ANSPOLY Journal of Advanced Research in Science &Technology
Volume 3; Issue 2; May 2026

INCLUSION OF ETHNOGRAPHY OF SPEAKING IN L2 SPEAKING SKILL: PANACEA FOR EDUCATION POLICY, IMPLEMENTATION AND REFORM

[1]Abana, Chinenye Onyinyechukwu Helen. abana85chinenyehelen@gmail.com
[2] Ezeh, Temple Chiadikaobi. templechiadikaobi80@gmail.com
[3] Ike Peace Adaobi. gosilight007@gmail.com
[4] Chidebe, Amaka Evelyn. amakachidebe2021@gmail.com
[1,3,4] General Studies Unit, Anambra State Polytechnic, Mgbakwu.
[2] Department of Education Psychology, Paul University, Awka.

Abstract
In Second Language Teaching (SLT) of speaking skills, attention is paid more on performance while little attention is paid in the aspect of social communication performance. More scholars advocate for the inclusion of the culture of the native speakers in ESL without considering what is acceptable in the cultural environment of the ESL learners. This paper examines the cultural correctness in communication while using the Second Language during conversation L1 linguistic environment. It employed descriptive research design to explore the relevance of integrating local culture in communication skill of ESL learners and drwas inference from HYmes (1972) Communicative Theory to guide the research. Communication theory also known as Ethnography of speaking theory upholds that the meaning of words is basically determined by the society; meaning that what is communicated must be said the way the society permits language should be used in various occasions or pay attention to the language of the society. This work upholds that the social use of language is of great essence in language learning and teaching. This is because actual communication puts into consideration the societal norms as it concerns language use and occasion in order to understand distinct cultural ad contextual dimensions of communication. This paper explored the opinions of other researchers on this topic to highlight the importance and necessity for the inclusion of ethnography of communication in the learning of speaking skills in English as a Second Language.

Keywords: Ethnography of speaking, Culture, Second language learning,

1. Introduction

Language is one of the tools used in human communication; in the world there are more than five thousand languages. Due to globalization, some languages have assumed more prominence, acceptance and recognition more than others; books. Research reports and international transactions are done in these languages. The English language is one of these prominent languages in the world. You cannot see at 1% of people who do not know how to speak the English languages in all parts of the world. The commonest factor that gave the English language prominence in Africa and some other parts of the world was colonialism. All countries in Africa are multinational countries; which is made up of people from different nations, languages and culture; making it impossible for these nations under a country name to adopt an indigenous language as a national a language, and Nigeria is not left out of this linguistic quagmire. For some political reasons, Nigeria as a multilingual country adopted the language of their colonialists to serve as their official language due to the necessity for communication intelligibility, unity, national growth and progress. The English language is a bridge connecting

the multilingual people in Nigeria in order to attain social and economic growth (Nnamdi-Eruchalu, 2012; Mishina, Ushupule-Lucy; Iskandar, Iskandar, 2019).

The English language gained its popularity globally because in most parts of the world, it is a language of instruction and research. Worldwide, the language has become the language of instruction and most scholarly articles are published in the English language, these and more have contributed to the advancement of the language globally (Runder & Nealer, 2017) cited in (Wandas, 2024). In Nigeria, there are three major indigenous languages recognized as lingua franca, however none stands as an official language in administration, instruction nor commerce and trade, leaving the English language as the lingua franca in the country, with 30% of the Nigeria population speaking the English language while out of the total population of the country, only 65% speak the indigenous language (Egbe, 2014; Udo & Anyanwu 2020). Jowitt (2008) in (Egbe, 2014), noted that the number of non-native speakers of English who speak the English language is growing exponentially, pointing that one-quarter population around the world can use and speak the English language, and the growth of the number of persons who can use the English language in Nigeria keep rising, to the extent that it is taking the place of the mother tongue of a reasonable number of people in Nigeria.

Despite the growth of the number of people in Nigeria who use the English language as a means of communication, especially when it comes to conversation, little or no attention is paid to the cultural implicit, especially among young people within this population. Many scholars have written so much on the inclusion of culture in language learning, but the irony is that credence and attention is paid more on the culture of the L1 rather than the L2 where the language is contextually. In a situation where one have high level of grammatical accuracy but fails in the area of how to communicate, what to say and and how to structure utterances within a context, it creates a deficit known as “sociolinguistic gap”. This is because attention is paid more to linguistic correctness whole social function of language is ignored. This paper aims to contribute to the body of existing knowledge by bringing in the indigenous culture into learning of speaking skills of learners of English as a Second Language (ESL). It focuses on assuaging the imbalance in unethical use of the English language among English language learners in Igbo speaking community. (Amadi, E. C.; Mbah , C. O. & Okoli C. E., 2023), noted that grammatical correctness is different from socio-linguistic correctness, which is primal in communication.

1.1 Ethnography of Speaking (EoS)

Linguists and social scientists have used ethnography to study how individuals interact, socialize, and live in a particular culture or community group. Ethnography is a qualitative research method used to understand native or primitive cultures (Hepburn, Ethnography of communication in praxis in the literature classroom, 2016). (Gudykunst & Mody, 2002:56) cited in (Hepburn, Ethnography of communication in praxis in the literature classroom, 2016) state that ethnography of Communication (EOC), which is similar to ethnography of speaking, is a communication approach that stresses the need for understanding speech codes in order to create shared understanding and meaning within a cultural community. Speech codes are “a historically enacted socially constructed system of terms, meanings, premises and rules, pertaining to communicative conduct.” This aligns with the core analytical S-P-E-AK-I-N-G model which are: learning setting, and time, place and psychological atmosphere of the speech event. Understanding where and when certain language use is appropriate. Consideration is also given

to participants, Speakers, appropriate form of address, politeness strategies and role based vocabulary (Hymes, 1972).

(Ryabova, 2015) regards ethnography as etiquette which she describes as a system of rules and conventions that regulates social and professional behavior. In any social unit there are accepted rules of behavior upheld and enforced by legal codes, or by customs and enforced by group pressure. Regardless of the type of national culture, every society possesses the etiquette, and every person knows the behavior expected from him towards others and from others toward himself. She highlights different levels in which linguistic etiquettes are revealed, they are:

The lexical level etiquette: This shows the relationships that are marked with the help of special expressions and set phrases such as;(*Thank you; Please; excuse me; Good-bye;* etc.), special forms of address (*Mr., Miss, Mrs., Madame, Ms*, etc).

a. **The level of grammar organization:** It is supported by polite forms of the language (the use of pronouns in plural form: *vous, вы*); the use of interrogative sentences instead of imperative ones (*Could you possibly help me?)*
b. **At stylistic level:** It is expressed in the use of literary high flown language forms of official standard, and the ban of obscene lexis which are replaced by euphemisms (Ryabova, 2013).
c. **Phonetic and prosodic levels of language**: This means special intonation used (of polite model) can suggest politeness. There are tones when employed may signify impoliteness and this may signal unacceptable code of communication to the listeners. As noted by Pickering (2001:240) cited in Abana (2021) that informational status of the utterance and its social implicature manifests in tones. The significance of the tone is within the context of the interaction, and this is chosen by the speaker based on her understanding of the assumption brought through by the interaction with the hearer.
d. **The communicative level**: presupposes a prohibition to interfere into a conversation or to interrupt it, etc. Speech etiquette can be analyzed from the point of view of language norm.

1.2 Culture

Useem & Useem (1963:169) Hepburn, (2016) describes culture as the learned and shared behavior of a community of interacting human beings". This view suggest that culture is something that has been over the time and has been conceptually accepted as an established norm within an environment. It also adds that cultural formation, adaptation, and management of individual identity and social community. Contextually manifest deeper in social constructs to advance theories about the complexities of community development, and to formulate ideas on how humans interact with one another in the community; supporting the idea that interest in social reality and personal identity suggest that culture is not simply the mannerisms and behaviors of a people group, but rather the interactions, symbolic, dialogic, and representations that differentiate one group from another. Berger & Luckmann (2006) cited in (Hepburn, 2016). Culture is remarkable identity such that it is what is peculiar to a particular group which makes it distinct from another. It is a contextual phenomenon, in the sense that it assumes acceptance at one particular in a group where it finds itself, and its succinct features are what divides it from others.

(Diep, 2022) pointed out that having cultural knowledge can improve EFL learners' speaking skills, and veers that speaking is regarded as one of the four macro skills vital for all human interactions and communications in all languages,

2 Theoretical Model

The theoretical approach employed to guide this descriptive research study is communicative theory. Communicative theory is developed by Hymes in 1962, 1964. He posits in this theory that language is not abstract, that is looking at the grammatical correctness of the language rather something that communicates real experience, rather have speakers of a language communicate with each other in a manner which is not only correct but also appropriate to the socio-cultural context. This ability he says involves a shared knowledge of the linguistic code as well as of the socio-cultural rules, norms and values which guide the conduct and interpretation of speech and other channels of communication in a speech community (Farah, 1998).

Communicative theory assumptions are summarized thus:

1. Language is a social phenomenon, as such it is shaped by social context and relationships.
2. Language is contextualized, that is, meaning is derived from the interaction between language and context.
3. Cultural knowledge. It is believed that shared knowledge and norms influence communication.

This theory provides a framework for the understanding of language use in social contexts. It lays emphasis on context, culture and sociolinguistics competence (Holmes, 1972).

3.0 Review of Related Scholarship

3.1 Language and Cultural Reality

Culture mean different things for different people, it is something that is intimately associated with people and community; it a compass that provides direction, provides a sense of identity and ways of thinking as well as the language in use (Thorp, 2012 ; Castillo, 2013) cited in (Ramirez, Liz; Cervantes, Maylin Rena & Gomez, Vianney Morelo, 2018). Kramsch (1993) veer culture as the fifth skill in language learning, as language competence is also measured by the social acceptance of language use. It is not enough learning the language structure of a language without considering the social acceptance of what is communed using that language. As such, social cultural acceptance of language use should be put in place during language learning. Here however, not, the culture of the Second Language rather the culture of the linguistic environment where the second language is used. As (Leech, 2007) pointed out, politeness is a cultural phenomenon, so what is considered polite by one culture may not be the case with other cultures. And, the purpose of politeness, including politeness in language, is to make the atmosphere of interaction pleasant, non-threatening to face (Masda, S. & Lamhot, N., 2020). Kramsch advocates for the integration of culture in Second Language (SL) curriculum.

Porter & Jain (1981:24) in (Muho, Anita & Roseni Emilda, 2016) observed that culture and communication are inseparable because language and culture not only dictate who talks to whom, about what and how communication proceeds but also determine how people encode message, the meaning they have for messages, and conditions and circumstances under which various messages may or may not be sent; culture is the foundation of communication. (Muho, Anita &

Roseni Emilda, 2016), project culture as a tool that form the basis of mutual understanding among people in the same language community because culture embodies attitude and performance skills needed to function appropriately within the segment of a society and socialize with people within that culture. They posit that integrating culture in the teaching of Second language will help language learners develop: an understanding that all people exhibit conditioned behaviour, understand social variables such as sex, age, social class and place of residence influence the way people speak, become aware of conventional behaviour in common situation in target culture, have empathy towards people and be aware of cultural connotations of words and phrases in target language. Cultural knowledge of a language makes for mutual intelligibility among language users in a language community. It is not enough communicating, but communicating in such a manner that is socially acceptable gives credence to proficiency aside the fixed structure of a language.

Culture and language are in separable, culture sets the boundaries on how language should be used in context; that is, the way language is meant to be used in various situations and receive the desired interpretation and response from the community of speakers. Language is the association of combination of sounds, words and sentences to conventional meanings used and understood by a community of speakers, McMenannin, 2002 cited in Adesina (2018). Language is the vehicle that conveys the communicative needs of the people in an acceptable manner by the people from a community of speakers. The acceptability of what is communicated is measured by the acceptable norms of communication which manifest on the basis of politeness, suitability of occasion, phatic communion, and other socially acceptable language niches. Language is bound by cultural context, also viewed as an extension of culture (Rabiah, 2018). Language a tool for communication and cultural reality discloser [Paper presentation]. 1st International Conference on Media, Communication and Culture. “Rethinking Multiculturalism: Media in Multicultural Society.” Malaysia. This means that the mind process the affective function of language from the reality suggested by the community of speakers of what is acceptable.

The relationship that exists between language and culture is that language is rooted in society and the society coordinates the language structures which are appropriate in cultural context. This is because language is a social entity Braun, (1988) in (Ugorji, 2007)’ and the language community determines the language structure which is appropriate in the cultural context. He posits that language competence centres on the socio-cultural language performance which target communication performance. Gee (1991) in (Rabiah, 2018), states that language is the extension of culture, based on the theory of linguistic relativity which states that the linguistics contents are extracted from one’s environment. This means that language is influenced by the reality suggested by the environment and environment determines the cultural influence of on communication.

3.2 Ethnography and Culture

Ethnography in speaking is connected to the communication norm in a speech environment. Language norms manifest in various ways. An acceptable communication in Igbo language setting is rooted in using polite communication manner. (Dozie, C.P. & Otagburuagu, E.J., 2019) veer that Politeness emphasizes the interactant’s ability to engage in conversation observing the acceptable, social and cultural norms that facilitate a hitch-free interaction. (Ryabova, 2015)

identifies different types of politeness, first are the major types of politeness which are negative and positive politeness. The negative politeness highlights the demands or the expectation on what or how language should be used in the cultural context within the speech community while the positive politeness expresses the knowledge of what is acceptable in conversational formulae. There is no clear cut between what she calls language etiquette and language politeness. She defines etiquette as a language system, and the language etiquette comes at various levels which include: lexical, linguistics, grammar organization, stylistics, phonetic and prosodic and communicative levels. Within etiquette is speech etiquette which analyzes the language norm in the cultural context, paying attention to conversational formulae. Adherence to the speech formulae suggests understanding of the conversational situation.

Language acceptance manifests in politeness in language use. Being linguistically polite is an evidence of language performance proficiency, and being knowledgeable of what is acceptable and in a cultural linguistic cultural setting normalized types of speech which includes in itself the definite speech etiquette. Ignorance to employ the acceptable speech norm will attract firm sanction from the conversants. It portends selecting or using language forms that recognizes the social status, power difference, context, age and social distance. Politeness also facilitates social order and forms the basis of human interaction (Amadi, E. C.; Mbah , C. O. & Okoli C. E., 2023). Culture manifests in the discourse of the time, knowing the borderline between everyday speech discourse and a norm in speech etiquette that suits the occasion or event, with respect to age, social status and others.

4 Manifestation of Ethnography in Igbo Communication

There are many ways to show socio-linguistics awareness; one of them is in politeness in communication. And, language is needed to show that. The functions of language are broadly divided into two which are; macro and micro function. The macro function of language is by the classification made by Halliday, thus: emotive, directive, phatic, referential, meta linguistics and poetic. As pointed out in Rabiah (2012) that the way an individual uses language suggest the level of their exposure in terms of; academics, gender, age and also environment. So, in communication, one uses language based what is appropriate or acceptable by one's social environment as "communication and culture cannot be separated from culture because culture not only determines who is talking, to whom, about what, and where the communication takes place, but culture also help to determine the encode message [sic]... and the conditions to send, attention and interprete the message" (Rabiah, 2012:7).

For an acceptable communication attention ought to be paid to factors that constitute politeness in communication; like phatic communion, address system, turn talking, fossilized expressions, face saving, conversational marxisms and others; these elements contain the cultural markers of a language.

Phatic Communion

Phatic communion was coined by Malinowski, it is an expression meant to create ties of union and maintain a social relationship (Olawe, 2022). Langage learners need to take cognizance those actions which suggest social ties with other people within the same language community. In Igbo social environment, greetings in accompanied with actions; the younger one greets the older and halts a liitle for a response from the older. The absence of the proper response from the

older is regarded as inappropriate and negligence in returning a kind or polite gesture. As pointed out in (Nwosu, Florence Chika & Bayo Lawal, 2017) that salutation accomplishes its pragmatic function when conducted in appropriate demeanor, that is, that which is in accordance with culture and code of conduct of the second language user. (Ugorji, 2009), contributing on the function of phatic of communion in elucidating culture, veers that politeness is evident in phatic communion, and when this perspective is violated, it will bring immediate reproof or sanction.

Address System

The belief system and the social cultural image shape the way language is structured to be used. The acceptance of communicative norms must fall in line with the belief and social cultural basis of the speech community. One of the things that design the communicative use of language is igbo setting can be premised on the family, relationships which influences conversational events. The conversational event can make the conversation casual, with a shared strong feeling of solidarity, but social roles are taken seriously as part of the cultural ideology (Ugorji, 2009). As such, ethnography of communication manifests in Igbo linguistic environment in the following ways: address system which permits appellation uncle or aunt before the name of an elder, other appellation include my father, my boss, my sister, my brother before the name, these he pointed out are "respect forms may not be unconnected with the traditional gerontocracy practiced by the Igbo within which leadership is by elders, suggesting a possible close interrelationship involving authority, age and status as a complex of sociolinguistic variable (Ugorji, 2009:57). This is because in Igbo culture, there are certain words and behavior that are expected from the young ones in order to show respect and honour to the elders. Certain behaviour is frowned at and is regarded as lack of respect and honour (Oboko, 2020). One of such behavior is addressing an elder by his name, among others, and such attracts stern sanction from speech participants and the linguistic population at large. This is one of the areas in which the English language culture cannot not blend with the Igbo linguistic space; though the English language is used as a means of communication in igbo communitry but it cannot play down on the acceptable linguistic norm of address system in Igbo linguistic space.

Turn-Taking

Turn taking was propunded by Sacks, Schegloff, and Jefferson in (1974) (referred to as SSJ), it refers to a conversational style or pattern of people use in conversation to decide who speak and when it is time to refrain from speaking to give others chance t speak. Turn taking is pivotal in communication, the ability to understand cues in conversation is a proof of language proficiency (Farah I. , 1998). Turn-taking is a part politeness strategies; participants of an exchange must know when they are signaled to speak and also give others the chance to speak. According to Politeness Principle (PP), conversationalists should behave politely towards one another since people must respect one another's face therefore, the non-observance of turns usually or more often constitutes a serious problem in conversation (Pam, 2022).

The cultural linguistics norms determine the ways individuals navigate conversations, with attention paid to respect, age, context and communal values (Oyeduku, 2023). The positive observation of turns involves in one hand, giving participants the chance to contribute in the discussion, and on the other hand, the participants knowing when they are signaled to speak. The violation of turn in conversation attracts social sanction, and may be considered a behavioural deficiency in communication. As such, turn constructional unit in the cultural linguistic

environment be strictly adhered to. Turn constructional elements in English language include: sentential, clausal, phrasal and lexical construction. Speakers ought to know their roles during conversation in order to maintain conversational acceptance within their linguistics space.

Fossilized Expression in Igbo Culture

Fossilized expressions are entrenched linguistic forms that persist in a speech community despite changes in the language or cultural context. Fossilized expressions are usually handed down from generation to generation, making it a part of socio-cultural linguistic pattern of the people. In their words it is a cultural linguistic inheritance of a speech community (Oboko, 2020). In socolinguistics and ethnography of communication, the concept of fossilization extends beyond individual language learning errors to include culturally stabilized linguistic artifacts—idioms, proverbs, and fixed expressions—that reflect a community's worldview (Selinker & Hans, 2021). These expressions are "fossilized" not because they are erroneous, but because they retain archaic linguistic or cultural meanings that remain recognizable and functional in social discourse (Wei, 2022).

From a cultural perspective, fossilized expressions serve as carriers of collective memory and identity. They encode historical experiences, moral values, and cultural ideologies, often resisting modernization or external linguistic influence (Nguyen, 2020). For example, proverbs like "a stitch in time saves nine" or indigenous idioms embedded in African and Asian languages function as semiotic markers of traditional wisdom. These expressions continue to shape communicative competence and pragmatic appropriateness within cultural interactions (Adegbite, 2023).

In conversation, age, context and sex of the participants are considered in the use of fossilized expressions such as proverbs. In Igbo speech community, proverbs are exclusively used by elderly male and female folks during serious conversations due to the fact that such expressions especially proverbs have deep meaning, and challenges encounter are difficulties interpreting such expressions due to their deep cultural underpinnings and non-literal meanings (Kuo & Lee, 2021). However, it is considered a disrespect to have a child or a younger fellow use proverbs during conversation with an older fellow, such linguistic performance is unacceptable in Igbo speech community.

5 Limitations of the Study

This study has research gaps which it did not fill in the following areas, such as narrow cultural focus.The paper concentrates on Igbo-speaking communities in Nigeria, so its findings on ethnography of speaking may not generalize to other Nigerian ethnic groups or ESL contexts elsewhere.

There is also gap in the methodological constraint. It used a descriptive research design and relies on secondary sources/opinions of other researchers rather than primary, empirical data (e.g., classroom observations, interviews with ESL learners). This may have limits to the depth and reliability of the sociocultural "sociolinguistic gap" it describes

6 Recommendations

The study recommends mixed-methods studies with ESL learners and teachers from multiple Nigerian ethnic groups, gathering classroom recordings, focus-group interviews, and surveys to capture richer ethnographic data. Also to expand the SPEAKING framework; systematically explore all components of Hymes' model—tone, genre, act sequence, key, etc.—to paint a fuller picture of sociocultural competence.

Integrate ethnography into English language curriculum policy that embed local speech etiquette, politeness norms, and fossilized expressions (proverbs, phatic communion, address systems) alongside grammatical instruction in ESL syllabi.

7 Conclusion

This article compellingly argues that ethnography of speaking—the sociocultural rules of language use in a community—fills a critical "sociolinguistic gap" in L2 speaking instruction, showing that grammatical accuracy alone cannot guarantee communicative competence in Igbo ESL contexts. By foregrounding local politeness strategies, address systems, turn-taking, fossilized expressions, and phatic communion, it highlights a path toward a more culturally authentic, respectful, and effective English-language pedagogy. Nevertheless, its narrow focus, descriptive methodology, and limited empirical data constrain the generalizability of its claims. Future research that adopts a broader, mixed-methods, cross-cultural lens can validate and extend these insights, ultimately informing education-policy reforms that honor both global English proficiency and indigenous cultural integrity.

References

Adegbite, W. (2023). Language fossilization and cultural transmission in african communication contexts. *Journal of Pragmatic Linguistics, 45*(2), 113-129.

Amadi, E. C.; Mbah , C. O. & Okoli C. E. (2023). A Study of Language politeness in students' and lecturers' whatsApp conversation: Asocio linguisic approac. *Nigerian Journal of African Studies (NJAS), 5*(1), 1-10.

Chen, X. &. (2024). Idiomatic persistence and cultural identity in global englishes. *Internationa;l Journal of Language and Culture studies, 12*(1), 58-74.

Diep, L. e. (2022). Cultural familiarity, foreign language speaking skill, and foreign language anxiety: A case of indonesian EFL learners. *Eduactional Research International*, 1-9. doi:doi.org/10.1155/2022/3910411

Dozie, C.P. & Otagburuagu, E.J. (2019). Apology and linguistic politeness strategies in english among Igbo native speakers in nigeria: An inter-language study. *Advances in Language and Literary Studies, 10*(5), 1-9. doi:http://dx.doi.org/10.7575/aiac.alls.v.10n.5p.1

Egbe, G. B. (2014). language preference among nigerian undergraduates and the future of english. *InternationalJournal of English languageand translation studies, 2*(4), 52-65.

Farah, I. (1998). Ethnography of communication. In N. H. Corson (Ed.), *Encyclopedia of language and education: Research methods in language and education* (Vol. 8, pp. 125-133). Netherlands: Springer.

Farah, I. (1998). 'The Ethnography of Communication',. In N. H. Corson (Ed.), *Encyclopedia of Language and Education* (Vol. 8, pp. 125-127). Kluwer: Dordrecht.

Hepburn, C. (2016). Ethnography of communication in praxis in the literature classroom. *Journal of Instructionmal Research, 5*, 50-60.

Hepburn, C. (2016). Ethnography of communication in praxis in the literature classroom. *Journal of Instructional Research, 5*, 50-60.

Hepburn, C. (2016). Ethnography of communication in praxis in the literature classroom. *Journal of Instructional Research, 5*, 50-60.

Holmes, D. (1972). On communicative competence. In J. P. Holmes (Ed.), *Sociolinguistics* (pp. 269-293). Harmondsworth: Penguin.

Hymes, D. (1972). Models of the interaction of language and social life. In *Directions in sociolinguistics: The ethnohgraphy of communication* (pp. 35-71). New York: Holt, Rinehart & Winsto.

Kuo, L. & Lee C. (2021). Cultural idioms and pragmatic fossilization in ESL learning. *TESOL Quarterly, 55*(3), 621-639.

Leech, G. (2007). Politeness: Is there an east-west divide? *Journal of Politeness Research, 3*(2), 167-206.

Masda, S. & Lamhot, N. (2020). Language Politeness. *Advances in Social Science Eduacation and Humanities Research. 560*, pp. 166-171. Jakarta: Atlantis Press. Retrieved Febbruary 26, 2025

Mishina, Ushupule-Lucy; Iskandar, Iskandar. (2019). The role of english language in nigerian development. *An Interdisciplinary Journal of Human Theory and Praxis, 2*(2), 58-65.

Muho, Anita & Roseni Emilda. (2016). Integrating culture in teaching english as a second language. *The International Conference on Linguistics, Literature and Culture* (pp. 52-63). Prishtina: AAB College Repository.

Nguyen, T. H. (2020). The persistence of idioms as cultural fossils in vietnamese discourse. *Asian Journal of Linguistics and Culture, 8*(2), 92-108.

Nnamdi-Eruchalu, G. (2012). The place of english language in gthe development of nigeria. *The Nigerian Aademic Forum, 12*(1), 1-7.

Nwosu, Florence Chika & Bayo Lawal. (2017). Speech act study of salutation in igbo and english language. *Igbo scholars internatonal journal, 4*(2), 57-76.

Oboko, U. G. (2020). Language as a didactic tool and vehicle of cullural preservation: A pragma-sociolinguistics study of some Igbo proverbs. *International Journal of society, culture and language, 8*, 121-136.

Olawe, O. E. (2022). The pragmatics of phatic utterance and pleasantries in nigerian students unionism. *Studies in Pragmatics and Discourse Analysis, 3*(2), 61-74.

Oyeduku, I. (2023). Term paper on turn-taking and politeness in nigerian cultural context. *CLA 704Department iof Communication and language arts*. University of Ibadan.

Pam, K. J. (2022). Turn taking and honorofics as politeness strategy in communication: T case study of parlamentary discourse. *A Journal of Contemporary Researc, 19*(4), 125-136.

Rabiah, S. (2018). Language as a tool for communication and cultural reality discloser. *INA-Rxiv papers*, 1-11. doi:https://doi.org/10.31227/osf.io/nw94m

Rambe, S. (2017). Communicative language teaching. *English Education, 5*(2), 54-66.

Ramirez, Liz; Cervantes, Maylin Rena & Gomez, Vianney Morelo. (2018). Culture in foreign language teaching: A review. *Articulo de Investigation, 9*(2215-7999), 49-55.

Ryabova, A. (2015). Politeness strategy in everyday communication. *Procedia-Social and Behavioural Science, 206*, 90-95. doi:doi: 10.1016/j.sbspro.2015.10.033

Selinker, L. & Han, Z. (2021). Revisiting fossilization: Language, culture, and cognition. *Studies in Second Language Acquisition, 43*(5), 1003-1022.

Selinker, Z & Hans, Z. (2021). Revisiting fossilization: Language, culture and recognition. *Studies in Second Language Acquisition, 43*(5), 1003-1022.

Udoh, V. C. & Anyanwu, E. C. (2020). Language and multicultural contact:An investigation into the the effect of english on nigerian languages. *IDOSR Journal of Communication and English, 5*(1), 66-75.

Ugorji, G. U. (2009). Reflections on address Politeness in Igbo family. *The International Journal Of language Society and Culture*(27), 54-62.

Wandas, A. M. (2024). English language needs of non-language eucation students. *Cognizance Journal of Multidisciplinary Studies, 4*(4), 283-306.

Wei, L. (2022). Cultural semiotics of fossilized expressions in contemporary communication. *Journal of Language and Intercultural Studies, 6*(1), 45-60.

Adegbite, W. (2023). Language fossilization and cultural transmission in african communication contexts. *Journal of Pragmatic Linguistics, 45*(2), 113-129.

Amadi, E. C.; Mbah , C. O. & Okoli C. E. (2023). A Study of Language politeness in students' and lecturers' whatsApp conversation: Asocio linguisic approac. *Nigerian Journal of African Studies (NJAS), 5*(1), 1-10.

Chen, X. &. (2024). Idiomatic persistence and cultural identity in global englishes. *Internationa;l Journal of Language and Culture studies, 12*(1), 58-74.

Diep, L. e. (2022). Cultural familiarity, foreign language speaking skill, and foreign language anxiety: A case of indonesian EFL learners. *Eduactional Research International*, 1-9. doi:doi.org/10.1155/2022/3910411

Dozie, C.P. & Otagburuagu, E.J. (2019). Apology and linguistic politeness strategies in english among Igbo native speakers in nigeria: An inter-language study. *Advances in Language and Literary Studies, 10*(5), 1-9. doi:http://dx.doi.org/10.7575/aiac.alls.v.10n.5p.1

Egbe, G. B. (2014). language preference among nigerian undergraduates and the future of english. *InternationalJournal of English languageand translation studies, 2*(4), 52-65.

Farah, I. (1998). Ethnography of communication. In N. H. Corson (Ed.), *Encyclopedia of language and education: Research methods in language and education* (Vol. 8, pp. 125-133). Netherlands: Springer.

Farah, I. (1998). 'The Ethnography of Communication',. In N. H. Corson (Ed.), *Encyclopedia of Language and Education* (Vol. 8, pp. 125-127). Kluwer: Dordrecht.

Hepburn, C. (2016). Ethnography of communication in praxis in the literature classroom. *Journal of Instructionmal Research, 5*, 50-60.

Hepburn, C. (2016). Ethnography of communication in praxis in the literature classroom. *Journal of Instructional Research, 5*, 50-60.

Hepburn, C. (2016). Ethnography of communication in praxis in the literature classroom. *Journal of Instructional Research, 5*, 50-60.

Holmes, D. (1972). On communicative competence. In J. P. Holmes (Ed.), *Sociolinguistics* (pp. 269-293). Harmondsworth: Penguin.

Hymes, D. (1972). Models of the interaction of language and social life. In *Directions in sociolinguistics: The ethnohgraphy of communication* (pp. 35-71). New York: Holt, Rinehart & Winsto.

Kuo, L. & Lee C. (2021). Cultural idioms and pragmatic fossilization in ESL learning. *TESOL Quarterly, 55*(3), 621-639.

Leech, G. (2007). Politeness: Is there an east-west divide? *Journal of Politeness Research, 3*(2), 167-206.

Masda, S. & Lamhot, N. (2020). Language Politeness. *Advances in Social Science Eduacation and Humanities Research. 560*, pp. 166-171. Jakarta: Atlantis Press. Retrieved Febbruary 26, 2025

Mishina, Ushupule-Lucy; Iskandar, Iskandar. (2019). The role of english language in nigerian development. *An Interdisciplinary Journal of Human Theory and Praxis, 2*(2), 58-65.

Muho, Anita & Roseni Emilda. (2016). Integrating culture in teaching english as a second language. *The International Conference on Linguistics, Literature and Culture* (pp. 52-63). Prishtina: AAB College Repository.

Nguyen, T. H. (2020). The persistence of idioms as cultural fossils in vietnamese discourse. *Asian Journal of Linguistics and Culture, 8*(2), 92-108.

Nnamdi-Eruchalu, G. (2012). The place of english language in gthe development of nigeria. *The Nigerian Aademic Forum, 12*(1), 1-7.

Nwosu, Florence Chika & Bayo Lawal. (2017). Speech act study of salutation in igbo and english language. *Igbo scholars internatonal journal, 4*(2), 57-76.

Oboko, U. G. (2020). Language as a didactic tool and vehicle of cullural preservation: A pragma-sociolinguistics study of some Igbo proverbs. *International Journal of society, culture and language, 8*, 121-136.

Olawe, O. E. (2022). The pragmatics of phatic utterance and pleasantries in nigerian students unionism. *Studies in Pragmatics and Discourse Analysis, 3*(2), 61-74.

Oyeduku, I. (2023). Term paper on turn-taking and politeness in nigerian cultural context. *CLA 704Department iof Communication and language arts*. University of Ibadan.

Pam, K. J. (2022). Turn taking and honorofics as politeness strategy in communication: T case study of parlamentary discourse. *A Journal of Contemporary Researc, 19*(4), 125-136.

Rabiah, S. (2018). Language as a tool for communication and cultural reality discloser. *INA-Rxiv papers*, 1-11. doi:https://doi.org/10.31227/osf.io/nw94m

Rambe, S. (2017). Communicative language teaching. *English Education, 5*(2), 54-66.

Ramirez, Liz; Cervantes, Maylin Rena & Gomez, Vianney Morelo. (2018). Culture in foreign language teaching: A review. *Articulo de Investigation, 9*(2215-7999), 49-55.

Ryabova, A. (2015). Politeness strategy in everyday communication. *Procedia-Social and Behavioural Science, 206*, 90-95. doi:doi: 10.1016/j.sbspro.2015.10.033

Selinker, L. & Han, Z. (2021). Revisiting fossilization: Language, culture, and cognition. *Studies in Second Language Acquisition, 43*(5), 1003-1022.

Selinker, Z & Hans, Z. (2021). Revisiting fossilization: Language, culture and recognition. *Studies in Second Language Acquisition, 43*(5), 1003-1022.

Udoh, V. C. & Anyanwu, E. C. (2020). Language and multicultural contact:An investigation into the the effect of english on nigerian languages. *IDOSR Journal of Communication and English, 5*(1), 66-75.

Ugorji, G. U. (2009). Reflections on address Politeness in Igbo family. *The International Journal Of language Society and Culture*(27), 54-62.

Wandas, A. M. (2024). English language needs of non-language eucation students. *Cognizance Journal of Multidisciplinary Studies, 4*(4), 283-306.

Wei, L. (2022). Cultural semiotics of fossilized expressions in contemporary communication. *Journal of Language and Intercultural Studies, 6*(1), 45-60.