| **RESEARCH ARTICLE**

A Pragmatic Analysis of Dong Yuhui's Interview under Grice's Cooperative Principle and Politeness Strategies

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| **ABSTRACT**

By adopting Grice's Cooperative Principle and Brown and Levinson's Politeness Theory, this study examines Dong Yuhui's intercultural communication strategies. Upon adherence to conversational maxims and the application of politeness strategies, a qualitative method was used to analyze the transcribed interview, focusing on adherence to conversational maxims and the application of politeness strategies. The result indicates Dong Yuhui's strong commitment to the maxim of quality: his commitment to truthfulness and trust in the audience. His use of storytelling and topic redirection is a strategic deviation from the maxims of quantity and relevance to strengthen audience participation and build cultural relatability. The most prominent strategy was positive politeness, which emphasized the inclusion of everyone and the familiarity and warmth in the relations, while off-record negativism demonstrated his propensity to be humble and indirect. These findings show that pragmatic principles and politeness strategies are adaptable to the multilingual and multicultural contexts, and offer important knowledge for educators and professionals working in intercultural interactions and role transitions in the globalized contexts.

| **KEYWORDS**

pragmatic analysis, Grice's Cooperative Principle, politeness strategies, intercultural communication

| **ARTICLE INFORMATION**

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1. Introduction

In July 2021, China's "Double Reduction" policy took effect, aiming at cutting the amount of work students must do in compulsory education as well as reducing the pressure provided by private tutoring. This policy had a significant impact on China's educational landscape by reducing private tutor institutions (Ji et al., 2024). One of the companies impacted was New Oriental, a major private tutoring company, which saw an opportunity to pivot to the live streaming industry and recruit its bilingual educators to promote products on Chinese TikTok, Douyin. A former educator of New Oriental, Dong Yuhui, became a bilingual livestreamer, reaching audiences with Mandarin and English used in the livestreamings. He demonstrates the role of linguistic pragmatics, cultural adaptation and identity reconstruction in response to professional shift (Wang, 2024). This study focuses on how Dong Yuhui's adherence to Grice's Maxims, his use of politeness strategies, and his use of intercultural knowledge in one of his English interviews with China Central Television (CCTV).

1.1 Rationale of the research

Dong Yuhui's view on his identity might help other teachers develop empathy for those who were affected by the effects of the "Double Reduction" Policy. Dong Yuhui's experience and opinion can serve as a successful model for transitioning from a teacher to an online salesperson. Other teachers sharing similar experiences with Dong Yuhui can effectively adjust themselves to their new identities and deal with their professional changes. In addition, Dong Yuhui, a Mandarin speaker, was interviewed by CCTV

in English, providing valuable data for researchers in the linguistics academia in that some estimation suggests that no more than 1% of the entire Chinese population speak English (Terasawa, 2023).

1.2 Significance of the research
Unlike many of the conventional analyses of Grice's Cooperative Principle and politeness strategies which take face-to-face communication as their point of focus, this research underlines how these principles can be used in interview settings, a domain which has not been developed to the same extent. By looking at Dong Yuhui's linguistic choices, this study shows how culturally embedded communication strategies can be adopted for a global audience in real-time.

For educators in digital environments, especially those navigating culturally varied classrooms, the results provide insightful analysis. Using off-record politeness techniques like humor and storytelling, for example, shows how teachers could promote inclusiveness and keep audience involvement across different cultures.

1.3 Literature review
Language is a tool that is used to communicate to express feelings, points of view, and relationships with others in society (Nasution & Tumbunan, 2022). In this respect, two theoretical frameworks in pragmatics are Grice's Maxims and Brown and Levinson's Politeness Theory, which offer insights into how people convey meaning, promote social harmony and negotiate in different communicative contexts.

H.P. Grice's paper published in 1975, *Logic and Conversation* with his Cooperative Principle and the associated Maxims helped to define how implicatures and the pragmatic aspects of communication could be studied. There are four rules of conversation, the Maxims of Quantity, Quality, Relation and Manner, put forward by Grice. These maxims serve as rules that a speaker is bound to use to achieve a collaborative conversation.

Quantity maxim advises the speakers to provide the amount of information lying between the insufficient and excessive so that communication becomes efficient. With regard to the maxim of quality, it highlights honesty and sincerity in communication. To make it more explicit, speakers should convey what they believe to be true and show evidence. Relation maxim points out that staying in the subject and addressing the point of issue is fundamental amid a discussion. Thus off-topic communications can disturb the fluency of communication and may lead to misunderstanding. Finally, the maxim of manner is concerned with how information is presented. It recommends that the speakers should use a language with clarity, as well as conciseness, avoiding vagueness or ambiguity in their expressions (Khusna et al., 2021).

Grice's maxims have been thoroughly studied by many researchers who want to find out how these maxims take place in linguistic and cultural settings. While Levinson (1983) expanded Grice's framework by giving insight into the creation of implicatures in a variety of contexts. He advocated the notion that some implicatures are only particularized. Scholars such as (Giora, 1995) further investigated in which cases deviations from these Maxims lead to humor, irony, and other forms of indirect communication. Rizal (2018) focused on two factors, the cultural factor and the social distance factor, which may result in the violation of the maxims especially in the maxim of quantity.

Indeed, the connection between deviation from Grice's maxims and the occurrence of humor has been extensively researched in cultural contexts. This fascinating relationship was examined by Xue and Hei (2017) and Taghiyev (2017), and how the violation of Grice's maxims leads to comedic effect. Xue and Hei (2017) focused specifically on how Chinese sitcom *Home with Kids* makes jokes by means of non-adherence to Grice's maxims, including violating or flouting them. As far as Taghiyev (2017) is concerned, his aim is to explore how ambiguity arising from the violation of maxims of verbal jokes in English was utilized. These studies show how Grice's maxims can be violated in a humorous, ironic or indirect form of communication, and how researchers might conceptualize it.

Scholars like Fukumura and Van Gompel (2017) and Rubio Fernández (2019) have conducted studies on linguistic analysis of Grice's maxims. Eye-tracking experiments were conducted by Fukumura and Van Gompel (2017) to find out what effect the violation of the maxim of quantity has on reading. In particular, their results indicated that initial referential processing was responsive to Mexico's representations as opposed to Gricean expectations. Rubio Fernández (2019), on the other hand, focused on speakers' cooperativeness by the presence of adjectives which facilitate the identification of referent. There are applications of Grice's maxims in all conversational settings. Okanda et al. (2015) studied how Japanese children and adults came to understand what are known as maxims and how age was associated with sensitivity to these maxims. Hidayati and Lukman (2019) investigated cases of the violation of Grice's maxims by the students who were English majors and identified the factors responsible for those reasons for that. By applying Grice's maxims, Sidabutar (2022) analyzed dialogues in the movie *Willoughby* and provided insights into how these maxims were manifested within cinematic contexts.

In addition to Grice's Maxims, Brown and Levinson's Politeness Theory, which was expounded on in their book *Politeness: Some Universals in Language Usage* published in 1978, emphasizes the social aspect in communication. It discusses how people deal with the type of situation where an individual's self-image or reputation can be damaged in interactions. Politeness theory provides perspectives on the techniques people employ to uphold harmony and demonstrate respect across different languages and cultures.

Positive politeness strategies are used to build rapport and show friendliness by highlighting commonalities and shared interests between communicators. These strategies include using markers to give compliments, and expressing solidarity in one group (Brown & Levinson, 1987). Negative politeness strategies, however, are mainly concerned with minimizing acts that can threaten someone's self-image by demonstrating politeness and respecting the person's independence. In most cases these strategies utilize language, hedging, and softening of the statements (Brown & Levinson, 1987). In addition, people sometimes use off-record politeness strategies or indirect approaches to communicate what they intend to say without actually saying it. This requires the listener to infer the underlying meaning behind what is being said without causing any offense. The off-record strategy is frequently used when talking of some topics without being rude (Goffman, 2017).

As can be seen in the study of politeness strategies in English language learning contexts, language and sociocultural norms are intricately but skillfully covered by politeness strategies. In two studies, insights are derived pertaining to politeness in complaints and interlanguage pragmatics. In their studies, Wijayanto et al. (2013) explored how Indonesian learners of English express their complaints and how they become direct, especially when talking to people with whom they are not familiar and who have a higher status. In this study, the emphasis was placed on the influence that social hierarchy and familiarity had on language usage. Astia (2020) investigated the complaint speech acts among students in Indonesia to identify how the cultural backgrounds affect adopting politeness strategies of being straightforward or using politeness techniques. These studies showcased the influence of social contexts on complaint practices within second-language learning environments.

Several studies have been conducted on classroom interactions, shedding light on the use of politeness strategies in settings. Kurdghelashvili (2015) investigated EFL classrooms in Georgia and demonstrated the difference in students' understanding of politeness strategies and their practice in English. This discrepancy enables people to notice the fact that pragmatic theories, alongside language learning, should be taught. In this regard, Rahayuningsih et al. (2020) further analyzed the nature of interactions at a school. It was found that factors, such as distance, power dynamics and level of imposition strongly affected the choice of politeness strategies. Mahmud (2019) conducted a study of how politeness strategies were used in classroom interactions among university students in Indonesia in a vein. It was found that a combination of negative politeness strategies, together with other language elements, were often used to soften the conversation. Overall, these studies collectively highlighted the need for politeness strategies used in culturally sensitive communication in the educational environment.

Eshghinejad and Moini (2016) provided a perspective on how Iranian EFL learners communicate politely with their professors in text messages in the realm of communication beyond the classroom. In terms of the use of politeness strategies, their findings show no gender difference in practice, even when power imbalance and social distance are involved. This study displayed how digital communication platforms shape the utilization of politeness in learner-teacher relationships. In the role of materials in teaching knowledge, Meiratnasari et al. (2019) explored how materials may assist in teaching politeness strategies in English textbooks. It revealed that educational resources were used in language teaching and a wide range of politeness strategies were thoroughly examined.

New directions regarding the use of Grice's maxims and politeness strategies have been investigated in recent studies, with an appropriate focus on the theoretical and practical implications of the concepts. Al-Mazari and Rababah (2024) looked at how a breach of Grice's cooperative principle is done in *Sawt Al-Mamlakah* – a Jordanian TV talk show. They noted that the maxim of quantity was the one most often violated, which is followed by the relevance and manner maxim. This pattern demonstrates that maxim flouting is purposeful to convey a certain meaning, for instance, to joke or to avoid conflict, which is consistent with cultural pragmatic studies. In the same manner, Putri et al. (2024) conducted a study to archive observations made on animated movies such as *Finding Nemo and Finding Dory* to understand the significance of maxim adherence and violation to the character profiles and the audience. The above maxims were used to illustrate that they serve an essential role in the structures of recipes for humor, tension, and the overarching plot of a story in media.

In addition, Santoso et al. (2024) focused on the relationship between Grice's maxims and politeness theory in written computer-mediated communication among university students in Indonesia. The study pointed out that hedging and indirectness were rife and this showed that they incorporated Brown and Levinson (1987) theory on politeness with that of conversational analysis. Furthermore, Wan et al. (2024) investigated the necessity of incorporating cultural aspects into ESL pragmatic competence illustrated by classroom perspective. Non-adherence to maxims was a big concern, and their results insisted that because of

cultural and linguistic differences, it can cause non-adherence, keeping in mind the social context of their approach emphasized culturally sensitive sex education.

1.4 Research gap and research questions
While existing literature extensively explores the application of Grice's Maxims and Brown and Levinson's Politeness Theory in various linguistic and cultural contexts, there is a noticeable gap in understanding how these theories apply to individuals undergoing significant professional and cultural transitions, especially in a bilingual context. This gap becomes more pronounced in the unique scenario of Chinese educators transitioning to new professional roles due to major policy shifts, such as those affected by China's "Double Reduction" policy.

The case of Dong Yuhui, a former educator who pivoted to a role in online sales and livestreaming, presents a novel context for linguistic analysis. His bilingual communication, especially in English, a language culturally distinct from his native Mandarin, provides a rich ground for exploring how Grice's Maxims and politeness strategies are utilized and adapted in response to professional identity shifts and intercultural interactions.

Based on the research gap identified, two research questions are put forward:
1. How does Dong Yuhui's communication align with or deviate from Grice's principle of cooperativeness in the interview?
2. What politeness strategies does Dong Yuhui use in the interview to shape his identity?

2. Method
In this study, Dong Yuhui's interview was analyzed using a qualitative methodology.

2.1 Data source
The research employs a qualitative method to analyze the interview, mainly focusing on the content analysis of the interview. Regarding data collection, the researchers downloaded the video of Dong Yuhui's English interview from the following URL: https://www.youtube.com/watch?v=G8TZwzAcdWg. The researchers subsequently transcribed the video. To guarantee the reliability and credibility of the interview transcription, a validation check of the transcribed text was conducted.

Several considerations provide a rationale for choosing Dong Yuhui's interview as the sole data source. In the first place, Dong Yuhui is a prime example of a professional and linguistic adaptation to China's so-called "Double Reduction" Policy. This is a description of the very complicated interplay between linguistic pragmatics, cultural adaptation, and professional identity construction that encompasses his transition from a private educator to a bilingual livestreamer. The dynamics of his interview are rich resources for analyzing how such processes work in actual communication.

Second, Dong Yuhui's interview on such a prominent platform as CCTV holds particular significance. His communicative strategies as a non-native English speaker to the broad community are determined by both individual and broader cultural factors in intercultural and professional communication. This study focuses on his responses in detail to explore how linguistic frameworks, such as Grice's Cooperative Principle and politeness strategies, play their functions in such unprecedented conditions.

Finally, the interview responses reached the scope and depth of materials for qualitative analysis. Both the interview and the case as a whole offer a variety of communicative scenarios, including personal narratives, professional reflections and audience engagement strategies, which presents itself as an ideal case for investigating pragmatic principles in reality.

2.2 Data Analysis
The analysis includes two main stages: Content Analysis and Intercoding. Each of these stages was necessary so that the findings were indeed reliable and deep, and were further discussed in subsequent sections.

2.2.1 Content Analysis
The content analysis of Dong Yuhui's interview responses in this study is qualitative. Content analysis serves as such a research instrument as to identify whether or not some qualitative data contains words or themes and what are the defaults for the descriptions. According to Krippendorff (2018), such words and understandings through content analysis are measurable and interpretable.

In this study, the content analysis was based on two important theoretical frameworks, the first being Grice's Cooperative Principle, and the second being Brown and Levinson's (1987) Politeness Theory. By means of two lenses, this study examines the interview responses of Dong Yuhui.

Conversational analysis is based on Grice's Cooperative Principle, whose four maxims (quality, quantity, relevance, and manner) that underly effective communication are typically enforced. These maxims are used to enhance communicative efficiency and decode the implicit meanings of a conversation. A careful analysis of Dong Yuhui's interviews involved an evaluation of whether he followed or not the maxims of quality, quantity, relevance, and manner of his responses.

Brown and Levinson's theory of politeness was utilized in analyzing the politeness strategies employed by Dong Yuhui as a complementary process. The theory postulates that people employ different tactics to shield themselves against potential face threats by others during communication. The analysis focused on some politeness strategies that were used by Dong Yuhui in particular to specify the following ones. These included positive politeness strategies such as showing positive relationships, negative politeness strategies aimed at showing respect for the listeners' desire to avoid being imposed upon, and some off-record strategies that avoid confrontation.

2.2.2 Intercoding

Intercoding was used in the study to establish the legitimacy and strength of the findings. The importance of this strategy lies in the fact that it assists in proving legitimacy and confidence in the analysis made in qualitative research. Inter-coder reliability means that several coders are required to evaluate the same data separately but compare their interpretations for accuracy (Clarke et al., 2023).

This study involved a faculty member in the English Language Department of a Chinese university, as he independently analyzed about one-third of Dong Yuhui's interview (the first 10 questions). The choice of these questions was made to represent the interview for validation purposes. Before analyzing them, he had been fully briefed about the methodology used in the study. Nevertheless, to safeguard the freedom of his analysis, he was denied an insight into the outcomes preliminary to it.

After completing his analysis and review, a systemic comparison of his findings was made with the original analysis. The first intercoder agreement percentage was found to be 80% based on compliance and violation of conversational maxims. Such high levels of agreement suggest the robustness of the coding processes. In addition, all elements of the analysis of politeness strategies were identical, making any discrepancies that might have been detected during the first comparison easily identified and discussed, resulting in an improved consolidation of perspectives on the findings.

This intercoder validation plays an important role in guaranteeing that the conclusions reached are well-supported and show a proper analytical procedure that is free of bias.
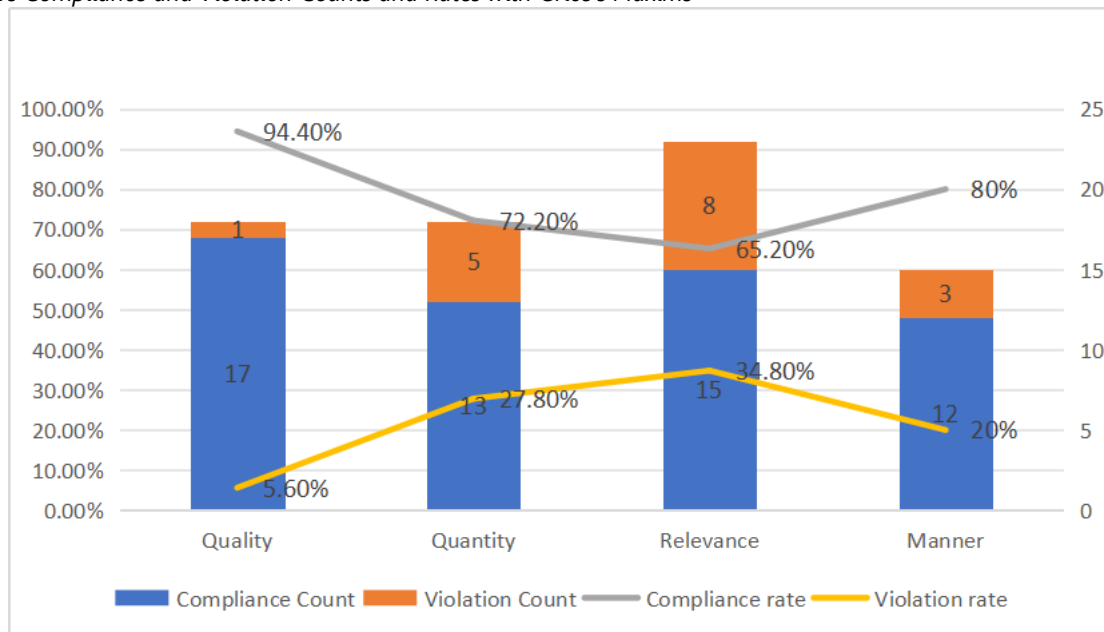
2.3 Ethical consideration

For ethical considerations, the data used in this research is available to the public on social media platforms. That means that the interview with Dong Yuhui is widely accessible to people, which implies a level of consent for use in research and analysis. In addition, the study takes into consideration using the data without harming Dong Yuhui's reputation or causing mental distress. The focus of the research is on the linguistic analysis rather than his characteristics, which will show respect to the interviewee and adhere to the ethical research principles.

3. Results

In this section, two figures are presented to summarize the findings. Figure 1 provides information about the frequency with which Dong Yuhui violates or complies with Grice's Maxims in his responses to the interview questions. Figure 2 lists the politeness strategies that Dong Yuhui employs in his responses. By analyzing the data from these figures, the research questions posed at the beginning can be addressed.

Figure 1

Dong Yuhui's Compliance and Violation Counts and Rates with Grice's Maxims

Dong Yuhui demonstrates strong adherence to the maxim of quality, which encompasses speaking truthfully and providing evidence in communication. His responses show a clear tendency toward honest and truthful reporting, with 17 instances of compliance and just one violation. The high compliance rate of 94.40% reflects his commitment to delivering true information that can be substantiated, aligning with Grice's Cooperative Principle. For instance, in Q8, Dong Yuhui provides a concise yet genuine answer when asked about his willingness to stay connected to his native land, "Definitely." This straightforward response not only adheres to the maxim of quality but also reflects his positive politeness by affirming and respecting the interviewer's proposition.

However, Dong Yuhui's technique regarding the maxim of quantity, which emphasizes providing sufficient information, portrays another trend. With 13 cases of compliance and 5 violations, the compliance rate of 72.20% suggests a deliberate tendency to withhold information. This might reflect a strategic effort to avoid giving away excessive personal details, maintain ambiguity, or ensure balance in the conversational dynamic. For example, in Q2, he states, "How do I define myself? Yeah, how I define myself is the major key for my work because who do you think you are and what do you think you are?" While his response is concise and thought-provoking, it lacks elaboration, which aligns with the tendency to provide just enough information without delving into specifics.

The violation rate of 34.80% for the maxim of relevance suggests that Dong Yuhui strategically deviates from staying strictly on-topic to achieve specific communicative goals. In practice, these deviations often involve providing extensive background stories or context that may seem tangential but serve to engage the audience or build rapport. For instance, in Q9, Dong Yuhui discusses agricultural challenges, stating, "The lower price always means... those who have no right to speak for themselves, they will suffer the most." While insightful, this response diverts from directly addressing his contribution to his hometown, illustrating a strategic yet tangential approach. Such instances align with prior research, such as Santoso et al. (2024), which highlights the role of topic redirection in maintaining audience engagement.

For the maxim of manner, which advocates for clarity and orderliness, Dong Yuhui generally maintains adherence. His communication is clear and structured, with 12 cases of compliance and 3 violations, which yields a compliance rate of 80.00%. This indicates his consistent effort to avoid vagueness and maintain coherence in his dialogue. For instance, in Q10, when talking about the future of e-commerce, Dong Yuhui responds with honesty and succinctness about his uncertainty "I don't know, to be honest." His response reflects clarity and straightforwardness, which ensures that the audiences understand his viewpoint without misinterpretation.

In general, the communication style of Dong Yuhui demonstrates a cooperative nature through his especially strong adherence to quality and manner maxims. The deviations Dong Yuhui makes from the maxims of quantity and relevance demonstrate his

sophisticated communication approach. Dong employs conversational strategies that use transparent yet subtle methods to reach successful communication when dealing with demanding conversational situations.

Figure 2
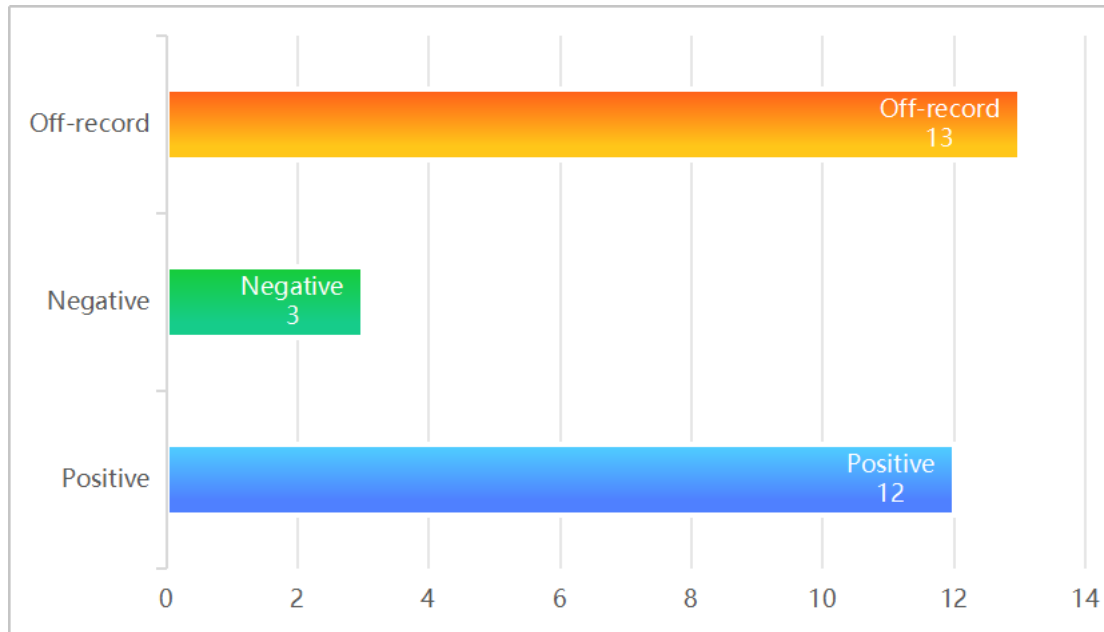*Distribution of Politeness Strategies*

Figure 2 reveals the politeness strategies employed by Dong Yuhui in his responses. Dong Yuhui utilizes positive politeness strategies for twelve times because they build friendly connections between himself and his audiences. Through shared values and mutual understanding, Dong Yuhui creates an atmosphere of inclusiveness and rapport to build strong interpersonal bonds. For this, Q16 serves as a good example. "I enjoy some parts, but... I feel uneasy about selling things to people." Dong Yuhui's utterance shows that he experiences mixed emotions since his work gives him satisfaction, but he is confronted with difficulties when he is required to sell products to his audiences. By sharing his true feelings with audiences, Dong Yuhui establishes positive relations and trust, which are core elements within positive politeness.

The predominance of off-record strategies (13 instances) reveals Dong Yuhui's cultural and professional adaptability. In Chinese communication, indirectness is often valued as a means of mitigating face-threatening acts. Dong Yuhui employs this strategy effectively to navigate sensitive topics or maintain audience interest while avoiding conflict. For example, in Q7, when asked about what an influencer needs to achieve, he states, "You need to achieve something I haven't." This indirect statement invites interpretation, leaving the audience to infer his definition of success. Similarly, in Q9, he uses storytelling to discuss agricultural issues by saying, "The cheaper price always means... those who have no right to speak for themselves, they will suffer the most." Rather than providing a direct answer to the interviewer's question about his contribution to his hometown, Dong Yuhui shifts the focus to a broader societal perspective, demonstrating his skillful use of off-record strategies to balance politeness with thoughtful engagement.

Negative politeness, though less frequent (3 instances), is used strategically to acknowledge the audience's autonomy and avoid imposition. This occasional use reflects Dong Yuhui's sensitivity to the need for privacy and individual interpretation in specific scenarios. For example, in Q27, He humbly admits his limitations in English, stating, "A young man with not very good English, especially my accents and pronunciation and grammatical mistakes." This self-deprecating remark not only acknowledges potential criticism but also minimizes social distance by showing humility, an essential aspect of negative politeness.

Dong Yuhui's skillful integration of these strategies underscores his mastery of interpersonal communication. By blending indirectness with relational warmth, he successfully tailors his responses to diverse cultural and professional contexts. His use of positive and off-record politeness strategies enables him to navigate sensitive topics while maintaining rapport with his audience, a hallmark of effective intercultural communication.

4. Discussion

This chapter presents the findings of the study by addressing the research questions and examining their theoretical and practical implications, limitations, and directions for future research.

4.1 Answers to Research Questions

1. How does Yuhui's communication align with or deviate from Grice's principle of cooperativeness in the interview?

Dong Yuhui's communication demonstrates a nuanced relationship with Grice's Cooperative Principle, characterized by both adherence to and deviations from its maxims. In his communication with the host, Dong Yuhui shows an intricate relationship with Grice's Cooperative Principle through both strict compliance and violations of its maxims. His adherence to the maxim of quality is particularly striking, with a compliance rate of 94.40%. This reflects his commitment to providing truthful and substantiated information, as seen in statements like, "I wasn't myself at the beginning," where he candidly admits his struggles with his professional transition. The research finding complies with the claim that honest interactions result in higher clarity and amplify trust among the audience, particularly in situations where intercultural misunderstandings are frequently evident (Fukumura & Van Gompel, 2017). Additionally, this adherence is reinforced by Dong's direct response in Q10, where he states, "I don't know, to be honest." Such transparency not only fulfills the maxim of quality but also establishes a rapport with the audience through humility.

However, deliberate deviations from the maxims of quantity and relevance reveal a strategic approach to engagement. Dong Yuhui's tendency to provide extensive background stories, such as his narrative about rural farmers, often results in partial violations of the maxim of relevance. For instance, in Q9, when asked about his contributions to his hometown, he shifts the focus to the struggles of rural farmers, stating, "The cheaper price always means... those who have no right to speak for themselves, they will suffer the most." While this response diverges from the specific question, it adds cultural depth and aligns with Santoso et al.'s (2024) findings, which suggest that topic redirection can enhance audience engagement and foster emotional resonance.

Dong Yuhui showed strategic restraint in information sharing with a 72.20% compliance rate to the maxim of quantity. In Q2 he provides a brief self-reflection that illustrates his ability to maintain discipline. "How do I define myself? Yeah, how I define myself is the major key for my work because who do you think you are and what do you think you are?"

The findings support Rizal's (2018) research on cultural communication because people maintain curiosity by sharing specific information, thus generating inferences while maintaining their curiosity. His communication skills in maxim of manner reach 80% indicating his capability to provide structured responses containing complex or ambiguous expressions that arouse the audience's intellectual engagement. In Q12, he describes his experience through the figurative language "I was walking in total darkness" which serves as a good example. His way of storytelling invites the audience to contemplate his progression through this journey, which resonates with Rubio-Fernández (2019) in how professional discourse combines informativeness with interpretive flexibility.

Through his deviations, Dong Yuhui reveals theoretical insights that pragmatic principles can be flexibly adopted in bilingual and intercultural communication. He strategically uses the maxim, which deviates from Grice's Cooperative principles and demonstrates how adherence and deviation from the principles can be combined as complementary tools that enhance communication effectiveness. The requirement for adaptability accompanied by cultural sensitivity becomes essential for dealing with audiences who have diverse backgrounds and professional roles that change frequently.

2. What politeness strategies does Dong Yuhui use in the interview to shape his identity?

Dong Yuhui employs a range of politeness strategies, as outlined by Brown and Levinson (1987), to construct an identity that bridges professionalism, humility, and cultural authenticity. Positive politeness serves as the primary strategy because it creates intimate relations with audiences and maintains collective acceptance. For instance, in Q9, he shares his rural background to arouse the empathy of his audiences, "The cheaper price always means... those who have no right to speak for themselves, they will suffer the most."

The similar hardships and mutual societal values that Dong Yuhui recognizes in his audiences enable him to establish connections with audiences who come from rural backgrounds or marginalized communities. Positive politeness strategies which Mahmud (2019) identifies in professional relationships serve to build solidarity in educational and workplace environments. Kamsinah et al. (2024) argue that pragmatic strategies demonstrate their capacity to link speakers and listeners from different

cultural backgrounds during shared experiences. Additionally, the research conducted by Kamsinah et al. (2024) demonstrates that pragmatic fluidity that emphasizes common experiences helps reach diverse multicultural and multilingual audiences.

Dong Yuhui frequently uses off-record strategies, especially storytelling and indirectness, which indicates that he is highly influenced by his Chinese cultural background as he tends to be face-saving and keep humble in interaction. He employs ambiguous terms to answer Q7. His answer contains many layers of interpretations while he was not revealing his specific viewpoint and therefore, the audiences can uncover his real meaning based on their understanding. This strategy reflects Goffman's (2017) model of face-work that focused on maintaining personal reputation. In the interaction between superiors and subordinates and people from different cultural backgrounds, maintaining mutual respect and harmony requires an indirect approach. Dong Yuhui's reliance on these strategies not only reflects traditional Chinese cultural values, but is also consistent with the research findings of Santoso et al. (2024), which suggest that indirectness is a dialogue technique for achieving successful communication in professional conversations.

Negative politeness strategies appear less commonly than positive politeness strategies when Dong Yuhui communicates. Although negative politeness strategies are not used frequently in Dong Yuhui's messages, they serve crucial functions. In Q5, the statement "can be misunderstood very easily" shows that he displays awareness about the easy misunderstandings between different audiences. Language provides such easy opportunities for misunderstandings that they affect audience perceptions. Astia (2020) confirms through his research that honorifics enable successful intercultural communication. The study reaffirms conflict-reducing techniques which allow for maximum respect for audience autonomy. According to Rizal (2018) strategic recognition serves as a crucial factor in developing mutual respect between different cultures. Recognition acts as the primary catalyst for creating mutual respect between the communities of different backgrounds.

Language choice depends on the integration of cultural tradition with professional needs. The deciding factor is how Dong Yuhui integrates cultural traditions and professional needs with strategic politeness techniques. He demonstrated that politeness theory is flexible and capable of adapting to multilingual and multicultural environments through his adjustments of his communication to the likes of different audiences. As other more recent studies do, Rubio-Fernández (2019) also suggests that there may be a way to find a compromise between information content and explanatory openness to increase communicative efficiency when dealing with a professional or when dealing with intercultural situations. An ideal practical communication model for the communication of Dong Yuhui in a globalized environment may be attained by combining positive politeness strategy with non-recorded politeness strategies and sometimes negative politeness strategies.

These reveal an opportunity to investigate ways to gain deeper pragmatics insights in the most complex intercultural and professional contexts. Future research is expected to investigate how individual people flexibly apply pragmatic principles to accommodate the online, changing roles in intercultural communication and professional environments under the changing cultural standards and audience expectations.

4.2 Implications
This section goes into the broader implications of the findings, coupling it to theoretical advancement and the reachable use of its outcomes to furnish an encompassing appreciation of significance.

4.2.1 Theoretical Implications
These findings not only corroborate, but expand upon existing research of the Cooperative Principle of Grice as well as Politeness Theory from Brown and Levinson. Levinson's (1983) insights into pragmatic flexibility are somewhat present in Dong Yuhui's strong adherence to the maxim of quality and deviations of his strategic choices from the other maxims of quantity and relevance. In terms of quality, he was adherent, which embodies his assessment of truthfulness and substantiated communication; His selective noncompliance with quantity and relevance signifies a strategic way of interacting with his audience. This subtle use of Gricean principles undermines the common expectation that speakers follow the rules exactly, and argues that carefully breaking the rules can serve under certain conditions to reach some communicative goals in particularized circumstances.

Such can be contrasted with conventional interpretations of cooperative communication in that Dong Yuhui relies on storytelling as a communicative tool. The use of his narrative style, which employs topics to be discarded or tangential elements at times, demonstrates the relevance of the cultural and professional contexts in forming pragmatic strategies. These results are consistent with Santoso et al. (2024) where the pragmatic principles need to take a dynamic approach to take into consideration the complexities of the interculture and professional discourse. The integration of storytelling as a strategic relevance and form that allows for the elasticity of Grice's framework is shown in the ability to adapt maxims to the changing professional and cultural needs.

Additionally, the strategies of politeness used by Dong Yuhui also highlight cultural values at the interface of professional adaptation. His approach of positive politeness is a relational one, relating to communication and encouraging inclusivity and understanding. This conforms with Hidayati and Lukman's (2019) study on the politeness role in student interaction. Further contributing to the understanding of how politeness theory works in bilingual and multicultural settings is an examination of the cultural preference of humility and face saving in the off-record strategies used by Dong Yuhui, including indirectness and ambiguity.

These insights call for a more dynamic understanding of pragmatic principles that accommodate the complexities of intercultural and professional contexts. Future research should continue to explore how individuals adapt their communication strategies to align with shifting roles, cultural norms, and audience expectations.

4.2.2 Practical Implications
The practical insights that the research findings offer apply to the professionals who go through role transition in various circumstances or intercultural communication. For professionals such as educators, corporate trainers, and intercultural communicators, Dong Yuhui has provided an example of meeting the audience expectations in interviews.

Dong Yuhui's combination of storytelling and cultural resonance techniques can enhance audience participation and gain their trust, and therefore is useful for educators going through a transition from traditional teacher to corporate salesperson. Professionals can share similar stories and present these similar values that help them build a trust-based relationship with different audiences. Moreover, politeness strategies are also used in the cases when Dong Yuhui encounters asymmetry and hierarchical relationship. Using off-record strategies in discussions about sensitive topics and creating peaceful relationships with the audience, he formed his unique communication style. Corporate trainers and multi-lingual teachers who choose politeness strategies can build a communicational climate that promotes tolerance and expectancy of different cultural customs.

4.3 Limitations and Future Research
The study analyzes the communication strategies of Dong Yuhui, yet its restricted scope to one person limits its findings to a particular professional environment and cultural background. Future research to examine pragmatic principles together with politeness strategies should include more people from different industries and various cultural backgrounds to reveal wider communicative adaptations and have a better understanding of Grice's Cooperative principles and politeness strategies.

5. Conclusion
The characteristic of Dong Yuhui's communication strategy is to combine professional adaptation with language pragmatics and cultural values. Dong Yuhui, while following the Grice's maxims, strategically deviated from them and applied polite principles that were culturally appropriate to achieve career transformation, attracting support from different audiences.

This study strengthens people's theoretical understanding of pragmatics and guides professionals engaged in similar work. People who adjust their communication strategies based on cultural customs and audience expectations will perform better in professional environments and intercultural situations. In summary, this study demonstrates how language can serve as a transformative force to enhance understanding, build trust, and achieve success in an increasingly interconnected world.

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