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The present monograph, edited by Xie, provides a comprehensive state of the art on (im)politeness, one of the most controversial subjects in the field of pragmatics. Although a great deal of scholarly attention has been devoted to unravelling this concept, its elusive nature continues to pose a challenge for pragmatic scholars. In this sense, Xie intends to push the boundaries of empirical research in order to reach a nuanced understanding of the phenomenon. To this end, the monograph encompasses eleven chapters, authored by some of the most prominent and prolific scholars in (im)politeness research. These chapters are divided into three sections, according to the three different perspectives from which (im)politeness is approached. The first section, comprising four chapters, adopts a cultural perspective in the study of (im)politeness. Then, the second section sets out to examine (im)politeness from an emotional lens, containing three insightful chapters. Finally, the third section delves into digital (im)politeness, adopting a very timely perspective towards the phenomenon under study. This section encompasses the four last chapters of the volume. Hence, this monograph presents a compelling array of chapters that, in addition to addressing (im)politeness from different perspectives, analyse the phenomenon across diverse spheres and through varied methodological approaches.

Following Xie's introductory chapter, Chapter 1, authored by Spencer-Oatey, explores the role of emotions in (im)politeness evaluations. To this end, the author builds on her (im)politeness model of Rapport Management (Spencer-Oatey 2004, 2008) to show the reader the interplay among emotions, culture and (im)politeness. Spencer-Oatey argues that each of the three bases of rapport (comprising face sensitivities, rights and obligations, and interactional goals) serves as potential (im)politeness triggers. Moreover, the author provides a set of examples pertaining to different spheres, which illustrate different cultural beliefs about the three aforementioned bases of rapport. These cultural variations engender different conceptions

of (im)politeness and, hence, different evaluations, according to the author. Likewise, these evaluations trigger the hearer(s)' reaction based on their own conceptualisation of (im)politeness, which may or may not align with the speakers'. Therefore, Spencer-Oatey's model underscores the culturally bounded nature of (im)politeness evaluations and emotions, making intercultural studies particularly noteworthy in (im)politeness research. Furthermore, the author emphasises the need for interdisciplinary approaches in the study of intercultural (im)politeness so as to obtain a comprehensive understanding of intercultural (im)politeness, opening new venues for prospective research.

In line with Spencer-Oatey's chapter, Chapter 2, written by Grainger, addresses the controversial issue of norms in intercultural encounters. More specifically, this chapter aims at explaining the mismatches that arise in intercultural interactions, drawing on the participants' respective cultural norms and expectations. For that purpose, Grainger adopts both a micro-level (based on the discursive and situated nature of (im)politeness) and a macro-level (based on the broader scope of culture) perspectives to grasp different interlocutors' cultural norms and conceptualisation of (im)politeness. Additionally, she provides the reader with three examples illustrating cultural misunderstandings between a British speaker and a southern African speaker, wherein she applies this dual perspective. As a result, the author is able to capture the cultural norms guiding the three interactions and engendering the mismatches. It can therefore be concluded that Grainger offers a novel interesting model by combining second wave and third wave (im)politeness insights. This model has proven to be useful in capturing the participants' cultural norms and explaining the mismatches in the examples provided by the author. However, while promising for intercultural (im)politeness studies, the applicability of this model to other cultures and other interactions occurring in both the physical and the virtual worlds calls for further empirical validation.

In Chapter 3, Chen and Li focus on an even more micro-level of (im)politeness, that is, interlocutors' personality. In this regard, the authors contend that both speaker and hearer's personalities affect (im)politeness evaluations. Beyond providing a comprehensive theoretical background addressing the concepts of (im)politeness and personality as well as the interplay between them, Chen and Li adopt an insider's perspective to conduct their analysis. Drawing different examples from WeChat/QQ group chats, a popular social networking site in China, they demonstrate the effects of speakers and hearers' personalities on (im)politeness evaluations. The authors initially provide the reader with some situations in which an understanding of the interlocutors' personalities prevent potential damage to the relationship between them. Afterwards, the authors offer the opposite situation, wherein the interlocutors' individual

personalities engender mismatches in (im)politeness evaluations. While Chen and Li shed light on a pertinent and underexplored aspect within (im)politeness research, the effect of individual personality on interaction development and interlocutors' relationship is difficult to measure. In the context of this particular chapter, the authors knew the participants engaged in the interactions provided. However, this degree of familiarity might not apply to other studies, posing a challenge in examining individual personality in relation to (im)politeness on a large scale or beyond specific cases. Hence, finding alternative mechanisms to explore the intersection between (im)politeness and personality becomes imperative in order to avoid simplistic generalisations in prospective (im)politeness research.

In Chapter 4, authored by Teitelbaum and Ben-Ze'ev, a philosophical lens is adopted in order to explore the micro-level of politeness. It is worth noting that this chapter is theoretically-oriented, pushing the boundaries of empirical research, as suggested in the introductory section. By adopting this philosophical perspective, the authors underscore the importance of some fundamental aspects that are often neglected in the study of politeness, that is, respect, care and other social biases. These aspects are argued by the authors to promote politeness, assuming that optimal politeness consists of fostering a sense of respect and care in interaction. Therefore, the authors introduce these aspects, opening venues for further research, but do not apply them themselves, acknowledging their complexities. In fact, some of these theoretical and philosophical foundations would be difficult to apply due to their inherently abstract nature and, hence, difficult to measure and even observe from the researcher standpoint. Nevertheless, this chapter helps deepen our understanding of the varied aspects and dynamics governing interaction, particularly the use of politeness strategies.

Chapter 5, a work by Mugford, begins the section devoted to emotions and (im)politeness. The author aims to show the reader how emotions can help enhance, maintain or damage the relationship between the participants engaged in a conversation, aligning with Langlotz and Locher's (2013, 2017) study. To this end, Mugford explores the intersection of emotion and (im)politeness within the Mexican cultural context. In this way, the author focuses on the conventional ways of showing respect (Face Threatening Acts), affection and *confianza* (Face Boosting Acts), and willingness to be helpful (Face Maintaining Acts) in the Mexican culture. The author asserts that adopting a particular orientation is often a personal choice and a matter of self-presentation, given that the speaker is not merely concerned about the hearer' face needs. Moreover, this study highlights the importance of displacing the predominant Anglocentric scope in (im)politeness research towards a more culturally-inclusive one. Furthermore, Mugford's cultural focus points at the need to expand the relational continuum developed by

Locher and Watts (2005, 2008) by adding the "very political" behaviour identified within the Mexican culture. This claim is in line with Hernández-López and Fernández-Amaya's (2019) suggestion to include a "very polite" category within the Spanish cultural context, accounting for cultural variations in the management of participants' relationships.

In Chapter 6, Feng delves into emotivity and (im)politeness within literary texts, an underexplored area in (im)politeness research. In this theoretical and bibliographical chapter, the author contends that the study of (im)politeness within literary texts could provide scholars with a deeper understanding of the phenomenon of (im)politeness, as literary texts encompass a myriad of interactions among many different types of participants, including character-to-character and writer-to-reader. Feng highlights the importance of the conversations between the writer and the reader, given that the absence of physical context creates a distinct contextual framework within literary texts, wherein the reader is compelled to make their own inferences based on their knowledge of the real world. Through these inferences, the reader is able to ascertain the characters' emotional state and even the author's, thus triggering an emotional response in the reader as well. In addition to providing the theoretical notions concerned with the interplay between emotions and (im)politeness in literary texts, Feng references prior research, providing an extensive bibliography to scholars or students interested in beginning their studies on emotions and (im)politeness in literary texts.

In the last chapter dealing with the impact of emotions on (im)politeness strategies and evaluations, Chapter 7, Liu and Liu examine telephone interactions between customers and service providers of a Chinese company, with special attention to complaint scenarios. The authors frame their study within intercultural pragmatics, given the use of English as a lingua franca between customers and service providers, the latter being Chinese speakers. Hence, Liu and Liu emphasise the importance of studying the expression and regulation of emotions, particularly in potentially disruptive situations such as complaints or intercultural contexts, as emotions are subject to cultural variations. In addition to providing a comprehensive and insightful literature review, the authors attempt to identify the source of the customers' complaints and the emotions displayed, as well as the strategies employed by service providers to manage them. The findings of the study suggest that the service providers' responses are often constrained by the company's requirements, showing a more corporate orientation, which sometimes affect service recovery negatively. Moreover, the authors leave several lines for further research open, inviting future studies to delve into the potential influence of service providers' gender, age or work experience on their management of complaints and negative emotions.

In Chapter 8, the first chapter in the digital (im)politeness section, Ren analyses 355 Amazon consumer reviews in terms of (im)politeness. Interestingly, he merely focuses on reviews written in Chinese so as to expand the scope of online consumer reviews and digital discourse studies in general, for most of prior research concentrate on reviews written in English. Therefore, the author's main aims are, one the one hand, to underscore the situated and non-universal nature of (im)politeness and, on the other, to identify the politeness and impoliteness strategies performed by the reviewers under scrutiny. Contrary to prior findings suggesting a dearth of impoliteness strategies in online consumer reviews, Ren observes a remarkable presence of such strategies, even if politeness strategies outnumber impoliteness strategies. Additionally, Ren points out the influence of the reviews' valence, that is, the semantic meaning of the lexical choices made by the reviewers (Bridges and Vásquez 2018), on the use of specific (im)politeness strategies. Hence, Ren's study renders a significant contribution to the field of online consumer reviews, offering some thought-provoking insights that could be applied to other platforms or languages in order to account for potential variations and similarities.

Online consumer reviews are becoming a preferred topic in the field of pragmatics, particularly in (im)politeness research. Pacheco Baldó's Chapter 9 addresses this genre as well. More specifically, this chapter examines 189 negative Google reviews on forty nursing home websites in Spain and the United States. Thus, the study is in line with Ren's in Chapter 8 in that both investigations deal with online consumer reviews focusing on different lingua-cultural backgrounds and highlight the pivotal role of culture in (im)politeness research. Pacheco Baldó draws on seminal works on the notion of culture such as Hall (1976) and Hofstede (2001) to deal with impoliteness strategies in online settings, where users are more disinhibited. That said, the purpose of her study is twofold: to identify and analyse the impoliteness strategies deployed by the reviewers, building on Culpeper's (1996) model of impoliteness, and to establish a cross-cultural comparison between Spanish and American reviewers. As a result, the author observes several differences between both cultures concerned with the individualistic-collectivistic and high-low context-dependent continuums. Interestingly, she concludes that Spanish speakers are more collectivistic than American speakers, as the former try to avoid direct confrontation with the service provider, while the latter are more direct and employ a greater number of aggressive strategies in their negative reviews, resorting more often to insults and swear words. In light of these findings, the author calls for the study of (im)politeness from an individual level, acknowledging individual variations even within the same community of practice, in this case, culture. Moreover, Pacheco Baldó points to the necessity to employ discursive models that

consider the situational context properly, aligning with the aforementioned models developed by Locher and Watts (2005, 2008) and Spencer-Oatey (2004, 2008).

Continuing with the realm of online reviews, Chapter 10, by Chen and Feng, examines the impoliteness strategies included in 102 responses to negative reviews performed by fourteen popular e-shops in China. The authors identify three impoliteness strategies that are frequently employed by the service providers under examination, namely, challenging the critical reviews, blaming the reviewers, and defending the e-shops. Such strategies are used by the service providers, who often combine them, in order to repair their face and the business reputation. Furthermore, the authors argue that these strategies are not always addressed to the reviewers, but to prospective customers to repair such reputation. Hence, this study intertwines customer-service provider rapport with impression management. However, it is worth noting that the results from this study differ from those obtained by Liu and Liu in Chapter 7. While Liu and Liu observe a trend towards rapport enhancement or maintenance and a corporate orientation constrained by company requirements in telephone service encounters, Chen and Feng assert that service providers are more prone to defending the entity, occasionally even challenging the reviewer, in online service encounters. Thus, certain differences concerning the communicative channel seem to emerge in this volume, which might be worth exploring in depth in prospective research. Finally, it is important to mention that Chen and Feng concur with most of the authors in this volume by refuting the universality of the concept of (im)politeness.

Chapter 11, the concluding chapter within the digital (im)politeness section and the entire volume, is authored by Tong and Xie, who undertake a qualitative exploration of transgender identity construction through storytelling. For that purpose, the authors collected all the posts published by a Chinese transgender celebrity, Jin Xing, on Weibo, a Chinese social networking site. Throughout this chapter, Tong and Xie illustrate the importance of teasing as a mechanism to break gender stereotypes and prejudices through some interactions extracted from Jin Xing's Weibo profile. Therefore, in addition to the invaluable contribution to the largely underexplored field of transgender identity construction in pragmatic research, this chapter serves to raise awareness against the prejudices that transgender people often endure and their ongoing struggle for societal acceptance. Hence, this pertinent and timely chapter lays the foundation for further research intended to both deepen or understanding of the phenomenon of (im)politeness, particularly within the context of marginalised identities, and raise social awareness to improve marginalised people and communities' daily lives.

As already mentioned, the present monograph addresses the phenomenon of (im)politeness, continuing and expanding the investigations that have been conducted since Brown and

Levinson's seminal works (1987 [1978]). Beyond offering an exhaustive overview of the existing landscape within (im)politeness research, this array of compelling chapters presents innovative approaches towards the study of (im)politeness as well as several key aspects in underexplored areas, opening new venues for prospective research and assuring a promising future to the study of (im)politeness. Thus, this volume could serve as a reference book for scholars working in (im)politeness research and students willing to begin working in the field, as it offers insights into diverse aspects of inquiry within (im)politeness studies.

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