# Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English Language Students: Focus on Speech Acts[1]

## Professor Maya Khemlani David
Honorary Professor
Asia-Europe Institute
University of Malaya, Kuala Lumpur, Malaysia
mayadavid@yahoo.com
## Ameer Ali
Researcher
Institute of English Language and Literature
University of Sindh, Jamshoro, Sindh, Pakistan.
ameer7037@gmail.com
==================================================================

**Abstract**

This research discusses the importance of developing cross-cultural competence among students of English language. It is argued that examples taken from real life conversations enacted in different contexts can be used as pedagogical material to teach students of English how the use of speech acts varies from one cultural context to another cultural context. Understanding this difference can help encourage mutual understanding and mutual respect between interlocutors coming from different cultural contexts. In this research, data were collected from real life conversations enacted in different Asian contexts. Qualitative analysis of the collected data showed that socio-cultural norms affect the way language speakers speak and write language in a wide range of contexts. It is suggested that dialogue-based language input of speech acts taken from real life examples can help students of English understand the importance of socio-cultural context in which speech acts are embedded.

Keywords: Asian, conversations, competence, cross-cultural, cultural, English, pedagogical, teach

---

- [1] An earlier version of this paper entitled *Using Novels as Pedagogical Tools for Teaching Cross-Cultural Competence to English Language Students: Focus on Speech Acts* was presented by Maya Khemlani David (2021) at a webinar on *Speech Acts: Learning Cross Cultural Differences from Literary Works*. In the webinar, she discussed similar issues focusing on specific speech acts but drawing examples from literary sources.

==================================================================
**Language in India** www.languageinindia.com **ISSN 1930-2940 21:12 December 2021**
Professor Maya Khemlani David and Ameer Ali
Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English
Language Students: Focus on Speech Acts 62

## 1. Introduction

Learning a language typically focusses on grammar, vocabulary, and pronunciation to develop reading, writing, listening, and speaking skills. However, one of the reasons for learning a language is to communicate with people and how to use words or structures in different contexts at different times (Byram, 2013). This means that language is learned when speakers can use the language **APPROPRIATELY** (our emphasis) in different contexts (Austin, 2005) and with different people and understand the underlying meaning beyond the text. Understanding the meaning is sometimes accompanied by cultural understanding and using culturally appropriate language can help maintain communication without inter-cultural differences and conflicts. According to Byram (2013), apart from linguistic competence, intercultural competence makes communication flow smoothly.

Communication is anchored by the interlocutors' physical and cultural contexts. This shows that communication can be culturally situated (Clark and Ivaniè, 1991):

"... language forms cannot be considered independently of the ways they are used to communicate in context. Further, individual acts of communication in context cannot be considered independently of the social forces which have set up the conventions of appropriacy for that context" (p. 170).

Therefore, in language teaching, teachers must integrate culture. With the emergence of more and more non-native speakers of English and the growth of more multilingual societies, with internationalization and globalization, it is vital to integrate cultural norms with language teaching (David, 2008). Way back in 1997, Liddicoat (1997) stated that this was far from the dominant view of language teachers.

Considering this important issue, real life dialogues used in both formal and informal domains are suggested as learning materials to make second language learners of English aware of cultural differences based on speech acts. L2 teachers of English can employ such materials to increase multilingual learners' sense of self and pride in their ethnic cultural norms when using English as a lingua franca with fellow countrymen and with "native" speakers of English (David, 2021).

In short, there is a strong relationship between language and culture (Conway et al., 2010). Some researchers have described language as the 'essence of culture' (Newton et al., 2010: p. 7; Thielmann, 2003). Agar (1994: p. 28), used the term, 'languaculture' to linguistically and symbolically demonstrate that "culture is in language, and language is loaded with culture".

More researchers in recent times have also examined the influence of culture in second language teaching and learning in different contexts (Bonvillain, 2008; Liddicoat & Crozet, 2000; Thielmann, 2003). These scholars emphasise that culture is an integrated part of teaching L2 skills

====================================================================================

**Language in India** www.languageinindia.com **ISSN 1930-2940 21:12 December 2021**
Professor Maya Khemlani David and Ameer Ali
Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English
Language Students: Focus on Speech Acts                                        63

and should not be seen as a separate topic to be taught. In fact, Kramsch (1993: p. 8), says if "language is seen as social practice, culture should be the very core of language teaching".

The significance of culture in language teaching can be gauged from the fact that excluding culture from learning or teaching L2 can result in many misunderstandings (Bonvillain, 2008) as what is deemed as a culturally appropriate or polite speech act varies from one context to another (David, 2021).

## 1.1 Politeness and Culture

Despite the universality of politeness, Brown, and Levinson (1987, 62) state that "the content of face will differ in different cultures", implying that there is a certain cross-cultural variation. In support of Brown and Levinson, other researchers agree that the form of politeness varies from one culture or subculture to another because cultural presuppositions held by interlocutors might be fundamentally different. Therefore, culture is now recognized as important in language acquisition, both in terms of teaching target cultural norms (Crozet, 2003; Liddicoat & Crozet, 2000), and in terms of the relevance of learner's home culture to their learning (Cummins et al., 2005; Flory & McCaughtry, 2011).

## 1.2 Speech Acts

We will focus on the notion of politeness in speech acts as this varies from one culture to another, and such differences may result in communication difficulties (Gass and Neu, 2009). Speech acts are basically what we say when we speak, for example if we say, "Good Morning" that can be seen as a greeting (though there are many different ways of greetings for example religious greetings), and if we say, "you are clever!" that can be seen as a speech act of performing a compliment (unless of course we are being sarcastic).

Due to differences in cultural norms of performing certain speech acts, second language speakers may fail to communicate effectively, though they may have good lexical and grammatical knowledge of the target language (Cohen & Olshtain, 1981; Thomas, 1983). In part, cross-linguistic differences in speech act realization rules may cause second language speakers' pragmatic failures.

Speech acts are generally difficult to perform in a second language because learners may not know the cultural norms in the second language, and they may also transfer their L1 or first language conventions into the second language, as they might assume that such rules are universal. Because the natural tendency for language learners is to fall back on what they know to be appropriate in their first language, L2 learners must understand exactly what they do in that first language to recognize what is transferable to other languages.

===================================================================================
**Language in India** www.languageinindia.com **ISSN 1930-2940** **21:12 December 2021**
Professor Maya Khemlani David and Ameer Ali
Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English Language Students: Focus on Speech Acts                64

The speech acts that have been focused in this study include among many others giving advice, compliments, and apologizing.

These speech acts have been identified using Brown and Levinson's (1987) four types of politeness strategies, which include,

**Bald on Record Politeness Strategy**

Bald-on-record strategy does not minimize threats to a person's face. For instance, 'ooh, I want to use one of those'. This example poses threat to an addressee's face because neither polite request has been made nor likes and dislikes or social status of the addressee has been considered.

**Positive Politeness Strategy**

Positive politeness recognizes a person's social status or desire to be respected. For instance, 'is it okay if I use one of those pens?'

**Negative Politeness Strategy**

One assumes that one is imposing on others when making a request. For example, 'I am sorry to bother you, but I just wanted to ask if I could use one of those pens?'.

**Off-record Indirect Politeness Strategy**

'Hmmm, I sure could use a blue pen now'. (Indirect request which is realized by a person belonging to the same cultural community). This appears to be a declarative sentence, but in fact it is an indirect way of requesting a pen from someone.

(These examples have been taken from The University of the West Indies, Mona Jamaica website).

**1.3 Literature Review**

Previous research focused on how requests are enacted in different cultural contexts (Koh, 2002). Making a request is potentially a face threatening speech act and depends not only on **who is making the request and to whom but also in what context.** Using a comparative analysis method, researchers (Koh, 2002; Meyerhoff, 2011) demonstrated how speech acts of **requesting** can vary from one cultural context to another. What is considered polite in one culture may not be deemed polite in another culture. According to Meyerhoff (2011), there are three factors which determine what is deemed politeness or impolite behaviour and these include **power, social distance, and the cost of the imposition** of a speech act, such as a request.

Koh (2002) discussed that Koreans preferred using negative politeness strategies, where the speaker shows respect for the hearer's negative face wants. In contrast, Americans use positive

===================================================================
**Language in India** www.languageinindia.com **ISSN 1930-2940 21:12 December 2021**
Professor Maya Khemlani David and Ameer Ali
Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English
Language Students: Focus on Speech Acts                                    65

politeness in their requests (Koh, 2002). For instance, expressions, such as *I am sorry to trouble you, but I am not feeling well. Could you give me a hot drink?'* shows a *negative politeness strategy* of making a request because deference is shown to the listener.

The **speech act of apology** has also been investigated and examined in a range of contexts (Abbas, Anjum & Pasha, n.d.; Aydin, 2013). Much like requesting, apologising has also been conceptualised as an act of politeness (see Brown and Levinson, 1987). Building on this politeness dimension of apology, Abbas, Anjum & Pasha (n.d.) found that Pakistanis prefer using positive politeness in their speech acts of apology. Positive politeness strategy is used to avoid offence by showing friendliness. This strategy is enacted through *jesting, building common ground, juxtaposing criticism with compliments, tag questions, nicknames, honorifics, discourse markers (please), and ingroup register or jargon (*Nordquist, 2020). For instance, "But please be kind to your mother" is a positive politeness strategy used in a real life context because it contains a discourse marker, 'please'.

In contrast, **negative politeness strategy** is aimed not only at avoiding offence but also at showing deference. This strategy is put into practice through *questioning, hedging, and disagreeing* (Nordquist, 2021). According to Nordquist (2020), questions are one of the ways to express negative politeness strategies because these can reduce harshness of a speech act.

In other words, *positive politeness is more about building common ground by recognizing mutual respect,* while *negative politeness is more about recognizing the trouble or inconvenience that one's request or other speech act may cause*, though this is also aimed at saving face.

Much like other speech acts, the **speech act of greeting** has also been widely investigated (Almegren, 2017; Jucker, 2017; Shleykina, 2016). According to Jibreen (2010), greeting is an expressive speech act that reflects psychological states of speakers in different contexts. Almegren's (2017) comparative study of Arabic-speaking participants in Saudi Arabia and Native Speakers of English in America demonstrated that *Arabs are more conscious of social hierarchy* than American speakers of English in their speech acts of greeting.

The speech act of **prohibition**, another potentially face threatening act also plays an essential role in communication. This speech act has also been researched in different contexts (Al-Saaidi et al., 2013; Ahmed, n.d.). Comparing speech acts of prohibition used in the Quran (Arabic) and the Bible (English), Al-Saaidi et al (2013) discuss that the former expresses prohibition through negative imperative (do not do), while the latter expresses it through declarative sentences. Al-Saaidi et al (2013: p. 99) give an example from the Quran, "Abundance diverts you, until you come to the graves". This is an implicit prohibition indirectly advising people not to over-indulge in worldly deeds neglecting good deeds. **Implicit prohibition** expressed through declarative

=======================================================================
**Language in India** www.languageinindia.com **ISSN 1930-2940 21:12 December 2021**
Professor Maya Khemlani David and Ameer Ali
Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English
Language Students: Focus on Speech Acts                                          66

sentences is more effective than an ***explicit prohibition expressed through the negative, 'do not do it'*** or 'let him not do it' (Al-Saaidi et al, 2013).

Differences in the patterns of making **requests** were also reported by Alzeebaree and Yavuz (2017) in their comparative study of Kurdish speakers of English and native speakers of English. They showed that the Kurds used ***more strategies of ability (can you/could you please***…), while the English used more strategies of wishing (I would like…) when making polite requests (see Alzeebaree and Yavuz, 2017).

Differences in the pragmatic and sociolinguistic behaviour of native speakers (NS) and non-native speakers (NNS) vis-a vis **compliment giving and receiving** can be used by the language teacher as a basis for raising consciousness of the culturally different ways of giving and receiving compliments (David, 1999). Compliments, like apologies are primarily aimed ***at maintaining, enhancing, anointing, or supporting the addressee's face (Goffman, 1967) and are generally regarded as positive politeness strategies.***

Extracts culled from a novel **Bicycle Days** where a young American stays with a Japanese host family in Tokyo show a number of compliments by the young American to a number of speakers, both Japanese and Americans. The Japanese hostess on being told by the young American guest that her food was good responded by saying, "Eat" and elsewhere she deflected the compliment by saying that her husband helped her with the cooking. In contrast, a young American friend who had been complimented by the young American protagonist responded by merely saying, "Thanks" (see David, 1999: p. 5).

The responses, however, vary and the extracts clearly indicate that in some cultures an acceptance of the compliment is the norm, while in other cultures an acceptance would signify an infringement of cultural norms.

## 1.4 Real Life Examples as Language Teaching Material

Real life examples taken from conversations can be used as a resource for second language teaching. Long regarded as a powerful medium for both inter and intra-cultural growth, conversations may transcend any particular place or time or may link students with their immediate culture and enable them to participate in its development. Milne (2010) asserts that conversations selected for both thematic relevance and linguistic accessibility can motivate students to read and provide an effective vehicle for **exemplifying language use and introducing cultural assumptions.**

Real life examples used in language learning classes provide many linguistic prospects to the language learner and allocate the teacher with the ability to design activities that greatly increase "the potential for more authentic interaction" (Milne, 2010: p. 215). The use of real-life dialogues

as a teaching tool is legitimated because it provides the learners with authentic linguistic, sociolinguistic, and cultural input (David, 2020).

Using real life examples as teaching material in ESL classes can provide the learners with many advantages, including construction of meaning in a context (Bramer, 2003); conceptual and linguistic development (Goldenberg, 1991); and increased engagement of students (Hendy and Ceuvas, 2020).

Due to its authenticity, conversation is equipped with sociolinguistic and pragmatic information. These two features are more related to **'appropriateness' in language** which can be found only in a contextualized language such as daily life conversations (Hassan, 2014). Daily life conversations are **authentic examples** of language use.

The relationship between language teaching, culture, and speech acts has been discussed. Now, we move on to discuss methodology used in this study. We then move on to provide examples of specific speech acts in daily life conversations taken from different contexts, which can help learners become aware of cultural differences when enacting or performing these speech acts.

## 2. Methodology

This section concerns data description, research design and the method of data analysis.

### 2.2 Data Description

Conversations that took place in English in real life were used as data for this research. Research Participants from Pakistan, Malaysia, Iran, India, and Britain were asked to share their conversation/speech acts of advice, compliments, and apology. Twenty participants were purposively chosen and only 15 responded. All the participants were from Asia, while there was one Pakistani from Britain. Textual data used in real life conversations were shared via WhatsApp.

### 2.3 Research Design

The research design of the current study can be sequenced into 4 stages.

**Stage 1: Contacting Acquaintances for Sharing their Real-Life Examples/Conversations**

Twenty examples were provided by 15 participants via WhatsApp, and only relevant (10) were chosen and processed qualitatively. These ten examples of real-life speech acts were purposively chosen based on a list of selection criteria, particularly: (1) conversations that took place in 2021; (2) took place in English; (3) containing examples of advice, compliments, and apology; (4) spoken in a wide range of contexts; and finally, (5) come with politeness strategies because speech

===================================================================================
**Language in India** www.languageinindia.com **ISSN 1930-2940 21:12 December 2021**
Professor Maya Khemlani David and Ameer Ali
Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English Language Students: Focus on Speech Acts                                        68

acts are effectively enacted using these strategies. Politeness strategies used in daily life conversations can also vary in a wide range of contexts.

**Stage 2**: **Selection of Relevant Excerpts from the Conversations**

In this stage, 1-2 excerpts were taken from the selected conversations which contain speech acts of advice, compliments, and apology and strategies of politeness.

**Stage 3: Transcription for the Selected Examples**

The selected examples containing speech acts (advice, compliments, apology) and politeness strategy were manually transcribed in Microsoft Word.

**Stage 4: Qualitative Analysis**

In this stage, data obtained were qualitatively analysed using speech acts and politeness strategies as theoretical framework.

**3. Findings and Analysis**

In this section, research findings based on three headings: Speech Acts of Advice; and Speech Acts of Compliments; Speech Acts of Apology are analysed.

**3.1      Speech Acts of Advice**

Speech acts of advice varies from one cultural context to another cultural context, and this can be demonstrated in real life language used in a wide range of situations. For instance, a piece of advice given by a Pakistani man via WhatsApp to his friend about spending much of time in studies shows how friendship as a relationship anchors the speech act of advice in Pakistani context. In Pakistan where friendship is conceptualized as an obligation, the exchange of advice between friends is a common phenomenon. He says,

"I hope that you will not take offence at my words. I want to say that you are not giving sufficient time to your studies. It's time to realize your obligation and spend more and more time studying books and preparing for your studies".

The above given piece of advice enacted by a person in Pakistan is an example of the negative strategy of politeness because the addresser has acknowledged the offence his speech act may cause to the addressee. Realizing his responsibility of friendship, the person advises his friend to invest his time in studies. Such direct pieces of advice in which an addressee's face is addressed can easily result in perlocutionary effects.

====================================================================
**Language in India** www.languageinindia.com **ISSN 1930-2940 21:12 December 2021**
Professor Maya Khemlani David and Ameer Ali
Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English
Language Students: Focus on Speech Acts                    69

The speech act of advice may be enacted in a different way in the British context. For instance, an out-of-wedlock affair is differently discussed by a British-Pakistani father with his son, "when I was your age, I had made many girls as my friends. I often used to date with one of them and spent pleasant time". The Pakistani father in Britain is suggesting that his son does what he did and live a happy life. This speech act of advice may not be used by a father in Pakistan. This example shows how there are culturally different ways of enacting the speech act of advice.

Such examples of speech acts culled from real life conversations can be used as a catalyst by the teacher to initiate awareness into other real life contexts comparing differences in the enactment or performance of different speech acts across cultures.

**CAVEAT**

The words used to perform the speech act of giving advice and even of receiving advice depends on a number of variables in addition to culture, and this depends inter alia on who is apologising to whom, the nature of the wrong done and the context. Hence, these other variables have to be considered before a sweeping statement is made regarding the effect of cultural norms on the performance of speech acts.

After discussing the speech acts of advice, speech acts of compliments are now discussed.

**3.2    Speech Acts of Compliments**

Another important speech act is the performance of giving and receiving compliments. In many Asian contexts, it is polite to negate and reject compliments and praise. In this way, the compliment receiver emphasizes humility.

Raising students' awareness of these cultural differences resulting in varying responses to compliments will help improve the communicative competence of language learners. Some examples of spoken discourse taken from a range of real-life conversations are provided as examples of teaching input which act as a catalyst to discussion on cross-cultural differences in the speech act of responses to compliments. Some of the examples of responding to compliments are shown below:

**Compliments**

1.    A Pakistani teacher on being complimented.

Students: "Dear sir, you have developed our learning skills, groomed our personalities, and increased our thought horizons. We will always be thankful to you. God bless you".

===========================================================================
**Language in India** www.languageinindia.com **ISSN 1930-2940 21:12 December 2021**
Professor Maya Khemlani David and Ameer Ali
Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English Language Students: Focus on Speech Acts                                      70

Teacher: "I am happy and satisfied that I had an opportunity to teach amazing and hardworking students like you. I pray for your success and wish you the best of luck".

Responses to compliments in the above and following examples have been taken from real life examples in Asian (Pakistani, Indian) contexts. All these examples show that in response to compliments, many Asians would not accept credit but would rather diffuse such appreciative remarks. In example 1, a teacher has been complimented on his teaching which he diffuses.

In contrast, an English teacher is happy on being complimented for teaching well.

2. "oh, thank you so much. I am glad to hear such nice words".

In this example, which was obtained through a Pakistani respondent in Britain, the English teacher is happy and thankful to have heard compliments from his students about his teaching. These examples show how speech acts and cultural norms vary in different cultural contexts.

3.      Amazed by her accounting and statistical skills, a boy said to a girl, 'How did you learn these amazing skills?

The girl replied, "I am not that much amazing. I just don't miss my homework and do it on time. My father also helps me a lot".

Similarly in example 3, an Indian girl has been complimented for her improvement in Accounting and Statistics subjects, the receiver diffuses the compliment by giving credit to her father. Both examples of compliments are positive politeness strategies because these are attempts at building rapport and common ground through appreciation (giving the compliment) and humility (responding to the compliment) between the interlocutors.

In example 4, the same pattern of diffusing compliments can be perceived.

4. "Dear Ma'am, I am thankful to you because you have been my good mentor." In response, the teacher said, "it's your keenness that keeps you motivated".

In Asian contexts, compliments are usually diffused by receivers. In this case, a Malaysian teacher has diffused the compliment using the ***bald on-record direct strategy of politeness***. The act of diffusing a compliment using the bald on-record direct strategy can offend a compliment giver's face in non-Asian contexts (see Brown and Levinson, 1987), but shows humility and modesty in many Asian contexts (David, 2021).

### 3.3     Speech Acts of Apology

 According to Abbas, Anjum and Pasha (n.d.), Pakistanis usually prefer using positive politeness strategies in their speech acts of apology. However, this can vary from one person/context to

======================================================================
**Language in India** www.languageinindia.com **ISSN 1930-2940 21:12 December 2021**
Professor Maya Khemlani David and Ameer Ali
Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English
Language Students: Focus on Speech Acts                                                     71

another. How Pakistanis apologize as shown in real life conversations is now presented and analysed.

**Speech Acts of Apologising**

1. With tears tickling down my cheeks, I looked towards the heaven and tried to seek his forgiveness, "for God's sake, please forgive me, as my intention was not to hurt you, though I am feeling guilty".

The speech acts of apology can also vary in different languages and cultures. Example 1 shows how a Pakistani man uses a speech act of apology. This speech act of apology shows his guilt because he has hurt his friend. He is weeping because the feelings of guilt and remorse have overcome him. This speech act of apology is an instance of negative politeness strategy because he disagrees with his friend by saying that his acts that hurt his friend were not intentional.

2.      "I accept that I have been unfair with you since long, but despite all this you have tolerated my behaviour. Please, accept my apology, and give me one last chance, and I will be a good partner".

In contrast, example 2 taken from a Pakistani context demonstrates positive politeness strategy because the husband accepts his wrong and apologises to his wife. The speech act of apology shows that a person has accepted his/her mistake and is sorry for what happened.

3      "Please try to understand, I soon fell asleep last night. I didn't see your WhatsApp message. I am still sorry about it". (Reply) "It's okay, if you fell asleep".

Example 3 shows how a Pakistani accepts his mistakes and shows that he is sorry. The other person accepts the apology. This speech act is an example of positive politeness strategy because it contains a discourse marker, 'please', and because the speaker has felt the need to apologise. Positive strategy of politeness establishes reciprocity between interlocutors through the recognition/confession of mistakes.

4.      She said: "I am sorry I could not give you answers on time, but I promise to send on Monday".

        He said: "No worries, dear, I have now submitted my article".

In example 4, an Iranian girl says sorry to a Pakistani boy for being unable to submit her responses (interview) on time, and the Pakistani accepts the speech act of apology and tells her not to worry because he has finished his work (article) and submitted it. Statement 1 is an example of positive politeness strategy because apology has been sought.

===================================================================================
**Language in India** www.languageinindia.com **ISSN 1930-2940 21:12 December 2021**
Professor Maya Khemlani David and Ameer Ali
Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English
Language Students: Focus on Speech Acts                                   72

Again, it must be emphasised that the caveat holds. Apart from cultural variables, there are other variables that affect this speech act (David, 2021). It depends on the extent of the misdemeanour or the wrong done, on the relationship between the person who has perpetuated the misdemeanour and the person wronged and the context of the apology. For example, in an Asian context it is normally the daughter-in-law who will apologise for the wrong done and due to the power, a mother-in-law holds, she can refuse to accept the apology and, in this way, not give any face to the daughter in law (see David, 2021).

## 4. Discussion and Concluding Remarks

In this study, we talked about how speech acts vary in different contexts (Asian and British) and how lack of understanding of this issue can cause misunderstanding and conflict between interlocutors belonging to different cultural groups. It was also discussed that different politeness strategies of face saving, such as positive politeness and negative politeness are used to enact speech acts in different socio-cultural contexts. Lack of understanding of culturally appropriate politeness strategies can cause conflict and misunderstanding.

It is suggested that English language teachers can prevent this conflict and misunderstanding by developing their students' cross-cultural competence. Students' cross-cultural competence can be improved by giving them dialogue-based language input taken from real life conversations enacted in a wide range of contexts.

Furthermore, language teachers can make their language students realise through the enactment of specific speech acts that they can and should maintain their heritage cultural norms and values they have in the Englishes they speak with each other (David, 2008). They should be proud of the new ways of performing certain speech acts based on their L1 cultural norms which are being transmitted to their L2 (David, 2021).

However, they should be aware and be vigilant of who their interlocutor is. L1 cultural norms can be transmitted to L2 with fellow members of the speech community but adaptation may have to be made when they are in L1 countries communicating with L1 speakers. Then, some speech accommodation may be necessary.

In a paper, David (2021) focusing on speech acts and examples taken from literary texts states that teachers should also create feelings of pride among students regarding their culture and language encouraging them to reproduce their L1 and cultural norms in their use of English. Students should be encouraged to positively view their culture and reflect it in the English they use when they communicate with their fellow countrymen belonging to the same cultural community. For instance, if a Muslim from Pakistan greets his countryman saying, 'Assalam-o-Alaikum', the answer should be 'Wa Alaikum Salam', rather than 'good morning/afternoon/evening'.

===================================================================================
**Language in India** www.languageinindia.com **ISSN 1930-2940 21:12 December 2021**
Professor Maya Khemlani David and Ameer Ali
Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English
Language Students: Focus on Speech Acts                                                73

Meanwhile, students should also recognize and respect other community's socio-cultural norms, and consciously consider these when speaking to the concerned community. This can be done by helping students read and understand dialogues and a range of speech acts performed in conversations taken from different contexts.

Finally, this study ends with a caveat. With globalisation and diaspora, many of our (Asian) culturally learnt value systems change, and this too can be reflected in the performance of specific speech acts.

==================================================================================

## References

Abbas, F., Anjum, K., & Pasha, S. B. (n.d.). Speech Act of Apology by Pakistani English Speakers through the Theory of Politeness. *The Dialogue*, 14(2).

Agar, M. (1994). Language shock: Understanding the culture of conversation. New York: William Morrow.

Almegren, R. (2017). Speech Act of greeting for American native speakers of English and Saudi native speakers of Arabic: A comparative study. *International Journal of Applied Linguistics and English Literature,* 6(7), 243. https://doi.org/10.7575/aiac.ijalel.v.

Al-Saaidi, S. K., Shaker Al-Shaibani, G. K., & Mohammad Al-Husseini, H. A. (2013). Speech Act of Prohibition in English and Arabic: A Contrastive Study on Selected Biblical and Quranic Verses. Arab World English Journal, 4(4), 95-111.

Alzeebaree, Y., & Yavuz, M. A. (2017). Realization of the speech acts of request and apology by Middle Eastern EFL learners. EURASIA Journal of Mathematics, Science and Technology Education, 13(11).

Austin, J. (2005). How to do things with words. (2nd ed.) Oxford, UK: Oxford University Press.

Aydin, M. (2013). Cross cultural Pragmatics: A study of Apology Speech Acts by Turkish speakers, American English Speakers and Advance Nonnative Speakers of English in Turkey [Unpublished master's thesis]. Minnesota State University, Mankato.

Bonvillain, N. (2008). Language, Culture and Communication: The Meaning of Messages (5th ed.). New Jersey: Pearson.

Bramer, J. V. (2003). *Conversation As a Model of Instructional Interaction*. ERIC - Education Resources Information Center. Retrieved December 14, 2021, from https://files.eric.ed.gov/fulltext/EJ966151.pdf

==================================================================================
**Language in India** www.languageinindia.com **ISSN 1930-2940 21:12 December 2021**
Professor Maya Khemlani David and Ameer Ali
Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English Language Students: Focus on Speech Acts                     74

Brown, P., & Levinson, S. (1987). Politeness: Some universals in language usage. Cambridge: Cambridge University Press.

Byram, M. (2013). Michael Byram: Intercultural competence and foreign language teacher education. YouTube. Retrieved November 17, 2021, from https://youtu.be/NXhfi16CGOA.

Clark, R. and Ivaniè, R. (1991) Consciousness-raising about the writing process. In P. Garrett, and C. James (eds) Language Awareness in the Classroom. London: Longman.

Cohen, A. & Olshtain, E. (1981). Developing a measure of Sociocultural competence, the case of apology. *Language Learning*, 31(1): 113-34.

Conway, C., Richards, H., Harvey, S., & Roskvist, A. (2010). Teacher provision of opportunities for learners to develop language knowledge and cultural knowledge. *Asia Pacific Journal of Education*, 30 (4), 449-462.

Cummins, J., Bismilla, V., Chow, P., Cohen, S., Giampapa, F., Leoni, L., et al. (2005). Affirming identity in multilingual classrooms. Educational Leadership, September, 38-43.

David, M. K. (2021). Using Novels as Pedagogical Tools for Teaching Cross-Cultural Competence to English Language Students: Focus on Speech Acts, presented at a webinar on *Speech Acts: Learning Cross Cultural Differences from Literary Works*, North South University, Bangladesh.

David, M. K. (1999). Acquiring Communicative Competence in the Reading Classroom. *Literacy Across Cultures, 3(1).*

David, M. K. (2008). Analysing Cultural Norms through Literary Texts: A Pedagogical Approach. *The South Florida Journal of Linguistics, 1(2), p. 23-40.*

David, M. K. (2020). Data as Input in the Language Classroom, *Hawai'i International Conference on English Language and Literature Studies (HICELLS 2020),* University of Hawai'i, Hilo.

Flory, S. B., & McCaughtry, N. (2011). Culturally relevant physical education in urban schools: Reflecting cultural knowledge. *Research Quarterly for Exercise and Sport*, 82 (1), 49-60.

Gass, M. & Neu, J. (2009) Speech Acts Across Cultures: Challenges to Communication in a Second Language. Mouton de Gruyter. Berlin. New York.

Ghosn, I. (2002). Four good reasons to use literature in primary school ELT. *ELT Journal*, 56, (2), 172-179.

======================================================================
**Language in India** www.languageinindia.com **ISSN 1930-2940 21:12 December 2021**
Professor Maya Khemlani David and Ameer Ali
Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English
Language Students: Focus on Speech Acts                                    75

Goffman, E. (1967). Interaction ritual: Essays on face-to-face behaviour. New York: Harper and Row.

Goldenberg, C. (1991). *Instructional conversations and their classroom applications*. eScholarship. Retrieved December 14, 2021, from https://escholarship.org/uc/item/6q72k3k9

Hassan, Z. M. (2014). Language contextualisation and culture. *Procedia - Social and Behavioral Sciences*, *136*, 31-35. https://doi.org/10.1016/j.sbspro.2014.05.282

Hendy, E., & Cuevas, J. (2020). *The Effects on Instructional Conversations on English Language Learners*. https://files.eric.ed.gov/fulltext/EJ1262458.pdf. Retrieved December 14, 2021,

Jucker, A. H. (2017). Speech acts and speech act sequences: Greetings and farewells in the history of American English. *Studia Neophilologica*, 89(sup1), 39-58.

Koh, S. (2002). The speech act of request: A comparequest: A comparative study between K e study between Korean ESL speakers and Americans [Unpublished master's thesis]. Faculty of California State University, San Bernardino.

Kramsch, C. (1993). Context and Culture in Language Teaching. Oxford: Oxford University Press.

Liddicoat, A. J. (1997). Everyday speech as culture. In A. J. Liddicoat, & C. Crozet (Eds.), Teaching language teaching cultures (pp. 55-70). Canberra: Australian National University.

Liddicoat, A. J., & Crozet, C. (Eds.). (2000). Teaching Languages, Teaching Cultures. Melbourne: Applied Linguistics Association of Australia.

Milne, A. (2010). *Conversation as a pedagogical tool: A case for its inclusion in the communication class*. CORE – Aggregating the world's open access research papers. Retrieved December 14, 2021, from https://core.ac.uk/download/pdf/199683984.pdf

Newton, J., Yates, E., Shearn, S. & Nowitzki, W. (2010). Intercultural Communicative Language Teaching: Implications for Effective Teaching and Learning. Victoria University of Wellington. Wellington NZ: Ministry of Education.

Nordquist, R. (2020). Positive and negative politeness strategies in English speech. ThoughtCo. Retrieved November 13, 2021, from https://www.thoughtco.com/politeness-strategies-conversation-1691516.

Shleykina, G. (2016). THE SPEECH ACT OF GREETING PERFORMED BY RUSSIAN EFL LEARNERS [Unpublished doctoral dissertation]. Oklahoma State University.

=================================================================================
**Language in India** www.languageinindia.com **ISSN 1930-2940 21:12 December 2021**
Professor Maya Khemlani David and Ameer Ali
Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English Language Students: Focus on Speech Acts                    76

Thielmann, W. (2003). Are Germans rude or just doing things differently? Understanding and teaching language and culture. In J. Lo Bianco, & C. Crozet (Eds.), Teaching Invisible Culture: Classroom Practice and Theory (pp. 147-176). Melbourne: Language Australia Ltd.

Thomas, J. (1983). 'Cross-cultural pragmatic failure'. *Applied Linguistics* 4/2:91 112.

Widdowson, H. (1978). Teaching Language as Communication. London: Oxford University Press.

===========================================================================

===========================================================================
**Language in India** www.languageinindia.com **ISSN 1930-2940 21:12 December 2021**
Professor Maya Khemlani David and Ameer Ali
Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English
Language Students: Focus on Speech Acts                                    77