

The chapters on digital ideological grooming examine two types of groups—extreme right groups and jihadi extremist groups—and compare the digital practices of these groups. Here, the self-styling of groomers also follows the expertise (jack-of-all-traits), openness (normalising anger), and avidity (in the form of urgent calls to action). The targets are styled as a homogenous group that is victimized by out-group(s) and needs help, which membership of the in-group can provide. The perceived opponents are dehumanised and othered. Where styling of the opponent was secondary in digital sexual grooming, in digital ideological grooming, the othering of an out-group is central to stance-taking.

In the chapters on digital commerce grooming, Lorenzo-Dus examines community-building on crypto-drug markets on the Dark Net. On the market Silk Road, community building is not only centred around drug purchases but is structured as a community of interest with libertarian ideologies through forum posts. Lorenzo-Dus argues that users on Silk Road, similar to previous cases, self-style to display expertise (about drugs), openness (through standing against scams and external challenges), and avidity (through an interest in the community as both costumers and fellow libertarians). The targets are attributed two stances: savviness and niceness. Self- and target-styling are favoured over styling of opponents, but when external (e.g. the state) and internal (e.g. scams) opponents were discussed, the external opponents were styled as entities that they must stand together against. Internal opponents were styled as an out-group through othering.

Lastly, the author argues that the patterns that emerge in the discursive practices of groomer identities (expertise, openness, and avidity), as well as how they style targets and opponents, can be applied to other types of digital grooming, and that analyses can be useful in the disruption of digital grooming and the education of potential targets and child safeguarding practitioners.

(Received 16 August 2023)

Language in Society 53 (2024)
doi:10.1017/S0047404523000830

GIULIA PEPE, *New migrations, new multilingual practices, new identities: The case of post-2008 Italian migrants in London*. Cham: Springer, 2022. Pp. 219. Hb. £89.99.

Reviewed by COIRLE MAGEE 

*Department of Culture, Communication and Media, UCL Institute of Education
20 Bedford Way, London WC1H 0AL, United Kingdom
Coirle.magee.18@ucl.ac.uk*

This book explores the construction of identity through translanguaging among post-2008 Italian migrants to London, while addressing a gap in knowledge about their linguistic repertoires. Pepe, herself a member of this ‘wave’, challenges

the conception among the general public and academic observers that post-2008 migration is best understood as a ‘brain drain’ (52). Situating her research in socio-cultural linguistics in its intersection with contemporary migration literature, she insists on the heterogeneity and ‘superdiversity’ of this group, whose members have distinct language repertoires, levels of education, and socioeconomic backgrounds. Pepe stresses the economic context, arguing that ‘the 2008 crisis was definitely THE factor leading towards ... the mass migratory phenomenon’ (47–48). The data was gathered through participant observations, followed by interviews with selected participants who were friends and acquaintances in the London Italian community. Pepe discusses how she navigated her participant-researcher role, and self-reflection forms part of her analysis.

In Part 1, Pepe outlines the history of Italian migration to London, with attention to linguistic and sociocultural features. She then introduces the post-2008 generation of migrants, their continuities and discontinuities with earlier generations. While highlighting differences in settlement patterns, means of community formation, and gendered migratory trajectories, Pepe argues that new migrants forge their identity in dialogue with earlier ideas of the Italian diaspora. Pepe notes the shift from the largely ‘dialect’-speaking post-war community to post-2008 migrants who typically consider Italian their first language. Pepe considers how ideologies relating to dialect influence young migrants’ strategic deployment of language varieties, pointing out that ‘dialects did not disappear from the linguistic repertoires of Italian migrants’ (62), but their use has shifted and taken on new indexical meanings.

Part 2 draws on Pepe’s data to explore the linguistic negotiation of national, professional, and migrant identity by the post-2008 ‘wave’. She argues for a re-conceptualisation of the migrant community, reflecting the changes this social form has undergone through the processes of globalisation and transnationalism. She introduces the concept of ‘non-community’ (24), which is disavowed and whose existence is sometimes denied by its members, while also positing the existence of grassroots ‘sub-communities’, reflecting the fragmented nature of the post-2008 migrant population. Pepe explores linguistic practices, particularly the use of dialect and translanguaging, which speakers use to align with and challenge communal identities. Through ambivalent engagements with such practices, participants may deploy translanguaging to integrate aspects of their new environments and ironically signal group membership, while simultaneously labelling such practices as incorrect or stereotypical of earlier migrants.


Pepe guides us through ‘the unresolvable puzzle regarding ... US and THEM’ (191, emphasis in original) as these migrants grapple with their multiple (non)belongings, forging distinct identities through linguistic practices which separate them from past migrants, relatives, and non-migrant peers. Pepe suggests that through their deployment of translanguaging, emerging in a form unique to this ‘wave’ of migrants, the most important source of a ‘group social identity’ among her

diverse participants may be their ‘openness to a style that is an index of the group’s transnational nature’ (204).

(Received 17 August 2023)

Language in Society 53 (2024)
doi:10.1017/S0047404523000842

MARK NARTEY, *Political myth-making, nationalist resistance, and populist performance: Examining Nkrumah’s construction and promotion of the African dream*. New York: Routledge, 2023. Pp. 200. Hb. \$160.

Reviewed by MARY KATHLEEN DRYER 
Linguistics, University of Pittsburgh
Pittsburgh, Pennsylvania 15261, USA
mkd38@pitt.edu

Dr. Nartey’s *Political myth-making, nationalist resistance, and populist performance* analyzes the political discourse of Kwame Nkrumah, a revolutionary and political theorist who came to preside over Ghana after the country liberated itself from British colonial rule. As the leader of the first sub-Saharan country to achieve independence in the post-war period, Nkrumah had a profound influence on the global anti-imperialist movement. He is particularly known for his key role in promoting nascent African nationalism. This text examines Nkrumah’s construction of what Nartey calls the ‘Unite or Perish’ myth, referring to the idea that the peoples of Africa must unite under one government to resist the existential threat of imperialism.

Political myth, as defined by Nartey, is a narrative which communicates dominant ideology. Crucially, the use of the word *myth* does not here denote that a particular narrative is necessarily untrue; rather, it refers to how the narrative SIMPLIFIES complex historical events and SUPPRESSES alternative interpretations. The political myth is an unfalsifiable narrative that explains the current state of the world, and it is a powerful discursive strategy because it capitalizes upon ideas to which the audience already subscribes to persuade and mobilize.

Nartey examines Nkrumah’s rhetorical construction and promulgation of pan-African unity using a synthesis of critical metaphor analysis and discourse-historical analysis. His methodology and tools are presented in chapter 3, where Nartey argues that the union of these two approaches allows the analyst to place mythic discourse in its appropriate historic and sociocultural context. In chapter 4, Nartey uses concordance and collocation analyses to identify the narrative archetypes invoked by Nkrumah in his construction of the Unite or Perish myth. These archetypes include, among others, ‘the conspiratorial enemy’, which seeks to oppress and destroy and whose treachery makes African unity an imperative; and ‘the valiant leader or the noble revolutionary’, a Messianic figure with the courage and foresight to combat the enemy.

In chapter 5, Nartey identifies several key conceptual metaphors deployed by Nkrumah—for example, politics as war—and analyzes how these metaphors interact