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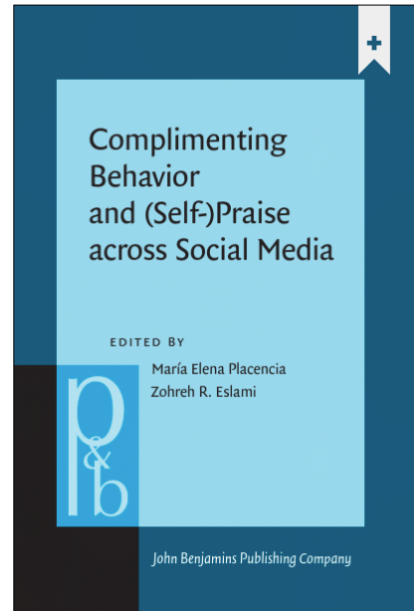
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Complimenting behavior and (self-)praise are two interrelated face-sensitive speech acts that are pervasive in both offline and online contexts. While studies have examined these speech acts across various face-to-face settings, few have explored their variations across online platforms and online users from different cultures (Placencia & Lower, 2017). **Complimenting Behavior and (Self-)Praise Across Social Media: New Contexts and New Insights**, edited by María Elena Placencia and Zohreh R. Eslami, seeks to explore how social media affordances and constraints shape complimenting behaviors and their communicative functions in the context of globalization. To address this question, contributors of this book adopted diverse methods and approaches to examine compliments and (self-)praises on a wide range of social media sites and across different sociodemographic variables, such as age, gender, language, and culture. The volume consists of four main parts with an introduction that defines the focal concepts of compliment and (self-)praise, highlights the exigency of exploring online contexts in this globalized world, and provides a schematic summary of new insights for each chapter.

Part I (chapters 1–5) explores complimenting behavior in close relationships across different demographic groups on common social networking sites (SNSs). In chapter 1, Zohreh R. Eslami, Lu Yang, and Chang Qian compare compliment response (CR) strategies among Chinese Renren users and American English Facebook users. They find a unidirectional trend of English norms (preferring to accept rather than reject compliments) prevailing over discourse norms in the Chinese languaculture. To address the scarcity of male–male compliment research, Amanda Lower (chapter 2) examines Facebook posts among Ecuadorian males. The results show that male complimenting behaviors centered around appearance and ability. In addition, despite their frequent use of emoticons in other speech acts, Ecuadorian males hardly ever used emoticons when responding to compliments. In the subsequent chapter, using netnography, Carmen Maíz-Arévalo conducts a contrastive analysis of compliments between young and older Peninsular Spanish Facebook users. Compared to young people, older users displayed similar linguistic patterns but produced longer messages and

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used fewer nonverbal strategies (e.g., emojis) and colloquial language. This study contributes to the underexplored relation of age with complimenting behaviors. In chapter 4, María Elena Placencia and Hebe Powell explore how Ecuadorian teenage girls responded to compliments on Instagram. They find that almost all compliments (97.7%) were accepted, often with substrategies to express solidarity or modesty. A unique strategy the authors identified is "false modesty" (p. 111), in which complimentees' token disagreement is followed by humor indicating implicit acceptance. Moving beyond interactions between monolinguals, Marina Ruiz-Tada, Marta Fernández-Villanueva, and Elsa Tragant (chapter 5) examine CRs among English-Japanese bilinguals on Facebook. Their results reflect the influx of Western CR norms in Japanese society, and bilingual speakers' tendency to respond in line with the dominant culture associated with the SNS. Across all five studies, the use of the "like" button seems to be salient, but its interpretation varies from offering additional means to balance maxims of modesty and agreement to simply expressing a token of having read a post.

Part II (chapters 6–7) focuses on complimenting behavior and praise in the political domain. In chapter 6, Ana Pano Alamán investigates compliments between Spanish politicians and citizens on Twitter. The author finds that Twitter users mostly employed explicit compliments with rare use of emojis, and the addition of other speech acts, such as advice or requests, tended to reduce the positive functions of the compliments. Roni Danziger and Zohar Kampf's study (chapter 7) examines how international politicians give compliments and praise on Twitter. The results suggest that compliments and praise are less frequent on social media due to the consideration for "safe discourse" (p. 179). Among complimenting behaviors identified in the data, politicians tend to show a universal function of diplomatic language at interpersonal, national, and international levels. These two studies showed that complimenting behavior in political contexts is mostly formulaic and serves as a face-enhancing device for political parties and states.

Part III (chapters 8–11) moves on to compliments and self-praise in health and sports domains. Marie-Thérèse Rudolf von Rohr and Miriam A. Locher (chapter 8) explore compliment and self-praise on two online peer-to-peer forums about smoking cessation. Their results show that self-praise is acceptable and welcomed in the forums because the "in-group knows about and shares the struggle to become or remain smoke-free" (p. 207). In contrast to solidarity created in forums, these two speech acts are scarcely produced on professional e-health websites. These findings suggest that Western norms of modesty are more salient in professional contexts. Anna Baczkowska's contribution (chapter 9) examines Polish compliments in online discussion forums and message boards, demonstrating the usefulness (and limitations) of a corpus linguistic approach to social media data. The study shows that online compliments are most frequently produced on topics related to appearance and achievements, serving to express solidarity and establish rapport. While Polish compliments showed varying distributions of syntactic structures and intensifiers, they were mostly formulaic, which concurs with previous studies. Nevertheless, the findings are qualified because the corpus linguistic method could only extract direct, text-based compliments, leaving other forms of compliment largely unattended. In chapter 10, Dermot Brendan Heaney shows that compliments in *Over by Over* cricket commentary are transitory and mostly made in commentator-reader communication, but not among readers. The nonformulaic characteristic of these compliments serves to better entertain the audience, corresponding to the inventive and arresting features of this genre. María Isabel Hernández Toribio and Laura Mariottini's chapter 11 examines congratulatory tweets sent to Spanish athletes. The results show that congratulations were mostly accompanied with direct, concise, and nonformulaic compliments. These features are shaped by the semiotic affordances of Twitter.

Finally, Part IV (chapter 12) is devoted to the perception, rather than the realization, of self-praise. Mufan Luo and Jeffrey T. Hancock conducted a 2 x 3 (self-presentation x comment type) between-subject experiment to investigate the impression formation of humblebragging, which refers to self-praise speech acts modified with modesty and humility. The results reveal an interaction effect that humblebragging messages were rated as less honest and sincere than straightforward brags when presented with negative comments. The authors thus conclude that humblebragging is an ineffective self-presentation strategy, as it may undermine the perceived sincerity of presenters on social media.

Overall, this volume embodies many future directions in the study of Internet communication envisioned in Yus (2019), such as a focus on visual support in SNS messages (e.g., emojis), the prevalence of phatic communion, the blurring of speaker and hearer, the employment of sizable corpus, and detailed examinations of contextual constraints, perceived attitudes, and online polylogues. These studies also demonstrate that complimenting behavior is mostly used as face-enhancing strategies, contributing to much-needed research on *pos-politeness* in cyberspace (Leech, 2014). The inclusion of new sociodigital contexts offers new insights on the forms, functions, and perceptions of online complimenting behaviors, featuring strong heuristic values for future research in broader contexts and user populations.

While making significant contributions, the present volume could still be improved in several ways. First, a few chapters could have used data from new and more popular SNSs to offer new insights into the changes in online complimenting behavior and praise. For example, Renren, the once-prominent "Chinese Facebook" examined in chapter 1, is no longer popular among most Chinese online users (Feng, 2020). Therefore, it may not capture the most updated insights of Chinese online users, who have mostly switched to WeChat as a substitute. Second, the editors could have included more chapters on the perception of compliments and praises discussed in Part IV, contributing to the social psychological understanding of language use in social media. Finally, while most contributions examine text-based online media, studies could explore compliments in emerging voice-based polylogues (e.g., Clubhouse conversation), uncovering new patterns that are shaped by the changing affordances.

In conclusion, *Complimenting Behavior and (Self-)Praise across Social Media* presents a cross-disciplinary and cross-linguistic examination of compliments and praises, highlighting the role of globalization in the homogenization of compliment evaluations. This book is particularly helpful for students and researchers in linguistic pragmatics, politeness research, crosscultural communication, and technology-mediated communication.

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