UNIVERSITÄT BAYREUTH

Campus Decorum: The realisation of apologies, complaints and requests by Nigerian and German students

A thesis submitted to the Faculty of Languages & Literatures
(Programme: Language – Interaction – Culture)
in partial fulfilment of the requirements for the award of

Master of Arts (M.A.)

By

Glory Essien Otung

Supervisors:

PD Dr. Eric Anchimbe

Dr. Irina Turner

2019

Declaration

I hereby affirm that I have produced the thesis at hand without any inadmissible help from a third party or the use of resources other than those cited; ideas incorporated directly or indirectly from other sources are clearly marked as such. In addition, I affirm that I have neither used the services of commercial consultants or intermediaries in the past, nor will I use such services in the future. The thesis in the same or similar form has hitherto not been presented to another examining authority in Germany or abroad, nor has it been published.

Bayreuth, 18.11.2019   Glory Essien Otung

Dedication

To Mama,

Who accompanied this work to successful completion before taking Her well-deserved Rest.

List of tables

List of figures

List of abbreviations

NS   Nigerian university students in Nigeria

GS   German university students at the University of Bayreuth

NSB   Nigerian university students at the University of Bayreuth

NE   Nigerian English

GE   German English

DCT   Discourse Completion Task

FSA   Face-saving act

FTA   Face-threatening act

Table of Contents

1 Introduction

This research is a cross-cultural assessment of the linguistic performance of decorum by three groups of university students in two target campus contexts. The three groups of students are Nigerian university students in Nigeria (henceforth NS), German university students at the University of Bayreuth (henceforth GS) and Nigerian university students at the University of Bayreuth (henceforth NSB). The two target campus contexts are Nigeria and Germany. Therefore, the reference to these countries in this work will follow this context.

The work is presented in six chapters. The first chapter is assigned to the introduction, background and literature review, in which postcolonial studies on the use of English and the concept of politeness in Africa are discussed. The second chapter states the theoretical framework on which this research is based. The third chapter concerns the data, methods, challenges to methods and analytical concepts. In the fourth and fifth chapters, the results are presented and discussed. Finally, the sixth chapter gives the conclusion and recommendations.

1.1 Background

Education has been a major reason for international mobility around the world. It contributes immensely to globalisation in several ways. Academic institutions boast of international presence in their classrooms. The presence of international students increases their attractiveness to prospective international students. On the one hand, there is an expectation of solidarity with other foreign students on the ground. On the other hand, there is a perception of the intercultural competence of staff in such institutions. Therefore, most study abroad candidates would prefer one of such institutions for ease in the adaptation process. However, international presence in academic institutions is a kind of coin with two sides to it. While the visiting students and their host institutions project an all-positive perspective to it, there is an undeniable reality that awaits their encounters: the adaptation dilemma. All university campuses are established for the same purpose of learning, research and knowledge creation. Therefore, on the level of objectives, campuses belong to the academic context. However, on the level of the process of achieving these objectives, in which

communication plays a vital role, campuses' cultural contexts depend on the social backgrounds of members of each campus. This reveals the transfer of social behaviours from host cultural contexts to academic institutions. It is important to note that the social behaviour captured in the use of the term decorum in this work is the culture of respect (Schneider, 1998). Campus decorum in this regard often mirrors wider society decorum intermixed with academic institutional norms. Consequent upon this, a campus is a community with a mix of social and professional norms of behaviour. These norms set the frames for politeness in interactions. The mix is even more complex on international campuses. Hence, intercultural awareness is recommendable as an addition to academic qualification in chosen fields of (further) studies in international education. In agreement with Baker (2011), intercultural awareness here refers to the linguistic and social behavioural tools necessary for intercultural competence. Using a postcolonial perspective to conduct a cross-cultural analysis on dialogues constructed by university students from two varied academic cultures, Nigeria and Germany, this research seeks to contribute to the tools relevant for intercultural campus encounters that involve Nigerian students.

1.2   Aims of the research

The major aim of this research is to demonstrate the differences between appropriate linguistic behaviour towards lecturers by students in the Nigerian and in the German academic cultures. This will illustrate the relativity of the universal social concepts of politeness. I will first illustrate similarities and differences between the choices of conversation openers, closing statements and realisations strategies of apologies, complaints and requests by NS and GS. Second, I will elaborate on the sociocultural norms that guide NS' communication styles with their lecturers in Nigeria. And third, I will assess the transfer of NS' preferred opener strategies in emails written by NSB to their lecturers during their first semester.

1.3 Previous pragmatics studies with postcolonial perspective

Postcolonial pragmatics is relatively new. It is an analytical framework for investigating the realities of postcolonial communities. In this section, the focus will be only on previous publications that are directly related to the scope of this research. Also, all postcolonial contexts cannot be studied in this work. Thus, attention is paid here to the African postcolonial contexts. Several pragmatic phenomena have caught the attention of scholars within this context, especially, language use and politeness strategies in greeting, face, naming, and other speech acts, etc.

1.3.1 Studies on the use of English in postcolonial Africa

The study of the pragmatics of African Englishes is built on the premise that these varieties already exist in their own right. Several studies have proven this, among them, Gut (2005) who illustrates that there is tone differentiation in three major Nigerian languages, Hausa, Igbo and Yoruba. These differentiations also influence the system of Nigerian English (henceforth NE). For Gut and Fuchs (2013), NE uses progressives in a way peculiar in the Nigerian context. Adegbija (1989a) identifies five classes of lexico-semantic features of NE, namely, transfer, analogy, acronyms, semantics shift, and coinage. Each class denotes uniqueness and stresses the need to avoid the temptation of assumed global intelligibility of the English language. Similar divergent trends have been found in neighbouring varieties of English like Cameroon English by Bobda (1994), Anchimbe (2006), Kouega (2006), Mbangwana and Sala (2009); Ghanaian English by Sey (1973) and Adjaye (2005), etc. Some of these variety-specific features have been written into dictionaries, for instance, NE (Igboanusi, 2002) and Cameroon English (Kouega, 2007). Hence, there are new standards which govern English usage in these societies. Several pragmatic works on postcolonial societies have proven the non-universality of western pragmatic theories like Brown and Levinson's (1987) politeness theory, notions of positive and negative face, etc. Accordingly, Adegbija (1989b) finds that the positive and negative face advocated by Brown and Levinson (1987) is not an appropriate interpretative framework for data from postcolonial societies.

1.3.2 Studies on politeness in postcolonial societies

Apart from language use, face and politeness strategies have also been analysed in African contexts: Igbo culture in Nigeria (Nwoye, 1992), Zulu culture in Southern Africa (de Kadt, 1998 and Grainger et al., 2010), and the Caribbean (Mühleisen and Migge, 2005) among others. Greeting is a strategy for negotiating face. Unlike in western societies, for instance, the German where a short-lived smile suffices as greeting not only to strangers but also to acquaintances, in most African contexts explicit culturally- appropriate greeting is required for every contact, communicative event and with most acquaintances, irrespective of how long the greeting ritual takes. Akindele (1990) confirms this for the Yorubas and Nwoye (1993) for the Igbos in Nigeria. Address forms usually accompany greetings in a postcolonial context. Ogorji (2009) assesses the possible appellations used for decorum in the attempt to avoid name-calling among the Igbos in Nigeria. His list ranges from traditional and social titles to kinship terms. The use of kinship terms such as 'uncle' in Cameroon (Anchimbe, 2008) and 'aunty' in the Caribbean (Mühleisen, 2011) for non-relatives and even strangers is very typical of other postcolonial societies as well including India and Singapore (Wong, 2006). An addressee should be capable of discerning when to interpret literally or figuratively because address forms do not only show respect; they also hint on social responsibilities expected from the addressee (Anchimbe, 2010). Not just names and titles but also verbs and expressions are vehicles for performing illocutionary acts.

Kasanga (2006) analyses requests in Black South African English. He illustrates how pragmatic strategies are carried over from the indigenous background into English. Sidnell (2005) reports on Indo-Guyanese advice strategies. Drescher (2012) finds the act of advising in Cameroon to be direct in contrast to western indirect styles of performing the same speech act. Obeng (1999) admits that apology, though a face-saving act in which one would expect explicit illocutionary devices, is realised either in complex or compound forms among the Akan in Ghana. The complex form combines explicit and implicit strategies, whereas the compound form doubles or multiplies implicit strategies. The question would be if such behaviour would not cause misunderstandings and further face-threats to the offender. Among the Akan people in Ghana, the answer is 'no'. Analysing the same speech act (apology) in South Africa, Kasanga and Lwanga-Lumu (2007) discover that the repair strategy is preferred. This is explicable in the interlocutor's aim of making amends for the restoration of social harmony.

Interestingly, their data captures nonverbal communicative acts, which reveal the norm in bottom-up academic situations. Some of the features on their non-verbal politeness frameworks such as kneeling and more distance are linguistically performed in the dialogues analysed in this study — non-verbal positions as will be discussed in the analytical chapters. Lastly, Anchimbe (2018) gives a detailed, pragmatic analysis of the act of making and refusing offers in Ghana and Cameroon. The methods adopted in this research (see Section 3.3) follow Kasanga and Lwanga-Lumu (2007) and Anchimbe (2018).

In postcolonial societies where multiple indigenous languages co-exist with English in complex multilingual and multicultural ways, it is normal that western pragmatic ideologies and theories would be insufficient for analysing postcolonial linguistic behaviours since these theories are based on western contexts, which are mostly projected to be monolingual and monocultural. No matter how they are adapted to suit these contexts, their suitability has often not been satisfactory (for more, see Nwoye 1992, Janney 2009, Anchimbe and Janney 2011, Anchimbe 2018). That is why new frameworks like postcolonial pragmatics have been designed, considering the complex multilingualism and multiculturalism of these societies. As explained below, this thesis adopts this framework for the analysis of the data collected.

2   Theoretical framework and research questions

This chapter consists of four sections. The first concerns are the various linguistic expressions of the concept of politeness in some Nigerian languages and in the German language. In the second, I discuss the relativity of the bottom-up relationship between students and lecturers and of the frames of politeness in the target academic contexts in this study. The third section is focused on the framework with which the analysis in this work is carried out. And the research questions that guide the analysis are presented in the fourth section.

2.1   Postcolonial Pragmatics

This emerging framework for pragmatic analysis of postcolonial data pays attention to the realities of multilingual postcolonial societies as well as the hybrid nature of their languages resulting from regular language contacts and rivalry (Janney, 2009; Anchimbe and Janney, 2011). It recognises the state of *linguabridity,* in which people are constantly "living with,

routinely using, and having identity bonds to languages from competing or conflicting cultures" (Anchimbe 2007: 66). As a result, most children are raised with more than one language, in which case the mainstream concept of the first language or mother tongue would have to be pluralised (Mforteh, 2007) as is evident in the data from Nigerian participants as opposed to the majority from the German participants. Also, pragmatic phenomena in these societies are not as limited as in the predominantly individualistic and egalitarian culture in Germany. For instance, the attention to age, gender, and social status during interpersonal interactions are more conspicuous in the Nigerian setting than in the German setting. Family, community, health, finance, religion and other sociocultural factors influence the social values in postcolonial African societies. These values culminate into norms, which suggests that certain social roles and responsibilities are attributed to members of these communities according to age, gender and social status. Members strategically communicate and perform their roles in verbal and non-verbal acts for the purpose of harmonious cohabitation since collectivism is generally the social norm. Accounting for these phenomena in the assessment of members' strategic communication styles is enabled by the descriptive and interpretative emic approach advocated in the postcolonial pragmatic framework. For this reason, it is the major analytical framework of this study.

2.2 The concept of politeness in postcolonial Nigeria

Politeness as a social concept is a well-known and well-used phenomenon across cultures. Every group of people, family, ethnic, social, professional or political etc., has a yardstick for determining behavioural patterns of members that are considered appropriate or not. Speech communities have expressions for this concept, be it in word(s), phrase(s), or sentence(s). In a multilingual country like Nigeria, there are numerous expressions for politeness. In my first languages, Annang, Ibibio and Efik (all with varied features but mutually intelligible), it is called *eti ido*. The phrase means good (*eti*) behaviour (*ido*). Its opposite is *idiok ido,* also literally translated as bad (*idiok*) behaviour (*ido*). A person with *idiok ido* is not regarded as a team player in the game of social cohesion. *Eti ido* is a favourite unisex name in our communities. This is important to note because a name is given to a baby according to past events or present occurrence(s) at birth of the baby or future expectations in the life of the baby. As a name, the phrase is contracted and written with an initial capital letter, thus *Etido*. In the Nigerian social

context, people's impression about a child is important to the parents of the child. Therefore, some parents name their children *Etido* in the expectation that their children will be said to behave well in their society. Another name related to *Etido* is *Emaido*, which means that people like good behaviour. An adage often used in Annang goes thus: *Awo ayaiya mbuk akan idem.* This Annang adage is synonymous with its Yoruba counterpart *iwalewa*; character is beauty (for more on *iwalewa* see Abiodun, 1983). One of the many Yoruba expressions for politeness is *ibowo.* There are several English words and phrases that the Yorubas use in expressing their concept of *ibowo,* namely, respect, to pay respect, to rever an elder, reverential behaviour towards an elder. The Igbos have the same construct, *ezigbo omume* and same literal translation as the Annangs, good behaviour, in referring to the concept of politeness. In the case of the German linguistic context, *Höfflichkeit* would suffice, since this research assumes a postcolonial perspective with the aim of elaborating the Nigerian social context. It is important to note at this point that Nigeria and Germany are considered in this work as social systems and not necessarily as national political territories. The social concept of politeness can be expressed linguistically or non-linguistically. This research focuses on the former. Relevant to the study of linguistic expressions of politeness norms are the theories of speech acts (Austin, 1962; Searle 1969, 1979) and communicative acts (Trosborg, 1995) which acknowledge the performative functions of verbs and sentences in their contexts of use. Cultural factors influence the use of language. Hence, whether the features used in the realisation of linguistic performance are polite or impolite is determined by the context of communication.

2.3   Relativity of Politeness

Ayelola and Alabi's (2018:2) use of the phrase "good manners" to define politeness suits the various Nigerian politeness concepts above. As they rightly state, politeness "is a culturally defined phenomenon, and therefore what is considered polite in one culture can sometimes be quite rude or simply eccentric in another cultural context." It is the focus of this study to find out the linguistic behaviours considered by university students as polite in two different cultural contexts, Nigeria and Germany, if politeness is differently perceived in same situations, and the implication of these differences in intercultural encounters between members of these two cultural contexts. Linguistic realisation of politeness requires

communicative competence beyond semantic language proficiency to sociocultural competence (Cohen et al. calls. Trosborg (1995) refers to the concept of politeness as sociolinguistic competence and explains this to mean

> the sociocultural rules of use, i.e. the system of rules which determines the appropriateness of a given utterance in a given social context.' This area of competence was divided into two aspects: appropriateness of form (pragmalinguistic competence) an appropriateness of meaning in social context (sociopragmatic competence). (Trosborg 1995:37)

While Brown and Levinson (1987) emphasise that politeness is strategically realised to protect an individualistic dual (positive and negative) face, it is only appropriately applicable in the German context, where egalitarianism is a norm. Face in postcolonial Africa has been reported to indicate both individual and collective face (Nwoye, 1992; de Kadt 1998). Factors such as age, gender, social status, kinship, ethnic group, religion, and even political affiliation influence politeness in the Nigerian context. Nigerian university campuses are not an exception. These pragmatic factors play vital roles in defining student-lecturer relationships. They also determine politeness levels in student-lecturer conversations, which in turn guide the choice of strategies in communication. In the Nigerian context, university lecturers are highly esteemed. They occupy a high social status and are, therefore, treated with respect in society. A combination of this high social status with age and gender, etc., gives them an advantage over the students.

The German academic cultural context, in which student-lecturer relationship is also bottom-up, is like the wider cultural context, more egalitarian in nature than the Nigerian context. Therefore, these factors are not as decisive in student-lecturer communication as they are in the Nigerian context. Student-lecturer relationship may be universally asymmetric. However, its bottom-up status is relative within and across cultural contexts. Therefore, a Nigerian student's realisation of face-saving (henceforth FSA) or face-threatening (henceforth FTA) speech act towards her/his lecturer is to be understood beyond the individualistic face want typical of western pragmatic frameworks. Hence, postcolonial pragmatics (Anchimbe and Janney, 2011 and 2017) will offer a suitable and efficient framework for discussing NS' dialogues while politeness theory (Brown and Levinson, 1978) will fit GS' dialogues. However, as described in the data analysis section of this thesis, the same analytical tools will be used in categorising both sets of data for the credibility of results.

2.4   Research questions

The analysis in this research will seek answers to the following questions:

1. In their communication with their lecturers, what strategies do NS and GS prefer in realising apologies, complaints and requests?

2. What are the social norms invoked by NS in their preferred strategies and how are they perceived by their lecturers?

3. Given that NS and GS share the same institutional contexts, namely academic space, do NSB transfer NS' preferred conversation openers strategies to their international student-lecturer communication experience? If yes, does this cause irritation? If yes, how do NSB and their lecturers at the University of Bayreuth achieve repair?

3   Data and methods

In this chapter, I will present the participants and their details in relation to the pragmatic approach of this work, data and methods, contextualisation of analytical terms and challenges to methods.

3.1   Participants

Criteria for participation were nationality and student status. There are three groups of participants with a total number of 108; 50 NS (Group 1), 50 GS (Group 2) and 8 NSB (Group 3). Tables 1, 2 and 3 give a summary of respondents' personal details in each group, respectively. The decision to include these 8 NSB was to compare real data with the findings from the DCT questionnaires. Emails will be analysed to compare NS' preferred conversation opener strategies with NSB's. Irritation and repair strategies will be briefly discussed based on collected NSB meta-information.

Table 1: Group 1 – Nigerian university students in Nigeria (NS)

Age range	Females		Males		Total	
	No.	%	No.	%	No.	%
20-25 years	8	16%	4	8%	12	24%
26-30 years	9	18%	11	22%	20	40%
31-35 years	7	14%	4	8%	11	22%
36-40 years	3	6%	1	2%	4	8%
40+ years	-	-	3	6%	3	6%
Total	**27**	**54%**	**23**	**46%**	**50**	**100%**

Table 2: Group 2 – German university students in Bayreuth, Germany (GS)

Age range	Female		Male		Total	
	No.	%	No.	%	No.	%
20-25 years	24	48%	23	46%	47	94%
26-30 years	1	2%	1	2%	2	4%
31-35 years	1	2%	-	-	1	2%
36-40 years	-	-	-	-	-	-
40+ years	-	-	-	-	-	-
Total	**26**	**52%**	**24**	**48%**	**50**	**100%**

Table 3: Group 3 – Nigerian students at the University of Bayreuth (NSB)

Age range	Female		Male		Total	
	No.	%	No.	%	No.	%
20-25 years	-	-	-	-	-	-
26-30 years	4	50%	1	12.5%	5	62.5%
31-35 years	2	25%	-	-	2	25%
36-40 years	1	12.5%	-	-	1	12.5%
40+ years	-	-	-	-	-	-
Total	**7**	**87.5%**	**1**	**12.5%**	**8**	**100%**

In table 4, there are interesting aspects of participants' personal information that are of relevance to the analysis. The first notable point is the difference in the total number of towns of residence indicated by members of groups 1 and 2.

Table 4: Towns of residence and first languages of participants in Group 1, 2 and 3

Group	Town of Residence	First language
Group 1	Abia	Igbo
	Abuja, Federal Capital Territory	Annang, Igbo, Yoruba Nigerian English, Ibibio
	Agbor, Bayelsa State	Ogosa, Anioma
	Anambra	Igbo
	Bayelsa	Ogbia
	Bori-Ogoni, Bayelsa State	Khana
	Enugu	Igbo, Nigerian English
	Ibadan, Oyo State	Igbo
	Ilorin, Kwara State	Yoruba, Nigerian English
	Jos, Plateau State	Hausa, Taroh
	Katsina	Hausa
	Kuje, Abuja	Shuwa
	Lagos, Lagos State	Yoruba, Nigerian English, Idoma
	Lokoja, Kogi State	Igala
	Makurdi, Benue State	Annang, Hausa, Igbo, Yoruba, Bekwarra, Nupe
	Owerri, Imo State	Igbo
	Sango Ota, Ogun State	Nigerian English
	Suleja, Niger State	Yoruba
Group 2	Bayreuth	German
	Kemnath	Bayerisch, German
	Kirchenlaibach	German
	Stockau	German
	Wiesenthal	German
Group 3	Bayreuth	Igbo, Yoruba, Urogbo, Edo

The 50 NS in two target university campuses, University of Abuja and Federal University of Agriculture Makurdi, indicate that they live in 18 towns, while the 50 GS from the University of Bayreuth indicate just 6 towns of residence. Two sociocultural factors are responsible for

this huge difference in place of residence between the Nigerians and Germans. Firstly, child independence or adulthood is perceived in Nigeria quite differently from how the Germans perceive it. Most NS still live with their parents and consider their parents' homes as their resident addresses. Hostels are regarded as temporary accommodations during school sessions. Most hostels are closed during holidays and students are expected to return home. In Germany, however, students leave their parents' home quite earlier than the Nigerians do. They regard their hostels as their homes and easily give their hostel addresses as their resident addresses. The German rule of registering new addresses within two weeks of relocation[1] is also a key factor. Also, hostels are not closed from students during holidays. The second thing to note is the list of first languages. The NS, this time including the 8 in Bayreuth, have written down a total of 19 first languages. Only one GS speaks *Bayerisch* and German. The rest of the GS have only German as their first language. This confirms the popular projection of western cultural contexts as monolingual and the postcolonial ones as multilingual. Another interesting information by some NS is the recognition of English as their first language. Note that NE replaces students' indication of English, for the purpose of clarity. In fact, one NS writes only NE as first language. There are several other Nigerian children in this class of mother tongue speakers of the NE, who most often do not speak any indigenous Nigerian language. This hints on the evolving realities of the contemporary postcolonial societies, where urbanisation contributes to language change, shift and probably death. These details give a foretaste to the richness of the data collected from these two target groups for this research.

3.2 Data

Primary data are used for analysis in this thesis, and they are in two categories. The first is made up of dialogues constructed by the 50 NS at two campuses in Nigeria (the University of Abuja and the Federal University of Agriculture Makurdi) and the 50 GS at the University of Bayreuth. In the postcolonial pragmatic context of this work, this means a set of postcolonial and western data, respectively. However, the second set implies postcolonial diaspora data. These are excerpts from 30 electronic mails (henceforth emails) written by 8 Nigerian students at the University of Bayreuth. Some of these 8 students included meta-information on their

---

[1]Bundes Ministerium des Innern, für Bau und Heimat. 2019. https://www.bmi.bund.de/DE/themen/moderne-verwaltung/verwaltungsrecht/meldewesen/meldewesen-node.html Access date: 18.11.2019.

emails. This second set will serve as complementary data. It will provide real data for qualitative test of linguistic adaptation by identifying transfers of NS' preferred openers strategies by NSB.

3.3 Methods

The data collection tool for the first set of data is the discourse completion task (henceforth DCT). The DCT was introduced by Blum-Kulka et al. (1989) in their cross-cultural pragmatic study on request and apology realisation strategies by native and non-native English speakers. It has since been famous among pragmaticists in the elicitation of speech acts in discourse. While some researchers follow the original pattern of one-sided role play, for instance, Kasanga and Lwanga-Lumu (2007), some adapt the discourse completion task pattern to double-sided role plays, for instance, Anchimbe (2018). In a one-sided role play DCT, a part of the proposed dialogue(s) is already constructed by the researcher to which participants will have to respond. In the double-sided pattern, participants are allowed the freedom to either play both roles in the dialogue(s) or chose which role they would like to play. This means that in the first, an adjacency pair is missing whereas in the second, both adjacency pairs are missing. The second pattern of DCT was used for data collection because of the communicative acts analytical approach followed in this work. I considered that it was necessary that students have the liberty to construct by themselves possible dialogues between them and their lecturers. This approach avoids the usual hindrance of the flow of conversation between interlocutors posed by DCT that offers only one-sided role play. It gives them the opportunity to construct dialogues from their respective perspectives and contexts without any interference from the researcher. For the analysis, it was important to capture the possible dialogue sequence, in which students' preparatory and supportive acts like their head acts have proven to be equally essential in the cultural interpretation of their communication.

The DCT used has a simple structure. The questionnaire requested the following personal information of the respondents that could be relevant to the analysis, i.e. sex (male, female); age group (20-25, 26-30, 31-35, 36-40, 40+), first language(s), highest educational qualification; course studied, town of residence, and country of origin. The three

communicative acts investigated were to be realised in dialogues. The three situations were described in detail as follows:

Situation 1. Lecturer's office on campus. You got delayed and arrive at the University one month after classes have started and realised that you have missed classes for a compulsory course. Normally, you would be excluded from attending the course for the rest of the semester except you get the permission of the lecturer to do so. Construct a possible dialogue below, in which you ask for permission to be allowed to attend the rest of the course.

Situation 2. Corridor on campus. You have missed the submission deadline of your homework by a week. After class, you run after the Lecturer to plead with him/her to accept it. Construct a possible dialogue of the encounter below.

Situation 3. Lecturer's office on campus. Your examination paper has just been handed back to you and you realise you failed because the lecturer counted your marks wrongly. You go to the office to demand a recount of your marks and correction of your grade. Construct a possible dialogue below.

19 participants preferred to fill out hardcopy DCTs. The remaining 89 students filled them out electronically. An electronic survey was also set up with the same descriptions from the DCT. Some participants filled and submitted on the online survey platform. The second set of data consisted of emails sent by NSB to their German lecturers during their first semester in Bayreuth.

3.4   Contextualisation of analytical terms

In this section, I will provide definitions and explanations to key terms in their context of use in the analysis.

3.4.1 Decorum

The word decorum is the English borrowing of the Latin *decōrum*. Although the term decorum is polysemic, there are sets of its meanings that fit into its use in this work. The Oxford

Dictionary (2019) defines decorum in four categories. Some aspects of these categories fit into the use of the term decorum in this research. The relevant aspects are as follows:

1. That which is proper to the character, position, rank, or dignity of a (…) person.
2. That which is proper to the circumstances or requirements of the case: seemliness, propriety, fitness (…).
3. Propriety of behaviour; what is fitting or proper in behaviour or demeanour, what is in accordance with the standard of good breeding; avoidance of anything unseemly or offensive in manner.
4. A fitting or appropriate act
5. An act or requirement of polite behaviour; a decorous observance (…).

(Oxford Dictionary, 2019)

The first aspect concerns social hierarchy. This is reflected in the student-lecturer relationship revealed in the dialogues analysed in this research. bottom-up perspective represented in this work. The second aspect relates to context. The third aspect is similar to the second, but further explanation emphasises culture, social norm and harmony. The fourth aspect refers to appropriateness, while the fifth involves politeness. Consequently, the terms referred in these definitions are used interchangeably in this work. Moreover, only a combination of the English meanings of these terms fully represents the social affiliations to the Nigerian concepts, *eti ido, ezigbo omume, idowo* and the rest from the other speech communities in Nigeria not mentioned in the theoretical framework. The use of the phrase, campus decorum, does not suggest the linguistic finesse performed by members of the academic community, but rather the communicative norms of student-lecturer interaction on campus. Therefore, the focus of the analysis in this study is not on "linguistic decorum" (Abrams and Harpham, 2008: 270) but on the linguistic realisation of decorum as defined above. Components of the chronological taxonomies of students' linguistic performance of decorum (openers, apologies, complaints, requests, and closing statements) are contextualised below.

3.4.2 Preparatory acts

These are linguistic performances that precede the head act of request. The use of openers in the DCT questionnaires is significantly rich for pragmatic analysis. Hence, the analysis accounts for openers, too.

3.4.2.1 Openers: Attention getters, greeting, address and familiarisation forms

In this work, openers are conversation starters, i.e. linguistic forms used by respondents to initiate the dialogues. Although in the western perspective an opener may be considered as only basic and so unqualified to be termed a conversation (Goffman 1971, Donaldson 1979, Warren 2006), a postcolonial perspective does not take openers for granted as such. For instance, Akindele (1990) argues that the act of greeting among the Yoruba people also functions as the act of giving information. As mentioned in chapter 1, with the use of certain address forms, speakers communicate social roles and expectations from their hearers. This applies both to the young and the old. Data from NS indicate invocation of social norms as a politeness strategy to achieve harmonious interactions with lecturers. These invocations by students and the corresponding responses by lecturers already indicate conversation between interlocutors. Following Anchimbe (2018), four types of openers are found in the available data: attention getters (e.g. *excuse me, hello* etc.), greetings (*hello* and *good morning*, referred to as *h-greetings* and *g-greetings* respectively), address forms (e.g. *Sir, Ma, Madam, Prof.*, etc.), and familiarisation (e.g. how are you?). Simple structures are exemplified thus, *attention getter/h-greeting/g-greeting + address form*. A structure qualifies as complex when it includes familiarisation. The simple and complex h-greeting and g-greeting structures have been identified and represented in results. Examples of this will be discussed in the analytical section. In both groups, some respondents use openers to start conversations while some directly express apologies, complaints and requests.

3.4.2.2 Apology

An offence is a breach of social norms. When an offender desires social harmony, apology is inevitable. Kasanga and Lwanga-Lumu (2007: 65) represent this perspective in their definition of apology as "a redressive speech act for a face-threatening-act [...] to restore social harmony after an infraction of a social rule." However, by using of 'speech act', they limit the act of apology to verbal expressions although their Setswana Politeness Framework also included non-verbal acts of apology. Trosborg (1995: 373) recognises both non-verbal and verbal forms of realising apology when explaining that "the act of apologizing requires an action or an utterance which is intended to 'set things right'." That being said, the verbal forms of apology

realisation will be assessed in this work. The three situations in the DCT filled by respondents for this research present three cases of violation of social norms which demand an apology. Situations 1 and 2 requires the student to apologize to the lecturer, while situation 3 sets up the lecturer as the potential apologizer. Interestingly, some participants in both groups include lecturers' apology in their dialogues in situation 3. This will be discussed in the analysis, especially in comparison between the two groups and how it symbolizes relativity of student-lecturer relationship as a bottom-up hierarchical order across cultural contexts. As an FTA to speaker, the remedial act of apologising is carefully constructed by students to serve its primary aim of redress (Goffman 1971), especially since it deals with asymmetric interactions. Cohen et al.'s (1986) model of five apology strategies provide a fitting analytical tool for respondents' realisations of apology in that each realisation fully fits into one of these five strategies. The five strategies are the illocutionary force index device (henceforth IFID), acknowledgement of responsibility, explanation of the situations that led to the commission of offence, offer of repair, and the promise of forbearance. On the one hand, Cohen et al. (1981) claim that IFID and responsibility are sufficient strategies for the act of apology in the west. On the other hand, Kasanga and Lwanga-Lumu (2007) find out that the repair strategy is inevitable for an appropriate apology in the Setswana culture. This goes for the most postcolonial African contexts. The results showed that, especially in formal situations, the offer of repair was an inevitable strategy in the realisation of polite apology in the Setswana context. In the Akan context reported by Obeng (1999), the act of apology is also more complex than a simple combination of IFID and responsibility. Hence, there is the need for a more practical framework like the postcolonial pragmatics for data in these contexts. Leech's (1983:104) use of the term "convivial" to describe the act of apologising emphasizes its contrast to the act of complaint.

3.4.2.3 Complaint

A complaint is an expression of dissatisfaction and unacceptance. A complainant demands for an apology, whereas the one who apologises responds to a complaint. While the act of apologising goes in line with the social goal of harmony (Leech, 1983), the complaint goes against this goal (Place 1986, cf Trosborg 1995:312) since it is an FTA. Albeit, I agree with the arguments of Edmondson and House (1981: 145, cf. Trosborg 1995: 312) that on the grounds

of complainee's violation of the "hearer-supportive maxim", which demands hearer consideration in performing speech acts, the act of complaining is justified. It is a given that misunderstandings in encounters, especially intercultural encounters, are inevitable. If communication must be successful, a room must be made for resolution. A complaint could set the stage for resolution of communicative conflicts. The question would rather be how to complain politely in given contexts in order to receive a polite response. In situation 3 on the DCTs distributed and in the emails provided by Nigerian students in Bayreuth, participants are found to launch complaints either as preparatory or as supportive acts to enable the achievement of their wants from the head act of request. As a result, a second set of five strategies have been curled from Trosborg's (1995) eight categories to represent each style identified in the dialogues and emails constructed by Nigerian and German students. They are hints, IFID, focus on consequences, indirect accusation, and direct accusation. Realisations classified as hints have embedded in them implicit expressions of compliant. IFID is the opposite, in that the word *complaint* is explicit, as in *I have a complaint*. The next is the category for the mention of the impacts of lecturer's miscalculation of students' grades. i.e. the mention of failure and the effects of the failure on students. Indirect accusation is the category for expression of accusation, but which is not hearer-oriented. Direct accusation is the group for rather hearer-oriented accusations. A similar approach to typologies is taken for categorisation of request strategies.

3.4.3 Head act: Requests

The word *ask* is often used interchangeably with the word *request*. One could merely ask for information or ask for a favour. The first is a mere inquiry to know the state of a thing/things while the second is a petition or supplication to have something done to change the state of a thing/things. It is the second to which Trosborg's (1995:187) refers in her definition that a "request is an illocutionary act whereby a speaker (requester) conveys to a hearer (requestee) that he/she wants the requestee to perform an act which is for the benefit of the speaker." This second meaning fits into the context of this study. When the object of request is a favour that would normally not be done if the request is not made (Searle 1969), the person making the request is at the mercy of the hearer. In this case, the speaker must find suitable ways of winning the favour of the hearer. Whereas mere request for information may not demand

insistence, request for a favour does, especially when so much is at stake, as is the case for students *vis-à-vis* their lecturers. Data reveals that NS and GS respond in situation 1 based on these two definitions. On the one hand, the NS realise request as asking for a favour, on the other hand, the few GS who respond in this situation realise requests as mere inquiry of the possibility to still join the class or not. Therefore, when lecturers refuse at first, the NS insist, while the GS simply end the dialogue. The tool for categorisation of the realisation of requests is also adapted from Trosborg (1995). Five strategies are found, namely, hint, indirect (hearer oriented), indirect (speaker oriented), direct (hedged imperative) and direct (unhedged imperative). Here hint includes all expressions in which the word *request* is implicit and which are neither hearer- nor speaker-oriented. Indirect (hearer-oriented) refers to the hearer in the act of requesting while indirect (speaker-oriented) refers to speaker in the request style. Direct (hedged imperative) is any direct request, which may not necessarily include any of the request IFIDs, *request* and *ask*, but are imperatives hedged with politeness markers according to the context of use. Direct (unhedged imperative), on the contrary to hedged imperatives are not constructed with the help of politeness markers in their contexts of production. In their effort to ask for a favour from their lecturers in the three situations described to them, students pay attention to certain pragmatic phenomena and so use those politeness markers that will ease their FTA in these bottom-up encounters. Again, strategies were selected according to use by students, which the results duly reflect.

3.4.4 Supportive acts

Supportive acts are meant to reinforce the head acts. When used with the goal of social harmony, they positively buttress the head acts. Otherwise, they irritate and cause more tension between interlocutors. Closing statements are used to end a conversation. In the same manner as supportive acts, they help to achieve either harmonious communication or irritation. Hence, these two are discussed in one section of the analysis. Closing statements are considered in this work as supportive acts. Following Anchimbe's (2018:91) approach to supportive acts as "independent adjacency exchanges after the head act", this combination is viable. Some dialogues do not involve head acts. For those which involve the head acts, the adjacency pairs after the head acts are mostly closing statements since students are shown to have used their negotiating skills in the early adjacency pairs of the dialogues. This is due to

the power difference between the student and the lecturer. Moreover, discussing the supportive acts and closing statements in one section will enable the contextual interpretation of closing statements which play supportive roles to the dialogues as well as to the relationship between student and lecturer.

3.4.5 Challenges to methods

The first aspect of reflexiveness in this study is the researcher's positionality. Data used in this study are collected from an emic perspective. However, for want of literature on the conceptualisations of politeness in the Annang, Efik and Ibibio ethnic groups, the researcher being an Annang, had also to play an informant role. Albeit, the researcher does not serve as an informant for any of the data used in the analysis. The suitability of theoretical and analytical frameworks for the data collected was constantly put into question and carefully selected. Relying on collected data and suitable frameworks enabled the observance of the research ethic of objective analysis. Further on ethics, all information on the DCTs and in the emails that mark participants' personal identity are treated with the utmost confidentiality and so, totally excluded from this work. Moreover, in consideration of participants' convenience and the feasibility of data collection, participants were mostly approached during holidays and in the evenings.

Multiple data collection strategies were used. Researchers had to re-strategize *vis-à-vis* the causes of delay of the data collection process longer than originally planned. Part of the change in plan was the decision for unnaturally occurring data. Only one target group, the NSB consented to participation in the collection of naturally occurring data, which were not fit for a cross-cultural study as intended. Reluctant participants expressed preference for the DCT questionnaires, hence their choice as a method. DCTs were presented in different formats and distributed according to participants' choices. Some participants preferred hard copies, while some preferred softcopies. As would be expected of a computer-age, softcopies were most preferred by both NS and GS. An electronic survey was also set-up in accordance to suggestions gathered in the pilot study. Most NS used the electronic survey platform, while most GS filled soft copies in Microsoft Word formats. Social media platforms were also used to send as well as to receive DCT questionnaires and emails. NSB's empirical data are used in comparison to the results derived from the unnaturally occurring data, i.e. the DCT.

The identification of similarities in NS' and NSB's greeting structures validates the use of DCT questionnaires. This contradicts arguments against the use of unnaturally occurring data for academic studies (Clyne et al. 1991 cf. Kasanga and Lwanga-Lumu, 2007). In addition, the comments from participants that some situations are not usual in their context and so, they can not imagine dialogues in those situations are pointers to participants' reflexiveness and positionality. Thus, their responses to other situations are close to real data. The number of respondents was also of concern for the plausibility of findings. This ambition did not mar the eligibility checks on respondents. Their nationality and student status were the major criteria for participation. Other pragmatic phenomena such as age, the highest level of education, and the town of residence were collected and included in the discussions. These play vital roles in the power relations between student and lecturer and are taken into account in the analytical section. However, the models of communicative acts realisation strategies used in the analysis had to be adapted to suit the data collected.

This points to the necessity of further pragmatic studies towards development of suitable models for postcolonial data analysis. The next two chapters will be focused on the analysis of dialogues and confirmation of transfers in emails collected.

4 Strategies and social norms in preparatory acts

The analysis in this chapter and the next chapter will seek answers to research questions 1, 2 and 3. However, this chapter will be dedicated to the results of the quantitative and qualitative analysis on preparatory acts only. Results will be presented in tabular and exemplary forms. Results will be discussed extensively. Strategies used and the social norms they invoke will be explored and interpreted in their respective contexts of use. Findings from openers will be compared with NSB emails in search for cases of transfer of NS' openers strategies to NSB communication with their lecturers in Bayreuth. Then, each section, and finally, the chapter will end with a summary of the results and discussions.

4.1 Strategies and social norms in preparatory acts

Preparatory acts include openers (attention getters, greeting, address, and familiarisation forms), apologies, and complaints. The findings below will interpret them in their respective contexts of use.

4.1.1 Strategies and social norms in attention getters

The use of attention getter and other openers by NS and GS in situation 1 is summarised in Table 5. There is significant similarity in the decision to not use the attention getter in this situation. All respondents but one GS avoid the use of attention getter.

Table 5: Attention getter and greeting structures used by NS and GS in situation 1

Type	Attention getter & Greeting structure	NS			GS		
		F.	M.	Total	F.	M.	Total
Simple prep. acts	Address	2	4	6	-	-	-
	Attention getter	-	-	-	-	1	1
	H-greeting + Address	-	-	-	1	0	1
	H-greeting + Address + (Sur)name	-	-	-	1	14	15
	G-greeting + Address	12	15	27	-	-	-
Complex prep. acts	G-greeting + Address + familiarisation	13	4	17	-	-	-
Total		**27**	**23**	**50**	**2**	**15**	**17**

The one GS who choses this strategy to get lecturer's attention uses the phrase in example 1. There is barely a need for attention getter in this situation since it occurs in lecturer's office.

Example 1

You: *Excuse me*

NS have used this phrase in the second situation but in a structure which includes address forms. Therefore, the lack of politeness marker(s) in its structure makes it look impolite and therefore unsuitable in a formal and asymmetric setting, where the speaker is not only the

subordinate but wants to ask a favour. Its avoidance by other GS also dismisses it as a polite way of approaching a lecturer even in the German context. In situation 2, attention getter is relevant since it takes place on the corridor after class, as shown in Table 6.

Table 6: Attention getters and greeting structures used by NS and GS in situation 2

Type	Attention getter & greeting structure	NS			GS		
		F.	M.	Total	F.	M.	Total
Simple prep. acts	Attention getter	-	-	-	2	1	3
	Attention getter + Address	6	1	7	-	-	-
	Attention getter + Address + (Sur)name	-	-	-	11	1	12
	Address	6	5	11	-	2	2
	Address + (Sur)name	-	-	-	-	1	1
	H-greeting	-	-	-	-	1	1
	H-greeting + Address	-	1	1	1	-	1
	H-greeting + Address + (Sur)name	-	-	-	12	13	25
	G-greeting + Address	14	16	22	-	-	-
Complex prep. acts	G-greeting + Address + familiarisation	1	-	1	-	-	-
Total		**27**	**23**	**50**	**24**	**19**	**45**

It is assumed that the student is interrupting the lecturer's departure from class. However, less than half of all respondents from both groups use this strategy. Only three GS use attention getter in the same way it is used in example 1. The other twelve GS use attention getters with a different structure, i.e., *attention getter + address + (sur)name.* This is illustrated in example 2 below.

Example 2

You: *Excuse me, Mrs/Mr. XYZ*

It is the second most used structure by the GS in this situation. Therefore, it is important to note since it employs the structure which represents the politeness norms of address form and name-calling. This is considered appropriate in the German context. Albeit, the NS totally avoid this structure. They rather *use attention getter + address*. There is a vivid explanation for this choice. That is the name avoidance strategy as a politeness norm by younger persons in most postcolonial societies (Okafor, 1989; Anchimbe, 2011). As mentioned in the review section, a younger person who is polite should not call an older person by name. Moreover, persons of higher social status are not necessarily called by their names, too. Example 3 presents the structure that is rather preferred in a Nigerian context.

Example 3:

You: *Excuse me, Sir*

By using *sir* instead of *mr./mrs.*, NS do not have to complete the structure with a name. The address forms *sir, ma, madam, prof.* are self-sufficient and do not require names. Situation 3 receives the same response rate like situation 1. Most respondents do not feel the need to use the attention getter. While four GS use the phrase in example 1, three NS opt for the structure in example 3.

In summary, about 40% of GS and only 20% of NS use attention getters. Therefore, the use of attention getter for lecturers is more fairly accepted in the German context than in the Nigerian context. And if one must use this in the Nigerian context, an appropriate address form must follow, and the name of the lecturer must be avoided. This finding does not relate to the emails collected since there is no need for the use of attention getters in emails. A fair comparison will be enabled in the summary of the next section because greeting is a component part of email writing.

4.1.2 Social norms in greeting forms

When a student goes into a lecturer's office, they both greet. In example 4, it is interesting to see that some GS have rearranged the sequence of the first adjacency pair by making the lecturer the first speaker in the dialogue instead of the student.

Example 4

Lecturer:	*Hello*.
You:	Hello.
Lecturer:	How may I be of help?
You:	I would like to know if I can still continue with your course this semester.

However, no NS has done this. It may not be important who greets first in the German context, but the younger person has the social role of greeting first in the Nigerian context (Akindele 1990). This social norm applies to campus interactions, too. The preferred greeting structure for GS in situation 1 is *h-greeting + address + surname*, again, a structure not used by any NS. Example 5 represents NS' first-choice structure, *g-greeting + address*. Howbeit, the second-choice structure is quite interesting to explore, namely, *g-greeting + address + familiarisation*.

Example 5

You:	*Good morning, Sir.*

Table 6 shows that the two groups maintain the same preferences in situation 2. The NS favourite structure is *g-greeting + address* whereas the GS favourite structure is the *h-greeting + address + (sur)name*. Only two GS use the *h-greeting* and *h-greeting + address* structures respectively, while also only two NS use the *h-greeting + address* and *g-greeting + address + familiarisation* each.

The exceptional *h-greeting + address* structure in the NS serves as an attention getter and not as a greeting form. The respondent identifies as a male Yoruba. Another male Yoruba is found to use the same structure in one of the emails from NSB but with the *g-greeting + address* in quick succession. In this case, these two Nigerian respondents use *the h-greeting + address* only as attention getter and not as a formal greeting to addressees of higher status. This example is discussed here and not in the attention getters section to minimize complexity.

Table 7 below illustrates the use of openers in situation 3. The favourite structure for GS is rather different in situation 3.

Table 7: Attention getter and greeting structures used by NS and GS in situation 3

Type	Attention getter & greeting structure	NS			GS		
		F.	M.	Total	F.	M.	Total
Simple prep. acts	Modifier + Address	6	3	9	-	-	-
	Attention getter	-	-	-	-	4	4
	Attention getter + Address	1	2	3	-	-	-
	H-greeting	-	-	-	24	15	39
	H-greeting + Address	-	-	-	1	-	1
	H-greeting + Address + (Sur)name	-	-	-	1	2	3
	G-greeting + Address	17	18	35	-	-	-
Complex prep. acts	G-greeting + Address + familiarisation	3	-	3	-	-	-
Total		**27**	**23**	**50**	**26**	**21**	**47**

That is the simple *h-greeting*, as seen in example 4. The key factor in this switch in greeting form is the constraint on the relationship between interlocutors. This is the same situation in which respondents are reported to use the communicative act of complaint as preparatory and supportive acts to their request for recount and correction of their grades. The annoyance of failure, especially an undue one, weighs in on the communication. Only three GS out of the forty-seven, who respond in this third situation, opt for the usual *h-greeting + address + (sur)name* pattern. Albeit, the NS favourite remains the *g-greeting + address*. Three NS still use the complex form, *g-greeting + address + familiarisation*, amidst the tension of grief. In any case, this may be exactly the strategy needed to ease the tension and make room for the request in the hope to receive a positive response.

In the summary presented in figure 1, even though GS preferred a different greeting form in the third situation, their two most preferred patterns are still within the *h-greeting* structure

in the simple greeting category, namely, *h-greeting* and *h-greeting + address + (sur)name*. The NS are consistent with their choice of *g-greeting + address*. Still, it is remarkable that well over one-third of NS use the complex category, namely, with *familiarisation*. This conclusion for the NS, when compared with NSB emails, confirms the transfer of NS' preferred strategies by NSB. The simple and the complex categories are constantly used by NSB in emails to their lecturers in Bayreuth. Albeit, there are no comments on cases of irritation. Meta-information rather concerns the use of address forms by NSB.

4.1.3 Strategies and social norms in address forms

In an academic setting, one would expect students to address their lecturers with academic titles, especially because most lecturers in the university already have been awarded these titles. Considering the address forms preferred by 1 and 2 in figure 1, why do NS prefer the honorifics *sir* and the GS *mr./mrs.* to academic titles? In Anchimbe (2018:127) *sir* is also used the most by the Cameroonian and Ghanaian participants. This honorific is a legacy of colonial encounter with the English. It marks social ranking and distance between interlocutors. Since there is no use of a form of address for male superiors which performs the same easing function as ma, it could be said that the social distance between subordinates and male superiors are not easily negotiable. GS recognise males and females equally, the NS recognise them separately. The sum of the female honorifics *madam* and *ma* make up the second preferred address form by NS. Considering the patriarchal nature of the Nigerian as well as most postcolonial societies, I find the representation of female lecturers, though unequal, quite recommendable. It is also encouraging to find that some male NS also use these female address forms in their dialogues. This gives a beam of hope for women, especially in academia. Moreover, the use of the bisemic *ma* as in example 6 is encouraging for Nigerian women in general. *Ma* can be used as the short form of *madam* or *mama*. *Madam* has a formal connotation while *mama* is an informal kinship term for mother. Whether as formal or informal, the use of *ma* in an academic setting is strategic.

Example 6:

You: I am a new student, *Ma*

It serves the purpose of minimizing social distance (Anchimbe, 2011) between student and lecturer, thereby easing off the possible tensions that are typical of the bottom-up student-lecturer encounter. Although it is obvious that interlocutors in situation 1 are described to be new to each other, the NS in example 6 still addresses the lecturer as *ma*. Her intentions must be clear to the lecturer. And with the use of further preparatory and supportive acts, she achieves her goal in the end.
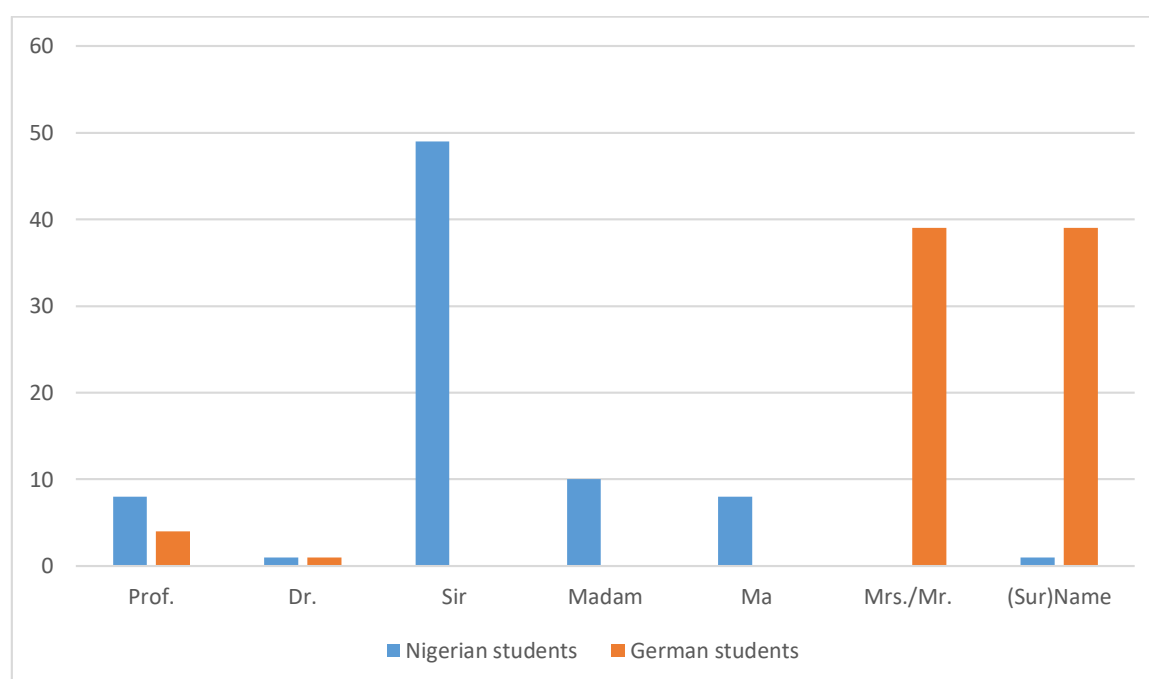

Figure 1: Frequency of use of address forms in by NS and GS in situations 1, 2 and 3

The only exceptional case in this section is the use of GS preferred address structure *g-greeting + address + (sur)name* by an NS. The reason is found in the respondent's personal detail. His highest academic qualification is a Master of Science (MSc.) which means that the respondent is currently a PhD student. At this academic level, one is usually regarded as a colleague to lecturers. In corporate settings in Nigeria, this exceptional structure is the norm since colleagues are considered to belong to the same social status. In the summary shown in figure 1 above, sociocultural factors influence address forms used by students in both groups for their lecturers.

In summary, GS prefer the address form structure *address + (sur)name* while NS prefer *sir* and *madam/ma*. NS' preference in this section rhymes with NSB preference. Emails collected

reveal that most NSB have used these address forms regularly to address their lecturers in Bayreuth. Some NSB comment that that transfer of these address forms *sir* and *madam/ma* has caused irritation in their student-lecturer communication. They report that the affected lecturers are the ones who initiate repair by cautioning NSB and suggesting appropriate address forms for the German academic contexts, i.e., *endearment term + academic title(s) + surname*. Lecturers repair either per email or in class, where pre-repair can occur in case other international students were also unaware of this contextual campus communication ethic with lecturers. NSB report that they usually redress in emails to the concerned lecturers, in which they apply the new address forms and social harmony is restored.

4.1.4 Strategies and social norms in familiarisation forms

The use of the address form *ma* is a kind of familiarisation strategy, considering the speaker's intention and the effect it has on the hearer. It tries to pull the attention of interlocutors from their dissimilarities to their similarities. It focuses on what could bring them together rather than on the obvious aspects of their relationship which should keep them apart. This is a function that the familiarisation strategy should serve. According to how respondents use this strategy, excluding *ma* since it has been discussed in the previous section, three forms have been recognized. These are, self-introduction, the 'how are you?' question, and commendation. The first two forms are used by NS severally, while the last is used by a GS just once. Examples 7 – 9 illustrate these three forms, respectively.

Example 7

You: Good day, Sir. *My name is A.B. I'm one of your students for the Econs 001[2] course.*

Example 8

You: Good day, Dr. (surname). *How is work and how is family?*

---

[2] Course code changed because it seems respondent mentioned real course code in DCT.

Lecturer: Good day dear. Work is great and family is doing ok. We bless God.

Example 9

You: Hello Mrs./Mr. XYZ, *I find today's topic very interesting.*

The NS in examples 7 and 8 already introduce themselves as students of the lecturer's course even in situation 1, in which the student is described to have arrived late and is supposedly meeting the lecturer for the first time to request for permission to join the next class for the course. In doing so, they create a sense of familiarity between them and their lecturers. This will also grant them the lecturer's attention. Whereas if they started with acknowledging the distance between them and the late arrival of students, the lecturer may be irritated and that would have a negative impact on their interaction as constructed in example 10. The NS in this example declares the obvious unfamiliarity between interlocutors and the lecturer responds accordingly. This approach does not allow for harmonious interaction. It rather enforces the social distance between interlocutors and their interest.

Example 10

You: Good morning, Sir.
Lecturer: Yes, how may I help you?
You: Sir, *I haven't been attending your classes for the past few weeks*
              due to certain problems.
Lecturer: And how does that concern me?

Figure 2 presents attention getter and greeting structures with the highest frequencies of usage by respondents from groups 1 and 2. The complex category, to which familiarisation belongs, is the fourth most preferred category by NS. NS demonstrate with this choice, the social norm of brotherly love and concern. Attached to this norm is some religious attributes, which relates to one of the interpretations of Lessing's (2005)[3] dramatic ideological poem,

---

[3] *Nathan der Weise* was first published in 1779 in Berlin.

Nathan der Weise. When a Nigerian asks 'how are you?', s/he will not be embarrassed if the addressee begins to narrate how s/he fairs. This may take time, but the hearer often obliges. Whatever the turn of the narrative, the addresser also responds accordingly. For instance, if it turns out that the addressee is not doing fine, the addresser often sympathizes and even takes necessary steps towards a solution, as much as s/he can. S/he also is pleased if the addressee is doing well. In example 8, the lecturer does not only respond amicably and accordingly, but also uses the religious gratitude phrase, 'We bless God'. Chances are, that the lecturer would have been honest if things were not going well with lecturer's work or family. In this case, the student would have cooperated by responding correspondingly.
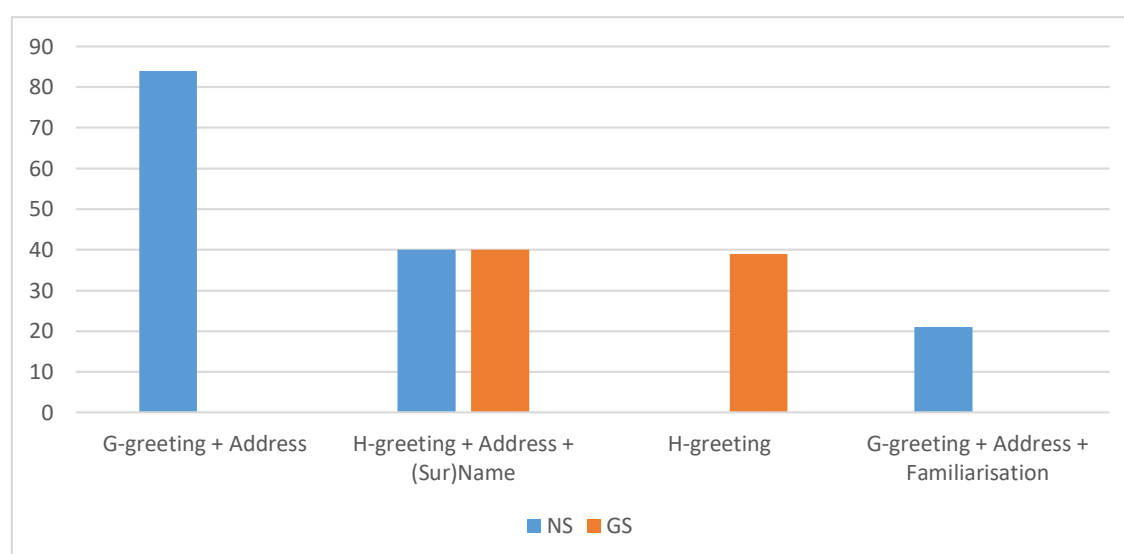

Figure 2: Four most preferred attention getter and greeting structures by NS and GS in situations 1, 2 and 3

Therefore, the familiarisation strategy functions as a disarmer in an asymmetric interaction. It has the potential of softening formal encounters. It can breach distance between communicators. It can unify speaker's and hearer's interests. It can also invoke cooperation and kindness among interactants. Both student and lecturer benefit from these pragmatic functions of the familiarisation strategy. They do not only relieve the lecturer of her/his social status advantage over the student, but they also crave the lecturer's indulgence and commit her/him to grant the head act when it is finally performed.

To summarise, GS, on the one hand, never use the complex form. The NS, on the other hand, use this complex form to invoke social norms that are similar to the South African concept of

ubuntu which suggests that the welfare of the other equal the welfare of self (de Kadt, 1998). NS also invoke religious beliefs with which lecturers cooperate. Emails from NSB reveal transfer of this strategy to student-lecturer communication on an international campus. In fact, the use of familiarisation is the most transferred NS' preference compared to other strategies analysed in this work, specifically, *the how are you? Question.* It is noted to be very consistent in the emails. However, NSB do not realise familiarisation in very personal forms like the NS. This could explain the lack of comments on irritations and repairs.

In summary, attention getters, greeting and address forms, and how they are structured in the dialogues constructed by NS and GS constitute students' preparatory acts. The rate of their transfer on an international academic space symbolises the key role they play communication in the Nigerian context. Whether on intra-campus or intercampus, openers form the first set of the preparatory acts. Like forerunners, they precede and set the stage for preparatory speech acts.

4.1.5 Strategies and social norms in the act of apologising

In this section, apology strategies used in each situation will be discussed, starting from most used to less used strategies, their examples and the pragmatic reading of students' meanings in the communicative acts they perform.

4.1.5.1 Situation 1 (Lecturer's office)

It is respondents' initiative to apologise to their lecturers in their construction of the dialogues. Description of situations only mentioned the head act, request. It explains the disparity between the two groups in the number of respondents who decide to apologise first before making the request. Whether as preparatory or as supportive acts, about 49 NS apologise to the lecturer but only 3 GS apologise in situation 1. Table 8 does not only present differences; it also illustrates the combination of strategies they prefer. GS prefer strategies 1 and 2 while NS prefer 2, 3 and 5. Strategy 4 is not used at all. It is not necessary in this case because the offence does not directly affect the lecturer. It rather affects the student. Forbearance rather fits. The past is less relevant in interlocutors' relationship, but the future is important, i.e., the

remaining part of the semester and subsequent semesters until graduation. Therefore, for these NS who promise forbearance, it is necessary that the lecturer knows that they are ready to pay the price of hard work to catch up with the syllable for the semester. The NS seem to trust that the manner in which they strategize their apologies will help them achieve their aim. So, they use more strategies than the GS. Example 20 and 21 are GS apologies in the same situation.

Table 8: Apology strategies used by Nigerian and German students in situation 1

Strategy	NS	GS	Total
IFID	7	3	10
Responsibility	49	3	52
Explanation	39	-	39
Repair	-	-	-
Forbearance	11	-	11
Total	**106**	**6**	**112**

The use of IFID and responsibility strategies only will not help the student in getting her/his request granted in a Nigerian context. This is evident in examples 11 – 13, in which the lecturers' responses indicate irritation.

Example 11

You: *Oh es tut mir leid, dass ich den Kurs verpasst habe*

            (Oh I am sorry that I missed the course)

Example 12

You: Sir *I haven't been attending your classes for the past few weeks* due to certain
            problems.

Lecturer: *And how does that concern me?*

Example 13

You: *I have missed classes from the beginning*

Lecturer: *Oh! You think you can come to my class any time you please and dictate for
            me what to do?*

Being specific in explanation of the cause for lateness helps to attract lecturer's attention. In
addition, the specific events invoked as reasons for lateness determine if lecturer sympathizes
with students or not. These events, illustrated in examples 14 – 15, are linked to finance and
health of student or family members. Some students use death of family members to attract
compassion from a stern lecturer. These are cases in which it is assumed that students could
not have done otherwise.

Example 14

You: Good morning, Prof.

Lecturer: Yes, good morning.

You: I am a new student. *I could not arrive earlier because my mother was ill and
            there was no one else to stay with her in the hospital.*

Lecturer: *Sorry to hear that. How is she now?*

You: She is getting better, Ma.

Lecturer: *Has she been discharged from the hospital?*

You: Yes Ma, That's why I was free to come.

Lecturer: Ok. Thank God.

Example 15

You: Sir, I resumed late *because I had to raise the money I will require for the*
            semester. That's the reason I had to stay back to finish the job.

Lecturer: Oh I see. What about your parents? Are you not their responsibility? *Well, if*
            that's your reason, you can continue the semester but ensure you get the notes
            and read up.

When NS mention critical cases, sickness and lack of funds, the lecturers sympathize. The female lecturer is concerned about the current state of the student's mother's health. Her exclamation of thanks to God indicates that she feels relieved that the student's mother was discharged from the hospital, although she does not personally know the student's mother. It is also a religious phrase that is widely used even beyond religious contexts. However, religion is one of the key pragmatic phenomena in the Nigerian context and in most postcolonial African contexts. Religion, just as language, is affiliated to identity. It determines social belonging and so, could help to minimize the power distance and face threats in bottom-up interactions. This phenomenon will be discussed in the last section of this chapter with examples in which students invoked it to their benefit. Similar to the example in Anchimbe (2011), the student switches from *prof.* to *ma* after the lecturer shows concern for the student and her/his mother. This indicates how the student perceives the lecturer's response. The expression of sympathy gives a feeling of oneness and solidarity. And since the lecturer is older, he perceives the motherly social role from this solidarity. In this dialogue, however, the use of *ma* by this student fits more as a kinship term than as the shortening of *madam*, especially since the student has already used the address form *prof.* at the beginning of the dialogue. It is also interesting to find that this student constructs this lecturer to be female. In the Nigerian context, such a character is referred to have a motherly heart. Therefore, gender construction deployed by this student fits the context of use. Although the NS in example 15 does not use the same event, the male lecturer's concern is rather differently oriented. His exclamation at the beginning proves that he is concerned. Albeit, he blames the student's parents for not being financially responsible for their child. Also, there is a male lecturer who wants to give a test first even though he seems to have accepted the student's explanation for lateness. Still, in example 16, the male lecturer insists on proving the authenticity of the

student's claim of sickness. This is a demand that the female lecturer could have also placed on the students who claimed that her mother

Example: 16

You: I was very ill, Sir and was admitted at the hospital.

Lecturer: *Hmmm let me see the medical result!*

was sick and admitted at the hospital. In example 17, the lecturer is portrayed to be more demanding. He forgives the student but with conditions and consequences. In doing that, he sets up the student for a possibility of committing another offence, which will not be forgiven. The student's promise of forbearance is very explicit and repetitive since she knows the implications. This is the case for most dialogues constructed between students and male lecturers. Since they (male lecturers) give conditions and are in the position of power over students, the students must oblige. In addition to extra academic work or tests, some students must accept the reduction of their scores. In the GS context, most conditions of obliging means students accept the rejection of their attempts to win the favour of lecturers. This may be blamed on GS favourite head act strategy combinations. It will be discussed with examples in chapter 4.

Example 17

You: Sir, if you could help, I would work hard to meet up. Please, Sir.

Lecturer: I would give you a week to read up and complete all assignments and all your notes and submit them to me at 8 am Monday morning. If you are one minute late, you can forget it.

In the act of apologising in situation 1, there seems to be more tension between NS' relationship with male lecturers than with the females. This is not to say that all the dialogues with female lecturers are constructed to be successful. Some ended in deadlocks, especially in situation 2, where students invoke less of social values. The point to note here is rather that from the dialogues, depending on the apology strategy combinations used for male and female lecturers, tensions can be minimized. It can be deduced from NS dialogues that the

combination of IFID and explanation strategies appeal more to the female lecturers while the combination of IFID, responsibility, explanation, and forbearance appealed more to the male lecturers. This means that more strategies should be employed when apologising to male lecturers than should be used for the females. And for the social norms necessary in the explanation strategy to win lecturers favour in the Nigerian contexts, it is noted from data that female lecturers tend to pardon NS based on family-oriented reasons for the lateness in situation 1. The males are more concerned with students' academic capacity. For the GS dialogues in situation 1, the three students who apologise in preparation for the head act do not construct successful dialogues. First, most GS find the situation unusual in their academic context. And second, they doubt the possibility of the lecturer changing the rule. This is deducible from their preferred strategy in making the head act in this situation, which will be discussed in the head act section. This disparity between both groups in the use of apology as a preparatory act is limited to situation 1. Both groups have almost an equal number of apologisers in situation 2.

4.1.5.2 Situation 2 (Corridor on campus)

The two target groups seem to have a common understanding of this situation, and so, the GS have numerous respondents. NS and GS find it necessary to take responsibility for missing the deadline for submission of their homework and to forbear with lecturers. That being said, these two are not necessarily their preferred strategies, as illustrated in table 9. On the one hand, the responsibility and explanation strategies are most used by the NS. On the other hand, the IFID and responsibility strategies are most used by the GS. GS' preference of these strategies correlates with the western approach to apology as limited to the expression of the IFID (Cohen 1981).

Table 9: Apology strategies used by Nigerian and German students in situation 2

_____

Strategy	NS	GS	Total
IFID	15	39	54
Responsibility	34	38	72
Explanation	35	9	44
Repair	-	-	-
Forbearance	11	10	21
Total	**95**	**96**	**191**

Examples 18 from GS and example 19 illustrate the different responses to the GS preferred combination of strategies from the NS and GS contexts. While the lecturer in the German context is satisfied with the student's apology consisting of just IFID and acknowledgement of responsibility, the lecturer in the Nigerian context knows that speaker's intention is not yet made explicit.

Example 18

You: Excuse me, Mrs./Mr. XYZ. *Sorry that I sent my homework only this morning. I just wanted to apologise personally.*

Lecturer: *Not a topic*[4].

Example 19

You: Sir, *am sorry for just coming to submit my assignment now.*

Lecturer: *See, I gave a deadline for this assignment and you are just coming. Get out of my sight now.*

---

[4] This GS uses a fairly literal English translation of the German ‚Kein Thema'. It may be a question of respondent's level of English proficiency. However, respondent's courage is appreciated because many potential GS participants shied away for the same reason. For more, see Hilgendorf, Suzanne K. 2007. "English in Germany: contact, spread and attitudes." *World Englishes* 26: 131– 48.

This follows Obeng's (1999) claim that implicit as well as explicit acts in the realisation of apology by the Akan people are equally important to meaning making. Some lecturers are shown to subtly take liberty of his hierarchy over the student to prolong the dialogue. This will give the student the opportunity to explain why he missed the deadline and say exactly what he wants from the lecturer. In this case, tension between interlocutors increases.

Again, both groups totally avoid the use of the promise of repair. When a student has already missed a deadline, it is already done and past. It is first important to have the homework accepted by lecturers, the reason for which GS now participate in the act of apologising. As a matter of fact, less than half of GS respondents perform the head of the request in situation 2. Whereas, well over two-thirds of GS start the dialogues with an apology in the same situation, most dialogues consisting of only an adjacency pair. The second important aspect of the interaction in situation 2 depends on the remaining duration of the semester or study program with the same lecturer. It would be noted if the student keeps the next deadline(s) or not. For these two reasons, students forbear with lecturers and achieve harmonious communication. On harmony in this interaction in situation 2, NS dialogues consist of more adjacency pairs than the GS'. Like in the first situation, NS require more strategies than GS in achieving their aims. Both groups acknowledge the face-threat in the offence committed by a student in the description of situation 2. They also reflect their bottom-up position with the communicative acts and strategies they pull. However, they use different strategies depending on their contexts. It seems easier for the GS than for the NS. On the one hand, most GS apologise that they sent in their homework per email only after the deadline. On the other hand, all NS apologise for bringing their homework to submit directly to lecturers only after the course representatives (always shortened as course rep. or plural course reps.) has submitted to the lecturers on the deadline. Thus, the means of submission of homework is varied in both contexts. Face-to-face apology increases the chances of a face threat. And as a GS rightly puts it, he does not have to face the lecturer since he sends in per email and not submit in face-to-face interaction with the lecturer. Therefore, the course rep. and the email serve first as means in the process of submission of homework and second, as mediators when a student has missed the deadline. A mediated apology is more convenient for students and does not require much strategical communication like a face-to-face apology. For instance, another indication of the difference between target groups is noted in the metainformation

given by some NS describing their non-linguistic behaviours while apologising to lecturers. Non-verbal acts are important aspects of communication in the African postcolonial context (Obeng, 1999; Kasanga and Lwanga-Lumu 2007; de Kadt, 1998). In example 20, an NS indicates that she kneels while saying 'Please, Sir'. The structure she presents is thus; *modifier + address + kneeling*.

Example 37

You: Please Sir (*kneeling*), I beg for your consideration. I'm sorry for missing my classes, they weren't intentional. Please, just have mercy on me, Sir.

This is a combination of a verbal and non-verbal act performed simultaneously. By combining both forms, she invokes the social norm of respect. This social practice is to recognize older persons and persons of higher social status. It also symbolizes gender differences in some Nigerian ethnic groups, in which the wife usually kneels or genuflects as a sign of honour to the husband when greeting, communicating or giving him something. Akindele (1990:2) states that pragmatic phenomena such as age, gender, and occupation determine "the type and structuring of Yoruba greeting." Kneeling as used in example 20 could mean going on the knees on the floor or genuflecting. Other expressions of this non-verbal communicative acts of respect as social norms include keeping hands down and holding them together, facing down, bowing or prostrating on the floor, depending on the cultural setting. An NS also included giving the examination paper to the lecturer and moving back, which signifies distance between interlocutors. These non-verbal acts are listed on Kasanga and Lwanga-Lumu's, 2007 Setswana non-verbal politeness framework. In the case of apology, the choice of the act of respect will depend on the degree of offence and the social status of the offended/offender. In summary, both groups use a varied favourite combination of strategies to realize apology according to their academic contexts. NS, as well as GS, see the need to apologise in this situation but do not see the need to apologise in situation 3.

4.1.5.3 Situation 3 (Lecturer's office)

Apologies in this third situation are only found in the lecturer's turns in the dialogues constructed by both the Nigerians and Germans. The only point of deference is the number of adjacency pairs constructed by respondents in groups 1 and 2. Most GS dialogues consist of

just an adjacency pair, while NS dialogues consist of more pairs. It is so because NS lecturers are first irritated at NS' complaints of wrong grades. Therefore, NS must use supportive acts such as explanation, reference to consequence or insistence until an agreement is reached.

In summary of the realization of apology by NS and GS, it has been illustrated that social phenomena such as family, health, finance, respect forms, and computer constitute factors that NS and GS invoke in order to achieve *eti ido* towards their lecturers in face-threatening situations. The NS rely on what I call culture mediated communication while most GS opt for computer-mediated communication. Culture mediated communication here refers to the strategic invocation of and adherence to cultural norms in communication for the purpose of achieving social harmony.

4.1.6 Strategies and social norms in the act of complaining

The achievement of social harmony in the act of critiquing a lecturer is challenging. The NS use strategies more than the GS. However, both NS and GS show preference for strategies in the same sequence. As demonstrated in figure 3, the most preferred strategy is the use of indirect accusation. On a scale of preference in descending order, all NS and GS who use the complaint as a preparation for the head act of request in situation 3 accuse lecturers indirectly.
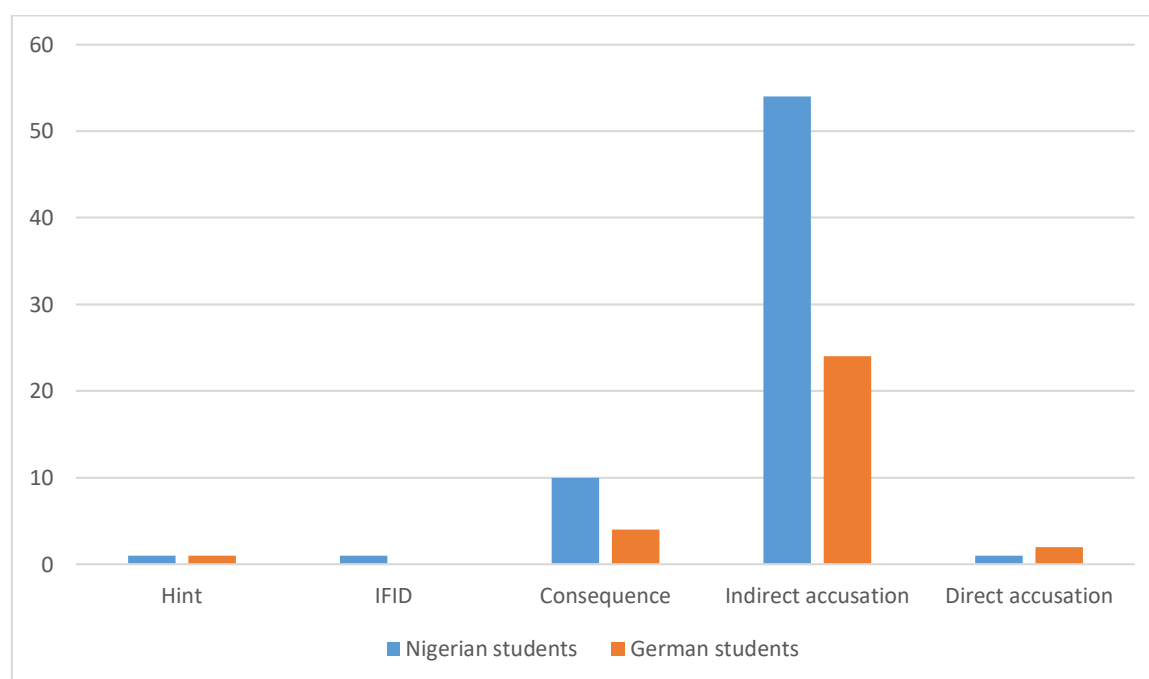

Figure 3: Frequency of use of complaint strategies by NS and GS in situation 3

The power difference between interlocutors would not allow for a direct confrontation. Even in symmetric encounters, a direct confrontation may portray decorum in both target contexts in this study. Therefore, the asymmetry of the student-lecturer relationship further faults directness in the realisation of complaint. Perhaps, this explains the choice of the second preferred strategy by both groups, reference to consequences. This shifts the focus away from the lecturer and places it on the student. It calls for sympathy for student from the lecturer. Therefore, this is also an indirect strategy. The third is the pair of direct accusations and hint strategies. And finally, just one NS decides for the IFID of the act of complaint. Exploration of excerpts of dialogues from DCTs will follow an ascending order of each group's preference. The only NS and only respondent who directly tells the lecturer that she has a complaint. From the lecturer's response, she has the floor. She can say what the complaint is. The lecturer has only a rough idea of what to expect because the phrase *I have a complaint* does not already warn that the complaint is against the lecturer. It could be a complaint against the course rep. or any other member of the academic community which the complainant believes the lecturer would help to resolve. Therefore, this strategy is as misleading as the hint/hinting strategy. Some of the examples in this section are from the GS dialogues. This is obvious from the language used by the respondent. As mentioned in the data processing section, DCTs were selected for contents and not for the language used. Multilingualism in this sense is a plus for this work because it represents the target contexts. A GS tries to hedge his direct accusation with *ich glaube* (English translation: I believe), introducing the possibility of being wrong in believing so. That notwithstanding, he has made his point clear that the lecturer is wrong with the calculation of his scores. And this is the accusation. Another NS implicitly commences her negotiation for the aim of the head act. This she does by recognizing the receipt of her examination paper from the course rep. This normally raises questions. The lecturer is shown to give a reflexive question as a response to this hint from the student. It could be annoying to a busy and impatient lecturer. In fact, most of them are so constructed mostly by NS; busy and having no time for long discussions. However, most NS still take the time to negotiate for the favours they need from lecturers. The GS, in example 22, reflected lecturers' limited time for discussions implicitly by constructing few adjacency pairs. A GS is explicit about the emotional impact of the lecturer's mistake. This preparatory act does not only make way for him to request a recount of scores and correction of grades; it further aggravates the lecturer's offence and compels the lecturer's cooperation.

Example 22

You: Hallo – *ich habe einen Schock bekommen – ich hätte bestanden.*

             (Hello – I got a shock – I would have passed.)

On the contrary, most NS struggle with expressing their disappointments. Aggravating the lecturer's offence will not yield a positive response from the lecturer in the NS context. This would not be accepted as decorum in the NS context. NS have to use more politeness markers in realising their preferred strategies for complaints. In example 23, an NS struggles with the task of complaining in this asymmetric interaction.

Example 23

You: *Sorry Prof.*, but it *seems* there is a *little* problem with my grade. The total of the scores is *not very* correct.

She excuses herself first for what she is about to say. So, *sorry Prof.* should not be confused with the IFID as an apology strategy. The conjunction, *but,* confirms that this is not an apology IFID. She continues with her complaint strategically using minimizers such as *seems, little,* and *not very* to reduce the threat in her intended verbal act. On the one hand, she tries to hedge her complaint like the GS, but on the other hand, unlike the GS, she does not mention the lecturer in the complaint statements. Therefore, she is indirectly accusing the lecturer for the mistake on her grade while avoiding the direct and uncomfortable impact of the personal pronoun *you*, if used. In addition, the use of *little* is, for instance, a common linguistic behaviour in the Annng, Efik, Ibibio ethnic groups. It is popularly referred to as *etok-syndrome. Etok* means *small* or *little* in English while syndrome is the English word used to identify *etok* when used as a pragmatic phenomenon in a statement. Therefore, to conclude discussions on participants' realisation of the act of complaining, this section indicates the correlation between both target groups in the choice of strategies in realizing the communicative act of complaint. The power distance is an asymmetric interaction is more pronounced in situations where the interlocutor with the higher status is at fault. The dissimilarity in the realisation of

similar strategies by NS and GS suggests that contextual experiences of student-lecturer bottom-up relationship is relative. The NS seem to be drenched more in the bottom-up position than the GS. Considering students' preference for indirectness in complaining, non-verbal behaviours would contribute to the cultural interpretation of students' complaint patterns, especially in the Nigerian context.

In summary of preparatory acts, it is interesting to find out how engaging students' external acts turn out in this work. Every aspect of these acts had its symbolism and is well represented in this analysis. It has been demonstrated how not only the focal communicative acts, i.e., apology, complaint, and request but also the openers are strategically employed in the asymmetric encounters described on the DCTs. Choice of attention getters, greeting forms, address forms, familiarisation forms as well as the realization of apologies, complaints are influenced by social norms and therefore depict certain in-group cultural symbolisms and intergroup cultural variations. Further strategies by NS and GS will be explored in their realization of head acts in the next section.

5   Strategies and Social norms in the head and supportive acts

In this chapter, I will present and discuss results of NS and GS realisation of first the head act of request and second the supportive acts.

5.1   Strategies and social norms in the head act of requesting

The task described on the DCTs is to make requests to lecturers in the three situations. However, the findings and discussions in previous sections of this chapter reveal that respondents performed more than the head act in their dialogue constructions. These extra findings could not be ignored in this work. In fact, they have contributed immensely to the robustness of the data, results and discussions in this work. Having duly integrated them in this work, the results of students' realisation of the communicative act of request will be discussed in this chapter. For consistency, discussion sequence will follow the three situations in descending order.

5.1.1 Situation 1 (Lecturer's office)

To recall the description of this situation. A new student is asked to request for permission from the lecturer to join her/his compulsory course in the first semester. Permission is needed first before the new student can join the classes because s/he arrives one month after lectures had resumed. Normally, such a long duration of absence from classes disqualifies students from participating in the course and writing the examination. Therefore, student is asking for a favour from this lecturer. The concern here is to find out how the student negotiates from her/his bottom-up position in this face-threatening situation in which the lecturer could refuse or grant the request. In table 10, it is noticed that few GS respond in situation one. Many who declined from responding in this situation have written comments. Discussion of examples will start with these comments and follow descending order of preference.

Table 10: Request strategies used by NS and GS in situation 1

Strategies	NS	GS	Total
Hint	30	2	32
Indirect (hearer-oriented)	10	-	10
Indirect (speaker oriented)	3	3	6
Direct (hedged imperative)	6	-	6
Direct (unhedged imperative)	1	-	1
Total	**50**	**5**	**55**

GS comments are not to be taken for granted in this analysis. They are equally as informing as the dialogues as seen in example 24 – 25. NS, however, do not have issues constructing dialogues in this situation. Respondents from study in different disciplines. This says that there is a difference between both academic contexts in the structuring of courses.

Example 24

You: *Szenario unvorstellbar, da es im XYZ-Studiengang keine Anwesenheitspflicht gibt!*

(Scenario unimaginable, because there is no compulsory attendance in the physics degree course!)

Example 25

You: *If it is that late, why should I bother?*

Example 24 informs that there are some disciplines in the GS contexts in which class attendance is not compulsory. This means that the description in situation 1 is not compatible with some course structures in the University of Bayreuth. It could be the case for many other universities in the world. However, in Nigerian Universities, class attendance forms part of the continuous assessment (always used in its short form CA) in the various departments that make up each faculty. For some departments, class attendance constitutes 30% of the CA for each semester. Also, students must achieve 75% off attendance for the semester before s/he is qualified to write the examination for the course. Therefore, NS can easily imagine the implications of missing classes for a course for one month. This leads to example 25, in which the GS declines from making any efforts to win the favour of the lecturer. By not constructing a dialogue but rather commenting in this manner, this GS confirms the stereotype of German punctuality and strict adherence to deadlines. So, he does not see the need to even try because he already assumes that it will not be granted. Again, it bothers on what is at stake for the student.

Candidacy for university admission is very competitive and rigorous in the Nigerian context. A secondary student who intends to study at the university has many examinations to pass. First s/he must pass the West African Senior School Certificate Examination (WASSCE) popularly known by the abbreviation of its organising council, the West African Examination Council (WAEC). Second s/he must pass the Unified Tertiary Matriculation Examination (UME) popularly known by the short form of its regulatory board, the Joint Admission and

Matriculation Board Examination (JAMB). And third, s/he must pass the Post-Unified Tertiary Matriculation Examination (Post-UME) conducted by the university of students' choice indicated on the JAMB result. The combination of WASSCE, JAMB, and Post-UME is the equivalent of the German Abitur. In addition to this process, there are many candidates. For these reasons, a Nigerian youth, who has an admission already and was delayed for a month before s/he could start classes, would not mind trying to convince the lecturer to permit her/him to join a course which is compulsory for her/his first semester. Interestingly, example 26 from an NS pulls the tediousness of admission process as a strategy to have her request granted. Some other NS followed this pattern, too.

Example 26

You: Please Ma, I am very sorry that I have come so late to take your course. I know the class has already began, but it is compulsory for me to take it this semester. *Otherwise, I will lose the admission and it was not easy to get this one, coupled with the expenses I have done already.*

Lecturer: Are you sure you will cope?

You: Yes, Ma. I will.

Lecturer: Ok, tell the secretary that I said she should give you the course registration form, fill it and submit it to her. You can start coming to classes. But you will have to read very hard. Consider your mother and work hard. Don't come and gallivant around campus and forget why you are here o.

You: Yes Ma

She succeeds. The lecturer sympathises with her, grants her permission to join the course, and gives her advice on how to behave on campus *vis-à-vis* her family condition. Also, the lecturer's use of the pragmatic marker *o* or *oh* signifies informality and emphasis: informality of communication setting and emphasis of the advice. The use of this pragmatic marker is common in Nigeria, but it is only used in unofficial situations. So, this proves to be a good strategy in situation 1. This realisation has dual functions. On the one hand, it is the

preparatory act of apology. And on the other hand, it is the head act of request. Most NS dialogues followed this pattern, reason for high number of preferences for the hint strategy by NS illustrated in table. Example 27 introduces other aspects of the admission and registration process.

Example 27

You: Please, Sir, I will catch up. *My name came out on the last list of admissions which was posted two days ago. I just finished clearance.* That's why I'm starting lectures today.

Lecturer: You're lucky you have a very good reason.

First, late admissions give opportunities to university candidates who did not score up to the cut-off points for their courses of choice to gain admission into related fields. Second, clearance must be done at the admissions office. This is equivalent to enrolment at the *Studierendenkanzlei* at the University of Bayreuth. The reference to admission and enrolment process is good enough reason to be granted the permission to join the course because it is beyond student's control and student is rather lucky to even have such an opportunity. In example 28, the NS student refers to this opportunity as a *golden opportunity*. Beyond flattery, it is *golden* because of the social value placed on university education in the Nigerian context. University education furnishes a person's social status, and with time, determines a person's professional path and financial capacity. Therefore, it is an important aspect of social life in this predominantly collective context. The indirect (hearer-oriented) strategy of request realisation is the second preferred.

Example 28

You: Please Prof., I was not able to resume early this semester because of delays in the registration process. The necessary documents were not transferred to the department early enough. So, I had to follow up. This is why I have missed your lectures from beginning of semester till now. But it is a compulsory course for

me, and I must do it this semester. Otherwise, I will lose admission. Please Prof.,
I really need your help so that I don't miss out on this *golden opportunity*.

In example 29, an NS focuses his request on the lecturer's ability and kindness. He recognizes the lecturer's sovereignty over the situation, in which case, it is solely up to the lecturer if a student should join the course or not. So, in this example, attention is not drawn to student's personal issues like in the preparatory acts or admission and enrolment challenges like in the examples previous example sin this section. Central to his request is rather the recognition of the hierarchical relationship between interlocutors. The student is not contending with lecturer's higher status over him. The lecturer has the authority to permit or not.

Example 29

You: Sir, please, *could you be kind enough* to allow me to attend your course?

Permitting or not will depend on how kind the lecturer is, hence, the careful choice of words *could you be kind enough*. This strategy has same moral effects as those about financial, health and death issues, since it sets a seeming moral trap for the lecturer. If lecturer does not grant the permission, he portrays himself as not kind enough to use his power in favour of his subordinate. The next preferred request strategy is the direct but hedged imperative, as shown in example 30 by an NS. The imperative, when hedged with the modifier *please* qualifies as a polite form in the Nigerian context (Obins, 2015). This strategy is used to realise politeness in most Nigerian languages. For instance, the equivalents of *please* in most Nigerian languages are used across speech communities in Nigeria. They are popular because of their regular use. Examples include, *mbok* in Annang, Efik, and Ibibio; *biko* in Igbo; and *ejowo* in Yoruba, etc. The imperative, *mbok di*, in English, *please come* is considered polite. Further polite markers can be included in addition to *mbok*, as in, mbok kuu yad esid di ise, in English, *please don't be angry come let's see.* These will make the imperative even more polite. Therefore, with the pragmatic markers *mbok, kuu yad esid*, and *ise,* imperatives can be rendered appropriate and polite in Annang, Efik and Ibibio and in the other languages in Nigeria. Transfer of indigenous linguistic styles to the use of English is one of the aspects which makes NE and other African Englishes unique (Adegbija 19989a; Gut 2005). In the examples

above, pragmatic phenomena and structures are transferred to NE and this is mirrored in NS'
dialogues.

Example 30

You: Sir, *please permit me* to still offer your course this semester.

It confirms Drescher's (2012) findings about the use of imperative as a preferred advice form
in Cameroon. Although students do not advise lecturers in this situation, the imperative is a
possible option for making a polite request to a superior if it is hedged with a politeness
marker. The next is the indirect speaker-oriented strategy illustrated in examples 31 from a
GS. Three of the five GS who responded in this situation 1 used this strategy. Here, the student
wants to know the possibility of having the permission to join the course. As discussed in
chapter 3, request is used by GS, especially in situation 1 in its function of mere inquiry and
not a supplication for favour.

Example 31

You: *Can I still attend even though I miss a month?*

This is similar to the comment in example 25. If it is possible then it is worth trying. Otherwise,
no need to bother. The last strategy, direct and unhedged imperative, is not used in any of the
groups in this situation. In summary, it is revealed that context and assumption influence
students' communicative efforts in given situations of interaction with their lecturers. On the
one hand, NS take advantage of the university administrative structures in negotiating through
the power imbalance between them and their lecturers. On the other hand, GS are reluctant
to participate in the dialogue construction for the assumption of possibility of losing face. In
the second situation, however, there are more responses from the GS.

5.1.2 Situation 2 (Corridor on campus)

Deadline, this is a common term on university campus. In this situation, a student has the task of requesting that a lecturer accepts her/his homework one week after the deadline for submission. Like in the first situation, most realisations of NS are classified into the hint strategy (see Table 11) because they use the preparatory act of apology and the dialogue continues without any explicit mention of 'ask' or 'request' or even any direct indication of their request. From the details they give in their apologies, the lecturers can already tell what the students need. And so, the negotiation begins.

Table 11: Request strategies used by NS and GS in situation 2

Strategies	Nigerian Students	German Students	Total
Hint	34	-	34
Indirect (hearer-oriented)	4	9	13
Indirect (speaker oriented)	8	19	17
Direct (hedged imperative)	-	-	-
Direct (unhedged Imperative)	-	-	-
Total	**46**	**28**	**74**

Albeit, the GS prefer the indirect speaker-oriented strategy. This category is less used by NS. It reduces the chances of getting NS' request granted. Therefore, it must be supported by corresponding external acts in which the hearer's role in the interaction is also taken into account like in the next preferred strategy illustrated in examples 32 and 33 by GS and NS respectively. In the GS example, hearer's role is explicit. Although the GS asks if he could submit, he wants to know if the lecturer would still accept the homework from him. Interestingly both examples 58 and 59 are the first part of the first adjacency pairs of both dialogues. First, the NS uses an address form, while the GS uses none. The modifier *please* is used by both NS and GS.

Example 32

You: *Could I please hand in last week's homework?*

Example 33

You: Sir, *please*, I wasn't in school due to an unfortunate incident. *May I submit my assignment?*

The NS explains why he missed the deadline before making request, but the GS does not. Then, in the request, both GS and NS recognize lecturers' role, even though they use different modes. They both seek the permission of the lecturer to submit their assignments. This is the indirect hearer-oriented strategy. The last two strategies, direct hedged imperative and direct unhedged imperative, are not used by any respondent in this situation. In conclusion, external acts play vital roles in this second situation. The head act is mostly avoided by students. But when students perform head acts, the modal verbs are used by GS while the modifier *please* is used by NS to project politeness in their realisation of requests to lecturers. The next situation is somewhat different from this second situation. Students' may find it challenging to contend their anger and disappointment while performing head acts.

5.1.3 Situation 3 (Lecturer's office)

This seems to be a transcultural situation on campus. Disparity between number of respondents from groups 1 and 2 is not noticed here. There are no comments of irrelevance of situation in the GS context. Both groups have almost equal number of respondents. In this situation, respondents have the task of requesting that their lecturers recount their scores and correct their grades after they discovered that they failed only because of miscalculation of scores. This is a difficult task because students have to contend their anger and make their requests acceptable by lecturers who are of a higher power status than students. As illustrated in table 12, while NS rely the most on hints, GS rely the most on the indirect hearer-oriented strategy. Just like in the previous situations, dialogues in which no act of request is

constructed, but the external acts function as requests belong to the category of hints. Most NS use this style and so, explicit request acts barely found. Lecturers understand students' complaints to be the request to recount and correct grades. There are respondents who managed to construct request acts. This task seems very challenging to some NS as well as GS, in which some respondents use the *modifier (address) + imperative* structure. Their styles of realising request seem to have the potential of complicating communication between interlocutors. However, there are elements of the dialogues that could also allow for tolerance. Some are in question forms, especially those by the GS. So, it awakens the curiosity of the lecturer. At least, since it is the opening statement, this GS has not directly accused lecturer. An NS pleads with the lecturer to check his paper. By using the modifier *please*, he minimizes the usual commanding effect of an imperative statement and so, avoids irritation. And by letting the lecturer see the paper, he avoids making an explicit request that lecturer recounts and effects corrections.

Table 12: Request strategies used by Nigerian and German students in situation 3

_____

Strategies	Nigerian Students	German Students	Total
Hint	36	4	40
Indirect (hearer-oriented)	1	30	31
Indirect (speaker oriented)	5	5	10
Direct (hedged imperative)	7	-	7
Direct (unhedged Imperative)	1	-	1
Total	**50**	**39**	**89**

The use of the honorific *Sir* and the modifier *please* is expected to soften the imperative mode. However, it is interesting to find the use of a developing politeness marker in the Nigerian context illustrated in example 34.

Example 34

You: I *came* to ask for a correction of my marks.

Two words have been pragmatically applied in request forms to replace the western polite form *would like,* namely, the past tense form *came* and the phrase *I'm here*. So, *I came to ask* in NE is perceived as *I would like to ask*. Also, *I'm here to request* is perceived as *I would like to request* and *I'm here to make some enquiries* is the equivalent of *I would like to make some enquiries*. These are emerging polite forms in the postcolonial variety of English, NE. In summary, although a difficult task, dialogues in this third situation are the most successful, i.e., they end amicably. Although students struggle with using politeness markers, lecturers are constructed to be understanding. In fact, most lecturers in situation 3 apologize in the closing adjacency pairs.

In conclusion, head acts are interwoven with preparatory and supportive acts in most dialogues, reason for lots of hints used. Linguistic realisation of politeness is culturally constructed. Standard forms are gradually replaced with emergent forms. And finally, students use common factors to bridge power distance between them and lecturers. This power distance is relative. The wider the distance, the more politeness markers that students employ. Therefore, NS use of more contextually fitting politeness markers are interpreted as symbolism of wider bottom-up distance from their lecturers than their GS counterparts.

5.2   Strategies and social norms in supportive acts

Supportive acts in the sense of students' statements that help them secure the favour of lecturer are interwoven in the preparatory acts. However, in the sense of the adjacency pairs that are constructed after the head acts, there are two remarkable invocations by NS and GS. In situation 2, for instance, while the GS supports his head act with explaining to the lecturer how hardworking he has been in the seminar and how the lecturer knows about this fact, the NS reminds the lecturer of his considerateness of student's reason for not keeping up to the deadline of submission of assignment, even though the lecturer is *a man of his word*. What is pronounced in these two perspectives is the difference in the person at the centre of the two

strategies. While the GS' is speaker-oriented, the NS' is hearer-oriented. The GS' has some individualistic element to it and the NS' has some collectivist element to it. The social norm invoked by the GS here is the norm of praising the person of higher status from whom one expects a favour. The phrase *man of his word* is often used for kings and for God in the religious contexts to mean the faithful one in authority. Praising of kings is a long-standing traditional ritual in Nigerian royal settings. However, the act of praising is now used in other interactive settings, such as with the police etc.

For closing statements, courtesy demands the polite ending of conversations. In both NS and GS groups, dialogues which end in deadlock are either inconclusive, i.e., without closing statements, or closed with *bye*. Dialogues constructed as successful end with *thanks* or *thank you.* However, NS closing statements in successful dialogues vary from the GS'. First, there is a structure; *closing word/phrase + address form.* Address forms used in the opening of dialogues are repeated in the closing of dialogues. Second, religion is invoked, as shown in examples 35 – 36. Some NS use the less formal affirmation *ok* with the kinship address form *ma*.

Example 35

You: Yes, thanks, Sir. *God bless you*, Sir.

Lecturer: You are welcome *dear*.

Example 36

You: God bless you, Ma! *May evil not come your way or your family.*

Lecturer: *Amen*. Follow me to my office, *let me check if I have some change (money) to give you.*

This combination symbolizes a tension-free interaction, an amicable ending to a previously tensioned start. The right strategies having been applied, interlocutors are in terms and this harmony is reflected in the NS' closing statement. NS even go further to pray for God's blessing on the lecturer. It is interesting to see how these lecturers respond. The lecturer in example

35 uses an endearment address form to reciprocate NS' benediction. Example 36 illustrates further aspects of religious benedictions and perlocutionary effects. This NS does not only ask God to bless the lecturer, but also prays for lecturer and lecturer's family, that they be protected against evil. The concept of evil is very common in the Nigerian religious context, and of course in neighbouring countries. Every religion in Nigeria makes reference to evil, whether it's the numerous indigenous religions or Christianity or Islam etc. It could be attributed to spirits, humans or events. Many African literary writers reflect this concept in their works. Famous examples include Chinua Achebe[5] and Ola Rotimi[6]. It is always affiliated with divinity and its control over humans. Hence, the lecturer's religious affirmative response *amen*. Hassen (2016:16) states that similar conversation closing strategy is used in Ethiopia. Gratitude is linguistically realised "in form of blessing." The strategic use of the motherly address form *ma* and the benediction for the lecturer and family, provoke a reciprocal action from the lecturer. She wants to give some money to the student. So, she accepts and assumes the motherly social role attributed to her by the student's choice of address form and prayer. The term *change* as used by the lecturer in example 35 is diminutive. It refers to little money fondly given to a child. It may not necessarily worth much, but the giver and the receiver of this kind of *change* are very pleased. Of course, in this case, the lecturer knows how much money would be too small a *change* for her student. Also, if the same word *change* were used in a confrontational interaction, it would be perceived as unpleasant and insulting. In summary, there is no doubt that these NS culture-specific closing statements, if used in the GS context, would constitute a culture-shock to the lecturers, hence, the necessity of more studies and awareness in this direction.

5.3 Chapter summary

In conclusion, it is interesting to find out how much of cultural depth is embedded in students' dialogues, especially NS' dialogues. The analysis of preparatory acts revealed how pragmatic phenomena, i.e., age, social status, gender, finance, health, and other social factors in the Nigerian context are invoked and social values for these factors are communicated in their

---

[5] Chinua Achebe (1930 – 2013) was from the Igbo ethnic in Nigeria. He was professor, critic and author of Things Fall Apart (1958), Arrow of God (1964), A Man of the People (1966), and Anthills of the Savannah (1987), etc.
[6] Full names: Olawale Gladstone Emmanuel Rotimi (1938 – 2000) was from the Yoruba ethnic in Nigeria. He was a choreographer, director, actor and author of several works including The Gods Are Not to Blame (1971), Kurunmi (1971), Holding Talks (1979) and Hopes of the living dead (1988), etc.

invocations by students and in the perlocutionary effects they bring about. Openers strategies used by both groups 1 and 2 are varied according to each context of use. This means that both NS and GS are culturally aware of their contexts. For apologies, results from both groups still demonstrate varied choices of strategies in accordance with each cultural context. NS' use of responsibility and explanation is symbolism for NS' attention to the individualistic and collective face reported by Nwoye (1993). GS' use of the IFID and responsibility suggests a predominant speaker-centred perspective. For complaints, both NS and GS opt for same strategies. This signifies the sameness in both groups' power relations with regards to their lecturers. Albeit, the use of more politeness markers by GS suggests intersectionality in the bottom-up situation of university students. Some students may be more bottom-up than the others depending on the cultural contexts. For requests, NS prefer to hint lecturers. Direct cases were not successful in the end. GS maintain preference for a hearer-oriented strategy once again. Both NS and GS use indirectness as politeness strategy. For supporting acts, GS are still speaker-oriented, while NS are hearer-oriented. On the one hand, GS invokes speaker-praise while NS use hearer-praise. And finally, in the closing statements, the GS stick the usual closing ritual *bye*, while the NS invoke religious rituals, social roles and the gratitude norm. Interestingly, about 90% of all dialogues from both groups 1 and 2 are constructed to end amicably. By successful, I mean that students' requests are granted, and student-lecturer relationship is not in jeopardy.

6 Conclusion

In conclusion, this thesis has brought to discussion many interesting findings on campus decorum and the non-universality of academic cultures across borders. The introductory chapter unveils the background, aim and relevance of the work. It also gives a detailed account of previous pragmatic studies with the postcolonial perspective. In the second chapter, theoretical and analytical frameworks, as well as key terms and research questions that guide the analysis, are also discussed. Data, methods and researcher's reflexivity are presented in the third chapter while, in the fourth and fifth chapters, results are discussed extensively *vis-à-vis* the research questions.

The analysis commences with an interesting aspect of communication, attention getters and greeting rituals. It is found that NS and GS have separate preferences, although both groups construct dialogues between student and lecturers. Preferred greeting structures demonstrate prevalence of social norms over academic professional norms. Components of these structures symbolise the mixed cultural realities of the postcolonial Nigerian society and the egalitarian nature of German society. They also communicate and so serve preparatory purposes to respondents' realisations of the three communicative acts at the centre of the analysis, namely apologies, complaints and requests.

The first research question directs focus of analysis on target groups' preferred strategies in the act of apologising, complaining and requesting. The results for the groups show disparity in preference for strategies and carrying out these three communicative acts. In the realisation of apologies, the summary for both groups demonstrate varied order of strategy preference. While the NS prefer the acknowledgement of responsibility and explanation strategies, the GS prefer the IFID and acknowledgement of responsibility strategies. As discussed in the second chapter of this work, the use of IFID is not such a priority in the act of apologising in the Nigerian context. Accepting responsibility and explaining the causal factors of offence is more appropriate than IFID. These two strategies take both speaker and hearer into consideration. For the act of complaining to lecturers, both groups demonstrate preference for the indirect accusation and reference to consequence strategies. This combination also portrays consideration for both hearer and speaker. For NS, considering the lecturer in the process of complaining sometimes demands students' apology when lecturers decide to go on the defensive. This points to the relativity of the power relations in bottom-up situations.

Apologising in the process of complaining is a precautionary act against aggravation of the tension between student and lecturer and failure to achieve student's aim. Precaution is also applied in the act of requesting. Results show that NS prefer the use of hints and indirect hearer-oriented strategies in making requests, whereas the GS prefer the indirect hearer-oriented and indirect speaker-oriented. This implies that many NS do not make requests. Albeit, just a few NS dialogues end in a deadlock, mostly cases of non-usage of preferred strategies, i.e. social norms are not invoked.

The second research question is concerned with the sociocultural factors surrounding respondents' preferred choices. The NS strategies portray social norms, such as consideration and respect for age, gender and social status, social roles of older persons, social value for family and education, the role of finance in education, and religious beliefs, etc.

The third research question seeks to test findings with real data from the Nigerian diaspora. It is found that NS preferred greeting and address strategies are transferred by NSB to their intercultural communication with their lecturers in Germany in ways that cause irritation and call for repair. In as much as these lecturers make efforts to help NSB integrate into their new campus, group-specific orientation for new international students is highly recommendable for ease of (student-lecturer) communication and integration on international campuses.

The findings in this study also points to the need for more scholarship on postcolonial data, the impact of colonialism and globalisation on postcolonial societies, non-verbal decorum, power imbalance and (inter)cultural encounters on postcolonial academic and indeed other social spaces which in turn contribute to shaping campus behaviours.

List of References

Abiodun, Rowland. 1983. "Identity and the Artistic Process in Yoruba Aesthetic Concept." *Journal of Culture and Ideas* 1 (1): 13–30.

Abrams, M. H. and Geoffrey Harpham. 2008. A Glossary of Literary Terms. Massachusetts: Cengage Learning.

Adegbija, Efurosibina. 1989a. "Lexico-Semantic Variation in Nigerian English." *World Englishes* 8 (2): 165–177. https://doi.org/10.1111/j.1467-971X.1989.tb00652.x

----- 1989b. "A comparative study of politeness phenomena in Nigerian English, Yoruba and Ogori." *Multilingua - Journal of Cross-Cultural and Interlanguage Communication* 8 (1): 57-80.

Adjaye, S.A.2005. "Ghanaian English Pronunciation." In Studies in linguistics and semiotics. New York: Edwin Mellen Press.

Akindele, Femi. 1990. "A sociolinguistic analysis of Yoruba greetings." *African Languages and Cultures*. 3 (1): 1–14.

Anchimbe Eric A. 2006. Cameroon English: Authenticity, Ecology and Evolution. [Arbeiten zur Sprachanlyse 45]. Frankfurt am Main: Peter Lang

----- 2007. "Linguabridity: Redefining Linguistic Identities among Children in Urban Areas." In Eric A. Anchimbe (ed.), pp. 66–86.

----- 2008. "'Come Greet Uncle Eric': Politeness through Kinship Terms." In Bernard Mulo Farenkia (ed.), pp. 109–119.

----- 2010. "Constructing a Diaspora Anglophone Cameroonian Identity Online." In *Handbook of Research on Discourse Behaviour and Digital Communication: Language Structures and Social Interaction*, ed. by Rotimi Taiwo, 130–144. Hershey PA: IGI Global.

----- 2011. On not Calling People by their Names: Pragmatic Undertones of Sociocultural Relationships in a Postcolony. *Journal of Pragmatics* 43 (6): 1472–1483. https://doi.org/10.1016/j.pragma.2010.10.013

----- 2018. *Offers and Offer Refusal. A postcolonial pragmatics perspective on World Englishes*. Amsterdam: John Benjamins.

Anchimbe, Eric A. and Richard W. Janney. 2011. "Postcolonial Pragmatics: An Introduction." *Journal of Pragmatics* 43 (6): 1451–1459. https://doi.org/10.1016/j.pragma.2010.10.027

----- 2017 "Postcolonial Pragmatics." In *Routledge Handbook of Pragmatics*, ed. by Anne Barron, Yueguo Gu, and Gerard Steen, 105–120. London: Routledge.

Austin, John Langshaw. 1962. *How to Do Things With Words*. Cambridge (Mass.) 1962, paperback: Harvard University Press, 2nd edition, 2005. https://doi.org/10.4018/978-1-61520-773-2.ch008

Ayeloja, Adewale Kazeem and Taofeek Olanrewaju Alabi. 2018. "Politeness and Discourse Functions in Doctor-Patient Verbal Interactions at the University College Hospital, Ibadan, Nigeria." *International Journal on Studies in English Language and Literature* 6 (12): 1-12. http://dx.doi.org/10.20431/2347-3134.0612001

Baker, Will. 2011. "Intercultural awareness: Modelling an understanding of cultures in intercultural communication through English as a lingua franca." *Language and Intercultural Communication* 11 (3): 197-214. https://doi.org/10.1080/14708477.2011.577779

Berns, Margie. 1988. "The cultural and linguistic context of English in West Germany." *World Englishes 7 (1): 7-49.* https://onlinelibrary.wiley.com/doi/epdf/10.1111/j.1467-971X.1988.tb00213.x

Blum-Kulka, S., House, J., and G. Kasper. 1989. "Investigating cross-cultural pragmatics: An introductory overview". In: Blum-Kulka, S., House, J., and G. Kasper eds. *Cross-cultural pragmatics: Requests and apologies*. Norwood, NJ: Ablex. 13-14.

Brown, Penelope and Stephen C. Levinson. 1978. "Universals in Language Usage: Politeness Phenomena." In *Questions and Politeness*, ed. by Esther N. Goody. London: Cambridge University Press.

----- 1987. *Politeness: Some Universals in Language Usage*. Cambridge University Press, Cambridge.

Cohen, A. and Olshtain, E. 1981. "Developping a measure of sociocultural competence: The case of apology." *Language Learning* 31 (1): 113-134.

de Kadt, Elizabeth. 1998. "The Concept of Face and its Applicability to the Zulu Language." *Journal of Pragmatics* 29: 173–191. https://doi.org/10.1016/S0378-2166(97)00021-0

Donaldson, S. K. (1979). "One kind of speech act: How do we know when we're conversing?" *Semiotica* 28 (3-4): 259 – 300.

Drescher, Martina. 2012. "Cross-Cultural Perspectives on Advice: The Case of French and Cameroonian Radio Phone ins." In *Contrastive Media Analysis: Approaches to Linguistic and Cultural Aspects of Mass Media Communication*, ed. by Stefan Hauser, and Martin Luginbühl, 11–45. Amsterdam: John Benjamins. https://doi.org/10.1075/pbns.226.03dre

Goffman, Erving. 1971. *Relations in public*: *Microstudies of the public* order. New York: Basic Books.

Grainger, Karen, Sara Mills, and Mandla Sibanda. 2010. "'Just Tell us What to Do': Southern African Face and its Relevance to Intercultural Communication." *Journal of Pragmatics* 42 (8): 2158–2171.

Gut, Ulrike. 2005. "Nigerian English Prosody". *English World-Wide* 26 (2): 153 – 177. **DOI:** https://doi.org/10.1075/eww.26.2.03gut

Gut, U. and R. Fuchs. 2013. "Progressive Aspect in Nigerian English." *Journal of English Linguistics* 41 (3): 243–267. https://doi.org/10.1177/0075424213492799

Hassen, R. 2016. "Culture-Specific Semiotic Politeness Norms in the Multicultural Society of Ethiopia." *Arts Social Sciences Journal* 7 (1): 1–9. https://www.omicsonline.org/open-access/culturespecific-semiotic-politeness-norms-in-the-multicultural-society-ofethiopia-2151-6200-1000168.pdf

Igboanusi, Herbert. 2002. *A Dictionary of Nigerian English Usage.* Ibadan: Eincrownfit.

Janney, Richard W. 2009. "Toward a postcolonial pragmatics". In: Turner, K., Fraser, B. eds. *Language in Life, and a Life in Language: Jacob Mey – A Festschrift*. UK: Emerald, Bingley. 193-201.

Kouega, Jean Paul. 2006. *Aspects of Cameroon English Usage: A Lexical Appraisal* Author(s): Eric A. Anchimbe Source: English World-Wide, Volume 28, Issue 2, Jan 2007, p. 210 - 214 DOI: https://doi.org/10.1075/eww.28.2.09anc

Kasanga, Luanga A. 2006. "Requests in a South African Variety of English." *World Englishes* 25 (1): 65–89. https://doi.org/10.1111/j.0083-2919.2006.00447.x

Kasanga, Luanga A., and Joy Christine Lwanga-Lumu. 2007. "Cross-Cultural Linguistic Realisation of Politeness: A Study of Apologies in English and Setswana." *Journal of Politeness Research* 3 (1): 65–92. https://doi.org/10.1515/PR.2007.004

Kouega, Jean Paul. 2007. A Dictionary of Cameroon English Usage. Contemprary Studies in Descriptive linguistics. Vol 10. Peter Lang.

Leech, Geoffrey. 1983. *Principles of Pragmatics*. London: Longman.

Lessing, Gotthold Ephraim. 2005. *Nathan der Weise.* Ein dramatisches Gedicht in fünf Aufzügen. Köln: Anaconda. ISBN 3-938484-51-9.

Levinson, Stephen C. 1983. *Pragmatics*. Cambridge: Cambridge University Press.

Mbangwana, Paul, and Bonaventure M. Sala. 2009. *Cameroon English morphology and syntax: current trends in action*. München: Lincom Europa.

Mühleisen, Susanne. 2011. "Forms of Address and Ambiguity in Caribbean English-Lexicon Creoles: Strategic Interactions in a Postcolonial Language Setting." *Journal of Pragmatics* 43 (6): 1460–1471. https://doi.org/10.1016/j.pragma.2010.10.017

Mühleisen, Susanne, and Bettina Migge (eds.). 2005. *Politeness and Face in Caribbean Creoles*. Amsterdam: John Benjamins. https://doi.org/10.1075/veaw.g34

Mforteh, Stephen A. 2007. "In search of new identities in multilingual Cameroon." In Eric A. Anchimbe (ed.). Linguistic Identity in Postcolonial Multilingual Spaces, 87-101. Newcastle: Cambridge Scholars.

Nwoye, Onuigbo G. 1992. "Linguistic Politeness and Socio-Cultural Variations of the Notion of Face." *Journal of Pragmatics* 18 (4): 309–328. https://doi.org/10.1016/0378-2166(92)90092-P

----- 1993. "An ethnographic analysis of Igbo greetings." *African Languages and Cultures* 6 (1): 37-48.

Obeng, Samuel Gyasi. 1999. "Apologies in Akan Discourse." *Journal of Pragmatics* 31 (5): 709–734. https://doi.org/10.1016/S0378-2166(98)00089-7

Obins, Nuhu Isaac. 2015. "A Pragmatic Survey of Nigerian Expression of Politeness." *International Journal of English Language and Linguistics Research* 3 (8): 12 – 18. http://www.eajournals.org/wp-content/uploads/A-Pragmatic-Survey-of-Nigerian-Expression-of-Politeness.pdf Date of access: 29.11.2019.

Okafor, Clement A. 1989. "Chinua Achebe: His Novels and the Environment." *CLA Journal* 32 (4): 433–442. https://www.jstor.org/stable/44322049

Oxford English Dictionary Online. Oxford University Press, September 2019. Web. https://www.oed.com/view/Entry/48410?redirectedFrom=decorum#eid Date of access 28.11.2019.

Schneider, Alison. 1998. "Insubordination and Intimidation Signal the End of Decorum in Many Classrooms." *Chronicle of Higher Education* 29 (44): A12–A14.

Sey, K.A. 1973. *Ghanaian English*. London: Macmillan.

Sidnell, Jack. 2005. "Advice in an Indo-Guyanese village and the interactional organization of uncertainty". In: Susanne Mühleisen and Bettina Migge, eds. *Politeness and Face in Caribbean Creoles. (Varieties of English around the world G34).* Amsterdam/Philadelphia: John Benjamins. 145-168.

Simo Bobda, A. (1993). *Aspects of Cameroon English Phonology*. Bern, Switzerland: Peter Lang AG. https://www.peterlang.com/view/title/59021

Searle, John. 1969. *Speech Acts*, Cambridge: Cambridge University Press.

Trosborg, Anna. 1995. *Interlanguage Pragmatics: Requests, Complaints, and Apologies*. Berlin: Mouton de Gruyter. https://doi.org/10.1515/9783110885286

Ugorji, C. U. C. 2009. "Reflections on Address Politeness in Igbo Family." *The International Journal of Language Society and Culture* 27: 54–62.

Warren, M. 2006. *Features of Naturalness in Conversation.* Amsterdam/Philadelphia: John Benjamins.

Wong, Jock. 2006. "Contextualising *Aunty* in Singaporean English." *World Englishes* 25 (3/4): 451–466. https://doi.org/10.1111/j.1467-971X.2006.00481.x

Appendix 1

Discourse Completion Task Questionnaire

Data collection towards MA research focused on communication in the academia. All information here given are exclusively for research purposes. Your participation is herewith solicited and will be greatly appreciated.

Personal information
1. Sex: Male □   Female □
2. Age group: 20-25 □   26-30 □   31-35 □   36-40 □   40+ □
3. First language(s): _____
4. Highest educational qualification: _____
5. Course studied: _____
6. Town of residence: _____
7. Country of origin: _____

Please write a usual dialogue between student and lecturer in the given situations below. You can use the next page if you need more space:

8. Situation 1: Lecturer's office on campus. You arrive at the University one month after classes have started and realise that you have missed classes for a compulsory course. Normally, you would be excluded from attending the course for the rest of the semester except you get the permission of the lecturer to do so. Construct a possible dialogue below, in which you ask for permission to be allowed to attend the rest of the course:

You:
Lecturer:
You:
Lecturer:
You:
Lecturer:

9. Situation 2: Corridor on campus. You have missed the submission deadline of your homework by a week. After class, you run after the Lecturer to plead with him/her to accept it. Construct a possible dialogue of the encounter below:

You:
Lecturer:
You:
Lecturer:
You:
Lecturer:

10. Situation 3: Lecturer's office on campus. Your examination paper has just been handed back to you and you realise you failed because the lecturer counted your marks wrongly. You go to the office to demand a recount of your marks and correction of your grade. Construct a possible dialogue below:

You:
Lecturer:
You:
Lecturer:
You:
Lecturer:

Thank you for your participation.

Appendix 2

Consent form for Participants (Nigerian students at the University of Bayreuth NSB)

I am a master's student at the University of Bayreuth. My final thesis demands empirical data. Therefore, I hereby solicit your consent to use your electronic mails to your lecturers at the University of Bayreuth as empirical data for the analysis in my research. All information in the electronic mails given will be treated with utmost confidentiality. Names and other identity markers will be excluded from the study. Data will be collected and used exclusively for research purposes. Please confirm your consent for collection and use of your electronic mails by ticking the box and by signing below:

I give my consent ☐ 　　　　　　　　　　　　　＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿

　　　　　　　　　　　　　　　　　　　　　　　Participant's signature[7]

---

[7] All 8 participants in group 3 have signed the consent forms.