

Pragmatic Competence and Failure in Second and Foreign Language Teaching

¹Chassib Fanukh Abbas

ABSTRACT: *Although practical efficiency an essential part of L2 learners' ability, L2 teachers usually neglect practical because of the difficulty that underlies its teaching. As for teaching, they concentrate part of the language, therefore; that lack the practical efficiency for those L2 students leads to practical failure and may also lead to miscommunication for those students. Guidance is provided to encourage those who want to learn into their lessons and to prevent their learners from making those mistakes, some tutors allow their students to break the rules to make the pragmatic judgment, but this cannot be done unless students know the difference between practical linguistics and socio practical failures (Ibid). Davies (1986: 121) supports this idea when he indicates that learners should be enabled to choose to be either polite or impolite rather than being taught to be polite. Dash (2004: 12) emphasizes that openness to different practical performances is the efficiency with these different cultivational, and public groups are something to be considered about; likewise, a way that is free of stereotypical judgments.*

Keywords: *Pragmatic Competence and Failure in Second and Foreign Language Teaching*

I. INTRODUCTION

When the communicative approach comes to the scene of teaching a second or foreign language. diverse ways of communicative skills are brought into focus too; those various ways are linked together that allow us to deprive them of a broader term, and practical efficiency. To have a better understanding of the evolution of practical efficiency in teaching the language, those can be recoded and defined briefly as follows:

1. Sociolinguistic efficiency is the capability to explain the public significance of a linguistic theme and determine the language and use it inconvenient public meaning for communicative aim (Sauvignon 1983:37).

2. Interactional efficiency is defined by Kretsch (1986: 367) as:interaction needs hardly purposed meanings, for example, when changing one's talk as to see on the listener. It wants expecting the listener's response and possible miscomprehension, clarifying the intention of one or others and force any small ward to come between intended, understood, and expected meanings.

3. Cultural efficiency can be defined in terms of Lyons's (1990: 302) definition of the term culture which reads as follows: "enlightenment may be explained by socially acquired knowledge: i.e. like that of knowing the specific person as he or she is a member of a specific society." Hence, cultural efficiency refers to the capability to understand and use language in a way that the members of that culture understand it (Le Page, 1978:41).

4. Communicative efficiency is described by Widdowson (1989: 135) as: not a matter of knowing the rules to compose sentences and the ability to using the rules or composing expressions from the bottom and when it is

¹ Asst. Prof. Ministry of Education/ Open Educational College

quired on occasions. the issue is concerned about having a provision from gathered patterns & formulaic structure, & a kit of rules, as it we are having the ability to apply the rules to make any essential changes according to the requirement of the text. the communicative efficiency in that point of view is an adaptive matter from the beginning, & the rules are not changing or recreated but rather it is regulated and submissive.

5. Strategic efficiency refers to the ability that is related to the knowledge about this language and the ability to use this knowledge effectively and appropriate purpose to be effective in the communicative interaction as if it is a link to link things together (Eton, 2007: 64).

6. Discourse efficiency is viewed by Erin (2007: 64) as the ability to order sentences into the tenacious framework.

7. Practical efficiency is defined by Thomas (1983: 92) like the capability to use the language effectively to achieve a special purpose and to understand the language in context. Thomas (ibid: 99) classified two types of practical efficiency: practical linguistic efficiency and socioracial efficiency. The preceding refers to the ability for using the appropriate form and structure to achieve it as an act of speech, while the succeeding refers to it as the suitability of the act of speech in a specific situation. Nilsson et al (2002: 163) provide us with good examples in this respect. While trying to identify himself on the telephone, an Arab may say " I am Muhammed' instead of "this is Muhammed" and, thus, commits a practical linguistic failure.

Another important distinction between communicative efficiency and practical efficiency is that even though communicative efficacy is wide in its range and it includes the participation n those different communicating situations & the practical efficiency, by contrast, does not only involve this efficiency, in the other hand it also includes speaker's skills to produce utterances, which are appropriate in the context. thus, practical efficiency is a much more specific notion, which covers linguistic efficiency, communicative efficiency, also, how the context is built and what it requires from the participants either (status, age, situation, or their features) to create the framework of the context of a communicative situation. (Canal and Swain, 1980: 5).

The cases in which learners & language users could not approach what they mean or the native speakers who are being exposed to different social groups & could not interact successfully raise questions related to communicative efficiency according to Kelce-Murcia and Elite Olshan (2000: 3), people communicate with each other daily through many daily interactions between them as information's, ideas, beliefs, thoughts, emotions, & actions, for different goals on both levels the personal & social to obtain their performance in different context through using different types of linguistics & making many communicative activities to ensure their solidarity, congruence, & cooperation – or to express refusion & disapproval, when it is called for.

The acquisition of communication skills in one's native language is a lifelong process in which the basic skills are acquired so early. In L2 learning they have to add, to change, and readapt the native language strategies or skills to fit the new language and culture and that explains why fluent speakers of a certain language are not able to understand one another when interacting, even though they have good knowns by that language. When communicating, it is necessary more than linguistic efficiency; the speaker must have awareness by the way the language is used in a specific culture, & the standard of those people in communicating in each context (Hymens, 1971: 14). there are many ways in communicating that differs from ultra to another. in many cases, there is a different structure for every person & each culture different in performing the different speeches, if they are not ready for some responses or actions, they may tend to translate things different from what the speaker wants to

send (Lamb (2005:231). In this view, Brown & Levinson (1987) discuss the concept of politeness, another aspect of pragmatics which plays a vital role in preventing communication breakdown, in terms of showing consciousness about other's face exploited in public self – image in interacting is universal, even if it is different from culture to another

II. PRAGMATIC FAILURE

It is one of the most common characteristics introduced by foreign language learners: they tend to transfer patterns from their mother language or native language to the new foreign language. In some cases, it would appear as a successful process, once this pattern in this communicative process is typically the same as each other in those languages. Yet, some patterns and different sides of cultural communication are being determined & the transfer intends to miscommunication. Though the tauter feet worried about the learner's fluency during the course, fluency is not the warranty for the success of the communication. This takes much more than language knowing & more agents can make speakers successful or not in communication cases that they participate in it; cultural knowledge is one of them (Thomas, 1989: 90). In this view, there is a pragmatic failure happening usually, in any case, the (hearer) H observes the pronunciation of (speaker) S, as it not intended by S. For instance if a. H observes the strength of the pronunciation of S as sharper or shaper than S intentions she/he should observe it; b. H observes it as if S means an order; c. H observes the speech of S as contradictory as S not intentions duplicity; d. S expects from H to be able to conclude the strength of the pronunciation, however, it was pauper on the order of knowledge or doctrine that S&H does not have in common. For instance, S could say 'Pigs might fly!' for the ignorance of H that they do not, or S could say, 'He's madder than Keith Joseph', to an H who thinks Joseph is balanced (ibid: 94). Accordingly, Thomas (1983: 91) acquaint pragmatic fail as "... the inability to understand 'what is meant by what is said'". The idiom 'pragmatic fail' is surpassed as 'pragmatic misconception' because we can interpret the grammatical mistake by principles, however, the quality of pragmatic suspicion does not allow the say that the pragmatic strength of the sentence is not appropriate, however, he/she did not reach the intentions of the speaker. Similarly, Blum-Kulak and Olshan (1986: 166) ratify that pragmatic fail takes place "... when the intended meaning cannot be understood by the interlocutors in a particular situation. However, the recite can simply distinguish grammatical mistakes, however the same is not accurate in case of pragmatic fail. Pragmatic failure is an important source of misconception between cultures. Thus, if eloquent, not native speaker makes an improper talk, this could make him look as awkward, uncivilized, or rude Thomas (1983: 92) suggests that neglecting practical in L2 teaching is associated with two facts:

The practical description still didn't gain the accuracy lead of grammatical rules.

It is important at this part to differentiate between the two types of pragmatic failure: (ibid: 109) & Leech's (Leech, 1983: 11) did. They classified it into 2 types: practical linguistic and socioracia

A- The failure to express or interpret speaker- meaning

Practical linguistic failure usually happens when the pragmatic strength for pronunciation changes from that of native speakers. One of the most essential reasons for this faults is the practical linguistic transfer (hitch happen when the speech strategies is being transferred inadequately from L1 to L2), for instance, by using "Can you pass the salt?" in Russian for making a question, cause this will be acknowledged as a question to now if he/ she can

pass the salt or not, i.e. the inadequate strategic transfer of speech from L1 to L2 as the main source of practical linguists failure (e.g. as using a direct speech as a native speaker who wouldn't use a direct speech or polite strategy (Brown and Levinson 1978:216).

The failure to observe the socio-cultural norms

Sociodramas failure stalks from the different points of view between cultures, and what is been evaluate d adequate linguistic behavior. learners found it difficult to rectify that type & overcome it because it requires making changes in their rules and beliefs.

III. PRAGMATIC TRANSFER.

Generally speaking, the syllable ' transfer' refers to the methodical effects of presenting knowledge on gaming the now knowledge. usually, people encounter new hardships or in a present mental frame (mental frame in closes on the present attitude to look at the problem or situation in a certain way that is determined greatly from the culture-specific knowledge (Steinberg 1995: 342 cited in Zegura and Pennington, 2000). Thus, communication between people from different cultural backgrounds may be affected by their different mental frames.

For instance, in some cultures, they evaluate offering the coffee after the meal as a general signal of politeness to inform the guests that they have to leave soon, or they will be unwelcome. in other cultures, that offer in this situation means it is gentleness from the host or an invitation from the host to stay more (ibid). If the participants from different cultures are off knowing by this difference in their mental frame, usually misunderstanding happens (Spencer-Oatley, 2008: 170). in this view, practical transfer is the transfer of knowledge when the people in the mode of communication between cultures. This qualifier seems more complicated it seems more intricate, cause some of its elements are not very clear. for example, there is no global agreement between researchers about practical knowledge. its relation to linguistic knowledge, and the way it is stored and put to use (Zegura and Pennington, 2000). Consider the following exchange in English translation from German:

-Interviewer: And with your boss? Did you ever have well any argument?

No

- Applicant: Never.

-Interviewer: Because you got on with him so well?

-Applicant: No, that's got nothing to do with it. I'm respectful (ibid).

In the opinion of the East German applicant, honor is a very eligible prominence. The practical efficiency is being transferred to the applicant, that was designed by lifestyle in east Germany into a state. The organization of a fruitful impression group of cultural ethics that the applicant does not know very well(ibid). The practical efficiency would be affected by different agents including the realization o second language learners by language gap between L1&L2, learning context, instructional effect, L2 proficiency, &length of time in the L2 community (Hashem Ian, 2012). They say that L2 leans are more prepared to transfer their practical knowledge from their language when they have a global vision. in other means, it is not allowed for L2 learners to transfer practical features from L1 to L2 f it is distinguished as a specific language (ibid).

IV. PRAGMATICS IN CLASSROOM

There are two ways of teaching practical efficiency: direct and indirect instruction (apparent and inherent strategies), i.e. students would learn from displaying to inputs and production from the educational activities, it is not intended to develop the practical side, or they could learn as a result from educational work that is planned for towards the acquisition of practical (Kasper and rose 2002 cited in Rueda, 2006: 177). This indicates that learning of a second or a foreign language can be carried out without instructions since some pragmatic features are universal; moreover, the possible interference between L1 and L2 provides an important framework for language learners, but some practical knowledge are not able to transfer, and when it is like that it could be a reason in happening of miscommunication (Bedrove- Harling cited in Rueda, 2006: 171). Kasper (1997: 5) considers that "Without the practical focus, teaching foreign language would raise the lingual awareness for the students but it does not share a lot in the expansion of their awareness met practically for L2. Kasper (2001:56) adds "the great prospect in teaching the second language for L2 in developing the practical ability of learners & leading the learns to practical features that are found outside the semester, encourage them to try a practical strategy, & obtain some feedback. Kasper and Rose (cited in Locator, 2012: 236-237) argue that not L2 pragmatics can be explicitly taught taking into account three important points: neglecting activities inside the classroom results in unsuccessful outcomes. The assumption that special attention to linguistic forms in learning must be given is applied to language functions and if there is any negative feedback for adult learners in communicative contexts classrooms, where L2 pragmatics is explicitly addressed, can provide the required corrective advice.

The main techniques for developing L2 pragmatic competence can be divided into three categories:

1. Cognitive-awareness raising activities, such as presentation, discussion, and pragmatic-consciousness-raising techniques.
2. Receptive-skills development by using teacher-generated materials or natural data
3. Productive skills teaching through role-playing (Judd 1999 cited in Amaya, 2008).

Pragmatic competence will develop only if there is enough input containing sufficient examples of the target feature if this input is observed and if learners can analyze, develop, and control it (Bialystok, 1993, cited in Rose and Kasper.2001: 67). Similarly, Eton (2007: 65) suggests that to constitute better pragmatic efficiency for the language learner, the following should be considered:

- 1- language teacher and the learner must pay much attention to devise activities that may help to enhance communicative efficiency.
- 2- language teachers should arrange the material of the course in a way that ensures learners' engagement in the pragmatic, coherent, and functional uses of language to achieve communicative purposes.
- 3- It is possible to extract activities that are of a valuable kind for pragmatic development in teaching a foreign language. Some of these activities aim at improving the students' pragmatic awareness.

V. CONCLUSION

The activities that have been developed in the plans of the lectures emphasize the importance of understanding the lingual, social, & cultural choices for the speakers. They are supposed to prove for the learners of the English language as a second language (ESL), how are the lingual choices for the native speakers always related by the

social changes, (gender, social, status, cultural background) of the speakers. the previous knowledge activities for learners about their culture and language & airing the level of awareness by the narrow lingual choices that the engaged speaker makes through speaking. the developmental cultural awareness is being considered as an important thing for successful communication & understanding other cultures by a means that reflects the social framework for any action by using the language. this well-known reality by conjectural ways, but for sorry it is being ignored usually during the teaching here.

The lesson plan assures the understanding of the choices of speakers sociolinguistically and socioculturally. native speaker's linguistic choices depend on the social variables (gender, social status, cultural background) which proves to the ESL Learners. The exercises combine the previous cultural knowledge of learners and raise the awareness of speakers' specific linguistic choices in the speech act of complimenting. The development of cultural awareness is important for successful communication and understanding of others' cultures which reflects using language in any social framework. This fact is well known intuitively which is still unfortunately ignored in our teaching practice.

REFERENCES

1. Diwan Zuhair bin Abi Salma, explained and presented by Ali Hassan Faour, Dar Al-Kutub Al-Ilmia, Beirut - Lebanon, 1st edition, 1408 AH - 1988 AD.
2. Diwan Obaid bin Al-Abras, explained by Ahmad Adra, Dar Al-Kitab Al-Arabi, Beirut, 1st edition, 1414 AH-1994 AD.
3. Diwan Adi bin Zaid Al-Abadi, rev. by Muhammad Jabbar Al-Moaibed, Dar Al-Gomhoria Publishing and Printing Company, Baghdad, 1385 AH - 1965 AD.
4. Diwan Orwa bin Al-Ward, rev. by Asma Abu Bakr Muhammad, Dar Al-Kutub Al-Ilmia, Beirut - Lebanon, 1418 AH - 1998 AD.
5. Diwan Amr bin Kulthum, rev. by Dr. Emile Badi 'Yaqoub, Dar Al-Kitab Al-Arabi, Beirut, 1st ed, 1411 AH-1991 AD.
6. Diwan Kaab bin Zuhair, rev. by Ali Faour, Dar Al-Kutub Al- Al-Ilmia, Beirut - Lebanon, 1417 AH - 1997 AD.
7. Explanation of the Seven Mu'allaqat, Abi Abdullah Al-Hussein bin Ahmed Al-Zawzni, the revision committee at the International House, Beirut, 1413 AH-1992 AD.
8. Explanation of Diwan Al-Mutanabi, Abd al-Rahman al-Barquqi, Hindawi Foundation for Education and Culture, Cairo, 2012 AD.
9. Explanation of the Diwan of Saree al-Ghawani, Muslim bin Al-Walid, rev. by Sami Al-Dahan, Dar Al-Maaref, 3rd floor, Cairo, 2009
10. Explanation of Diwan Antara, Al-Khatib Al-Tabrizi, rev. by Majeed Tarrad, Dar Al-Kitab Al-Arabi, Beirut, 1st ed., 1412 AH-1992 AD.
11. Pre-Islamic Poetry: An Approach in its Study and Evaluation, by Muhammad Al-Noihi, National House for Printing and Publishing, Cairo, N.D.
12. Al-Samawal Poetry, rev. by Essa Saba, Dar Sader, Beirut, 1951 AD.
13. Futuwwa of the Arabs, Omar El-Desouky, Nahdet Misr Library, Faggala, 1951 AD.

14. Equestrian Muhammadiyah, Abu Abdullah Muhammad Ibn Qayyim al-Jawziyya, rev. by Zaid bin Ahmed Al-Nashiri, Dar Alam Al-Fawaied, N.D.
15. The Moral Values of the Arab through the Pre-Islamic Era, Dr. Saleh Mafqooda, Journal of Humanities, University of Muhammad Khaydar in Biskra, first issue, November 2001 AD.
16. Moral Values in Pre-Islamic Poetry, PhD thesis by Intisar Mahdi Abdullah, University of Khartoum, Sudan, 2008 AD.
17. Lisan Al-Arab, Abu Al-Fadl Jamal Al-Din Muhammad Bin Makram Ibn Manzoor, Dar Sader, Beirut - Lebanon, N.D.
18. Mukhtar al-Shi'r al-Jahili, Mustafa al-Saqqa, Dar al-Fikr al-Arabi, Beirut - Lebanon, 1436 AH - 2014 AD
19. Al-Mustatraf Fi Kulli Fanin Mustazraf, Shihab Al-Din Muhammad Ibn Ahmad Al-Abshihi, rev. by Muhammad Khair Toma Al-Halabi, Dar Al-Maarefah, Beirut, Lebanon, 5th edition, 1429 AH - 2008 AD.
20. Contemporary Arabic Dictionary, Ahmad Mukhtar Omar, vol.1, Book World, 1st edition, Cairo, 2008 AD.
21. The Intermediate Dictionary (Al-Waseet), General Department for Dictionaries and the Revival of Heritage, Al-Shorouk International Library, Egypt, 4th ed., 1425 AH-2004 AD.
22. Al-Mifdaliat, rev. by Ahmed Mohamed Shaker and Abdel Salam Mohamed Haroun, Dar Al-Maaref, Cairo, 6th edition, N. D.
23. This is Our Ethics When We are Truly Believers, Mahmoud Muhammad Al-Khazindar, Thebes House for Publishing and Distribution, 1st edition, 1416 AH-1996 AD.