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Mariza Georgalou, *Discourse and Identity on Facebook: How We Use Language and Multimodal Texts to Present Identity Online*, London; Oxford; New York; New Delhi and Sydney: Bloomsbury, 2017; 336pp., US$128.00 (hbk).

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In the past decade, Facebook has drawn increasing attention from various disciplines including psychology, healthcare, criminology, politics, ethnography and discourse studies. As a new publication interested in this social network site (SNS), *Discourse and Identity on Facebook* by Mariza Georgalou provides an emic, multimodal as well as discursive view towards the identity-construction practice of five participants from Greece.

The nine chapters in this book can be divided into three parts. The first part includes three chapters. Chapter 1 presents an overview of the whole volume, Chapter 2 introduces the theoretical dimensions of the study with an emphasis on the categories of identity and its discourse-mediated nature and Chapter 3 discusses the research methodology and data collection. In the 3-year period (2010–2013), ethnographic data were collected from five Greek participants, including their Facebook profile information, shared photos, status updates, comments, video and music links, Georgalou's interview with the participants, field notes and their comments on the book draft.

The second part, consisting of five chapters, explores five facets of identity-construction practice. Chapter 4 investigates how participants perform their place-oriented identities, through which they disclose their emotions, affiliations, culture and local awareness. Chapter 5 demonstrates how participants enact their multilayered age and time identities with resources for temporality, such as age categorization, narratives and music in their shared culture repertoire. Chapter 6 probes how participants with tertiary education background perform their professional and educational identities by focusing on three core facets: professional actions, expertise knowledge and professional relations. Chapter 7 addresses how participants express their attitudinal and epistemic stance in seven ways, including direct verbal stance-taking, cross-modal stance-taking and intersubjective stance-taking. Chapter 8 explores how participants regulate their identity performance on Facebook with privacy considerations.

The third part of the book is Chapter 9, in which Georgalou presents an overview of major findings, a summary of resources for online identity construction and major caveats in researching Facebook discourse.

Different from studies on collective identities (e.g. Wodak et al., 2009), this study investigates how an individual's personal and social identities are multimodally constructed with creativity and criticality in the online landscape. In the case of creativity, the multimodal affordances of Facebook are fully exploited by the participants. For example, music links, video links and even comic strips in the cultural repertoire are utilized to vent

their feelings and express their stances. Moreover, the participants' bi/multilingual competence is also utilized in the construction of place identity and professional identity. That this creativity can be understood and revealed is mainly due to the fact that Georgalou shares with the participants not only cultural but also professional and educational identity to a considerable extent. As a result, she can provide an 'insider' account in this ethnographic research. As regards criticality, the participants are discreet while posting and commenting on Facebook. For instance, Alkis, one of the participants in the study, refused to provide any demographic information on the site and even deleted all his recent posts because he believes that 'one can efficiently perform publicly with being in public' (p. 239). Thanks to this creativity and criticality, this book presents a vigorous and in-depth qualitative analysis with rhythms of life situated in the period of Greek crisis.

Wilson and Anmol (2010: 4) state that ethnographic studies could start out with a deductive theory and end up generating new theoretical arguments based on data uncovered in the field research. As an ethnographic study, this volume has also adopted a deductive approach to validate the discursive and interactional nature of identity construction in the context of SNS. However, it does not go further to gain new theoretical insights into the detailed ethnographic observations. Since the five participants share similar cultural, educational and expertise backgrounds, one possible resolution of this limitation is to identify the shared modal preference of the participants because the modal preference is informed by the shared experience and values of the community in which the sign-makers belong (Domingo, 2016: 546). Specifically, we can analyse empirically how modal preference and sociological factors like education and professional background are connected based on the ethnographic data. Furthermore, the implication of this connection for online identity construction could be discussed, which would provide potentially new theoretical insights into multimodal identity construction. Another limitation of the study is that Georgalou scarcely discusses the modal constraints of Facebook, although she mentions in the final chapter that the commercial nature of Facebook may limit the users' identity construction (p. 273). In this regard, an interview with the users and a comparison between Facebook and other SNSs may shed some light on its technical affordance as well as its constraints. Finally, this book discusses only five facets of identity, leaving others, such as gender identity and consumer identity, untouched, and the reason for this identity-facet choice is not explicated in the volume. Future studies covering more facets of online identity, despite requiring a more subtle balance between data collection and privacy protection, will surely provide more ethnographic details about online identity construction.

Despite the above limitations, this new publication in the context of the recent surge in qualitative multimodal research will definitely impact research in multimodal studies, digital literacies and media studies. What's more, it will provide an important reference for those researchers who are interested in studies of the SNS prevalent in their own culture.

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Jo Angouri, Meredith Marra and Janet Holmes (eds), *Negotiating Boundaries at Work: Talking and Transitions*, Edinburgh: Edinburgh University Press, 2017; vii + 240 pp., GB£75.00 (e-book).

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This volume investigates transition talk and boundary crossing discourse in the modern workplace. It comprises an introduction by the editors and 11 chapters structured into two parts. Part I focuses on transitions to a profession and concerns the relationship between macro-level boundaries and micro-level dynamics. Macro-level constraints as reflected in gatekeeing events are dealt with in four of the six chapters in this part.

Julie Kerekes focuses on transcripts of audio-recorded sessions with two employment-seeking engineers in Canada, a man from El Salvador and a woman from Kazakstan. Kerekes attributes the man's success and the woman's failure to get the job to macro-level stereotypes held by the interviewer.

Marta Kirilova makes a close analysis of two job interviews for a front desk secretary position in Denmark. Two women, one from Western Europe and the other from Africa, are interviewed by a panel. The panellists show different personal engagement with the two applicants. By subtle means they establish a 'co-membership' and a 'we-discourse' with the woman from Western Europe, while the other woman is constructed as 'foreign', 'dependent' and 'fragile'.

Ewa Kuśmierczyk-O'Connor uses a multimodal interaction analysis of job interviews in New Zealand. Her analysis focuses on speech, gesture and gaze. Also, Sophie Reissner-Roubicek's dataset is from New Zealand. She analyses graduate recruitment interviews with a focus on how boundaries are monitored in the construction of expert/novice roles and identities.

Other types of transition to a profession are dealt with in the following two chapters. Performance appraisal interviews in a Belgian medical laboratory are analysed in an interesting chapter by Dorien Van De Mieroop and Stephanie Schnurr. They focus on negative assessment sequences. The negative assessment links the criticism to the interviewee's professional identity as a 'model employee' in one of the interviews. In the other interview, with an employee who is about to retire, both interlocutors set up and negotiate their own and each other's professional and institutional identities by doing face work.

Stefano A. Losa and Laurent Filliettaz focus on apprenticeship programmes in the context of Switzerland. They explore 'legitimacy' and 'legitimation' in face-to-face interaction between trainers and apprentices and show how legitimate participation may involve both the community of learners and the community of workers, and how the negotiation of social legitimacy often leads participants to cross boundaries.