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Mariza Georgalou, *Discourse and Identity on Facebook*, London and New York: Bloomsbury Publishing, 2017; xii+313 pp., ISBN 9781474289122 (hbk).

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Mariza Georgalou's book offers a qualitative investigation into the multimodal discursive performance of identity on Facebook. Using a case study approach, it investigates identity construction and co-construction on Facebook based on a study of five users who have actively engaged in identity work using a range of linguistic, digital and multimodal resources. This book not only contributes to broadening our understanding of Facebook as a discourse phenomenon but also offers new directions for online ethnography with a focus on both the production and reception of digital texts.

The book comprises nine chapters. The introductory section describes the omnipresence of Facebook-mediated activities in everyday life. Through a vivid techno-autobiography, Georgalou argues that Facebook has evolved into a new sociocultural arena for self-presentation and identification. To examine the construction of identity on Facebook, Georgalou adopts an online ethnographic approach, using methods, such as naturalistic observation to study the interactions among communities on Facebook.

Chapter 2 presents the theoretical framing of the study. Georgalou grounds her study in a constructionist tradition and perceives identity as socially constructed, multifaceted and dynamic. With respect to the distinction between social and personal identity, she advocates a fusion of the two. She also argues that online identities cannot be separated from offline identities. Drawing on Fairclough's (1989) theory of language as social practice and Blommaert's (2005) approach to discourse analysis, Georgalou argues that the analytic focus of identity construction on Facebook should be placed on 'who, how (i.e. with what kinds of resources) and why this identity is made relevant or ascribed to self or others' (p. 15).

In Chapter 3, the author introduces the methodological approach of the book – discourse-centered online ethnography (Androutsopoulos, 2008). Specifically, she adopts a data-driven, bottom-up approach to discourse analysis, following the principles of grounded theory. The dataset includes screenshots, texts and fieldnotes from a 3-year-long observation of discourse activities and semiotic production on Facebook, as well as in-depth interviews with the five Facebook users from Greece.

The main section of the book contains five chapters (Chapters 4–8), presenting five different facets of identity work on Facebook. Chapter 4 focuses on how users perform their identity by talking about places not only as geographical but also as social, political, cultural and emotional entities. Setting against the backdrop of the Greek Debt Crisis, Georgalou demonstrates how images and languages have been used by her participants

to affiliate with certain places, to raise awareness of local and national issues and to disidentify with unattractive aspects of a place. For instance, pictures with cityscapes have been used by the participants to display their physical and social belongings. Specifically, food photography of culinary experiences at different places has been employed by the participants to index their openness and desire to consume and experience different cultures. The chapter concludes with two intrinsic values of place identity on Facebook: It is often divorced from where the participants are physically located and it is an interactive and collaborative task between the content-producer and their Facebook audience.

Chapter 5 examines how Facebook users position themselves through time and talk about time and age. With a focus on participants' music-related activities (e.g. sharing songs, commenting and liking), Georgalou demonstrates how her participants have evoked certain periods of their life; recollected memories; shared collective experiences; generated past, present and future identities; and expressed humorous attitudes toward aging. She proposes that 'Facebook can serve as an interactive, co-authored digital memory bank' (p. 120) and users can take various orientations to time. By showing how users constructed time as duration, moment, instance, event, agentive and measurement system, she argues insightfully that the temporal nature of Facebook interaction is 'not just about staying connected here and now via the medium', it is also about staying connected with each other 'via indications of shared experiences, feelings, activities, ideas, values, things, events and situation that were there in the past, but are also given prominence now through Facebook' (p. 122).

Chapter 6 explores Facebook users' construction of professional and educational identities online. For Georgalou, professional identity is 'the constellation of activities, tasks, roles, groups, memberships, interactions, motives, goals, orientations, attributes, beliefs, values and experiences in terms of which individuals define themselves in a professional role' (p.127), whereas educational identity can be understood in three domains: (1) intelligence and knowledge-ability, (2) occupation and career and (3) cosmopolitanism. Using language and visual data, such as pictures, cartoons and videos, she shows how participants have used Facebook to talk about topics concerning work and study, celebrate achievements, claim and share expertise, complain about work, organize and promote events, and negotiate membership of a particular group. She further suggests that Facebook provides a supportive environment for the collaborative production of knowledge and expertise as well as a gateway to 'self-expression in cases of heavy workload or unwillingness to work' (p. 167).

Chapter 7 looks at the role of stance-taking in participants' identity construction on Facebook. The term 'stance' is taken as the expression of 'a writer's personal attitudes, feelings, beliefs, evaluations, judgments or commitment towards a precise target' (p. 175). Georgalou notes that stance-taking is facilitated by Facebook's built-in features, such as the prompt 'what's on your mind', comment functions and the 'like' button. The affordance of music embedding and sharing allows for the expression of personal moods and beliefs. Drawing on data related to the Greek Debt Crisis, she illustrates a range of stance-taking modes (e.g. direct stance-taking and cross-modal stance-taking), which allow participants to represent themselves as 'feeling and thinking beings' (p. 203). A special affordance of Facebook is that it 'brings out the interpersonal nature of stance-taking' (p. 203) and hence promotes social connection among users.

Chapter 8 explores how identity on Facebook is regulated by means of privacy control. Georgalou argues that identity performance on Facebook is audience-specific. Her participants have controlled their self-presentation online through various privacy practices, such as recontextualizing (i.e. textual transformation through the processes of deletion, rearrangement, substitution and addition of information) and shielding profiles, deleting recent activities or changing the medium of communication (e.g. moving from wall comments to Facebook inbox messages so as to avoid public discussion). These privacy choices are considered by Georgalou as expressions of individual subjective preferences, images, self-definitions and self-interpretations.

Chapter 9 concludes that Facebook as a social networking site has become a 'dynamic sociocultural arena which empowers users to cement their identities through the meshing of language with other semiotic modes' (p. 253). The author argues that the most straightforward way of identity construction on Facebook is by means of 'I-marked' utterances (e.g. I will become a fan of metal music). She also argues that identity work on Facebook is a bi-directional process of co-construction between users and their friends, and this process is enabled by Facebook's technical features, such as tagging and liking. She describes three main semiotic resources the users employ: user-generated photos, reposted online images and music videos. She also illustrates three types of textual practices: drawing on own/other texts, producing Facebook-afforded texts and concealing texts. In addition, she suggests that Facebook should not only be seen as a social networking site but also as a space for vernacular literacy practices, a silo of relationships, a digital memory bank, a research tool, a knowledge forum, a cardiograph of a society and a grassroots channel.

As a whole, the book is a valuable addition to qualitative inquiries into identity performance on social networking sites. The strength of the book lies in its convincing illustration of how identity is displayed, performed and controlled by Facebook users through a range of linguistic (e.g. 'I-marked' utterances) and multimodal resources and practices (e.g. sharing music video). Another strength lies in the author's ability to integrate discourse analysis with online ethnography. Readers may also find it useful to engage with the methodological details, resources and links presented at the end of each main chapter. Although the book relies mainly on data gathered from a group of well-educated Greek Facebook users, the book has important implications for understanding the significance of Facebook in our social lives and the interpersonal relationships between members in social networking communities. Overall, the book is a well-researched discourse-based online ethnographic study and should be of interest to scholars and students of discourse analysis and multimodal studies.

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