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A CONTRASTIVE STUDY OF THE USE OF POLITENESS STRATEGIES IN BRITISH AND AZERBAIJANI TALK SHOWS

Student: _____ Puruz Mahammad Namazova

Supervisor: _____ Doc. Sc. in Philology, Prof. Azad Yahya
Mammadov

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BRİTANIYA VƏ AZƏRBAYCAN TOK-ŞOULARINDA NƏZAKƏT STRATEGİYALARININ MÜQAYİSƏLİ TƏHLİLİ

İddiaçı: _____ Pürüz Məhəmməd qızı Namazova

Elmi rəhbər: _____ Fil.e.d.,prof. Azad Yəhya oğlu Məmmədov

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INTRODUCTION

Relevance of the topic and the degree of research. The study of language in media discourse has attracted considerable academic interest in today's globalized and media-driven society, as cross-cultural communication has become increasingly common. Politeness is an essential component of effective communication in order to maintain social relationships and control face-threatening behavior. Politeness strategies are not only linguistic tools but also cultural manifestations that reflect the norms, values, and expectations of a society.

As a type of television media discourse, talk shows offer a rich environment for the study of politeness. These shows often feature casual but public discussions between hosts and guests, allowing for improvisational use of respectful, comedic, indirect, and face-saving strategies. Politeness is used in both British and Azerbaijani talk shows to build relationships, discuss social hierarchies, and entertain audiences.

Despite its widespread use in linguistic and cultural studies, the idea of politeness (most notably introduced by Brown and Levinson (1987)) has not been fully explored in terms of its application to media discourse, particularly in non-Western contexts. Although Azerbaijan has a unique sociocultural history influenced by both Eastern traditions and Soviet heritage, little research has been conducted on how politeness is displayed in the country's media.

This study aims to fill this gap by providing a comparative analysis of politeness strategies used in British and Azerbaijani conversations. It advances the disciplines of pragmatics, media linguistics, and intercultural communication by providing insight into the interaction of language and culture in mediated conversations. This study advances our knowledge of how language functions culturally by comparing the composition and application of politeness techniques in two different societies.

The object and subject of the research. The object of the study is verbal interaction in British and Azerbaijani talk shows. Specifically, the main source of data for the study is the speeches of the hosts and guests in two selected episodes.

The subject of the research is the politeness strategies used by speakers during these talk shows, such as Positive Politeness, Negative Politeness, and Off-Record strategies, categorized in Brown and Levinson's (1987) framework. The study focuses on the pragmatic and linguistic decisions speakers make in public, performative contexts to maintain their reputation and build social connections.

The aims and objectives of the research. The main aim of this study is to compare how politeness strategies are used in British and Azerbaijani talk show programs and to examine how these strategies represent the communication norms and values of both cultures.

The objectives are:

- To classify and describe politeness strategies used in selected episodes of The Graham Norton Show and Şənbə axşamı
- To examine how frequently these strategies are used, their purposes, and their pragmatic roles in each cultural setting.
- To compare the similarities and differences in strategy use between British and Azerbaijani talk shows.
- To examine how communication styles are influenced by cultural norms and how these cultural factors influence the selection and implementation of politeness strategies.

Research Questions

This study focuses on a few main questions:

1. What types of politeness strategies do we see in Azerbaijani and British talk shows, and how frequently do they show up in each one?
2. What are the key similarities and differences in how politeness strategies are used in British and Azerbaijani talk shows?
3. How do communication styles and cultural norms influence the choice and role of politeness strategies in each show?

Research methods. This study employs a qualitative, descriptive, and contrastive approach based on Brown and Levinson's (1987) politeness theory. Two complete talk show episodes make up the primary data:

The Graham Norton Show aired on January 13, 2023, featuring Cate Blanchett, Margot Robbie, Beverley Knight, Alan Carr, and Raye.

Şənbə Axşamı aired on July 15, 2023, starring Ramil Nabran, Fuad Musayev, and Zulfu Asadzadeh.

We chose, transcribed, and grouped 200 expressions (100 per episode) based on their pragmatic function. To ensure consistent coding and analysis, the Azerbaijani data were translated into English. The strategy types and sub-strategies proposed by Brown and

Levinson were used to categorize each utterance. This approach offers a thorough comprehension of the linguistic structure and cultural significance of each act of politeness.

Scientific novelty of the research. This study is one of the first to offer a thorough, contrastive examination of politeness strategies in talk shows between the cultures of Britain and Azerbaijan. Particularly with regard to Azerbaijani discourse practices, which are currently underrepresented in global research, it offers novel insights into the domains of pragmatics, media discourse, and intercultural communication. Additionally, it presents a corpus-based, culturally aware approach to politeness analysis that can be duplicated or modified for comparable multicultural, multilingual settings.

CHAPTER I. LITERATURE REVIEW

1.1. The study of politeness in pragmatics

The English term “polite” has its etymological roots in the Latinate past participle “*politus*,” which comes from the verb “*polire*,” which means “smoothed” or “polished.” (Felix-Brasdefer, 2008). According to Ononye (2020), politeness is not concrete or definite concept. It is a way to communicate that you are considerate of other people’s faces, feelings, and desires when you are communicating. The term ‘communicative’ refers to a communication style that extends beyond language and may involve nonverbal techniques of expressing politeness. After all, it occurs in social interactions and is shaped by the sociocultural norms set by people in a community who communicate their intentions through actions and words. But one of the things that makes politeness interesting is its somewhat elusive aspect (Ononye, 2020).

Politeness is generally based on the concept of face, which is derived from Goffman’s (1967) definition of face as “the public self-image that every member wants to claim for [herself or] himself,” .

Fundamental concepts like “face” and “im/politeness” are inherently ambiguous. The theoretical development of facial expression and etiquette is undeniably impressive, but it presents some obstacles when considering how these theories might be applied to different languages and cultural contexts. There are two issues with this (Ononye, 2020).

First, different languages and cultures have different “value-loads,” or meaning exponents, for comparable lexemes. While the term “face” in English may have acquired some value-load until recently, this is obviously not the case for equivalent phrases in other languages, such as Igbo, Yoruba, Hausa, Chinese, Japanese, Korean, Thai, Turkish, and so on. This implies that any theorization of the face that ignores this wide range of folk conceptions is likely to lose its grasp on the object of study. Because of these cultural differences, the meaning of the technical term “face” in English may not be the same in Igbo, Yoruba, or Hausa. It is therefore conceivable that an Igbo intercultural pragmaticist working with a data collection of Igbo and English individuals gathering for a business meeting may struggle to investigate. (Ononye, 2020).

Second, like with other interpersonal phenomena like self, identity, self-presentation, and the like, we must begin to separate face from im/politeness. Recent arguments argue that im/politeness (Harris, 2011, p. 148) and face (Haugh, 2009; Haugh & Bargiela Chiappini, 2010, p. 2073; O’Driscoll, 2011) must be theorized independently. This leaves up the possibility of

facework (cf. B&L, 1987) serving as an interesting bridge between the two. It may also imply that extra care should be used when referring to facework, depending on whether facework is understood in the more general sense of interactional or speech actions that influence “face” or in the more restricted sense of “face-saving” politeness as defined by Brown and Levinsonian.

Two approaches have been used to study politeness. First-order politeness, also known as politeness1, is a way of defining the politeness of people from different social and cultural groups. The scientific study and theory of politeness (Eelen 2001; Watts 2003, 2005; Watts, Ide, and Ehlich 1992) is the second approach, also known as second-order politeness (or politeness2).

Politeness1 refers to the standard definition of politeness. It is the way people behave politely in everyday conversations and its manifestation in communication. There are three categories of politeness: metapragmatic, classificatory, and expressive. Being polite through speech is known as expressive politeness1. It conveys the speaker’s polite intentions. Politeness can be conveyed through honorifics, unique ways of addressing people and standard polite expressions such as “thank you” and “excuse me”. It also includes various linguistic techniques that soften direct speech acts. For example, people use “please” and other polite words when asking for something. In addition, they use conditional or indirect expressions to make their statements seem more polite, for example when they want to reduce the negative consequences of rejecting someone (Chodorowska-Pilch, 2004).

Classificatory politeness1 is the use of politeness to classify behaviors into different categories. It involves the listener’s evaluation of someone’s politeness or impoliteness. For example, classificatory politeness is used when someone tells someone that they are polite or impolite. The way individuals talk about politeness in everyday conversations is called metapragmatic politeness1. This concept relates to people’s perceptions of politeness and how they interpret it in different social situations. In a broad sense, politeness1 involves evaluation, conforms to social norms, and includes various components of commonly accepted concepts of politeness. It also examines how the listener perceives or judges politeness and how the speaker intentionally uses it in communication through different linguistic forms. Linguistic politeness, which is an integral part of social interaction, is classified as first-order politeness. This concept has been a major focus of research within cross-cultural pragmatics, where scholars examine and compare politeness across cultures (Eelen, 2001; Ide, 1993).

In contrast, politeness2 refers to the scientific framework that encompasses politeness1 and the theory of universal principles that govern human interactions. Developing a theory of

politeness2 can improve our understanding of how politeness1 operates in social contexts, its importance in society, the distinction between polite and impolite behavior, and the factors that determine (impolite) behavior. In addition, politeness2 can reveal whether there are universal rules of politeness that span different languages and cultures, allowing us to better understand what constitutes politeness in different forms of communication. In general, politeness2 has been defined through a number of theoretical models that examine the concept of politeness. A notable example is the universal model of linguistic politeness proposed by Brown and Levinson (1978, 1987).

The distinction between first-order politeness (Politeness1) and second-order politeness (Politeness2) was first made by Watts, Ide, and Ehlich (1992). They explained that politeness1 refers to how members of a culture perceive and negotiate appropriate behavior (1992, p. 3). The term “politeness2” is used in theories of language use and social behavior (p. 3). They argue that the theory can be ambiguous if the “scientific” study of politeness and the “common sense” understanding of politeness are not kept separate (Watts et al., 1992, p. 4).

In anthropological linguistics, Pike (1954, 1967) first introduced the emic-etic distinction, which is very similar to the distinction between first-second order politeness. This distinction arises from the difference between phonemic and phonetic perspectives on linguistic sound analysis (Pike, 1990, p. 28).

The first-order distinction made by Watts et al. (1992) is more practically consistent with Harris’s (1990) emic-etic distinction. Harris defines emic statements as “logical-empirical systems of contrasts and differences that represent phenomenal differences or “things”” (Harris, 1990, p. 48). On the other hand, “factual differences that are considered appropriate by the scientific observer community” are what etic statements refer to (1990, p. 48).

The distinction between ethical and emic approaches to politeness is loosely related to the distinction between Politeness1 and Politeness2 (Spenser-Oatey & Franklin, 2009, p. 16).

“Emics and etics have multiple meanings today,” concludes Headland (1990, p. 23) from discussion of the emic-etic distinction. Emic is often understood as the “native or insider’s point of view,” while etic is often understood as the “outsider’s point of view,” according to Headland (1990, p. 21). Because of the difference in discourse perspectives, the two terms are almost synonymous. Furthermore, this oversimplifies Watt, Ide, and Ehlich’s 1992 distinction between first- and second-degree. Eelen (2001) argues that they deliberately failed to mention the emic-etic distinction (2001, pp. 77–82).

Politeness has been extensively studied in linguistic pragmatics. Various approaches to this concept can shape our understanding the ways how people use certain strategies during the process of communication including intercultural communication. In this connection, the study of politeness strategies in the languages belonging to different conceptual systems such as English and Azerbaijani will reveal specific linguistic and extra-linguistic features of the use of these strategies.

1.1.1. Politeness theories

Politeness research focuses on the rules that govern how people communicate with each other. One of the most fundamental concepts in pragmatics comes from Grice's (1975) theory of meaning. His famous work, "Logic and conversation", was published as part of William James's 1967 Harvard University lectures (Grice, 1989). This idea explains how people use language. It focuses on what the speaker means and how the listener infers and interprets that meaning. The English philosopher Grice noted that conversations are collaborative. This implies that the speaker has a goal and the listener infers and accepts it, drawing conclusions about a particular scenario (Felix -Brasdefer, 2008).

"Contribute to the discussion as much as is necessary at the time, keeping in mind the agreed-upon goal or direction of the discussion you are participating in"(Grice, 1975, p. 45) is the Cooperative Principle (CP) that Grice put forward as a conclusion. This idea means that people should cooperate in conversation. According to Arundale (2005), this is a way of "operating together" while creating a talk exchange.

In addition, Grice proposed four principles of conversation that dictate appropriate speech patterns: 1. Quantity: Don't give more information than is necessary. Quality 2: Don't make statements that are false or without evidence. 3. Relation: Be relevant. 4. Manner: Be brief and orderly. Grice argues that it is normal for individuals to communicate and understand each other by following the Cooperative Principle (CP) and these principles. This means that speakers generally aim to make their speeches true, informative, relevant, and clear. However, Grice argues that a speaker may follow CP but: i) Completely violates one or more maxims. ii) Decides not to publicly adhere to the maxims. iii) Adheres to one maxim while violating another. iv) blatantly flouts or exploits a maxim in order to elicit an inference from the listener or establish a conversational implicature (Felix -Brasdefer, 2008). A conversational implicature is an inference about "speaker meaning that is both constructed by the hearer to maintain the assumption that the speaker is nevertheless adhering to the more global CP and triggered by the speaker's obvious failure to fulfill one or more of the maxims" (Arundale, 2005).

Based on Grice's framework, Kallia (2004) created the Maxim of Politeness, which states that one should be sufficiently polite in both form and content. He also introduced two sub-maxims: 1. Avoid being too polite. 2. Do not be less polite than necessary. Kallia's Maxim of Politeness, like Grice's maxims, can be either observed or violated, which leads to a series of consequences. When the maxim is observed, standard consequences arise. Therefore, the background message is not clear, and this is what happens when we "follow the rules". Speech manifestations can arise as a result of violating the maxim. These can convey a positive (politeness) or negative (rudeness) attitude to the listener (Felix -Brasdefer, 2008).

However, scholars have found that Grice's framework falls short in explaining why people often use indirect language to convey their meanings (Leech, 1983). In addition, some scholars have wondered whether Grice's principles are universal, since not all cultures follow the Cooperative Principle (CP), which requires politeness in conversation (Keenan, 1976). In general, however, Grice's principles describe how people should behave in order to conduct effective, rational, and cooperative dialogue in accordance with the norms of Western society. According to Levinson (1983, p. 102), the ideal language model requires speakers to "speak sincerely, relevantly, and clearly while providing sufficient information."

Despite these shortcomings, most theoretical and empirical research aimed at explaining politeness phenomena and human interaction is based on Grice's CP and his conversational maxims. For example, Grice's model has been extended by adapting the single Maximum Politeness to CP. This has also influenced politeness theory and the extent to which politeness can lead to different outcomes (Fraser, 2005; Kallia, 2004).

Goffman's theories of face and face work are based on social interactions, especially the conventions that organize social life. He was influenced by the French sociologist Emile Durkheim (1915). He first presented his theories of face and face work in an article titled "On face-work: An analysis of ritual elements in social interaction" published in the Journal of Psychiatry in 1955. He later republished them in a collection of six pieces in 1967. In his article "On Working with Face," Goffman defines face as "the positive social value that an individual effectively asserts for himself by the position he believes others hold in a given interaction." As he emphasizes, "A face is a self-image drawn in terms of affirmed social attributes" (p. 5). The verbal and nonverbal behavior that a person displays as he balances his own perception of a situation with the perception of others is called his "line" in social interaction. According to Goffman, a person is in a good face when their actions are in accordance with the social norms of the context, but in a wrong face when "information about their social value is revealed in a

way that cannot be integrated” (p. 8). In other words, an individual’s behavior is considered out of face if it deviates from the social norms of the situation. Thus, facial expressions are a representation of the “self” we create when we communicate with others, both verbally and nonverbally. They indicate our evaluation of ourselves in social situations (Felix -Brasdefer, 2008).

According to Goffman, a person’s face is something that is given momentarily during an interaction and can change depending on the situation. According to him, a person’s face is determined by the social norms of his culture. "The rules of the group and the definition of the situation determine how much emotion a person feels towards the faces involved and how this emotion is shared among them" (p. 6) that determine how much face a person should display during a conversation, according to the social norms of the group and the circumstances. To maintain a positive face during social interactions, people should follow proper protocol and modify their facial expressions according to the intentions of others and the direction of the interaction. People may use face work to maintain their composure or to protect their face during social interactions. According to Goffman, face work includes a variety of face-saving techniques that help negotiate facial relationships (Felix -Brasdefer, 2008).

Facework is also necessary to resolve problems that arise during conversation. Goffman defines facework as "the steps a person takes to ensure that his actions are consistent with his face" (1967, p. 12). It is important to remember that face-negotiating techniques are not always considered polite behavior in social situations. On the contrary, certain facial techniques help to keep the conversation going.

Much of the research on social interaction and politeness is based on Goffman’s theories of face and face work. However, his work has been criticized in at least two important ways. First, Goffman’s concept of the “ideal social actor” is criticized for reflecting a Western perspective. This person is said to be overly concerned with maintaining his or her own image (Bargiela-Chiappini 2003: 1963). Second, the social actor should be viewed as someone who actively seeks to maintain the social order through interaction, as opposed to Goffman’s belief that socialization teaches people rules or scripts for ritualized interaction (Arundale 2006, p. 198).

The active collaboration of the speaker and the addressee (or addressees) generally constitutes face work in social interaction. These individuals are constantly negotiating their intentions based on their prior experiences, relationships, specific circumstances, cultural values, and the ongoing course of the conversation (Felix -Brasdefer, 2008).

One of the first scholars to apply Grice's theories to a pragmatic explanation of politeness was Lakoff (1973). Although he used Grice's framework, he considered his maxims too broad. The concepts of "amount of information" and "relevance" were not adequately explained by him. Lakoff instead proposed two general guidelines for pragmatic competence: 1. Be clear. 2. Be polite. The second rule, "Be polite," includes three tactics: don't impose; give options; be friendly. Lakoff shared Grice's belief that effective communication requires a clear message so that "so that there's no mistaking one's intention" (1973, p. 296). In general, Lakoff believed that being polite can help avoid conflict in conversations. People use politeness techniques to maintain harmony in social interactions. As a result, speakers can maintain positive interactions while paying attention to each other's needs and interests (Felix -Brasdefer, 2008).

Lakoff suggests three social interaction-based politeness techniques to explain cross-cultural differences in politeness. Distance, deference, and camaraderie are culture-specific techniques. The vast majority of people in our society consider distant politeness to be the same as "polite" behavior (1990, p. 35). In European cultures, it involves avoiding violence and using impersonal expressions. Asian cultures are known for their deference politeness. It "rejects the availability of interaction by eliminating the speaker from the action" (p. 36) and is not reluctant or ambiguous. This suggests that the speaker offers options to the interlocutor rather than directly involving. Modern American culture is characterized by camaraderie. It represents sincerity and informality.

Lakoff's concept defines politeness in a limited way. It emphasizes the importance of giving the other person choices, respecting their personal space, and making them feel welcome. However, it is not clear that Lakoff's definitions of politeness and appropriate behavior are interchangeable. Because some socially acceptable behaviors, such as greetings, taking turns, and other common expressions, may not necessarily be considered polite. Finally, although Lakoff's theory of politeness aims to avoid communication problems, it does not provide sufficient empirical support for culturally specific politeness methods. As a result, her assertion that politeness is universal is being questioned (Felix -Brasdefer, 2008).

According to Leech's (1983) rhetorically based paradigm of interpersonal politeness, being polite is a way to avoid conflict. Leech argues that Grice's Cooperative Principle (CP) facilitates communication by assuming that the other person is cooperative. However, the degree of politeness shown in social interactions is not explained by CP. Leech introduced the Politeness Principle (PP) as a major addition to CP and its principles (Gricean pragmatics). The purpose of PP is "to maintain the social equilibrium and the friendly relations which enable us

to assume that our interlocutors are being cooperative in the first place” (p. 82). The second principle, the Irony principle (IP), was also proposed by Leech. By using this principle, the speaker can be impolite while still being polite. The speaker does this by using implicature in order to indirectly convey an offensive meaning to the listener (Felix -Brasdefer, 2008).

The Politeness Principle (PP) has clear maxims such as the Cooperation Principle (CP). These are tact, generosity, approbation, modesty, agreement, and sympathy. Among these, the maxims of tact and generosity are very important for commensal behavioral acts such as refusal or promises. According to Leech, his principles are built on five pragmatic scales: 1. Cost/Benefit Scale: This measures how beneficial or costly a course of action is to the speaker or addressee. 2. Optionality Scale: This indicates the degree of choice available to the addressee. 3. Indirectness Scale describes the amount of consequence required to perceive the action. 4. Authority scale: This measures how much influence or power one person has over another. 5. Social distance scale: This indicates the degree of closeness or solidarity between the speaker and the addressee. For each maxim, there are two submaxims. For example: The maxim of tact is said to be : (a) Minimize the other person’s costs. (b) Maximize the other person’s benefit. The maxim of generosity is said to be: (a) Minimize personal benefit. (b) Minimize costs as much as possible (Felix -Brasdefer, 2008).

These principles focus on how language facilitates polite communication. Their main goal is to increase politeness and reduce impoliteness. There are three relevant scales in pragmatics: optionality, indirectness, and cost-benefit. If something is more costly to the speaker, he or she will express it indirectly. The more indirect something is, the more options the listener has. There are six principles among these principles: 1. Tact maxim 2. Generosity maxim 3. Approbation maxim 4. Modesty maxim 5. Agreement maxim 6. Sympathy maxim. Cost and benefit are the subject of the first two (Tact and Generosity). The third and fourth (Approbation and Modesty) are concerned with how people evaluate each other. The final two (Agreement And Sympathy) deal with attitude toward other people (Felix -Brasdefer, 2008).

1.1.2. Politeness strategies

When it is not possible or desirable to avoid face-threatening acts, politeness strategies help to communicate in a way that preserves the face of the hearer. Brown and Levinson (1987, p. 60) distinguish 4 categories of politeness strategies: Bald on the Record, Positive Politeness, Negative Politeness, Off the Record.

Bald on -record

People can speak “in writing” or directly. The speaker wants to share information openly. Brown and Levinson (1987, pp. 94-101) list the following situations in which the bald strategy can be used in notes:

The basic reason for using the bald on record is simple: If completing the FTA in the simplest way is more important than considering H’s face at all, S will use this strategy. However, since S’s desire to achieve FTA in the most effective way may have different motivations, there are different forms of bald-on-record usage in different contexts. These fall into two categories: cases where S has indirectly reduced face threat but performs FTA baldly on record ,and cases where face threat is eliminated altogether – face is ignored or irrelevant (Brown & Levinson, 1987, p. 95).

Cases of non-minimization of the face threat

There is no need to reduce face threat when S and H understand how important maximum efficiency is. Reducing face threat will make the message seem less urgent in situations of great urgency or desperation (Brown & Levinson, 1987, p. 95).

S emphasizes the importance of efficiency by speaking in a way that conveys metaphorical urgency of emphasis. This is clearly demonstrated when people use attention grabbing phrases in their conversations. This metaphorical urgency may help explain why commands and requests (or pleas) sound the same in more than one language, because they imply different degrees of power between S and H. Both use imperatives, the basic sentence form (Brown & Levinson, 1987, p. 96).

Another option for using bald-on-record (non-redressed) FTAs is when there are communication barriers such as channel noise or other issues that require speaking as clearly and directly as possible. For example, when S is calling from a long distance. Similarly, if the conversation is about completing a task, it may not be considered important to reduce face threat. This task-oriented approach probably explains why recipes and instructions follow a simple format (Brown & Levinson, 1987, p. 97).

S’s indifference to H’s facial expression of satisfaction is another example of non-redress. This can happen when S is more powerful and less concerned about H’s rejection or uncooperation: Bring me some wine,Jeeves; In future, you must add the soda after the whiskey. It can also occur when S wants to act impolitely or doesn’t care about keeping a straight face. This can also happen when S wants to be rude or doesn’t care to put on a serious face. Joking

or teasing are excellent examples of rudeness that is acceptable in society (Brown & Levinson, 1987, p. 97).

The third case, where face threat is not reduced, is that FTA is primarily directed at H. In this case, no correction is needed because S demonstrates interest in H (and therefore H's positive face) by applying FTA. This allows for clear warnings or firm advice on paper (Brown & Levinson, 1987, p. 98).

Many common farewell phrases, such as the English "advice" to someone going on a journey, have their roots in these usages (imperatives for actions that directly benefit H) (Brown & Levinson, 1987, p. 98).

Cases of FTA-oriented bald-on-record usage.

Bald on record is often used in writing when other demands (at least metaphorically) take precedence over facial concerns. However, there is another approach to using bald on record in writing that takes face into account. This suggests that respect for face is a collaborative effort by each participant to try to guess the other's thoughts. In certain situations, the speaker (S) may anticipate that the listener (H) is too anxious to step outside S's boundaries. In these situations, it is generally considered polite for S to ease H's concerns by granting H prior authorization to enter S's space (Brown & Levinson, 1987, p. 99).

Such preemptive invitations are expected in all languages in three situations:

(i) welcomings (or post-greetings) are situations where the speaker (S) unambiguously indicates that the hearer (H) has permission to influence S's negative face.

(ii) farewells are situations where S strongly indicates that H is free to go and impress S with his positive face.

(iii) offers are situations where S unambiguously indicates that H has permission to influence S's negative face (Brown & Levinson, 1987, p. 99).

Positive politeness

One strategy to protect addressee's positive face is to use positive politeness. A positive face indicates that the addressee wants their desires, actions, belongings, or principles to be viewed positively. To maintain this, the speaker tries to fulfill the addressee's desire. The speaker accomplishes this by showing how their own desires are similar to the addressee's desires (or some of them). Various strategies, called positive politeness strategies, are described by Brown and Levinson (1987, pp. 101-129).

Strategy 1: Notice, attend to hearer (his interests, wants, needs, goods)

According to Brown and Levinson (1987, p. 103), this result suggests that the speaker must take into account some aspects of the hearer's circumstances. This includes any obvious changes, unique features, or anything else that the hearer wants the speaker to note and acknowledge.

Strategy 2: Exaggerate (interest, approval, sympathy with hearer)

Strong intonation, stress, and other prosodic elements are often used to convey this. In addition, such intensifying modifiers are used to indicate this (Brown and Levinson, 1987, p. 104).

Strategy 3: Intensify interest to hearer

Making their's own contribution to the discussion more interesting is another way in which a speaker can show that the hearer shares similar wants. The speaker can achieve this by telling an interesting story.(Brown and Levinson, 1987, p. 106).

Another feature of this strategy is the use of directly quoted speech rather than indirectly reported speech. Using tag questions or phrases involving hearer as a participant in conversation is another feature. Exaggerating or overstating facts is a related technique (Brown & Levinson, 1987, p. 107).

Strategy 4: Use in-group identity markers

Based on the shared identity of the group, S can implicitly claim common ground with H by demonstrating in-group membership in various ways. These methods include ellipsis, jargon or slang, language or dialect, and in-group forms of address (Brown & Levinson, 1987, p. 107).

Strategy 5: Seek agreement

Another typical way of finding common ground with H is to find ways to agree with him. (Brown and Levinson, 1987, p. 112) For example:

Safe topics: Discussing "safe topics" allows S to show that he agrees with H. H feels that his thoughts are validated or ultimately "right." Some topics are safe for almost anyone to discuss, such as the weather, the beauty of the gardens, the incompetence of bureaucracy (at least for those outside of it), and the annoyance of waiting in line (Brown & Levinson, 1987, p. 112).

Repetition: Agreement can also be shown by repeating part or all of what the previous speaker said in a conversation. This not only shows that the speaker has correctly heard what was said, but also emphasizes emotional agreement with the statement (or highlights interest and surprise) (Brown & Levinson, 1987, p. 113).

Strategy 6: Avoid disagreement

Token agreement: There are ways to pretend to agree with H by wanting to agree with him or appear to agree with him. We call these “token” agreements (Brown & Levinson, 1987, p. 113).

Pseudo-agreement: The use of *then* as a conclusion marker is another example of apparent or pseudo-agreement in English. This shows that the speaker reached his conclusion based on collaborative reasoning with the addressee. It may indicate a genuine prior agreement.

Here, *then* shows the result based on the actual correspondence between S and H. English *so* also performs similar functions (Brown & Levinson, 1987, p. 115).

White lies: Positive politeness and the desire to avoid conflict also lead to a social “white lie.” This occurs when S should express an opinion but decides to lie instead of damaging H’s positive face (Brown & Levinson, 1987, p. 115).

Hedging opinions: Hedging extremes such as marvellous, fantastic, extraordinary, incredible, etc is a typical approach to apply positive politeness. As a result, the person’s opinion becomes safely vague. We will talk about hedges in the context of negative politeness later, where it is most common. However, with some hedges, positive politeness can also be achieved. These include sort of, kind of, like, in a way in English (Brown & Levinson, 1987, p. 116).

Strategy 7: Presuppose/ raise/ assert/ common ground

Gossip, small talk: When S and H discuss interesting events, S has a lot of opportunities to highlight shared interests, concerns, and perspectives (Brown & Levinson, 1987, p. 117).

Point of view operations: These serve politeness functions, especially when the speaker adopts the listener’s point of view (Brown & Levinson, 1987, p. 118).

Personal centre switch: This happens when S says as though H is S or as though H knows the same knowledge as S. The use of tag questions with falling intonation in certain regional dialects of British English is an example of this. (Brown & Levinson, 1987, p. 119).

Tense switch: One of the methods of positive politeness in English seems to be the use of the vivid tense, which expresses the transition from the past to the present (Brown & Levinson, 1987, p. 120).

Place switch: Although both can be used, using proximal expressions (e.g., here and this) rather than distal expressions (e.g., there and this) seems to indicate greater empathy or involvement (Brown & Levinson, 1987, p. 121).

Presupposition manipulations:

Here we use the word “presuppose” loosely in this sense. S presupposes something when he believes that it is already understood or accepted by both S and H (but Stalnaker 1972 offers a more precise definition). As we will see in the following four cases, S can reinforce H’s positive face by speaking as if something is already assumed, even though it is not (Brown & Levinson, 1987, p. 122).

Presupposing knowledge of H’s wants and attitudes: Negative questions that require a “yes” answer are often used to indicate S’s awareness of H’s desires, tastes, habits, etc. This reduces the imposition of FTA (Brown & Levinson, 1987, p. 122).

Presuppose H’s values are the same as S’s values: The usage of scalar predicates such as “tall” requires that S and H share the same norms for ranking individuals or things on that scale. According to G. Lakoff (1972), a person’s “tall” status is determined by how tall he is relative to other people (Brown & Levinson, 1987, p. 123).

Presupposing familiarity in S-H relationship: Using familiar forms of address such as honey or darling assumes that the addressee is “familiar.” The possibility of FTA can be reduced or softened by using common, familiar forms of address to outsiders, such as Mac, mate, buddy, luv, etc (Brown & Levinson, 1987, p. 123).

Presupposing H’s knowledge: Any term used (in a certain sense) assumes that the recipient knows its meaning. This means that when in-group codes (e.g., a particular language, dialect, slang, or local terminology) are used, it is assumed that the recipient is aware of and agrees with their meaning and implications (Brown & Levinson, 1987, p. 124).

Strategy 8: Joke

Jokes can be used to emphasize common understanding because they are based on shared values and background knowledge. A key positive kindness technique is “joking”. For example,

S might laugh with H to make him feel better after making a mistake. In addition, a joke can reduce the threat of questioning (Brown & Levinson, 1987, p. 124).

Strategy 9: Assert or presuppose S's knowledge of and concern for H's wants

One way to show that S and H are cooperating and perhaps to persuade H to work with S, S may say or show that he understands H's wishes and is willing to adjust his own to satisfy them (Brown & Levinson, 1987, p. 125).

Strategy 10: Offer, promise

To reduce the potential threat of certain FTAs, S may decide to cooperate with H in a different way; this means that in a given situation, S claims to want whatever H wants and will help H to get it. This approach inevitably results in offers and promises; even if these are not true, they still indicate that S aims to satisfy H's positive face desires (Brown & Levinson, 1987, p. 125).

Strategy 11: Be optimistic

One consequence of this strategy is the use of presumptuous or "optimistic" expressions in FTA, where S expects H to help S achieve what S wants (for S alone or for both S and H). Expressions such as "a little," "a little bit," and "a second" can be used to indicate the minimization. The presumptuousness can also be softened somewhat by adding a token-tag (Brown & Levinson, 1987, p. 126).

Strategy 12: Include both speaker and hearer in the activity

S can soften FTAs and rely on cooperative assumptions by using the inclusive form we when S really means you or me. Let's is an inclusive version of the English word "we." (Brown & Levinson, 1987, p. 127).

Strategy 13: Give (or ask for) reason

Asking S to justify his desires is another way of involving H in action. S believes that H will find his FTA reasonable if he involves H in his thinking, and assumes that H has similar desires. To put it another way, giving reasons is a way of implying (Brown & Levinson, 1987, p. 128).

Strategy 14: Assume or assert reciprocity

It is also possible to assert or encourage cooperation between S and H by providing evidence of their reciprocal rights or obligations (Brown & Levinson, 1987, p. 129).

Strategy 15: Give gifts to H (goods, sympathy, understanding, cooperation)

By granting some of H's wishes, S may be respecting H's desire for positive face, that is, for consideration for the wishes of others. Giving gifts is a typical example of positive politeness. These gifts, which may be physical objects, indicate that S is aware of H's wishes and is willing to fulfill them. However, they may also be related to human relationships. For example, S may grant H's wishes by giving H a sense of acceptance, admiration, attention, understanding, and concern (Brown & Levinson, 1987, p. 129).

Negative politeness

Negative politeness is used to respect the negative face of the hearer. This means respecting the hearer's basic wish to have control over their own space and choices. Negative politeness shows the speaker does not want to disturb the hearer. It includes being humble, formal, and careful. It pays attention to small, limited parts of the hearer's self-image, mainly focusing on their wish to be free and not interrupted. Brown and Levinson (1987, pp. 129-211) suggest several strategies to express negative politeness. These strategies are shown in the following statements.

Strategy 1: Be conventionally indirect

According to Brown and Levinson (1987, p. 133), some expressions implicitly carry the same basic meaning as the action they perform, but their sentence structure is altered in such a way that their literal meaning or direct explanatory force cannot be understood. These changes include the addition of the word "please" to the expression, depending on the intended meaning.

Strategy 2: Question, Hedge

G. Lakoff (1972, p. 213, Brown and Levinson, 1987, p. 145) refers to R. Lakoff's conclusion that certain speech patterns exhibit hedging performers that change the force of the speech act.

According to R. Lakoff (1972), the preparatory condition of obligation in imperatives, the main condition in questions, and the sincerity condition in affirmations are eliminated by the Japanese particle *ne*. In English, similar actions are performed by tags or expressions such as "I wonder".

An effective way to appear more diplomatic when giving advice, making suggestions, recommending something, or voicing an opinion is to use negative and tag questions. The main

purpose of such tag questions is to weaken statements, especially in situations where they may seem unpleasant, critical, or threatening to the addressee.

Strategy 3: Be pessimistic

This strategy respects the negative image of the hearer by expressing a clear doubt about the appropriateness of the speaker's speech act (Brown and Levinson, 1987, p. 173). By modifying the statement or question, modals can soften language and increase the degree of formality intended for politeness. By using lexical devices such as modal markers (MM) or syntactic constructions, various tactics can be used to achieve varying degrees of politeness in spoken communication.

Strategy 4: Minimize the imposition

According to Brown and Levinson (1987, p. 176), one way to reduce the power of FTA is to show that the range of imposition is not particularly severe in itself. This means that power and distance are still the only variables that matter. In this way, the speaker can implicitly respect the hearer.

Strategy 5: Give deference

Defence phenomena involving the use of honorifics are prime examples of how social variables influence linguistic structure. According to Brown and Levinson (1987, p. 179), honorifics are grammatical indicators of social status differences between the participants or participants and the individuals or objects referred to.

Strategy 6: Apologize

By apologizing for performing an FTA, the speaker can partially make up for the disruption by demonstrating that they are not eager to disturb the Hearer's negative face (Brown and Levinson, 1987, p. 187).

Strategy 7: Impersonalize S and H.

Presenting FTA as if someone else – or perhaps not just the speaker or the listener – is responsible is a way of showing that the speaker does not mean to offend the listener. This results in various strategies to avoid using the pronouns "I" and "you" (Brown and Levinson, 1987, p. 190). Performatives; Imperatives; Impersonal verbs; Passive and circumstantial voices; Replacement of the pronouns 'I' and 'you' by indefinites; Pluralization of the 'you' and 'I' pronouns; Reference term as 'I' avoidance; Point of view distancing;

Strategy 8: State the FTA as a general rule

Presenting FTA as part of a general social rule, regulation, or obligation is a way of distancing the speaker and listener from the specific application of FTA and showing that the speaker wants to avoid offending the listener and is simply acting in accordance with the circumstances (Brown and Levinson, 1987, p. 206).

Strategy 9: Minimize

A sentence can be more formal when the subject is nominalized or modified. According to Brown and Levinson (1987, p. 207), a sentence becomes more formal when the subject is nominalized.

Strategy 10: Go on record as incurring a debt, or as not

According to Brown and Levinson (1987, p. 210), the speaker can weaken the FTA by explicitly stating that he owes the listener something or by indicating that the listener owes him nothing.

Off record

The use of the off-record threat is so powerful that the speaker does not speak directly; instead, he simply hints at it and makes the message ambiguous, leaving the meaning somewhat negotiable. Brown and Levinson (1987, pp. 211-227) point to a number of strategies that are not mentioned.

Strategy 1: Give hints

When a speaker says something that is not directly related, he asks the listener to guess how it might be related (Brown and Levinson, 1987, p. 213).

Strategy 2: Give association clues

A similar result occurs when the speaker violates the criterion of relevance by raising an issue that is relevant to the action that the listener is expected to take. Even if it is not based on their direct interaction, this connection may arise from shared knowledge or from something that the speaker and listener have experienced in the past (Brown and Levinson, 1987, p. 215).

Strategy 3: Presuppose

Presuppositions arise when a speaker presuppose something that he or she has done before and therefore offers criticism (Brown and Levinson, 1987, p. 217).

Strategy 4: Understate

Understatements are a way of creating a hint by saying less than is necessary. A common way of making understatements is to choose a point that actually describes the situation or to use a measure with a lower, stronger point that implies the real situation (Brown and Levinson, 1987, pp. 217-218).

Strategy 5: Overstate

Overstate occurs when a speaker says more than is necessary. This can be achieved by exaggerating or choosing a point on a scale higher than the actual situation; this is the opposite of the principle of understatement (Brown and Levinson, 1987, pp. 219).

Strategy 6: Use tautologies

It occurs when a speaker makes a statement that is clearly true. The speaker uses tautology to force the listener to infer meaningful meaning from a statement that provides no new information (Brown and Levinson, 1987, p. 220).

Strategy 7: Use contradictions

Contradiction occurs when a speaker makes two contradictory statements and gives the impression that he is not telling the truth. This forces the listener to try to understand the two contradictory claims (Brown and Levinson, 1987, p. 221).

Strategy 8: Be ironic

If there are clues that the speaker is conveying his message indirectly, he may do so by saying the opposite of what he actually meant to say (Brown and Levinson, p. 221).

Strategy: Use metaphors

Metaphors are another type of quality impairment because they are not literally true. The use of metaphor is usually recorded, but sometimes it may not be recorded because it is not clear what the speaker is trying to convey (Brown and Levinson, 1987, p. 222).

Strategy 10: Use rhetorical questions

The condition of sincerity on questions is violated when the speaker asks a question without intention of obtaining an answer; this indicates that the listener does not really want to provide the information requested (Brown and Levinson, 1987, p. 223).

Strategy 11: Be ambiguous

The use of metaphor can create purposeful ambiguity because the specific meaning or meanings that the speaker intends to convey are not always clear (Brown and Levinson, 1987, p. 225). A broader definition of ambiguity encompasses the ambiguity between the literal meaning of an expression and its potential implications.

Strategy 12: Be vague

If the speaker fails to specify the purpose of the FTA or the nature of the criticism, he or she may go off record with FTA (Brown and Levinson, 1987, p. 226).

Strategy 13: Over-generalize

The object of an FTA may remain implicit or ambiguous, depending on the speaker's intention (Brown and Levinson, 1987, p. 226).

Strategy 14: Displace Hearer

In order to make the genuine target realize that the FTA is intended for them, the speaker may go off record about who the target is or may pretend to point the finger at someone the FTA wouldn't threaten (Brown and Levinson, 1987, p. 226).

Strategy 15: Be incomplete, use ellipsis

Elliptical utterances are acceptable in a variety of conversational contexts, especially when answering questions (Brown and Levinson, 1987, p. 228).

1.2 Politeness in discourses across genres

Politeness is an important component of communication, especially in talk shows involving hosts, guests, and perhaps viewers. Being polite keeps discussions civil, easy, and interesting. Talk show hosts often use polite language to welcome guests, ask questions respectfully, avoiding direct disagreement and use humor without offending. Talk show hosts often make jokes, but they try to keep it light and not hurtful. By examining politeness in talk shows, we can learn more about how language, society, and media influence how individuals interact with each other in society.

Ruansyah and Rukmini (2018) analyzed the types of politeness strategies used by host in Ellen Degeneres Talk Show. According to the results and the conversation, Ellen DeGeneres uses four different politeness strategies when speaking to guest stars on The Ellen Show. These are bald-on record, positive politeness, negative politeness, and off record. The most common of the fifteen sub-strategies is the affirmation of common ground, which is achieved by showing

that the speaker and the listener are members of the same group and share the same desires, goals, and values. Accordingly, The Ellen Show reinforces the need to find common ground (Ruansyah & Rukmini, 2018). The strategies were chosen for two main reasons. The host begins by weighing the benefits of each strategy, such as avoiding misunderstandings by using bald-on record, showing interest, appreciation, and approval with positive politeness, minimizing imposition with negative politeness, and avoiding force by using it off record. However, because they provide so much information and context, the host only uses them when interviewing artists. Second, the host considers the situation between himself and the talk show participants. By examining the distance, strength, and consistency of the application, the severity of the FTA can then be determined and the best course of action can be chosen. She is more gentle with entertainers because they are close. However, due to the significant distance between them, he uses various negative politeness methods to express his respect and reluctance (Ruansyah & Rukmini, 2018).

Another researcher Hutahaeon, Herman, and Girsang (2021) analyzed the types of politeness strategies and factors affecting the choice of politeness strategies used in Pesbukers variety shows. Based on the findings and interpretations, the researcher found 37 politeness strategies in the Pesbukers variety show. The politeness strategies seen in the Pesbukers variety show were then analyzed using the four politeness strategies proposed by Brown and Levinson (1987). These were 1 (3%) off the record, 6 (16%) bald on the record, 26 (70%) the positive politeness, and 4 (11%) the negative politeness. Positive politeness was the most common politeness technique in the Pesbukers variety show. The majority of the Pesbukers speakers and listeners used positive politeness to create a pleasant atmosphere, develop positive relationships, and ensure productive interaction so that the conversation flowed smoothly (Hutahaeon, Herman, & Girsang, 2021). Finally, the situation was a determining factor in the politeness strategies used in the Pesbukers variety show. Examples of situations involving sociological factors include social distance 35 (95%) and relative power 2 (5%). Higher levels of politeness were used by those with greater influence or authority over those with relative power. Social distance is defined as a combination of psychological elements such as rank and age (Hutahaeon, Herman, & Girsang, 2021).

Gabriela Miššíková (2010) analysed the use of politeness strategies in mass media communication and made a comparative analysis of Slovak and American talk shows. According to the study, the hosts' responsibilities include creating a sharing environment with each participant and identifying points of agreement. Hosts try to help, understand, and encourage others as much as possible, but sometimes they cannot avoid provocative statements

in their explanations. This reduces the unpleasant and harmful effects of many influential statements. We can say that the hosts still spoke politely, despite their direct questions and powerful roles in the programs. They refrain from saying anything that could damage the reputation of their guests. As can be seen, they ask simple questions and demand answers, but never act as if the visitors must comply (Mišíková, 2010).

According to the study of politeness structures, linguistic politeness structures are generally relatively conditional. Most of them are supported by various protective devices. These defenses primarily concern truth-telling in political speech. According to this study of linguistic politeness, speakers want to use language in a way that makes their communication seem polite, cooperative, and appropriate. From a comparative point of view, there are no significant differences between the pragmatic roles of these constructions in Slovak and English (Mišíková, 2010).

1.3. The relationship between politeness and culture

Although nonverbal behaviors are important, the main way to be polite is to speak. Language use can be influenced by culture. Politeness is often displayed differently by people from different cultures. So what is the relationship between culture and politeness? How can we understand the relative nature of politeness? The numerous studies on politeness show a variety of methods used by researchers. Among the numerous studies, the most important theories on politeness are those of Leech and Brown & Levinson. Researchers such as Matsumoto and Gu, who focused on East Asian cultures and emphasized cultural differences in politeness, challenged Brown and Levinson's theories on politeness and facial expressions (Foley, 2001, p. 274). Matsumoto and Gu argue that the categories of positive and negative faces proposed by Brown and Levinson are not specific to East Asian cultures. They argue that the concepts of face and civilization stem from Western notions of individuality and are incompatible with Eastern traditions of group identity, in which each individual has rights and duties towards superiors, equals and subordinates. (Leech, 2005, p. 7) People from different cultures conform to different norms and expectations that are embedded and transmitted in their culture. For example, modesty is more important to the Chinese than it is to Westerners. Westerners may view things that Chinese people consider friendly (such as asking personal questions) as an invasion of privacy. Such cultural differences may help explain why people who travel abroad often experience culture shock (Gao, Zhou, & Liu, 2020).

In short, culture has a major influence on politeness. People from different cultures appear polite in different ways. In addition, the speech community in which people live is influenced

by cultural norms. According to Claire Kramsch, professional training, behavioral training, parenting, schooling, and social attitudes influence people's behavior. (Kramsch, 2004, p. 6) Therefore, when people are asked to be polite, they are likely influenced by the cultural norms and expectations of their group (Gao, Zhou, & Liu, 2020).

Language use is a reflection of a person's culture and is influenced by its norms and expectations. Politeness seems to be a universal aspect of human culture. It may be a guideline that limits language use within a particular speech community, or it may be one of the goals that people hope to achieve with particular language choices. The study of the relativity of politeness stems from the marked cultural differences in attitudes towards politeness, which raises the question of whether politeness is truly universal (Gao, Zhou, & Liu, 2020).

In the numerous studies on politeness, most authors fail to provide a precise definition of "politeness". It is difficult to define kindness. Many scholars have examined politeness in different ways. Four main perspectives on politeness – the social norm view, the maximalist view, the face-saving view, and the discourse agreement view – have been summarized by Fraser. (LoCastro, 2003, p. 275) The most widely discussed and even controversial of these is the face-saving perspective, based on Brown and Levinson's model of politeness. Cultural differences are a major topic of discussion (Gao, Zhou, & Liu, 2020).

It is true that politeness and culture are closely related. Politeness is only evident in human civilizations where people have to live together, communicate, and maintain relationships. Politeness can only be understood in different cultural contexts by taking into account different social and cultural elements. Cultural standards and values vary, and people are expected to behave accordingly. "Language and social or cultural context determine how politeness is used in communication, and expressions that express politeness are often highly conditional" (Leech, 2005, p. 24). In this sense, politeness is a universal standard that reflects the culture of the speech community.

People born into a particular culture are inevitably influenced by it and become accustomed to its customs, expectations, and norms. It is common for social and cultural influences to influence people's perceptions of politeness. It turns out that there is no single universal rule of etiquette that works for all languages and cultures. However, it is clear that civility is a fundamental aspect of human civilization. This means that there must be some common ground for a universal view of politeness. "The basic purposes of language are quite similar all over the world; because everyone has similar desires, attitudes, and a common understanding of the same environment; even though different civilizations have different

linguistic norms.” (Palmer, 1986, p. 3) What does relativity of politeness mean? In his 2005 work, “Politeness: Is There an East-West Divide?” Leech, who has been criticized for his pro-Western views of politeness, reviewed previous research and restated the politeness hypothesis. Leech argues that there are two perspectives on politeness: a relative politeness scale and an absolute politeness scale. Geoffrey Leech (2005) discusses absolute and relative politeness scales as two approaches to understanding politeness. An absolute politeness scale assesses the politeness of a sentence without regard to context or culture. For example, "Can you close the window?" is more polite than "Close the window." This type of scale helps to rank expressions based solely on their form, which is a measure of politeness (Leech, 2005, p. 9). Rather, the situation determines the relative scale of politeness. It takes into account the customs of a particular group, culture, or situation (Leech, 2005, p. 9). What is considered polite in one culture may not be so in another. Depending on the situation, this scale also helps to determine whether someone is very polite, fairly polite, or not very friendly. Leech also introduces the new concept of "face". In his view, a person's face is how he presents or maintains a good image of himself and how he wants to be perceived by others. This concept differs from the earlier theory of Brown and Levinson, which some believe applies only to Western civilizations. According to Leech (2005, p.27), people adhere to standards of politeness in order to maintain or enhance their public image or "face" in the eyes of others. Although influenced by different cultural contexts, being polite can be a tactic used to show concern for each other's needs through facial expressions (Gao, Zhou, & Liu, 2020).

People from different cultures live in environments with different expectations, traditions, and rules. As a result, people must adhere to cultural norms and use certain techniques when showing politeness. For example, in China or Japan, politeness is valued more highly than in Western cultures. To be polite, people must refuse compliments instead of simply saying “thank you.” Leech argues that this is due to “quantitative distinctions in the balance that influence the politeness standart.” (Leech, 2005, p.25) Furthermore, “qualitative distinctions (i.e., in the actual social content of the scale)” can influence the term of politeness. (Leech, 2005, p. 25) Social distance, in-group and out-group differences, and socially defined rights and obligations are examples of these differences (Gao, Zhou, & Liu, 2020).

When cultural considerations are taken into account, it becomes easier to understand why people from different cultures behave so differently when it comes to showing kindness. However, a closer examination of politeness reveals that concern for people's needs is the primary driving force behind politeness. The relative nature of politeness does not mean that cultures are completely different across cultural boundaries. Rather, relativity refers to the many

ways in which people demonstrate politeness, depending on their linguistic and cultural contexts and their rank on the politeness scale (Gao, Zhou, & Liu, 2020).

1.3.1. The study of politeness in intercultural pragmatics

Another important aspect in the study of politeness is its role in intercultural pragmatics. Intercultural pragmatics focuses on the investigation of cultural differences during communication such as various culture-specific strategies used by participants belonging to different ethnicities and social groups.

Intercultural pragmatics focuses on the social language usage between speakers who have contrasting initial languages while using a mutual language and belonging to separate cultural backgrounds (Kecskes 2004; Kecskes 2010). These meetings show synergistic communication because they combine established pragmatic rules with new co-developed elements to different extents. According to Intercultural Pragmatics both personal life experiences and the instant social environment maintain equal importance in meaning creation and interpretation. Research in intercultural pragmatics studies the effects of both speaking and writing by focusing on (1) native speaker/negotiate and non-native speaker interactions and (2) indigenous language-free lingua franca communication and (3) multiple language discussions and (4) linguistic skills development of multilingual individuals. Intercultural pragmatics examines language use primarily instead of pragmatic competence because this field views competence development as an aspect of language socialization (Kecskes, 2014).

Effective communication is essential for improving relationships, promoting teamwork, and solving problems in today's interconnected society. However, language and cultural barriers often arise when people from different cultures communicate with each other. Using appropriate politeness strategies is a crucial way to overcome these problems. Brown and Levinson (1987) defined politeness as a social aspect describing the respectful conduct through which people speak to others. Effective intercultural communication requires these strategies since they derive strongly from social norms together with cultural traditions (Handriani, Dinata, Siregar, & Siregar, 2025).

Politeness varies greatly from culture to culture and is not the same in all cultures. What is considered polite in one culture may be considered overly formal or even rude in another. In Japanese society, it is valued to be indirect and speak softly so as not to offend other people. However, in German communication, it is generally preferred to be frank and clear. These cultural differences can lead to misunderstandings when the message is interpreted differently due to different concepts of politeness (Thomas, 1983).

Brown and Levinson's (1987) theory of politeness divides tactics into two categories: negative politeness, which emphasizes minimizing intrusion and showing respect, and positive politeness, which aims to build rapport and trust. Different cultural environments display their pressure politics through different methods depending on their unique customs. The United States prioritizes being direct in conversation and individual freedom through its individualistic culture structure but Indonesia gives highest importance to preserving group unity and using indirect communication to prevent conflicts (Hofstede, 1984).

CHAPTER II. METHODOLOGY

Research Design

The methodology applied in this study is qualitative, descriptive, and contrastive, as it examines the application of politeness strategies in televised discourse. Building on a qualitative method allows an in-depth investigation of politeness from a pragmatic and cultural perspective across two different media contexts. Whereas the contrastive aspect highlights the cultural differences in communication discourse related to Azerbaijan and Britain; the descriptive analysis provides a complete classification and understanding of politeness patterns according to authentic spoken discourse.

Data Selection and Sampling

The data consists of two full talk show episodes:

British sample: Raye, Alan Carr, Beverley Knight, Margot Robbie, and Cate Blanchett on the Graham Norton Show (January 13, 2023) - <https://youtu.be/CCtK7iRaLPw?si=sR2y34YYIDtSS6V3>

Azerbaijani sample: Şənbə Axşamı, with Ramil Nabran, Fuad Musayev and Zülfü Əsədzadə as cast, aired on July 15, 2023 - <https://youtu.be/mQxNCJ-1Wuw?si=r46nTVNCMz78yR01>

Both episodes were included because they were broadcast very close together in 2023 and both featured grown-up participants of different ages, as well as the similar casual, humorous format. Even though it was not possible to match the demographics precisely, both studies attempted to compare formal levels, public settings and speaker roles. Still, future research ought to take into account additional things such as gender, age, social distance and power.

For analysis, 200 utterances were chosen, with 100 coming from each episode. The data included the first 100 statements made during interactions between the host and guests. The purposeful selection took into account the limit on words used (25,000 maximum for the thesis) and the need to keep the analysis manageable and fair. This study looks at greetings, jokes, opinions, compliments and answers, since they contain several politeness strategies that feature in interacting.

Data Collection

This was achieved by manually transcribing each episode to obtain a corpus of 100 utterances per show, that included input moments from both hosts and guests. The transcribed

texts also include their original utterances and the translation in English (in the case of the Azerbaijani data) in order to provide to the reader a context in which they will be handier to analyze and compare.

Analytical Framework

The analysis is grounded on the politeness theory developed by Brown and Levinson (1987) which dissects politeness into four major strategies:

Bald-on-Record

Positive Politeness

Negative Politeness

Off-Record

Since Bald-on-Record was either nonexistent or only slightly present in the chosen data, the focus of this study is on Off-Record, Positive, and Negative Politeness strategies. Every utterance was coded in accordance with its own strategy and sub-strategy (e.g., Strategy 8: Joke, Strategy 1: Notice H's interests, etc.).

Data Analysis Procedures

Here's how the analysis was carried out:

1. First, the episodes were transcribed, looking closely at the context, intonation, and pragmatic markers when possible.
2. Next, we categorized the statements by using the politeness strategies created by Brown and Levinson.
3. After that, the Azerbaijani statements were translated into English to help with interpretation.
4. We then analyzed the frequency of these strategies to see which ones appeared most often in each set of data.
5. Each statement was also given a cultural explanation to clarify the purpose and context of the politeness strategy used.
6. Finally, we compared the Azerbaijani and British data to spot patterns, similarities, and differences.

Limitations

This study has several limitations. Although this study contrasts these episodes in detail, it only investigates two episodes and 200 utterances. The analysis was limited to the first 100 things from each episode because of the time and word count constraints. Nor was politeness analyzed for its specific roles in areas of humor, disagreement or complimentary feedback, but it is suggested that future work should cover these aspects. This study analyzes a detailed difference between two episodes and a total of 200 utterances. The ways in which politeness functions (e.g., for humor, conflict, praise) have not yet been comprehensively studied; this is a suggested area for future work.

CHAPTER III. ANALYSIS (FINDINGS) AND DISCUSSION

3.1. Politeness strategies in Azerbaijani and British talk shows

This section provides a thorough examination of the politeness strategies found in one episode of the Azerbaijani talk program “Şənbə axşamı,” which aired on July 15, 2023, and included Ramil Nabran, Fuad Musayev, and Zulfu Asadzade. The analysis is based on 100 statements transcribed from this section and examined through the lens of Brown and Levinson’s (1987) politeness theory, including their classification into Positive Politeness, Negative Politeness, and Off-Note strategies with their sub-strategies.

Each statement has an English translation (made by the author) along with pragmatic function classification. The research aims to show both linguistic and cultural elements of politeness in social discourse along with their reflection of core Azerbaijani cultural norms such as respect, emotional connection, humility and group solidarity.

The following section details the analyzed data structure.

Data 1. “Axşamınız xeyir, mövsümün son buraxılışı ilə qarşınızdayıq.”

English: Good evening, we are here with the final episode of the season.

The sentence applies Positive Politeness Strategy 4: Use in-group identity markers. In addition to this polite greeting “axşamınız xeyir” the host incorporates the plural word “qarşınızdayıq” to build shared background and unity between themselves and the audience.

Data 2. “Bu buraxılışa gəlib çıxana kimi birlikdə güldük, əyləndik...”

English: Until we reached this episode, we laughed and had fun together...

The sentence reflects Positive Politeness Strategy 1: Notice, attend to hearer (his interests, wants, needs, goods), since it recognizes common emotional experiences. Additionally, the use of “birlikdə” (together) in the text applies Strategy 12: Include both S and H in the activity which promotes joint engagement from S and H.

Data 3. “Bizə baxdığınız üçün sizə təşəkkür edirik.”

English: We thank you for watching us.

The host demonstrates Negative Politeness Strategy 5: Give deference as he respectfully expresses his appreciation for audience time spent watching the show.

Data 4. “Bugün də baxın, sonra tətildə çıxarsız.”

English: Watch us today as well, then you can go on holiday.

Through the use of humor in this statement the speaker applies Positive Politeness Strategy 8: Joke while diminishing the burden on listeners by providing a playful recommendation. The sentence also exhibits positive politeness through Strategy 11: Be optimistic by portraying confidence in forthcoming audience cooperation.

Data 5. "Hara tələsirsiniz. Başlayırıq."

English: Where are you rushing off to? We are starting.

This sentence is a clear example of Off-record Strategy 10: Use rhetorical questions and Strategy 8: Be ironic, where, rather than giving a straight order, the speaker uses humor and implication in order to get the listener to pay attention.

Data 6. "Bir nəfər də var ki, onun mövsümü başlayır. Biz də ortada görüşdük."

English: There is someone whose season is starting. We met in the middle.

The statement demonstrates Positive Politeness Strategy 1: Notice H because it shows admiration toward Ramil Nabran with attention to his situation and achievements. Through this statement the speaker also uses Strategy 12: Include both speaker and hearer in the activity to unite the host and guest in equal positions of sharing a moment.

Data 7. "Xoş gördük hər birinizi, mənim əzizlərim."

English: Nice to see each of you, my dears.

The expression is a clear use of Positive Politeness Strategy 4: Use in-group identity markers, as the affectionate term "əzizlərim" signals group membership and familiarity.

Data 8. "Və bütün bizi seyredənləri, bütün ictimaiyyətimizi səmim qəlbdən salamlayıram."

English: And I sincerely greet all our viewers, our entire public.

The utterance uses Negative Politeness Strategy 5: Give deference because it employs formal and collective speech combined with the phrase "səmim qəlbdən" to show sincere respect for listeners and maintain proper social bounds.

Data 9. "Dincələn adam üçün elə iş günləri də elə şənbə kimi olsun."

English: For someone who rests, even weekdays should feel like Saturday.

The sentence implements Positive Politeness Strategies 8: Joke and 15: Give gifts to H to offer a hopeful and heartwarming wish in a humorous manner which fosters goodwill.

Data 10. “Yayı sizsiz, sizi də yayısz təsəvvür etmək bir az çətindir. O qədər öyrəşmişik.”

English: It’s hard to imagine summer without you, and you without summer. We’ve gotten so used to it.

This utterance is personalized compliment which clearly demonstrates Positive Politeness Strategy 1: Notice, attend to H’s wants, interests, or needs. This utterance reflects admiration for the guest and strengthens rapport, while also reinforcing Strategy 4: Use in-group identity markers, through expressions that highlight familiarity and shared experience.

Data 11. “Necədi, yayın istikləri necə keçir sizin üçün? Bezməmisiniz?”

English: So, how’s the summer heat for you? Haven’t you gotten tired of it?

The questions utilize Positive Politeness Strategy 3: Intensify interest to H and they maintain their focus on building a personalized friendly atmosphere. Through a caring tone the speaker promotes social engagement by showing genuine curiosity thus reducing social barriers.

Data 12. “Bilməm, düzgün deyəcəm o söhbəti, yoxsa yox...”

English: I don’t know if I’ll say it right or not...

Through this expression the guest demonstrates Negative Politeness Strategy 6: Apologize to minimize the imposition through a display of hesitation together with respect for appropriateness.

Data 13. “Ümid edirik ki, yaxşılığa düzələr hər şey, ekoloji bu yanaşmağımızla.”

English: We hope that everything will improve for the better, with our ecological approach.

The speaker includes himself along with the hearer through the use of collective pronouns (“we”) to express shared responsibility for environmental improvement. This illustrates Positive Politeness Strategy 12: Include both S and H in the activity. The manner in which the speaker speaks in a communal tone preserves prevailing cultural norms regarding mutual responsibility.

Data 14. “Baxın, təbiət dəyişir, mövsüm dəyişir, amma mən sizi neçə ildir izləyirəm, siz dəyişirsiniz.”

English: Look, nature changes, seasons change, but I've been watching you for years, and you haven't changed.

The utterance clearly reflects Positive Politeness Strategy 1: Notice, attend to H (his interests, wants, goods). This compliment enhances the guest's image by highlighting his timeless appearance.

Data 15. "Qətiyyən elə bil ki, yaşlaşmamırsınız."

English: It's as if you haven't aged at all.

This compliment intensifies admiration and applies Positive Politeness Strategy 2: Exaggerate interest or approval, which is often used to strengthen praise and emotionally connect with the hearer.

Data 16. "Bu sirr nədir, bəlkə enerji içkiləridir, bəlkə yodur, idmandır?"

English: What's the secret? Is it energy drinks? Yoga? Sports?

The host uses Positive Politeness Strategy 3: Intensify interest to H when increasing their engagement and curiosity through playful questioning.

Data 17. "Bu sirri bizə də açıqlayın. Biz də 20-30 ilə belə qalaq."

English: Reveal this secret to us too. So that we stay like this for 20–30 years too.

The speaker employs Positive Politeness Strategy 12: Include both S and H in the activity, by asking the guest to reveal a secret beneficial to the group to strengthen reciprocal relationships.

Data 18. "Mənim daxilimdə bir şey var ki, məni əbədi belə saxlayır, bu ailəmdir."

English: There is something inside me that keeps me like this — it's my family.

The statement employs Positive Politeness Strategy 15: Give gifts to H (goods, sympathy, understanding). He creates a welcoming atmosphere through the sharing of his emotional source of strength.

Data 19. "Evə gəlirəm, evdəkiləri görürəm, pozitivdi hər şey, yaşayıram."

English: I come home, see my family, everything is positive — I live.

The statement demonstrates Positive Politeness Strategy 7: Presuppose or assert common ground because it establishes universal values that create emotional harmony while resonating with cultural beliefs.

Data 20. “5 manatıma da görə şükür eləyirəm, 500 manatıma da, 5 minimə də...”

English: I’m grateful for 5 manats, 500 manats, even 5,000 manats...

This utterance continues to demonstrate Positive Politeness Strategy 15: Give gifts to H, furthering the sense of modesty, spiritual fulfillment, and shared values.

Data 21. “Mən də məsəl üçün, deyirlər ki, siz boya vurursunuz televizorda? Bugünə kimi mən saçımı heçnə eləməmişəm.”

English: For example, people say I dye my hair on TV. Until now, I’ve done nothing to my hair.

Through Negative Politeness Strategy 6: Apologize (via hedging) the guest addresses false perceptions by acknowledging the topic sensitivity before offering a light approach to clarification.

Data 22. “Atam 35 yaşında dünyasını dəyişib, gedənlərinizə rəhmət.”

English: My father passed away at 35 — may mercy be upon those you’ve lost.

Here, the guest uses a culturally respectful phrase that expresses empathy and solidarity, representing Positive Politeness Strategy 15: Give gifts to H, in the form of sympathy and concern.

Data 23. “Cavan qalmaqdan savayı siz hər yay bu ritmi tutmağı da bacarırsınız.”

English: Besides staying young, you also manage to catch this summer rhythm every year.

This sentence exemplifies Positive Politeness Strategy 1: Notice, attend to H’s wants, interests, goods. This compliment not only attends to the guest’s image and public vitality but also functions as a face-enhancing act that publicly reinforces his relevance and popularity

Data 24. “Bu yayın ritmini, hərəkətliliyi və s. Bunu necə bacarırsınız? Enerji azalmır sizdə.”

English: How do you manage this summer rhythm, this activeness? Your energy never decreases.

The follow-up comment, “Enerji azalmır sizdə” (Your energy never decreases), continues previous compliment with Positive Politeness Strategy 3: Intensify interest to H, reinforcing admiration with emotionally charged emphasis.

Data 25. “Mən deməli bir məqsədlə yaşayıram həyatda ki, millətimin ruhu yüksək olsun.”

English: I live with one purpose in life: to uplift the spirit of my nation.

Guest’s declaration strongly represents Positive Politeness Strategy 15: Give gifts to H (goods, sympathy, understanding). Here, the guest does not only elevate himself as a patriotic figure but shares a vision of emotional generosity—aligning his musical efforts with the wellbeing of his community.

Data 26. “Qoy mənim mahnılarım insanlara ruh yüksəkliyi versin.”

English: Let my songs give people joy and energy.

Positive Politeness Strategy 12: Include both S and H in the activity operates in this utterance because it ensures both the speaker and hearer share emotional experiences and joint music-based benefits. These expressions contain cultural importance because they demonstrate selfless values which combine with collective behavior and moral contributions resulting in positive face enhancement of guests.

Data 27. “Buna görə də Allahıma təşəkkür edirəm.”

English: That’s why I thank my God.

This sentence implements Positive Politeness Strategy 15: Give gifts to H (modesty, sincerity). The expression of humility makes the speaker more likable and matches cultural standards.

Data 28. “Özüünüz belə hesablayırsınız?”

English: Do you plan this yourself?

This statement implements Positive Politeness Strategy 1: Notice, attend to H. The host demonstrates interest in the guest’s creative approach through this utterance to promote expanded responses.

Data 29. “Yox ey, bəxtim belə gətirir.”

English: Nah, it’s just luck.

The statement demonstrates Negative Politeness Strategy 6: Apologize (via hedging / minimizing self-importance) through modest expressions that place success credit on fate.

Data 30. “Ramil gələndə yay gəlir.”

English: When Ramil arrives, summer arrives.

Through exaggerated humor this statement uses Positive Politeness Strategy 2: Exaggerate to build social acceptance of self-branding.

Data 31. “Ləqəbiniz Nabran olandan sonra bu təəchintcüblü bir məsələ deyil.”

English: With your nickname being Nabran, it's not surprising at all.

The host makes use of Positive Politeness Strategy 2: Exaggerate (interest or approval) in this statement by associating the guest with a seasonal brand in a flattering manner. The host uses humor and exaggeration to both validate the guest's famous character while using a casual observation as a means to express extensive admiration.

Data 32. “İllərlə Nabran mövsümünü siz açıq elan edirdiniz.”

English: For years, you were the one opening the Nabran season.

Positive Politeness Strategy 4: Use in-group identity markers appears within this utterance. The statement draws from collective public recollection to enhance group solidarity based on meaningful cultural connections.

Data 33. “Dombadaran mahnı partlayır. Düzdü mən artıq evliyəm.”

English: The ‘Dombadaran’ song exploded. But I was already married by then.

The statement implements Positive Politeness Strategy 6: Avoid disagreement / use humor. The sentence employs humorous reasoning methods that sustain both agreement and constant flow.

Data 34. “Dostlarım acıq verir mənə. Subaylar. Dostlar.”

English: My friends tease me. The single ones. My friends.

Guest also jokes lightly about his friends' reactions which is a classic use of Positive Politeness Strategy 11: Be optimistic, engaging in light banter that builds solidarity and reduces formality.

Data 35. “Yəqin Allah təala belə müjdələdi mənə ki, populyarlaş, amma həddini aşma.”

English: Maybe God blessed me like this: become popular, but don't overdo it.

The sentence applies Positive Politeness Strategy 15: Give gifts to H (humility). This demonstrates self-restraint, and when combined with a spiritual framing, it reinforces the speaker's public modesty.

Data 36. "Bu, ənənə hələ də davam eləyir? Mövsümü açıq elan eləyirsiniz, yoxsa Nabranla işiniz artıq bir az yekunlaşır?"

English: Does this tradition still continue? Do you still announce the season, or is your connection to Nabran winding down?

The host uses Positive Politeness Strategy 7: Presuppose/raise common ground which assumes mutual understanding of longstanding public customs to establish familiar connections.

Data 37. "Çünki belə bir söz gəlir ki, vaxtı bitib artıq filan."

English: Because there are some rumors that your time is over, etc.

Through this statement the host employs Off-record Strategy 1: Give hints. Through reportage of others' remarks the speaker refrains from direct criticism which results in a reduced face-threatening act.

Data 38. "Yox, kim deyir, vaxtı bitib..."

English: No, who says time is over...

The statement functions as Positive Politeness Strategy 5: Seek agreement to dismiss negative perspectives while establishing shared loyalty with his audience.

Data 39. "Amma siz Nabrana sadıq qalırsınız? Yəni, nə vaxtsa ləqəbinizi dəyişib Ramil Qəbələ filan eləməyi planlaşdırmırsınız?"

English: But are you still loyal to Nabran? Have you ever thought of changing your nickname to Ramil Qəbələ or something?

This utterance applies Positive Politeness Strategy 3: Intensify interest to H. The use of humor and personal reference to the guest's identity maintains interest and creates an engaging, face-enhancing question.

Data 40. "Yəni xalq verdi bu adı mənə, özüm özümə qoymadım."

English: It was the people who gave me this name; I didn't give it to myself.

Through Negative Politeness Strategy 6: Apologize (via hedging and self-effacement) the speaker diverts praise from himself because he desires to maintain his modest persona.

Data 41. “Onların sayəsində, başda Allah olmaqla, onların sayəsində uğur qazandım.”

English: Thanks to them, and above all to God, I achieved success.

By implementing Positive Politeness Strategy 15: Give gifts to H (modesty, gratitude) the guest demonstrates his gratitude toward mentors and divine blessing while showing respect for Azerbaijani values of humility and religious observance.

Data 42. “Bu qədər vaxtı Nabranı reklam edirsiniz də? Yəni, oradan sizə 1–2 sot torpaq verməyiblər?”

English: You’ve been promoting Nabran all this time — haven’t they at least given you a bit of land?

Humor function as Positive Politeness Strategy 8: Joke in this case despite retaining their original humorous purpose. The host protects the conversation’s playful atmosphere through playful framing which prevents possible face-threatening acts (FTAs).

Data 43. “İki hektar torpağımız var. Amma, zarafat edirəm, əlbəttə ki...”

English: We have two hectares of land. Just kidding, of course...

The speaker demonstrates Positive Politeness Strategy 11: Be optimistic, through optimistic and slightly sarcastic communication to preserve rapport while making request

Data 44. “Siz oraları daha yaxşı tanıyırsınız.”

English: You know those places better.

Positive Politeness Strategy 1: Notice, attend to H’s interests or experience applies in this statement. At the same time this acknowledgment verifies guest’s understanding of Nabran and his position of authority in the community.

Data 45. “Bəli, dənizə baxırsan, 1-2 sot. Görməmişlik olmasın.”

English: Yes, you look at the sea, 1–2 sots. Let it not be considered ignorance.

The statement displays Negative Politeness Strategy 6: Apologize (via hedging and minimizing self-praise) by using humility to soften his desire for property ownership.

Data 46. “Sadəcə olaraq, kim mənim yerimdə olsa, bir az gen gəzmək istəyir, axı 18 ildir mən Nabranın adını daşıyıram.”

English: Honestly, anyone in my place would want to move more freely — I’ve been carrying the name Nabran for 18 years.

By using this statement the guest demonstrates Positive Politeness Strategy:1 Notice H’s perspective. The statement creates mutual understanding while defending emotions through language which aims to establish both sympathy and common ground.

Data 47. “Siz olmasaydız, bəlkə də camaat Nabranı getməyəcəkdir.”

English: If it weren’t for you, maybe people wouldn’t even go to Nabran.

This utterance demonstrates the Positive Politeness Strategy 2: Exaggerate approval which serves to enhance the guest’s positive face while recognizing his cultural influence.

Data 48. “Nabrana mən maraq oyatmışam.”

English: It’s me who sparked interest in Nabran.

The utterance follows Strategy 5: Seek agreement where it urges acknowledgment instead of noticeable superiority.

Data 49. “Əgər bu verilişdən sonra möcüzə olsa... çıxarışın olmasın, elə belə olsun. Amma dənizə baxan olsun, nolar.”

English: If a miracle happens after this show and they give me land — let it not even have a deed, let it just face the sea, please.

The statement uses both Positive Politeness Strategy 11: Be optimistic and Strategy 8: Joke to convey his personal wish without forcing his audience while maintaining a sense of playfulness.

Data 50. “Mən sizə və həmin nümayəndələrə böyük bir qəşəng süfrə açıb qonaq çağıracam.”

English: I will prepare a big, beautiful table and invite you and the officials as my guests.

The sentence demonstrates Strategy 15: Give gifts to H through an offer of hospitality, in accordance with Azerbaijani customs which place a high value on hospitality.

Data 51. “Bütün Azərbaycan məktəblərini salamlayıram.”

English: I greet all schools of Azerbaijan.

The statement functions as Positive Politeness Strategy 7: Presuppose / assert common ground to establish similar background experiences between speaker and hearer through reference to a popular local occasion.

Data 52. “Allah təala bütün övladları olanlara qismət eləsin məzunluğu və kimdə yoxdursa, inşaAllah nəsib eləsin övlad sevincini.”

English: May God grant graduation to all who have children, and to those who don't, may He bless them with the joy of having children.

The statement exemplifies Strategy 15: Give gifts to H (sympathy, understanding, blessings). The spiritual blessing embraces cultural significance since it shows respectful humility and emotional understanding while upholding community priorities.

Data 53. “Məzun oldu, təbrik edirik.”

English: He graduated, congratulations.

Applying Positive Politeness Strategy 15: Give gifts to H again, as congratulating someone for a family member's achievement acknowledges their positive face and honors their joy.

Data 54. “Son zənginə getmişdiniz?”

English: Did you go to the graduation ceremony?

In this statement host applies Positive Politeness Strategy 3: Intensify interest to H. It shows genuine interest in the guest's personal life, inviting elaboration and narrative sharing.

Data 55. “Onu soruşacaqdım. Oğlunuzun son zəngində mahnılarınızı ifa eləmədilər?”

English: I was going to ask—did they perform your songs at your son's graduation?

The sentence implements Positive Politeness Strategy 1: Notice, attend to H's interests. Within this response the emphasis remains consistently on the creation of art within the familial setting to promote collaborative attention.

Data 56. “Oğlumun son zəngində özüüm ifa elədim. Bir ata kimi ifa elədim.”

English: At my son's graduation, I performed myself. I performed as a father.

The speaker utilizes Positive Politeness Strategy 7: Assert common ground through direct statements that link familial responsibility with display of emotional presence. Through sharing personal experiences the guest develops a connection with viewers because both parties share the emotions of parents along with social norms around being a father.

Data 57. "Təmənnasız oxuyuram mən."

English: I perform free of charge.

In this statement, guest uses Negative Politeness Strategy 6: Apologize (via modesty), showing that he expects no compensation, thus positioning his action as generous and altruistic.

Data 58. "Bir odur, bir də ki, şəhid uşaqlarının kiçik toylarında, ad günlərində təmənnasız gedirəm. Borcumuzdur."

English: That's one. I also go to the small weddings and birthdays of martyrs' children without asking anything. It's our duty.

The statement employs Positive Politeness Strategy 15: Give gifts to H, through expressing respect and generosity while conveying shared national appreciation.

Data 59. "Nə qədər müasir, nə qədər intellektual, nə qədər kreativ olsa qda. Unutmayaq ki, Azərbaycan onların sayəsində yaşadı."

English: No matter how modern, intellectual, or creative we are, let's not forget that Azerbaijan lives thanks to them.

Through the use of Positive Politeness Strategy 7: Assert common ground the statement connects national identity with collective responsibility. The speaker reminds audience members about martyrs' sacrifices to both strengthen national unity and increase the public moral quality of the discourse.

Data 60. "İndiki gənclərin son zəngindən danışırıqsa, siz oldunuz artıq, müşahidə elədiniz."

English: Since we're talking about today's graduation ceremonies, you've now observed them.

The host uses Positive Politeness Strategy 3: Intensify interest to H by asking authentic questions which prompt the guest to present personal memories.

Data 61. "Sizin vaxtınızdakı son zənglərdən nə dərəcədə fərqlənirlər?"

English: How different are they from the graduation ceremonies in your time?

This utterance applies Positive Politeness Strategy 3: Intensify interest to H, as the host shows sincere curiosity and encourages elaboration.

Data 62. "Məktəb də var ki, büdcəsinə uyğun olaraq, bir dənə gedək oturaq, dönər yeyək."

English: Some schools, depending on their budget, may just go sit and eat a simple doner.

The statement implements Positive Politeness Strategy 7: Presuppose shared values / common ground. The speaker introduces this situation in a way that avoids judgment by making it relatable to the audience.

Data 63. "Məktəb də var ki, büdcəsinə uyğun olaraq, bir dənə gedək oturaq, dönər yeyək. Məktəb də var ki, Bakının ən bahalı 5 ulduz otelində son zəngini keçirdib."

English: "There are schools that, according to their budget, just go out to have a simple döner meal. And there are schools that have held their graduation ceremony at one of Baku's most expensive 5-star hotels."

This functions as an Off-Record Strategy 1: Give hints, as the guest avoids direct criticism while still addressing inequality in educational experiences.

Data 64. "Yəni, bu dünyanın hər yerində həmişə olacaq. Belə də olacaq, belə də olacaq."

English: This is how it is everywhere in the world. It will always be like this.

The guest implements Positive Politeness Strategy 5: Seek agreement. The guest uses agreed-upon social standards and accepts unequal practices to prevent disagreements.

Data 65. "Ortaq məxrəc tutmaq yaxşıdır."

English: Finding a common ground is a good thing.

The statement demonstrates Positive Politeness Strategy 7: Presuppose shared opinion. Through this statement the guest creates unity by assuming shared values with the audience.

Data 66. "Sizi hansına çağırırsalar daha ürəklə gedərsiz, belə deyək? Çox çətin sual oldu deyəsən."

English: Which one would you attend more willingly, let's say? That might be a hard question.

The host jokingly asks, and softens it with “Çox çətin sual oldu deyəsən” (That might be a hard question), he employs Off-Record Strategy 10: Use rhetorical questions / soften imposition.

Data 67. “Bir dənə də imkan düzəldib, o birilər isə dəvət eləməytilər özüni kimi. Bərabərlik vacibdir.”

English: They could have created an opportunity to invite the others too. Equality is important.

The statement implements Positive Politeness Strategy 15: Give gifts to H (moral insight). The speaker advocates inclusiveness to trigger shared values regarding justice together with social empathy.

Data 68. “Çünkü biz ölüb gedəndən sonra qəbirimiz kiminsə qəbrinin yanında olacaqsız, niyə sağlığınızda özümü dartmalıyam? Düz mü?”

English: If our graves will lie beside each other after death, why should I act superior in life? Right?

The current statement brings together Positive Politeness Strategy 15: Give gifts to H, for expressing spiritual humility and collective mortality with Strategy 5: Seek agreement to maintain audience connection. Through the phrase “Düz mü?” the speaker both asks for approval from the hearer while expressing shared emotional connections.

Data 69. “İçməyə bir şey var burada, ha?”

English: Is there something to drink here, huh?

This utterance uses the Off-Record Strategy 1: Give hints through which the speaker makes a subtle request with a playful speaking tone.

Data 70. “Sizə qurban olaram, sizi gözlədirəmsə, bağışlayın.”

English: I'd sacrifice myself for you. If I'm keeping you waiting, forgive me.

The statement shows Negative Politeness Strategy 6: Apologize which preserves respect while minimizing imposition on others.

Data 71. “Amma çox sağ olun, sayənizdə burada oturmuşuq.”

English: But thank you very much. It's thanks to you that I'm sitting here.

The statement uses Positive Politeness Strategy 15: Give gifts to H (sympathy, appreciation), which strengthens the bond between host and audience.

Data 72. "Sizə rep aləmində səhv eləmirəmsə əmi deyirlər."

English: If I'm not mistaken, they call you 'əmi' (uncle) in the rap world.

Utilizing Positive Politeness Strategy 1: Notice something about H, the host notices a popular nickname and high status of his guest.

Data 73. "Bizim də yaş fərqimiz elədir ki, mən sizə əmi deyə bilərəm əslində."

English: Given our age difference, I could actually call you 'əmi' (uncle).

The sentence uses Positive Politeness Strategy 7: Presuppose shared values. This humorous line builds a playful connection based on age norms.

Data 74. "Deyin, mənə çox xoşdur əmi adı."

English: Say it. I really like being called "əmi" (uncle).

In this instance guest implements Positive Politeness Strategy 4: Use in-group identity markers, which strengthen group unity and minimize social distance.

Data 75. "Bu ləqəbin başqa bir tarixçəsi var, əmi?"

English: Does this nickname have another story, əmi (uncle)?

This speech illustrates Positive Politeness Strategy 3: Intensify interest to H. The conversation leads to an invitation from the host for the guest to relate personal experiences.

Data 76. "Çox üzür istəyirəm ləhcəmə görə."

English: I'm very sorry for my dialect.

The speaker utilizes Negative Politeness Strategy 6: Apologize to convey his message. He makes an apology for his spoken dialect while proving his sensitivity to the culture.

Data 77. "Yəni, 46 yaşı var. 46 yaşda insan kimi çağırılmalıdır məni."

English: I mean, I'm 46. At 46, people should call me a grown man.

The statement demonstrates Positive Politeness Strategy 7: Claim common ground. Through his social discourse the guest depends on usual age-based social expectations to build his personal identity and attract respect in order to present himself positively.

Data 78. “Keçəndə deyirəm, cavanlar nə var, nə yox? Ləzət eləyir o söz onlara.”

English: When I pass by, I say: “Hey young guys, how are you?” They really enjoy hearing that.

This utterance reflects Positive Politeness Strategy 8: Joke . Guest refers to older men as “young guys” is a humorous and kind way to boost their mood—used to show friendliness and positive attitude.

Data 79. “Lazımdır, komplement, şirin dillilik vacibdir.”

English: It’s necessary—compliments and sweet words are important.

This is an explicit Positive Politeness Strategy 15: Give gifts to H, referring to the value of kind words in everyday social interactions.

Data 80. “Bu xalqın övladlarıyıq. Nəsə bir həddimizi aşmadan şirin yanaşmalarımızı eləməliyik.”

English: We are children of this nation. We should approach kindly without crossing boundaries.

The statement demonstrates Positive Politeness Strategy 7: Claim common ground. Through referencing their shared cultural heritage the guest explains proper behavior in order to suggest mutual cultural understanding between them both.

Data 81. “Bir-birimizin keyfini düzəldə biliriksə, niyə də yox? Biz eləməsək, kim eləyəcək?”

English: If we can lift each other’s spirits, why not? If we don’t do it, who will?

The statement employs Positive Politeness Strategy 12: Include both speaker and hearer in the activity. The host creates group accountability by supporting better relationship dynamics which connects individuals to common objectives.

Data 82. “Mənim dünyam bu dəqiqə 26 yaşlı oğlandı. Mənim ruhum bu dəqiqə 26-30 yaşlı insandır.”

English: Right now, my world is like a 26-year-old guy. My spirit is 26 to 30 years old.

This sentence utilizes Off-record Strategy 9: Use metaphors. The guest uses metaphor and indirectness to express his youthful spirit, inviting the listener to interpret it warmly without asserting it directly.

Data 83. “Elə ona görə də xarici görünüşündə də əks olunur bu əslində.”

English: That’s why it also reflects in your appearance.

This counts as Positive Politeness Strategy 2: Exaggerate (approval). Complimenting the guest’s appearance affirms their positive face and strengthens rapport.

Data 84. “Mən istəsəm idman geyimində də gələ bilərdim... Mən öz cıdırımda gedən mehriban və gülərliz bir dərvişəm.”

English: I could’ve come in sportswear if I wanted to... I’m a kind and smiling dervish going my own way.

The guest uses Off Record Strategy 9: Use metaphors. Through his metaphoric description the guest creates a personal image which makes hearers perceive him as both friendly and easy-going while refraining from making explicit statements about his personality.

Data 85. “Rəpdən danışırıq və rəpdə bir əmi olaraq bizim rubrikamızda iştirak etməlisiniz deyə düşünürəm.”

English: We’re talking about rap, and as an “əmi” (uncle) in rap, I think you must take part in this section.

This sentence utilizes Positive Politeness Strategy 4: Use in-group identity markers through using the term “əmi” (uncle) as a way to establish closeness and shared group membership.

Data 86. “Bacardığım qədər?”

English: As much as I can?

Through the use of Negative Politeness Strategy 2: Hedge, the guest delivers a careful response to minimize the impact of his commitment on the host.

Data 87. “Kimin adını yaxşı çəkməsəm, bağışlasın. Yada nə üçün bağışlasın, özü bilər. Əmiyəm mən.”

English: If I don’t describe someone well, forgive me. Or why they should forgive me—they know. I’m “əmi” (uncle), after all.

This applies Negative Politeness Strategy 6: Apologize, while simultaneously using Positive Politeness Strategy 8: Joke, by humorously attributing potential mistakes to his elder status, thus minimizing face threat.

Data 88. “Üsyancı canavar.” (Describing Okaber), “Repin şualanması.” (Describing Uran), “Klassik elita.” (Describing Elşad Xose)

English: *Rebellious beast, The radiance of rap, Classic elite.*

The metaphorical compliments from Ramil follow Positive Politeness Strategy 15: Give gifts to H (approval, praise). Through their application of poetic figures the guest wishes to elevate both their social status and personal reputation.

Data 89. “Bu adamlar çox... əvvəl bir balaca onlarla... o vaxt başımız çıxmayan vaxtlar idi...”

English: *These guys... back then we didn't quite get along... we were inexperienced.*

The statement utilizes Negative Politeness Strategy 6: Apologize / Admit fault indirectly. The guest acknowledges previous conflicts which he presents through a responsible tone by explaining them as youthful misinterpretations.

Data 90. 10. “Söz tapa bilmirəm. Çox söz birləşmək istəyir. Amma bir söz istəyirsiniz məndən.”

English: *I can't find the word. So many want to come together. But you're asking for one word.*

This sentence reflects Off-Record Strategy 12: Be vague, as guest avoids direct evaluation and uses a softening technique.

Data 91. “Orxana icazə verəcəm. Orxan bizim qonağımız olub.”

English: *I'll allow an exception for Orxan. He's been our guest.*

This statement implements Positive Politeness Strategy 6: Avoid disagreement that allows people to disagree. The discussion which combines humorous and respectful elements alongside poetic creativity proves how Azerbaijani social norms support respectful and warm dialogues.

Data 92. “Kitabxana. Çünki bu adamda həmişə hər bir yazıçının elə bir dünyası var. Oxumuş adamdır, məşallah.”

English: *Library. Because in him lives the world of every writer. A well-read man, mashallah.*

The statement implements Positive Politeness Strategy 15: Give gifts to H (deep compliment). This form of praise holds deep respect because it praises both intellectual capacity and personal character in a metaphorical way.

Data 93. "İndi elektronika daha çox giribdir repə."

English: Now, electronics have entered rap more deeply.

Guest illustrates Off-Record Strategy 1: Give hints through his implicit acknowledgment of musical production adjustments while avoiding direct criticism.

Data 94. "Çox sağ olun gəldiyiniz üçün. Sizə uğurlar arzulayıram."

English: Thank you very much for coming. I wish you success.

This utterance exemplifies Positive Politeness Strategy 15: Give gifts to H (goods, sympathy, understanding, cooperation). Such set of expressions marks respectful closure in Azerbaijani culture.

Data 95. "Və bizi seyr edən bütün Azərbaycanlılarıma demək istəyirəm ki, mənim əzizlərim, çalışın bir-birinizi sevin."

English: And to all Azerbaijanis watching, I want to say: my dears, try to love one another.

This utterance implements Positive Politeness Strategy 4: Use in-group identity markers. As a powerful in-group identifier the use of "mənim əzizlərim" shows both affection and solidarity.

Data 96. "Çünki hərdən bir komentlərdə, rəylərdə fikir verirəm."

English: Because sometimes I notice things in the comments, in feedback.

The speaker uses Off-Record Strategy 1: Give hints. The guest chooses to describe problematic behavior instead of delivering direct accusations.

Data 97. "Çalışın, heç kimin ünvanına pis, mənfi rəy yazmayın."

English: Try not to write bad or negative comments about anyone.

The sentence implements Negative Politeness Strategy 1: Be conventionally indirect. The use of "çalışın" along with the hedges moderates the directive order while respecting the audience's personal freedom.

Data 98. "Ona görə çox xahiş edirəm. Belə şeylərdən uzaq olun."

English: That's why I kindly ask you. Stay away from such things.

The sentence employs Negative Politeness Strategy 1: Be conventionally indirect. The addition of “xahiş edirəm” creates a respectful request that makes the directive more appealing.

Data 99. “Neqativdən uzaq olun, pozitivə köklənin.”

English: Stay away from negativity, focus on the positive.

This statement corresponds with Positive Politeness Strategy 15: Give gifts to H. The utterance expresses disapproval of moral advice through encouraging supportive language that represents the community values.

Data 100. “İctimai televiziya, şənbə-axşamında bizim əzizlərimiz.”

English: To our dears on Public Television, on Saturday Night.

This statement adopts Positive Politeness Strategy 4: Use in-group identity markers. Through group-oriented expressions the statement strengthens both the relationship between host and audience and the feelings of affection.

Study of 100 utterances from the Azerbaijani talk show Şənbə Axşamı that aired on 15 July 2023 and involved hosts Ramil Nabran, Fuad Musayev and Zülfü Əsədzadə, clearly shows that Positive Politeness Strategies are most commonly used. Speakers use Positive Politeness Strategy 15: Give gifts to H in 19% of all their messages. Consequently, it represents a preference in the language for showing warmth, being polite, using prayers and maintaining moral unity—all central to participation in Azerbaijani society.

Following this, Negative Politeness Strategy: Apologize present in only 10% of our data. It often allows people to respond to potential face-threats by using less direct ways when talking about criticism, opposition or sensitive topics. Regularly using a formal language shows the cultural value set on humility, indirect manners and distance when meeting people.

In addition, Positive Politeness Strategies 4: Use in-group identity markers (7%) and 1: Notice, attend to H (10%) strongly contribute to promoting group unity and indicating your awareness of their position and emotions. They help everyone on the show feel welcomed by showing what they have in common and what they like.

Although it happens less than usual talk, Off-Record plays a meaningful role in how the interaction happens. All three of these strategies, Off-Record 1: Give hints, Off-Record 9: Use

metaphors, and Off-Record 10: Use rhetorical questions, enable speakers to safely introduce topics that may make others uncomfortable and to avoid hurting their feelings.

Positive Politeness Strategies 2, 3, 5, 6, 7, 8, 11 and 12 are used less often, but add unique touch of encouragement, hopefulness, teamwork and mutual understanding. All these strategies combined prove that Azerbaijani politeness and public talk are guided by traditions and culture.

Table 3.1.1. Frequency of Most Frequently Used Politeness Strategies in Şənə Axşamı

No.	Strategy	Frequency	Percentage (%)
1	Positive Politeness Strategy 15: Give gifts to H	19	19 %
2	Positive Politeness Strategy 1: Notice, attend to H	10	10 %
3	Negative Politeness Strategy 6: Apologize	10	10 %
4	Positive Politeness Strategy 7: Presuppose/raise/assert common ground	10	10 %
5	Positive Politeness Strategy 3: Intensify interest to H	8	8 %
6	Positive Politeness Strategy 4: Use in-group identity markers	7	7 %
7	Positive Politeness Strategy 2: Exaggerate	5	5 %
8	Off- record Strategy 1: Give hints	5	5 %
9	Positive Politeness Strategy 8: Joke	4	4 %

10	Positive Politeness Strategy 12: Include both speaker and hearer in the activity	4	4 %
11	Positive Politeness Strategy 11: Be optimistic	3	3 %
12	Positive Politeness Strategy 5: Seek agreement	3	3 %
13	Negative Politeness Strategy 5: Give deference	2	2 %
14	Off-record Strategy 10: Use rhetorical questions	2	2 %
15	Positive Politeness Strategy 6: Avoid disagreement	2	2 %
16	Off-record Strategy 9: Use metaphors	2	2 %
17	Negative Politeness Strategy 1: Be conventionally indirect	2	2 %
18	Negative Politeness Strategy 2: Question, Hedge	1	1 %
19	Off-record Strategy 12: Be vague	1	1 %
	Total	100	100 %

Now let's analyze politeness strategies from a single episode of The Graham Norton Show recorded on January 13, 2023 when the show featured Alan Carr, Raye, Beverley Knight, Margot Robbie, and Cate Blanchett. With an emphasis on the classification of Positive Politeness, Negative Politeness, and Off-Record tactics along with their particular sub-

strategies, the analysis is based on more than 100 utterances that were transcribed from this episode and analyzed using Brown and Levinson's (1987) politeness theory.

The analysis includes a language transcription in English together with pragmatic classification of the encountered speech. The goal is to study the use of politeness strategies in British media discourse while investigating how these strategies represent cultural values represented by social equality as well as humor and individualism and indirectness.

The following section details the analyzed data structure.

Data 101. "Tonight, we're joined by two of Australia's greatest acting stars, so let's make them feel at home. Ozzy, Ozzy, Ozzy! Oi, oi, oi!"

The host begins with a warm welcome. This demonstrates Positive Politeness Strategy 4: Use in-group identity markers through a reference to a well-known Australian chant. The inclusion of such identity markers demonstrates solidarity with the guests and creates a shared group atmosphere.

Data 102. "Oh, God, this is like a whole night. Let's start the show!"

The host quickly transitions with humor which functions as Positive Politeness Strategy 8: Joke, aiming to maintain enthusiasm and reduce formality.

Data 103. "Such big stars on tonight's show. But don't worry, they will be getting down to earth quicker than a rocket launched from Cornwall."

The host uses Off-record Strategy 8: Be ironic at this point. During the dialog the host mocks the failure of the rocket launch while humorously suggesting that his famous guests are humble.

Data 104. "My heart goes out to everybody at the headquarters of the Cornish Space Agency."

The host mimics sympathy through Positive Politeness Strategy 15: Give gifts to H (sympathy), while being overtly sarcastic. By employing ironic statements along with metaphors the host protects himself from direct criticism in a manner characteristic of British humor.

Data 105. "Yes, Prince Harry's book was finally released... mostly women desperate to read about all the sordid sex details."

The statement utilizes Off-Record Strategy 12: Be Vague. The host maintains indirect criticism through using unclear expressions and vague comments that create space for doubt about his actual meaning.

Data 106. “One of the saucy revelations... slapped his bare backside... a royal smacked arse... check out Kate’s face...”

There exists an example of Off-Record Strategy 9: Use metaphor and irony within this statement. The statements create playful indirect criticism about the royal family by using metaphors alongside comparisons to express complaints in a humorous manner.

Data 107. “Willy causing him pain and Charlie getting up his nose.”

The statement represents a clever pun that leverages Off-Record Strategy 11: Be Ambiguous, by blending sexual innuendo and family dynamics into a humorous critique.

Data 108. “Hey, let’s get some guests on!”

This utterance reflects Positive Politeness Strategy 12: Include both speaker and hearer in the activity. Through the phrase “let’s” the host unites both audience and himself in a shared enthusiasm.

Data 109. “From our favourite funny men, it’s Mr Alan Carr!” / “It is Beverly Knight!” / “It’s the fabulous Margot Robbie!” / “Please welcome Cate Blanchett!”

The sentence applies Positive Politeness Strategy 1: Notice, attend to H (his interests, wants, needs, goods), as these utterances compliment and highlight the guests’ accomplishments and presence.

Data 110. “Thanks for being here. Gorgeous to see you all.”

The statement exemplifies Positive Politeness Strategy 15: Give gifts to H (praise, gratitude). Gratitude and compliments are used to strengthen bonds and positive face.

Data 111. “I mean, I know it seems ridiculous, but did you know each other back in Australia?”

The host uses Positive Politeness Strategy 3: Intensify interest to H.

A real interest in guests’ backgrounds creates a feeling of importance in those attending.

Data 112. “No, genuinely. I first saw Kate long before we met.”

This sentence reflects Positive Politeness Strategy 7: Presuppose shared background / common ground. The guest connects emotionally, stating a long-standing admiration.

Data 113. “You did a speech at the Acme Centre in Melbourne...”

The statement reflects Positive Politeness Strategy 3: Intensify interest to H. The narrative which recalls a particular personal memory helps hearers become more engaged.

Data 114. “I was just in awe, and I was like, this is probably the closest I’ll ever get to Cate.”

The guest employs Positive Politeness Strategy 15: Give gifts to H (admiration, emotional expression). Positive face confirmation occurs through this expression which represents deep respect for Cate Blanchett.

Data 115. “My mother brought me. Before I learned to speak.”

The guest implements Positive Politeness Strategy 8: Joke / exaggerate. Through exaggeration the speaker expresses adoration in a playful manner.

Data 116. “You were fighting when you went, Beverly, but you had a lovely time when you went to Australia.”

This sentence reflects Positive Politeness Strategy 1: Notice, attend to H (his interests, wants, needs, goods). The host acknowledges Beverly’s past travel and emotions, showing attentiveness.

Data 117. “I thought, I’m going to get eaten... something’s going to get me. Probably my audience.”

This illustrates Positive Politeness Strategy 8: Joke and Strategy 2: Exaggerate (interest, approval, sympathy with H). Her exaggerated fear of spiders and sharks, including remarks like “there’s nowhere to hide, there is nowhere to escape”, adds comedic effect and minimizes the imposition of self-disclosure. These remarks establish shared amusement and reduce social distance between guest, host, and audience.

Data 118. “You’ve got spiders bigger than my hands, you’ve got everything—sharks—there’s nowhere to escape.”

The guest uses Positive Politeness Strategy 2: Exaggerate (interest, approval, sympathy with H). Audience engagement combines with collective amusement because of hyperbole usage.

Data 119. “You were there for Mardi Gras, was it?” / “Oh, fun. A nice little sing-song at Mardi Gras.

This sentence reflects Positive Politeness Strategy 3: Intensify interest to H. The host builds involvement and energy around Beverly’s experience.

Data 120. “ Oh, wow. Looks like you’re doing the eating. Yeah, there’s probably spiderds in that hair.”

This is a clear example of Positive Politeness Strategy 8: Joke. The host uses friendly teasing directed at the guest; keeps the mood light and humorous.

Data 121. “And here’s the weird thing, cos I feel I knew you pretty well. I never knew you lived in Australia.”

The host adopts Positive Politeness Strategy 7: Presuppose/raise/assert common ground. The statement expresses familiarity together with shared understanding despite its surprising nature.

Data 122. “Yeah, I was a backpacker and I stayed over there more than the visa. This is naughty...”

The guest employs Positive Politeness Strategy 8: Joke to maintain both modesty and audience interest. The purpose of self-deprecation in humor is to keep both your humility and the audience involved during performance.

Data 123. “I love Australians, I love their humour.”

The guest uses Positive Politeness Strategy 4: Use in-group identity markers as she displays shared culture and Australian values to affirm group membership. The use of Australian cultural references strengthens membership ties while fostering stronger bonds among the members.

Data 124. “So you went all the way to Australia to work in insurance?” (host teasingly)

The host applies Positive Politeness Strategy 8: Joke. The comparison between exotic travel and monotonous work creates shared humor by the presenter.

Data 125. “No, I needed some money, I needed... I love insurance so much.” (sarcastic tone)

The guest uses Off-record Strategy 8: Be ironic which implies sarcastic messages that the audience needs to decode.

Data 126. "It's quite high risk there." (joking about working in insurance in Australia)

The guest's humorous description of the insurance business in Australia ties into Positive Politeness Strategy 8: Joke which aims to build rapport and create a sense of lightness.

Data 127. "And my job was to take the forms off the printer and give them to the doctors and the nurses."

This statement says people from different regions share similar experiences to assert mutual understanding (Positive Politeness Strategy 7: Presuppose/raise/assert common ground) while building an informal atmosphere that connects with audiences.

Data 128. "Dan, tractor, piles, where do you fucking think?"

The guest uses Off-Record Strategy 8: Be ironic, suggesting the answer is obvious, but presenting it humorously to avoid directness.

Data 129. "I was the dish pig." / "Because I'm not a looker, I was in the back."

During the interaction the guest implements Positive Politeness Strategy 8: Joke (especially self-deprecating). Through humor that decreases his own status the speaker establishes a bond by exposing his personal weakness with the audience.

Data 130. "Honestly, no, no. I was a dish pig too." / "You was a dish pig?"

Guests express Positive Politeness Strategy 1: Notice, attend to H (interests, experiences). The repetition of shared experiences and common experiences strengthens their bond as the discovery they worked in identical fields enhances their connection.

Data 131. "Oh wow! And look at her now!"

Positive Politeness Strategy 15: Give gifts to H (praise, approval) is used here. The speaker makes a celebratory remark to honor the guest's transformation from lower class origins to their current success level.

Data 132. "I was like the Phantom of the Opera... who is the dish pig?"

The guest employs Positive Politeness Strategy 2: Exaggerate (interest, approval). Through humor the guest transforms an ordinary role into a mystical cult-like legend that generates more entertainment appeal.

Data 133. "No offence, Alan, but I actually thought you were dead."

The example exemplifies Off-Record Strategy 7: Use contradiction as the guest employs contradiction to avoid face-threatening acts. Through surprise trick combined with “no offence” the guest prevents causing offense when accusing someone of irrelevance.

Data 134. “Because there’s another Alan Carr... who helped people stop smoking, but he died.”

The statement demonstrates Positive Politeness Strategy 5: Seek agreement. The guest explains their ambiguity to minimize social risks and search for mutual acceptance on the misunderstanding.

Data 135. “I got invited to go to Japan to give a talk about nicotine addiction.”

The use of Positive Politeness Strategy 7: Presuppose/raise/assert common ground stands as a clear example in this situation. By sharing his own funny personal experience Alan creates solidarity between himself and the audience.

Data 136. “And the Alan Carr was dead... why don’t you do it? I was so tempted.”

The guest uses Off-Record Strategy 8: Be ironic. He references being mistaken for another Alan Carr (the anti-smoking advocate) in a way that invites humor through contrast and absurdity.

Data 137. “One minute you’re a dish pig, next thing you’re lecturing on nicotine addiction.”

The guest employs Off-Record Strategy 8: Be ironic which reduces social distance between himself and his audience by means of self-deprecating humor. A humorous comparison of his previous modest beginnings against his unbelievable achievement creates a connection between him and his audience.

Data 138. “Yeah, but I’m alive.” / “He’s alive and he’s here.”

Through this statement the speaker employs Positive Politeness Strategy 1: Notice, attend to H (and H’s presence/status). The host playfully recognizes Alan in order to emphasize his sense of belonging.

Data 139. “It’s all good, it’s all good.”

The sentence implements Positive Politeness Strategy 6: Avoid disagreement. The phrase smooths over the previous humorous tension, ensuring everyone remains comfortable.

Data 140. “This is an extraordinary performance by you.”

This showcases Positive Politeness Strategy 15: Give gifts to H (goods, sympathy, understanding, cooperation). By offering direct approval, the host maintains Blanchett's positive face while introducing the topic with admiration.

Data 141. "Tell us about Lydia Tar and her story."

The host utilizes Positive Politeness Strategy 3: Intensify interest to H, allowing Cate to speak from her perspective and thus maintaining her involvement in the conversation.

Data 142. "I thought you were going to say that one breast looks bigger than the other one."

The use of exaggerated expressions represent Off-Record Strategy 8: Be ironic. Cate approaches conversations with unexpected jokes and irony which helps her avoid formalities and create lighthearted moments with her boyfriend.

Data 143. "Now that you point that out, yes." (host's reply)

The example illustrates the Positive Politeness Strategy 8: Joke as employed in this context. The host accepts Cate's joke while continuing to speak in an informal manner.

Data 144. "It's a meditation on the abuses of systemic power in the classical music world."

The statement shows Positive Politeness Strategy 7: Assert shared values. Cate changes her tone to discuss societal issues which creates an opportunity for thought-provoking exchange.

Data 145. "And it touches on all sorts of things, like cancel culture, and there's elements of Me Too..."

The sentence demonstrates Positive Politeness Strategy 7: Presuppose shared values. During the segment the host takes for granted that viewers are well-informed about present social trends while connecting himself to this common cultural understanding.

Data 146. "We haven't even processed Black Lives Matter or Me Too... they're alive and kicking."

The statement adopts Positive Politeness Strategy 7: Presuppose shared values. Cate uses this statement to emphasise group alignment regarding unresolved societal problems.

Data 147. "He doesn't come out of the barn very often..." (referring to director Todd Field)

Positive Politeness Strategy 8: Joke represents this situation in a straightforward manner. The speaker uses a metaphorical humorous style to compliment the director for his distinctive talent showing approval through an informal and friendly framework.

Data 148. "I mean, it's not very often you get asked to do that stuff." (conducting an orchestra)

The sentence applies Positive Politeness Strategy 3: Intensify interest to H. She builds excitement and curiosity in the audience about her unique experience.

Data 149. "Do you speak German?" / "I learnt German at school too."

This utterance exemplifies Positive Politeness Strategy 7: Presuppose shared background. The host and guest bond over mutual experience learning German, even if not fluently.

Data 150. "Why not Spanish? There's a whole lot of Germans in Australia too."

This represents Off-Record Strategy 8: Be ironic. The guest lightly critiques school curriculum choices through ironic commentary.

Data 151. "So how does it work? Were you really conducting that orchestra?"

The statement employs Positive Politeness Strategy 3: Intensify interest to H. The host expresses true interest by giving the guest an opportunity to discuss her method in detail.

Data 152. "What? Or was I the sweetie chef?" (jokingly questioning herself)

The guest employs Positive Politeness Strategy 8: Joke. Through humorous self-doubt Cate both entertains her audience and eases the tones of the conversation.

Data 153. "Anyone can do that, but you'd be great."

The host applies Positive Politeness Strategy 15: Give gifts to H (praise, approval). The host follows the joke with compliments to provide positive face acknowledgment to the guest.

Data 154. "All of the music in the film is diegetic, so it's made by all of us."

The statement implements Positive Politeness Strategy 12: Include both S and H in the activity. Through her performance Cate Blanchett emphasizes working together which suggests cast members and musicians function as team to produce the musical.

Data 155. "Nina Hoss, the wonderful Nina Hoss..."

The guest implements Positive Politeness Strategy 15: Give gifts to H (praise, approval) through showing support. Cate expresses appreciation to her co-actor which enhances their positive face.

Data 156. "I conducted the Dresden Philharmonie... not something I thought I'd ever be asked to do."

This utterance exemplifies Positive Politeness Strategy 3: Intensify interest to H. Cate shares a personal and emotional story to engage the host and audience.

Data 157. "It was absolutely terrifying, but... it was life-changing, unforgettable."

The guest employs Positive Politeness Strategy 7: Presuppose/raise/assert common ground. Through her display of fear combined with awe the speaker appeals to a shared emotional background.

Data 158. "You're so good in this and at this." (host to Cate)

The host conducts Positive Politeness Strategy 15: Give gifts to H (praise) for the purpose of complimenting the guest. Such direct compliments serve to strengthen the guest's positive face.

Data 159. "I was kind of a goth... Bananarama, Duran Duran..."

The statement points to Positive Politeness Strategy 7: Assert common ground. Cate presents a list of well-known bands as part of her self-introduction to establish rapport with the audience.

Data 160. "Yes, I definitely had my... I don't know if I was full goth." (Margot Robbie)

When talking with Cate the guest employs Positive Politeness Strategy 8: Joke. She minimizes her goth characteristic in a casual manner without losing her bond with Cate.

Data 161. "I listened to only heavy metal... dyed my hair black... with a razor blade."

The statement applies Positive Politeness Strategy 3: Intensify interest to H. The guest shares vivid personal memories to entertain and bond.

Data 162. "Do you like monster trucks?" / "No. It was a whole kind of thing."

It is a clear example of Off-Record Strategy 8: Be ironic. The guest jokingly stereotypes heavy metal fans, but retracts seriously.

Data 163. "I've never had more people come up to me than at a Slipknot concert."

The guest utilizes Positive Politeness Strategy 3: Intensify interest to H. Sharing a surprising, funny personal fact engages the audience.

Data 164. "That's quite the Venn diagram, isn't it?"

The sentence utilizes Off-Record Strategy 8: Be ironic. Through ironic comments the host reveals how unlikely it is for fans of Slipknot to also watch Neighbours while using metaphorical language.

Data 165. "They were so invested in Neighbours and Slipknot."

Through Positive Politeness Strategy 7: Presuppose/raise/assert common ground the guest communicates revealed common knowledge between himself and the audience. The speaker shows awareness of the deep connection that both the audience shares with these terms.

Data 166. "No, I genuinely liked that kind of music."

The statement reflects Positive Politeness Strategy 1: Notice, attend to H (interests, wants, etc.). Through this statement the guest confirms their honest preference while seeking coherence between both parties.

Data 167. "And, Beverly, you were a very good little girl."

The host utilizes Positive Politeness Strategy 15: Give gifts to H (praise). This is a compliment that validates Beverly's background and character.

Data 168. "It was the church, absolutely."

This is a clear example of Positive Politeness Strategy 7: Assert common ground. This reflects shared values or familiar cultural experiences (growing up in church).

Data 169. "I was that middle child who was the complete show-off..."

The guest employs Positive Politeness Strategy 8: Joke (self-deprecating) to illustrate this statement. Through jocular statements about herself the guest establishes a sense of connection with the audience and decreases self-promotion.

Data 170. "Are we all middle children here?" / "Are you a middle child?"

The guest adopts Positive Politeness Strategy 4: Use in-group identity markers. The shared trait presented through these questions functions to create group affiliation between members.

Data 171. "You've ruined it, Alan." (playfully)

The application of Off-Record Strategy 7: Use contradiction or teasing constitutes this example. People use friendly teasing to reduce the harshness of common disagreements and disappointments.

Data 172. “Actually, talking of childhoods...” (segue)

This statement shows the implementation of Positive Politeness Strategy 3: Intensify interest to H. During the conversation the speaker moves smoothly forward without losing sight of the central narrative from the guest.

Data 173. “You are now turning your childhood into a sitcom.”

The utterance demonstrates Positive Politeness Strategy 1: Notice, attend to H. At this moment the host expresses active interest in Alan’s individual project to keep communication flowing.

Data 174. “It’s happening. We had the first read-through today...”

The guest employs Positive Politeness Strategy 3: Intensify interest to H. Alan excites viewers about the project through live updates that welcome them to participate in its development process directly.

Data 175. “My mum, my dad... it’s all about my school life.”

Positive Politeness Strategy 7: Presuppose/raise/assert common ground appears in the sentence. With his references to family life and childhood, Alan draws on moments that everyone can relate to.

Data 176. “Over 500 tapes of people pretending to be me...”

The guest demonstrates Positive Politeness Strategy 3: Intensify interest to H. The speaker maintains audience engagement by revealing surprising emotional information during his presentation.

Data 177. “Some of it was heartwarming, some of it was just downright offensive.”

Through these words the speaker employs the Off-Record Strategy 8: Be ironic. The contrasting statement introduces laughter without removing any attack value in socially appropriate ways.

Data 178. “I don’t want to see a child in a fat suit.”

The guest implements Off-Record Strategy 7: Using contradiction as his approach. Through humorous exaggeration the speaker expresses his disapproval in an indirect way.

Data 179. "He is so good... He got me down to a tee."

The sentence applies Positive Politeness Strategy 15: Give gifts to H (praise, approval). Alan compliments the child actor playing his younger self.

Data 180. "We've got a picture of Ollie. This is Ollie as you."

The statement reflects Positive Politeness Strategy 1: Notice, attend to H. The host pays attention to Alan's story and shows visual support to involve the audience.

Data 181. "He doesn't sound like me... he puts the voice on."

The statement utilizes Positive Politeness Strategy 8: Joke. Through pleasant humor Alan explains the differences that exist between him and the actor.

Data 182. "Do you play yourself in it?" / "No, I'm the narrator."

Through this utterance the speaker implements Positive Politeness Strategy 3: Intensify interest to H. Through this exchange the listeners remain involved because they discover personal information about the topic.

Data 183. "It's very emotional for me, because it's so personal..."

The sentence implements Positive Politeness Strategy 7: Assert common ground. Alan reveals his vulnerable side so other people will feel understanding while sharing emotional experiences.

Data 184. "That must be so bizarre, asking people to be younger you..." / "Why would you do that?"

This example exemplifies Off-Record Strategy 8: Be ironic. An ironic question emerges through the use of playful teasing from the co-guest.

Data 185. "Cheap therapy."

The guest uses Off-Record Strategy 8: Be ironic. Alan makes a self-deprecating joke, downplaying the personal nature of the project.

Data 186. "I don't care! I never watched football!"

The guest employs Off-Record Strategy 8: Be ironic to reduce the importance of social norms. Using humor in his energetic denial the character reduces social expectations to minimize their impact.

Data 187. "This is Babylon, and it opens in cinemas next Friday."

This sentence applies Positive Politeness Strategy 3: Intensify interest to H. The purpose of the film premiere announcement is to attract viewers.

Data 188. "It's epic... the transition from silent films to talkies."

The utterance exemplifies Positive Politeness Strategy 3: Intensify interest to H. Margot builds excitement by describing the historical depth of the film.

Data 189. "It was just like the Wild West..."

The speaker implements the Off-Record Strategy 9: Use metaphors as his communication method during the dialogue. The article describes early cinema disorder through metaphorical language which both brings humor and visual clarity.

Data 190. "You kind of break through in the film?" / "Yes, I play Nellie Leroy..."

This demonstrates the application of Positive Politeness Strategy 1: Notice, attend to H. At this point the host shows open engagement through his questions about Margot's personality.

Data 191. "She's a tornado of a human being."

The guest adopts Positive Politeness Strategy 2: Exaggerate (interest, approval, sympathy). Through vivid language Margot brings her character description to life while revealing it with passionate strength and enthusiasm.

Data 192. "But, I mean, he really goes for it. These enormous set pieces..."

Positive Politeness Strategy 3: Intensify interest to H manifests through this statement. The host creates both excitement and curiosity for viewers regarding the film's spectacular visual aspects.

Data 193. "This is, like, the G-rated version of that party."

The guest utilizes Off-Record Strategy 8: Be ironic. The speaker shows the wildness of the actual party scene with irony.

Data 194. "You've got a chicken stealing someone's cocaine and running off..."

The strategy exemplifies Positive Politeness Principle 2: Exaggerate (interest, approval, etc.). Through exaggerated examples she uses both humor and vivid description to share the backstage events.

Data 195. “How did you cope keeping that thing on your breasts?”

The statement implements Off-Record Strategy 1: Give hints. Through gentle humor the guest expresses his concern about the unconventional clothing style.

Data 196. “I am still probably the most clothed person in all the cast.”

Through this interaction Margot employs Positive Politeness Strategy 8: Joke. The topic becomes less serious through the use of humorous self-criticism from Margot.

Data 197. “Sadly, that isn’t the clip we have.”

This statement implements Off-Record Strategy 8: Be ironic. The host humorously remarks on what the audience will not see.

Data 198. “And you watch a movie from 1931, and you can tell...”

The sentence applies Positive Politeness Strategy 7: Raise common knowledge. The guest draws on shared cultural understanding about early cinema.

Data 199. “In this clip, we’re figuring it out and getting it all wrong.”

Positive Politeness Strategy 8: Joke becomes the guest’s chosen approach in this moment. The guest expresses light humorous commentary about on-screen actor difficulties.

Data 200. “Which was a half-truth...”

The guest employs Off-Record strategy 11: Be deliberately Ambiguous. The guest lowers the significance of her untruth by calling it a “half-truth” yet she maintains both comedy elements and social reputation.

The communication style of The Graham Norton Show episode aired January 13, 2023 with Cate Blanchett, Margot Robbie, Beverley Knight, Alan Carr, and Raye manifests through skillful combinations of humor, emotional impact and active audience participation in all their 100 utterances. The most frequently used politeness strategies across the studied data are Positive Politeness Strategy 8: Joke at a rate of 16% and Strategy 3: Intensify interest to H also at a rate of 16%. Humorous delivery with curious questioning defines the essence of how the show achieves valuable performance through engaged audience participation.

Both Positive Politeness Strategy 7: Presuppose/raise/assert common ground and Off-Record Strategy 8: Be ironic account for 15% of the recorded utterances. These reflect the British preference for shared cultural references and subtle humor. Speakers skillfully use irony to make indirect comments that avoid arguments, while preserving the self-respect of each person and highlighting the comic elements.

The talk show environment demonstrates the significance of emotional generosity between participants through both Positive Politeness Strategy 15: Give gifts to H (10%) and Strategy 1: Notice, attend to H (8%). The implemented strategies strengthen guest-host relationships and affirm the standing of the guests.

The encoding of politeness through conversation contains various less common sub-strategies which include Positive Politeness Strategies 2, 4, 5, 6, and 12 as well as Off-Record Strategies 7, 9, 11, 12, and 1. These strategies demonstrate how politeness operates in conversation. Talk shows use a wide range of communication techniques to establish flexible dialogues which represent their personal character and British television's social norms of politeness.

The findings demonstrate how The Graham Norton Show utilizes politeness as a performance-based strategy to build an environment of warmth and inclusivity that meets diverse face needs.

Table 3.1.2. Frequency of Most Frequently Used Politeness Strategies in The Graham Norton Show

No	Strategy	Frequency	Percentage (%)
1	Positive Politeness Strategy 8: Joke	16	16 %
2	Positive Politeness Strategy 3: Intensify interest to H	16	16 %
3	Off-Record Strategy 8: Be ironic	15	15 %
4	Positive Politeness Strategy 7:	15	15 %

	Presuppose/raise/assert common ground		
5	Positive Politeness Strategy 15: Give gifts to H	10	10 %
6	Positive Politeness Strategy 1: Notice, attend to H	8	8 %
7	Positive Politeness Strategy 2: Exaggerate	4	4 %
8	Positive Politeness Strategy 4: Use in-group identity markers	3	3 %
9	Off-record Strategy 7: Use contradictions	3	3 %
10	Off-record Strategy 9: Use metaphors	2	2 %
11	Off-Record Strategy 11: Be ambiguous	2	2 %
12	Positive Politeness Strategy 12: Include both speaker and hearer in the activity	2	2 %
13	Off-record Strategy 12: Be vague	1	1 %
14	Positive Politeness Strategy 5: Seek agreement	1	1 %
15	Positive Politeness Strategy 6: Avoid disagreement	1	1 %
16	Off-record Strategy 1: Give hints	1	1 %
	Total	100	100 %

3.2. Key similarities and differences

The study between Şənbə Axşamı (Azerbaijan) and The Graham Norton Show (UK) demonstrates similarities and differences in their politeness strategies which result from their independent cultural rules and linguistic criteria and broadcasting guidelines.

Similarities

Both talk shows adopt positive politeness strategies dedicated to preserving interpersonal harmony as well as social solidarity and emotional connection. The research reveals that create welcoming environments between speakers due to a common practice of sharing both compliments and humorous statements and sharing experiences together with grateful expressions. Both talk show participants work to build emotional connections by using expressions of inclusiveness along with shared memories while also employing group-oriented language. Positive politeness offers universal effectiveness in creating informal talk show interactions.

The second common ground exists in the sporadic application of Off-Record strategies which mostly includes metaphors as well as cues and irony. Individuals in these contexts use entertainingly sensitive messages through these strategic constructs to avoid causing confrontations. The discussion reveals notable variations regarding both their frequencies of use and their overall tones.

Differences

The main distinction emerges from the motives combined with the manner in which politeness strategies are used. Şənbə Axşamı exhibits traditional feelings of politeness that express respect toward elders and use patriotism together with religious beliefs to show deference. Number 15 stands as the principal approach in which participants give gifts to H. The politeness strategies consist of blessings and moral guidance with expressions of gratitude. The Azerbaijanian cultural preference for social group cohesion along with modest behavior pattern shapes this specific politeness approach.

On the other hand, The Graham Norton Show delivers its etiquette techniques through comedic and light-hearted mockery which expresses an individualistic tone. The results indicate that the British express their politeness through playful behavior and witty conversations because Strategies 3 and 8 dominate the sample set. British society makes use of off-record strategies because they enable people to express criticisms and jokes through subtle means that prevent social conflicts. In British society people tend to use humorous techniques for directness

instead of displaying formal respect yet Negative Politeness appears with great frequency in the Azerbaijani show for both apology and respect functions.

In summary, both talk shows seek positive public perception as well as friendly social connections through unique strategies in accomplishing their objectives. *Şənbə Axşamı* uses emotional authenticity while focusing on traditional respect and social ideals as opposed to *The Graham Norton Show* which presents comedy along with casual approaches and personal expression. The communication gaps between Britain and Azerbaijan reflect basic social traditions that exist between these two different societies.

3.3. Cultural influences on communication styles

Culture decisively shapes human interaction dynamics as well as their methods of communication and interpretation toward others. The social understanding of politeness alongside its related values comes from accepted cultural standards in the community. Public settings like television talk shows provide an opportunity to witness how hosts along with their guests need to keep their emotions in check while entertaining viewers who make up their audience.

Individuals in Azerbaijani society tend to display collectivism through their communication style together with emotional directness and formal speech patterns. People who follow politeness strategies in their communication practice group unity while showing hospitality and maintaining modesty and respecting both age and social status. Honoric terms and blessings along with moral references typically appear in Azerbaijani discourse. These politeness indicators also serve to promote social ideals while affirming cultural values between participants. People attending *Şənbə Axşamı* establish polite tone through gifts of moral guidance and familial words along with prayers as well as compliments to establish emotional ties.

On the other hand, British communication culture focuses on independence alongside informality and intelligence as primary values. British speakers employ ironic humor paired with sarcastic commentary and comedy and humble speech patterns to regulate self-incidents that could become uncomfortable and manage their facial expressions. The politeness shown on *The Graham Norton Show* adopts both indirect communication along with ironic statements as well as off-record strategies including showing more interest in H and joking. Overall British discourse employs subtle methods instead of direct compliments to establish rapport between speakers and create less formal respectful relationships.

The cultural selection process along with preferences directs the strategic development and core function of politeness procedures. The use of humor exists in both cultures yet Azerbaijanans employ subtle forms of humor while generating respectful behavior and British speakers use comedy as their main method to build establishing relationships.

Moreover, hosts and guests hold different social roles according to how separate cultures choose to define them. Hosts in Azerbaijani talk shows adopt a mild leadership approach by allowing guests to extend their speech duration. As the focal element of British television interviews the host employs quick joking interchanges to establish balanced high-status dialogue with interviewees.

In summary, the way people present themselves as polite during various contexts depends heavily on cultural norms across all societies. The format of Azerbaijani talk shows promotes emotive complexities and group collaboration but British talk shows emphasize entertainment value and personal professionalism and indirect interactions. The number of cultural distinctions serves to demonstrate why cultural pragmatics needs to be fully examined while studying politeness in media communications.

CONCLUSION

This research explored the use of politeness strategies in two television talk shows in British English and Azerbaijani languages (The Graham Norton Show aired on January 13, 2023 and Şənbə Axşamı aired on July 15, 2023). By examining 100 utterances from each talk show, the study identified and categorized examples of Off-Record, Negative Politeness, and Positive Politeness strategies based on Brown and Levinson's (1987) politeness theory.

The results make it clear that both British English and Azerbaijani speakers use Positive Politeness Strategies, but they do so in ways that reflect their unique cultural values and ways of communicating. In Şənbə Axşamı, politeness often goes hand in hand with modesty, respect, spirituality, and a sense of cultural identity. The most common strategy here was Positive Politeness Strategy 15: Give gifts to H, which shows a tendency to use emotional language that fosters connection and maintains social harmony.

On the other hand, The Graham Norton Show leans more on humor, teasing, and irony. The strategies they used most often included Positive Politeness Strategy 3: Intensify interest to H and Strategy 8: Joke, which points to a cultural liking for indirectness, entertainment, and a relaxed atmosphere. In fact, Off-Record strategies, especially those using irony or metaphor, showed up more in the British show, acting as a way to address social needs without being confrontational.

Both talk shows aim to create a warm and engaging atmosphere, but they do it in different ways. In Britain, people value being individualistic, informal, and clever in their conversations. In contrast, Azerbaijan leans more towards community spirit and formal exchanges. This means that British communication tends to be more relaxed and equal, while Azerbaijani communication often reflects a more collectivist and hierarchical tendencies, representing their cultural values.

While Brown and Levinson's (1987) theory guided the analysis, the data from Azerbaijani showed some cultural aspects that the model doesn't fully capture. Even though this "Siz elə bir insansınız ki, işığınızla otağı işıqlandırırırsınız" ("You are such a person that you light up the room with your presence") way of complimenting is metaphorical in Azerbaijani, it is not counted as standard "Give gifts to H". Likewise, regular expressions such as "Hörmətli qonağımız" ("Our respected guest") are very cultural, not always imposed in a way that threatens face. From these examples, we see that the model is not completely suited to handle

culturally rich and high-context ways of being polite. It would be worthwhile for future studies to develop frameworks that are flexible and understand culturally distinct communities.

Overall, this study looks closely at how people interact politely in everyday public situations. It helps us understand more about how culture and society shape the way we speak to each other, alongside how we think about maintaining our social image.

Suggestions for Future Research

For a more thorough generalization, future research could enlarge the dataset to include several episodes from various seasons or guest profiles; consider sociodemographic factors such as gender, age, and power relations in politeness use; examine the functions of politeness strategies (e.g., humor, criticism, agreement) in more detail; explore audience reactions (e.g., laughter, applause) to see how politeness is received; compare politeness in other cultures or media genres for a more global view; use alternative theories to address cultural and contextual limitations of Brown and Levinson's model.

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APPENDIX I

Abstract

This study examines how the two television shows The Graham Norton Show from Britain and Şənbə Axşamı from Azerbaijan employ politeness strategies. The study applied Brown and Levinson's (1987) Politeness Theory to analyze 100 utterances in each show for Positive Politeness and Negative Politeness and Off-Record strategies with their related sub-strategies.

Positive Politeness stands out as the primary politeness strategy in both British and Azerbaijani talk shows yet the application of these strategies demonstrates strong cultural variations. Şənbə Axşamı shows distinct use of gifts and expressions of gratitude and solidarity tactics because these represent standard cultural values in Azerbaijani society which emphasize respect along with modesty and emotional cohesion. The Graham Norton Show constructs its communication style through humor and irony while intensifying interest to achieve the relaxed entertainment style that is distinct from British media discourse.

The findings show crucial contrasts between British and Azerbaijani cultural approaches to maintaining politeness which reveal foundational communication frameworks in those two societies. The research demonstrates that both cultures use humor together with emotional warmth to maintain face through shared experiences. This study of cultural comparison enhances intercultural pragmatics understanding and delivers implications for research on intercultural communication.

Keywords: Politeness, Politeness strategies, Azerbaijani talk shows, British talk shows

APPENDIX II

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