’ (44).


The reader is further introduced to church members’ negotiation and projection of their Japanese cultural identity as well as their life in the Canadian sociocultural milieu. Interestingly, while Japanese church members view Japanese language and culture to be a salient component for their survival in Canada (older generation), ‘nissei younger generations often function in both Japanese and English in Canada as they negotiate between two worlds’ (56), that is, Japan and Canada.

A sociolinguistic view of Japanese ethnic church communities as churchscapes foregrounds the fact that its members often go through ‘transcultural realities in terms of religious, cultural and language hybridity’ (110), which further affect important decisions about language planning and policy, as community members negotiate their views with respect to their hybrid identity, language, and culture.

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GREG NIEDT & CORINNE SEALS (eds.), *Linguistic landscapes beyond the language classroom*. London: Bloomsbury, 2021. Pp xviii, 239. Hb. £28.99.

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The role of linguistic landscapes (LL) and their educational benefits is not a new topic of research in multilingual or multicultural studies, but *Linguistic landscapes beyond the language classroom* expands LL studies in important ways. This volume features eleven permutations of the ways in which LLs move ‘beyond the classroom’ becoming sites for expressing and negotiating identities and ideologies. In line with LLs’ sociolinguistic beginnings, this volume argues that both traditional and non-traditional LLs form a SEMIOTIC landscape rather than a purely linguistic one.

Editors Greg Niedt & Corinne A. Seals skillfully develop the central components of their thesis through the division of the volume into three parts. Part 1, ‘Other forms of language classroom’, is dedicated to LLs structured with an educational purpose. At a German-language school in Minnesota, the strategic distribution of texts connects students to German culture and history in addition to new vocabulary. Outside the classroom, representations of American Sign Language (ASL) at Gallaudet University reflect the inequality between dominant and minority languages on campus. This chapter also provides a robust visual representation of an LL which includes hand shapes, photos, and videos necessary for the expansion of LL studies. The section concludes with an examination of a two-week study abroad program in New Caledonia where, drawing data primarily from the students’ observational journals, the authors focus on the ways an LL’s linguistic and semiotic features overlap to enrich students’ education.

Part 2, ‘Structured spaces becoming classrooms’, guides readers through a series of LLs constructed for purposes other than education. Even so, at each site, viewers are keenly aware of the lessons being taught to them. At public health institutions in Tanzania, displaying medical and non-medical signs in different languages teaches visitors who has authority in those spaces; similarly, an international airport trains passersby to associate the Māori language with New Zealand’s tourism. At each site, the authors assert that learning occurs whenever people interact with the linguistic and semiotic aspects of their environment. Part 3, ‘LLs as activist education’, highlights sites where activists utilize LLs to explore issues of equity and social justice. In Taiwan, the construction of ‘story houses’ attempts to save a threatened way of life by teaching it to others. The final two studies explore how political and activist signage is used to educate passersby about contemporary social and political issues in Ukraine, Germany, and Ireland. The volume closes by taking readers back to the classroom with a methodological chapter where authors discuss how ‘multiple understandings of complex social reality’ are revealed as one moves through a landscape (223).

Contributions from scholars in sociolinguistics and language education make this accessible volume appealing to educators, academics, and students in the social sciences. It is an excellent introduction to linguistic landscapes and their potential to expand students’ intercultural experience.

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