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Bridging Traditions in Politeness and Identity: From Cross-Cultural Studies to Online Discourse and Computational Approaches

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Abstract

This article is a literature review that connects three hot topics in politeness research: cross-cultural pragmatics, online discourse, and computational approaches. The core article draws on Nurjaleka et al. (2021), who discussed how Japanese and Javanese speakers perceive politeness differently. They found that Japanese speakers emphasize honorifics and Javanese speakers emphasize indirectness. However, this study was based on survey data rather than discourse analysis. Kavanagh (2016), on the other hand, demonstrated how bloggers in American and Japanese communities use emoticons to convey kindness and establish supportive identities in online interactions. However, the findings were limited to a small sample and specific to one platform. In contrast, a computer study by Danescu-Niculescu-Mizil et al. (2013) actually broadened the field of politeness research by automatically identifying signals in millions of communications, including modal verbs, greetings, and expressions of thanks. Recent studies have shown how machine learning can enhance politeness classification while also revealing cultural subtleties (e.g., Priya, Firdaus, & Ekbal, 2024; Aljanaideh et al., 2025). When paired with existing studies, it shows distinct gaps and complementary strengths. In short, online research emphasizes multimodal identity construction, computational work enables scalability, and cross-cultural studies provide a cultural foundation. Future research is expected to fully encompass all these perspectives.

Keywords: literature review, politeness, identity, online discourse, cross-cultural pragmatics, computational linguistics

Abstrak

Artikel ini meninjau tiga arah utama dalam penelitian kesantunan, yaitu pragmatik lintas budaya, wacana daring, dan pendekatan komputasional. Nurjaleka dkk. (2021) berhasil menemukan perbedaan persepsi antara penutur Jepang yang menekankan honorifik dan penutur Jawa yang menekankan ketidaklangsungan, meski penelitian ini masih berbasis survei. Sementara itu, Kavanagh (2016) menunjukkan bagaimana blogger Amerika dan Jepang menggunakan emotikon untuk menampilkan keramahan serta membangun identitas suportif, namun terbatas pada sampel kecil dan satu platform. Dari sisi komputasional, Danescu-Niculescu-Mizil dkk. (2013) berhasil mendeteksi sinyal kesantunan secara otomatis, seperti salam, verba modal, dan ungkapan terima kasih dalam jutaan pesan. Penelitian terbaru (Priya, Firdaus, & Ekbal, 2024; Aljanaideh dkk., 2025) juga menyoroti potensi pembelajaran mesin dalam meningkatkan klasifikasi kesantunan sekaligus mengungkap nuansa budaya. Secara keseluruhan, penelitian daring menekankan konstruksi identitas multimodal, pendekatan komputasional menghadirkan skalabilitas, dan studi lintas budaya memberi fondasi kultural; celah dan kekuatan ini saling melengkapi, sehingga penelitian mendatang diharapkan mampu mengintegrasikan ketiga perspektif tersebut secara utuh.

Kata kunci: kesantunan berbahasa, identitas, wacana daring, pragmatik lintas budaya, linguistik komputasional

INTRODUCTION

Politeness has been a key component of pragmatics and sociolinguistics for a long time as it shows how people use language to manage their interactions. For a long time, researchers have been interested in how speakers show respect, deal with power, and keep their cool in everyday settings. Some early frameworks, such as Lakoff's (1973) standards of politeness, Leech's (1983) maxims, and Brown and Levinson's (1987) face-saving tactics model, assumed that politeness is universal. These models were groundbreaking at the time, but they quickly drew criticism. Later studies have shown that being polite is not a rule that applies to everyone but is highly affected by culture. In different cultures, what is "polite" may mean different things (Matsumoto, 1988; Ide, 1989; Gu, 1990). The argument about what is universal and what is cultural diversity still affects study today.

Although politeness is influenced by cultural norms, it is also a concern of identity. According to a discourse perspective, identity is created and negotiated via interactions rather than being established (Bucholtz & Hall, 2005). Whether a speaker wants to be perceived as authoritative, egalitarian, helpful, or respectful, their choice of politeness approach reflects that desire (Spencer-Oatey, 2008). Locher and Watts (2005) refer to politeness as relational work since it is essential to the continuous process of building and maintaining connections. Since communication occurs online or across cultural boundaries, and speakers must continually adapt to various audiences along with changing expectations, the relationship between politeness and identity becomes even more crucial (Herring, 2019).

The strong connection between identity and politeness elucidates the three primary directions in which research has progressed. The performance of identities is influenced by cultural context, leading cross-cultural pragmatics to emphasize the distinctions among communities. Classic studies indicate that Japanese politeness frequently emphasizes honorifics, whereas Javanese politeness tends to prioritize indirectness (Nurjaleka et al., 2021). The emergence of digital communication has created new contexts for the negotiation of politeness and identity through multimodal means. Kavanagh (2016) illustrated the ways in which American and Japanese bloggers utilize emoticons to convey kindness and solidarity, reflecting broader insights regarding identity play in online discourse (Androutsopoulos, 2015). The availability of extensive digital corpora has facilitated computational methodologies. Research conducted by Danescu-Niculescu-Mizil et al. (2013) demonstrated the automatic detection of politeness markers, including greetings, modal verbs, and expressions of gratitude, in extensive message datasets. Subsequent studies (Priya, Firdaus, & Ekbal, 2024; Aljanaideh et al., 2025) have further developed this area by employing machine learning techniques to identify both politeness strategies and cultural nuances.

Each of these approaches provides significant contributions to the study of politeness. Cross-cultural studies elucidate the cultural foundations of politeness. Then, research on online discourse illustrates the negotiation of politeness and identity through innovative multimodal approaches. Computational studies enable the examination of politeness within extensive datasets. However, when considered in isolation, each approach exhibits distinct limitations. The present version of the study is characterized by fragmentation, with significant insights distributed among distinct practices.

This review posits that the subsequent step is to combine these past practices. Politeness should be regarded as a practice that is rooted in culture, facilitated by digital means, and capable of computational scalability. This review aims to achieve three objectives. It examines the strengths and weaknesses of current cross-cultural and online discourse methodologies. Additionally, it establishes links between these traditions and contemporary computational research. Third, it presents an agenda for integrative research that merges cultural depth with digital and computational breadth. The article seeks to integrate these perspectives, contributing to theoretical frameworks in pragmatics. Then, addressing practical concerns such as the development of culturally sensitive machine learning algorithms and the facilitation of effective intercultural communication in digital environments. The discussion will proceed in three phases: first, an examination of cross-cultural approaches to politeness; second, an analysis of politeness and identity in online discourse; and third, a review of computational perspectives on politeness.

METHODS

This article uses a library-based methodology. The review focuses on Nurjaleka et al. (2021) and Kavanagh (2016) as major case studies, placing them in the context of broader research published between 2017 and 2025. Sources were discovered using academic databases such as Google Scholar, Semantic Scholar, and the ACL Anthology. Keywords included politeness, cross-cultural communication, internet conversation, and computational linguistics. Articles were chosen based on their relevance to four major topics: (1) cross-cultural perspectives on politeness, (2) politeness and identity in online environments, and (3) new computational techniques. The review focuses on methodological evaluation, identifying strengths and flaws in study design, data collecting, and analytical frameworks.

RESULTS AND DISCUSSIONS

Cross-Cultural Perspectives on Politeness

One of the most important areas of politeness study is cross-cultural pragmatics, which looks at how politeness rules change between languages and communities. It has been clear from the beginning that there remains a single, uniform model that can explain how different cultures behave politely. Instead, how people think about, and act politely is connected to their culture's ideals, hierarchies, and preferred ways of communicating.

For example, cross-cultural research is presented by Nurjaleka et al. (2021), whose research aimed to determine whether the concept of politeness in Japanese and Javanese is viewed from different perspectives or whether there are similarities in politeness, as the theory proposed by Brown and Levinson (1987). Nurjaleka et al. (2021) explain that Javanese and Japanese are two languages characterized by different politeness strategies due to their complex honorific systems. Many researchers have explored the subject of politeness (Ide, 1993; Davies et al., 2012; Ueno, 2004; Norwanto, 2016, and others). However, the authors acknowledge that research comparing Javanese and Japanese is still limited. The main aim of this new study is to add to the existing body of research and validate the opposing theory proposed by B&L (1987).

In their introduction to the cross-cultural study of linguistic politeness, the researchers cite three primary theories: Brown and Levinson (1987), Ide (1992), and Lakoff (2005). This study provides a comprehensive explanation of the approach taken to address the research questions. Nurjaleka et al. (2021) gathered information from 86 native Javanese speakers and 67 native Japanese speakers; in both samples, there were more women than men. Five specific questions

about people's perceptions of politeness in daily communication were used by researchers to collect data from a random sample.

Turning to methodological innovations, this study recruited more women than men to investigate the relationship between politeness and gender expressions (Ueno, 2004; Ide, 1993). This publication does not employ innovative approaches in its article. However, what is unique and still rare is the use of ANOVA in politeness research. Nurjaleka et al. (2021) provide an example of comparing politeness speech between Javanese and Japanese with a mixed sample of women and men. ANOVA successfully measures the statistical significance of differences between groups, which can reduce errors in the results (Nurjaleka, 2021).

The study demonstrated how honorifics and indirectness are viewed differently by Javanese and Japanese speakers. Their results illustrate significant cultural differences: Javanese respondents valued indirectness as a key indicator of politeness, whereas Japanese respondents placed more emphasis on hierarchical honorifics. This study's ability to capture cultural variance is its strongest point. Nevertheless, a number of methodological flaws call into question its findings. First, the study mainly used survey-based data, which is prone to self-reporting bias and observer's paradox. As noted by Labov (1972) in his renowned exposition of the "observer's paradox," in situated contact, people frequently do different things than they claim to do. In this case, individuals' self-reported views of politeness might not accurately represent the dynamic realities of interaction, but rather normative cultural ideas. Second, there were more women than men surveyed, which limited the dataset's representativeness due to gender imbalance. Last but not least, the study relied nearly entirely on surveys without supporting conversation data, lacking integration across approaches.

The capacity to show the logic of culture is the strength of the cross-cultural viewpoint research presented by Nurjaleka et al. (2021). According to their viewpoint, being polite is a reflection of one's core beliefs about oneself, society, and morality rather than just a collection of practical techniques. In particular, Matsumoto (1988) contends that Japanese politeness reflects a collectivist perspective in which self-identity is defined relationally, whereas Gu (1990) contends that Chinese politeness is influenced by Confucian norms of harmony, which place a premium on respect and decency. These studies demonstrate that politeness is always regionally configured and warn against blindly adopting Western-derived models to non-Western situations.

At the same time, it is important to recognize the limitations of cross-cultural study. The reliance on data elicitation and surveys, as demonstrated in Nurjaleka et al. (2021), risks emphasizing cultural variations and presenting politeness as a static "trait" of a group. Furthermore, such studies frequently overlook variances within cultures, such as gender, class, or generational inequalities. They also tend to ignore the fluid and contentious nature of politeness in actual discourse. What is considered "polite" is frequently questioned, challenged, or purposefully managed (Watts, 2003). These challenges highlight the importance of methodological unity, which includes surveying as well as analyzing natural interactions.

Limited involvement with digital communication is another obstacle that must be overcome in cross-cultural research. However, in numerous countries today, common politeness is increasingly being enacted online. The majority of research focus on face-to-face or formal situations. For example, Nurjaleka et al. (2021) do not discuss how Japanese or Javanese politeness rules manifest themselves in digital spaces. These kind of spaces are characterized by

the interaction of multimodal resources like emojis and memes with conventional norms of deference. Leaving out this information highlights how important it is to bridge the gap between online and cross-cultural methods, which is an issue that will be discussed in later sections of this review.

In conclusion, the cultural embedding of civility norms is illuminated by cross-cultural perspectives on politeness, as demonstrated by Nurjaleka et al. (2021). The centrality of cultural values is reaffirmed by the contrasts between honorific-driven Japanese politeness and indirectness-oriented Javanese politeness. However, their scope is constrained by their methodological dependence on surveys, inadequate consideration of within-culture variation, and absence of engagement with digital multimodality. These strengths and limitations establish the foundation for comparison with online approaches, such as Kavanagh (2016), which emphasize the importance of multimodal resources in digital politeness.

Politeness and Identity in Online Spaces

The field of politeness study has expanded into new interaction scenarios as a result of the growth of digital communication. Gaze and gesture are frequently emphasized in face-to-face communication to supplement language politeness techniques. Although written language is a major component of online interactions, paralinguistic and multimodal aids include emoticons, emojis, GIFs, and memes significantly enhance interactions. In computer-based communications (CMC), these tools have evolved into a means for users to manage connections, create identities, and interact politely (Herring, 2019; Androutsopoulos, 2014).

This article will first analyze the politeness setting proposed by Kavanagh (2016), as this study serves as a significant foundational step in examining politeness between Japan and Western contexts. Kavanagh (2016) makes a valuable initial contribution to this field by analyzing politeness in American and Japanese blogging communities using emoticons as a method of message delivery. Essentially, this study attempts to combine the rarely discussed study of cross-cultural politeness. Kavanagh (2016) began her research by examining how politeness in communication is conveyed through emoticons. This study also uncovered whether the negative concept of Japanese politeness applies in online contexts. Furthermore, Kavanagh (2016) attempted to highlight how word-based media, lacking a natural social character, becomes an interpersonal contact within blogging culture. The purpose of this article is to examine how Brown and Levinson's (1987) politeness is expressed in Japanese and American web-based blog comments using interpersonal emoticons.

Kavanagh's (2016) article presents the results of several studies investigating Japanese speakers' politeness. These studies were conducted by Akutsu (2009), Yoshida and Sakurai (2005), Ide (2006), and Shigemitsu et al. (2006). According to the authors, previous studies focused more on a single linguistic source, while Kavanagh's (2016) adds cross-cultural knowledge to politeness theory. The purpose of this study was to investigate how computer-mediated communication (CMC) contexts can be related to Brown and Levinson's (1987) theory. Furthermore, the authors highlighted the lack of research on emoticons, particularly those investigating the pragmatic application of positive and negative politeness tactics (Brown and Levinson, 1987). Comparing the use of cross-cultural data on politeness between Japanese and English is restricted, according to the author, and this study attempts to fill the vacuum that has been created by this lack of comparison.

Through an analysis of user interactions and blog postings, Kavanagh (2016) demonstrates how emoticons serve as practical tools to diffuse conflict, mellow orders, and foster unity. To soften a potentially face-threatening criticism, for instance, a smiley emoticon can be used to reframe the comment as friendly or nice. By offering emotive nuances that adjust the message's interpersonal impact, emoticons work similarly to spoken cues like intonation or laughing. Kavanagh (2016) emphasized how emoticons help bloggers promote their identities and soften communication. However, generalizability is limited by the small sample size and interpretive nature of the research. Other research, like Herring (2019) on multimodal online discourse and Locher (2020) in digital health forums, demonstrates that online politeness goes beyond words to include emojis, memes, and platform-specific standards. Although these studies are frequently descriptive and lack broader comparison, they aid in the explanation of identity construction.

Given the global accessibility of digital platforms, the lack of concern for cross-cultural viewpoints in online politeness studies is especially noticeable. For instance, although Facebook, YouTube, and WhatsApp are extensively used in Indonesia, there are still few research on politeness on these media. According to preliminary research, such as Darma & Akhyar (2019) on YouTube comments, users utilize a variety of politeness techniques, such as humor, indirectness, and code-switching, to control engagement. These studies, however, frequently lack systematic comparison and are small in scope. Therefore, the challenge is to create methods that can capture the cultural variety of online politeness as well as its multimodal aspect. One possible avenue is the integration of discourse analysis with corpus-based methods. While qualitative analysis provides depth, larger datasets are needed to identify patterns across platforms and cultures. Computational tools offer potential here, but their application must be grounded in sociolinguistic theory to avoid superficial analysis. This point connects online politeness research with the emerging field of computational politeness, which is discussed in later sections of this review.

In conclusion, research into online politeness and identity has shown that digital semiotics like emoticons, emojis, and multimedia features serve practical purposes that are similar to how people use traditional politeness strategies. An early example of this dynamic was given by Kavanagh (2016), who showed how emoticons reduce face threats and boost unity. This focus has grown in later study, but it is still limited by small data sets, descriptive methods, and not paying enough attention to differences between cultures. To understand how to be polite electronically, we need to use methods that combine multimodal analysis, cross-cultural sensitivity, and a modern theoretical foundation. This is due to digital interaction is becoming more and more prevalent in everyday life.

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Politeness in Digital Discourse: Gaps

Cross-cultural pragmatics and online discourse analysis have complimentary benefits, but they also leave gaps that require further research. While both traditions have highlighted significant parts of politeness, neither fully conveys the complexities of politeness as it is practiced in today's globally connected and digitally mediated society. Nurjaleka et al. (2021) provide cultural depth by illustrating how politeness is embedded in communal values and normative systems. These studies remind us that politeness is not reduced to universal methods, but rather is influenced by culturally unique honorific systems, speech levels, and respectful beliefs. However, these investigations are constrained by their reliance on survey and exploration approaches. While valuable for investigating perceptions, they do not represent the multimodal and situational aspect of digital communication behaviors.

Looking into how people build identities in digital places through research on online politeness helps us understand other cultures better. To begin, Kavanagh's (2016) research on blogging communities showed that emoticons are a nice way to communicate and help people get along. Riordan (2017) showed how images can be used to show emotions in text messages. Herring (2019), on the other hand, put politeness in the context of computer-mediated discourse analysis and focused on how identities are negotiated across platforms. In 2020, Locher added to this by showing how being polite works in digital health conversation. In general, these studies show that being nice online is relational and uses more than one mode of communication. However, their reach is often limited by the small datasets that are unique to each platform.

Kavanagh (2016) study of emoticons emphasizes the multimodal and relational dynamics of digital communication. These studies demonstrate how users creatively demonstrate politeness and construct identities in environments using non-verbal cues. Such studies are crucial in recognizing that politeness in the 21st century is increasingly practiced in digital spaces. However, their limitations are equally clear: small data sets, descriptive approaches, and a tendency to focus on specific platforms.

As a result of these limitations, the research field is at risk of fragmentation. On the one hand, cross-cultural studies continue to place an emphasis on face-to-face interactions and linguistic forms like as honorifics, resulting in culturally rich but technologically outmoded assessments. However, online studies capture the immediacy of digital actions but lacking cultural depth and theoretical integration. These two traditions are rarely explored; therefore, research lacks a complete framework for understanding how cultural norms and technology tools interact to shape politeness.

Another gap is related to the analysis's scale. Both cross-cultural and online discourse studies use tiny samples, such as dozens of survey respondents, a few hundred conversation tokens, or case studies of specific groups. While these studies provide specific insights, they do not reflect wider patterns across languages, cultures, and platforms. According to Androutsopoulos (2014), digital communication requires extremely vast and varied datasets. Without scalable techniques, research can only provide a fragmentary view of politeness practices rather than a thorough mapping of them.

Searching for articles on politeness in the Southeast Asian context yields very few results. While Japanese and Western data are well represented, studies on politeness in languages like

Indonesian, Javanese, or Malay are still rare, especially in digital contexts. Early research (Darma & Akhyar, 2019; Syaufi et al., 2025) suggests that Indonesian users employ a mix of indirectness, humour, and code-switching as politeness strategies in YouTube comments and WhatsApp chats. However, these studies are typically small-scale and under-researched. Without broader analysis, we risk perpetuating an imbalanced research landscape in which certain cultures are overrepresented while others remain invisible.

Finally, there are methodological problems. To connect cross-cultural and online approaches, researchers must use both qualitative and quantitative methods. Without computational tools, this type of research is impossible to scale. In contrast, purely computational approaches, if not founded in sociolinguistic theory, run the risk of reducing politeness to a mere feature count. As a result, the area demands integrative approaches that are both deep and broad: computationally assisted discourse analysis, corpus-based cross-cultural comparisons, and multimodal annotation frameworks.

Addressing this gap requires a reorientation of politeness research toward culturally sensitive and technologically informed approaches. This review argues that computational approaches, when integrated with insights such as from Nurjaleka et al. (2021) and Kavanagh (2016), offer a promising path forward. Therefore, the next section will discuss recent work in computational politeness, examining how these methods can overcome existing limitations while also raising new challenges.

Emerging Computational Approaches

Computational linguistics has recently added a new dimension to politeness research by enabling scholars to study very large linguistic datasets. While studies such as Nurjaleka et al. (2021) used statistical methods like ANOVA to compare politeness perceptions between Japanese and Javanese respondents, these methods were limited to relatively small datasets and controlled survey responses. Computational approaches extend this tradition by examining naturally occurring interactions across millions of messages, blogs, or online posts. In this sense, computational analysis can be seen as a continuation of Nurjaleka et al.'s cross-cultural work but extended to the digital environment.

Danescu-Niculescu-Mizil et al. (2013) created a computer model to detect civility in Wikipedia and Stack Exchange queries. They demonstrated that certain linguistic cues, such as hashes, salutations, modal verbs, and thankfulness, may assist the computer in predicting how polite a communication sounded. These findings are consistent with prior research, such as those of Nurjaleka et al., who established cultural expectations of politeness using honorifics and indirectness. Danescu-Niculescu-Mizil et al. found that politeness cues can be recognized and assessed systematically in online communication.

Later studies have broadened the focus to encompass digital symbols like emoticons. For instance, Novak et al. (2015) used an analysis of millions of tweets to demonstrate how emoticons soften the tone of online conversations and transmit affective meaning. Their results are in line with Kavanagh's (2016) emoticons study, which qualitatively illustrated how users employ symbols to promote solidarity and lessen face threats. Computational research like Novak's across big social media datasets validate what Kavanagh found in a small sample of blogs.

According to recent studies (Priya et al., 2024) and developments (Aljanaideh et al., 2025), computer models of politeness are evolving from basic word-based features to models that can also understand speech behaviors and context. However, there are still difficulties. Since politeness annotation is arbitrary and culturally specific, English continues to be overrepresented in many corpora whereas languages like Javanese and Indonesian are underrepresented. Accordingly, even if computational methods are scalable, they run the danger of ignoring the subtleties brought to light by cross-cultural research like that done by Nurjaleka et al. (2021).

All things considered, computational research shows that politeness may be examined as a digital activity and a cultural phenomenon, and then scaled up using algorithms. This article explains this gap in the context of previous research. It offers the scalability of machine learning, the multimodal awareness of Kavanagh's online research, and the cultural depth of Nurjaleka's cross-cultural comparison. Future research must incorporate these threads to provide computer models with a range and predictive ability that traditional approaches cannot match, while still remaining sensitive to cultural variance and multimodal behaviors.

Next steps should include combining the most promising parts of past study with computer-based methods. Cultural norms can be studied using surveys and ANOVAs, how people act politely can be seen through discourse analysis, and the generalizability of these findings across very large datasets can be tested using computer models. Furthermore, multimodality should be looked at more closely in future studies, including emojis, images, and other digital signs besides words. Additionally, integrating more languages is very essential. If we intend to make truly global models, we should include languages such as Indonesian and Javanese in computer corpora. Theoretically and practically, this kind of merging is valuable. More correct models of politeness could help architects make machine learning algorithms that are sensitive to different cultures, make intercultural training better in global workplaces, and help teachers of multiple languages teach pragmatics. Basically, computational methods not only make cross-cultural and online studies more accessible, but they also show how important it is to study politeness in a way that is culturally grounded, digitally mediated, and computationally scalable in the future.

CONCLUSION

This review demonstrated how politeness has been studied through three major lenses: cross-cultural pragmatics, online discourse analysis, and computational linguistics. Each of these views has provided useful insights on its own. Cross-cultural studies, such as Nurjaleka et al. (2021), remind us that politeness is influenced by cultural norms and expectations, but their dependence on survey data raises numerous problems about how people use language in everyday interactions.

Online research, such as Kavanagh (2016), capture the creativity of digital communication, where emoticons and other symbols assist to ease disagreements and strengthen unity. However, their conclusions are frequently hampered by the narrow reach of tiny datasets. Computational methods, beginning with Danescu-Niculescu-Mizil et al. (2013), provide a new possibility: we could investigate politeness at scale, over millions of messages, and relate cultural and digital insights to broader empirical evidence. An actual blending of these practices is what is still missing, though. Politeness is social, digital, and measured by algorithms all at the same time. Accordingly, future research needs to combine these methods: cross-cultural studies' focus on culture, online discourse's attention to multimodality, and computer methods' focus on scalability.

Politeness in today's global, digitally connected world can be better understood by putting these ideas together in a more unified way.

This review has examined politeness as discourse practice, connecting it to the ways identities are constructed across cultural, digital, and computational contexts. Cross-cultural research, such as comparative studies of Japanese and Javanese politeness, demonstrates cultural variation but remains tied to survey-based perceptions. Online studies highlight how digital affordances such as emoticons shape identity work, though their reach is limited. Computational approaches show that politeness can be modelled and analysed at scale, but risk losing cultural and contextual nuance when used in isolation.

In summary, none of these three aspects have been fully incorporated in any research. It is imperative that politeness be examined from a cultural, digital, and computational perspective. Discourse analysts are able to capture both the macro-level of broad patterns and the micro-level of identity negotiation by integrating both viewpoints. In addition to enhancing pragmatics and discourse studies theory, this integration offers resources for comprehending communication in multilingual and digital contexts.

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