

A notable contribution of this book lies in its investigation of talk sequences and conversational structures occurring within therapy sessions, demonstrating how they contribute to therapeutic effectiveness. For instance, chapter 2 explores how talk sequences like ‘troubles-telling’ can elicit powerful transformations in clients’ experiences while managing the dynamics of affiliation and disaffiliation between clients and therapists. Furthermore, chapters 5 and 6 delve into the strategic use of activities like storytelling practices and chair work to establish connection and affiliation with clients. In these chapters, Muntigl explains that the successful accomplishment of these activities requires continuous and careful consideration from therapists, emphasizing that empathy and trust between clients and therapists must be built and solidified at each stage of therapeutic interactions.


Additionally, Muntigl’s examination of how empathy is achieved through interaction in psychotherapeutic settings carries noteworthy implications for sociolinguistic and linguistic anthropological studies of language and emotion. Specifically, he demonstrates how empathic actions are achieved through a series of interlocking and unfolding actions between clients and therapists, necessitating therapists’ careful attention to clients’ epistemic rights and affective stance. This exploration enriches existing understandings of how language is used to convey and negotiate emotions within diverse social contexts.

Amidst growing interest in understanding the mechanisms that contribute to therapeutic effectiveness, Muntigl’s book offers a valuable contribution by demonstrating how psychotherapy is accomplished through a series of ongoing talk sequences and interactions. It challenges static definitions of the concepts of affiliation and disaffiliation, illustrating their sequential accomplishment during psychotherapeutic interactions. Through his analyses, Muntigl offers a refreshing perspective on how psychotherapy is carried out and how desired therapeutic outcomes are accomplished. Furthermore, by highlighting the sequential accomplishment of affiliation and disaffiliation, discussions in this book also provide practical insights into how therapeutic interventions can be improved through addressing moment-to-moment interactions.

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LYDIA H. LIU & ANUPAMA RAO, with CHARLOTTE A. SILVERMAN (eds.), *Global language justice*. New York: Columbia University Press, 2023. Pp. 272. Pb. \$35.

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Global language justice, as this book illuminates, is not a mere assessment of which language should be treated equally, nor a debate on whether languages are treated

equally. Instead, it presents a transformative perspective, using diverse cases from various geographical locations, on how people preserve, protect, and revive less powerful languages. It argues for the inherent right of each language to be learnt, used, transmitted, recognised, and reborn. The concept of ‘rebirth’ is central to this book, which views language as a ‘lifeworld’ that traverses space, time, and life cycles. For instance, in chapter 4, Wesley Y. Leonard shares the inspiring story of how the indigenous Miami language was re-learned and re-born into Modern Miami, and how its revival was fought for, challenging the notion of it being a ‘dead’ language.

The Miami language is just one of the cases of global language justice. Moving to the European domain, in chapter 3 Tommaso Manfredini discusses and raises concerns about using appropriate translating and interpretation services to support language justice among refugees in asylum trials. In the Global South, with the Algerian movements for linguistic democracy in chapter 6, for instance, Madeleine Dobie records how the local languages were influenced by government policies and political movements.

Several chapters in this book provide a comprehensive understanding of language justice from a global perspective. Chapter 2 introduces a novel conceptual framework, using a ‘doughnut’, through which Suzanne Romaine analyses key issues related to linguistic justice and their connections to social justice and the UN’s Sustainable Development Goals. Mainly, she argues that future education policy favouring international languages at the expense of local ones would reproduce existing inequalities. Daniel Kaufman & Ross Perlin in chapter 5, by contrast, present a linguistic map of New York City, revealing the vibrant survival and revival of languages in this metropolitan city, often hailed as a successful example of linguistic diversity. These chapters, with their unique approaches, contribute significantly to our appreciation of linguistic diversity and its role in global language justice.

There is a special case made for digital technology supports language learning and maintenance. In chapter 7, Deborah Anderson introduces the procedure of how different language characters and scripts are encoded into the system so we can type and read them on our phones and computers. It is a new perspective that makes us rethink the connections between digital technology and linguistic justice.

Beyond all of these cases and views, L. Maria Bo in chapter 1 summarises different policies regarding linguistic justice and discusses their relevant human rights and social justice. She argues that linguistic diversity obliges notions of equality to continually adapt, and this can lead to a more collectively negotiated future. It is an eye-opening chapter for readers to rethink policies, justice, and rights.

Finally, the poems and their translations add an extra pleasure to reading this book, allowing us to appreciate the beauty of various languages while better understanding global language justice.

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