CROSS-CULTURAL PRAGMATICS FAILURE IN ESL CLASSROOM

Afanin Nabila[1*], **Sholihatul Hamidah Daulay**[2]

[1,2] Universitas Islam Negeri Sumatera Utara, Indonesia

Corresponding author's email: afanin.nabila@uinsu.ac.id

Abstract

The failure when the students are trying to speak in another language sometimes cannot be denied. This case can cause many misunderstanding in pragmatic aspects. We are as the teachers are obliged to guide them to solve their difficulties in interacting with other speakers from different background and culture. We call this case as pragmatic failure since the pragmatic itself also talks about cross-cultural communication. Therefore, it is a necessary for foreign language learners to deepen their knowledge about cross-cultural pragmatic or intercultural pragmatic awareness. But unfortunately, it is quite a big job for teachers to teach the ESL learners along with the culture. The teachers need to choose what culture that they should apply in classroom since language and culture are inseparable. This article is aimed to explore about the cross-cultural pragmatic failure and cross-cultural pragmatics awareness.

Keywords: cross-cultural pragmatics; pragmatic failure; language

INTRODUCTION

There have been many reasons behind the fact that it is hard for ESL learners when it comes to learn the foreign language. One of them is that they always use the traditional method. What I mean by saying this is that the ESL learners are tend to find it way more enjoyable if the apply the basic and traditional learning method such as memorizing the vocabularies, grammar rules or just simple translation task. While in fact, those traditional method might help them to at least boost their knowledge in their target language. Unfortunately, they still have lack of culture knowledge about the target language they are learning. There is a saying "To speak a language is to take on a world, a culture." — Frantz Fanon. As we all know that language and culture are very inseparable because language itself is a part of culture, the identity of a certain culture that can be the authentic characteristic. Without learning the culture, the foreign language learning would be so boring and monotone.

Language keeps evolving. This can be affected by the influence of the other culture. For example, in a certain area, like Jakarta Selatan, people there would like to speak in mix language because the culture of western people such as tourists

affect the citizen of Jakarta Selatan. We pick up new words and phrases from people we interact with. And sometimes unconsciously, we make up some new habit in the way we are speaking, the language use, and so on. For Jakarta Selatan citizen, they often use the word, 'which is', 'literally', and many more. In sum up, the effect of other culture can affect language too.

Mostly, it is around the age of teens and adults that are most likely to adapt the new languages. Young people tend to grow their language skill such as words, phrases and constructions that are different from the older generation because they tend to interact with people their own age. Kawar (2012) outlines that in communicating with people from diverse custom, interlocutors should be able to identify the proper way of saying, what are classified into do and don't, and to be conscious of cultural taboos, since what is accepted in particular culture may not be approved in other cultures. Since pragmatics plays an important role in language use, it is important for ESL learners to deepen and widen their knowledge in cross-cultural pragmatic or intercultural pragmatic awareness. But unfortunately, it is quite a big job for teachers to teach the ESL learners along with the culture. The teachers need to choose what culture that they should apply in classroom since language and culture are inseparable. This article is aimed to explore about the cross-cultural pragmatic failure and cross-cultural pragmatic awareness.

LITERATURE REVIEW
Pragmatics
Pragmatics is the study of how a speaker's or writer's meaning are received and interpret by a listener or reader. In other words, pragmatic analysis focuses more on the speaker's meaning than the meaning of the words or sentences. Pragmatics, according to George Yule (1996), is the study of meaning which is concerned with four dimensions: speaker meaning analysis, contextual meaning analysis, the study of how more is communicated than is said and the study of how relative distance is expressed. Meanwhile According to Griffiths and Patrick (2006), pragmatics is the study of how senders and addressees use context to enlarge on literal meaning in communication activities.

Stephen Levinson (1983) defines pragmatics as "the study of language from the point of view of users, especially the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on other participants in the act of communication." Levinson emphasizes the interactive and social aspects of language use, focusing on the role of choices, constraints, and the effects of communication on participants. His view highlights the importance of mutual understanding and expectations in communicative acts. Knowledge of the physical and social world is taken into consideration by pragmatics, which focuses on those aspects of meaning that cannot be predicted by language knowledge alone. Peccei and Jean Stilwell (1999). Because there are many different methods to communicate, pragmatics actually involves considering both the physical and social worlds when understanding the meaning of a discussion. Social language skill we use in daily interactions with other people such as communication techniques, understanding of nonliteral language, problem-solving skills, and the capacity to recognize and communicate emotions are all referred to as pragmatics language.

English as a second language

Stephen Krashen is a prominent linguist known for his influential theory of second language acquisition (SLA). Krashen's work focuses on the importance of comprehensible input in second language acquisition. He introduces the Input Hypothesis, which suggests that language learners acquire language best when they receive input that is slightly beyond their current level of proficiency. His work has had a significant impact on understanding the role of input in language learning. In Krashen's view, the acquisition of a second language involves subconscious processes, where learners naturally and intuitively internalize the language rules and structures through exposure to comprehensible input. This is in contrast to the process of learning, which involves conscious knowledge of explicit language rules and can be used to monitor and edit one's language production. Krashen's theory of second language acquisition focuses on the natural process of acquiring a second language through exposure to comprehensible input rather than explicit instruction. He emphasizes the importance of meaningful interactions and understanding in acquiring a second language.

Ellis (2008) stated that a second language refers to a language acquired or learned after the first language and encompasses the development of linguistic knowledge and communicative abilities in that language through various cognitive, social, and individual factors. According to Ellis, second language acquisition involves the process of acquiring linguistic knowledge and communicative competence in a language that is not one's native language. It includes developing skills in various aspects of language, such as vocabulary, grammar, pronunciation, and discourse, to enable effective communication in that language.

Long (1996) stated that a second language typically refers to a language that is learned or acquired after the first language (native language) has been acquired. It refers to an additional language that individuals develop proficiency in, often for purposes of communication, education, work, or cultural integration. Long's work focuses on the role of the linguistic environment in shaping second language acquisition. He introduces the Interaction Hypothesis, which emphasizes the importance of negotiated interaction between learners and native speakers or more proficient speakers of the target language. His research highlights the significance of communicative interaction for language development.

Lightbown and Spada (2013) in their study, they had stated that a second language typically refers to a language that is learned or acquired after the first language (native language) has been acquired. It pertains to an additional language that individuals develop proficiency in for various purposes such as communication, education, work, or cultural integration. Furthermore, their work emphasizes the interplay between implicit and explicit language knowledge. They recognize the value of implicit learning processes, where language acquisition occurs naturally through exposure and experience, while also acknowledging the potential benefits of explicit instruction that provides explicit knowledge about language rules and forms.

Cross-cultural pragmatics

Cross-cultural pragmatic failure refers to the difficulties encountered by second language learners when attempting to use pragmatics appropriately in intercultural communication. This literature review aims to explore the causes, manifestations, and implications of cross-cultural pragmatic failure in various contexts. Kawar (2012) defines culture as "the inherited values, concepts, and ways of living which are shared by people of the same social group." He even explained the explanation more specific by dividing it within two forms of culture, which are local and generic cultures.

Bardovi-Harlig and Mahan-Taylor (2003) believe that cross-cultural pragmatic failure can occur when learners do not have sufficient knowledge of the pragmatic rules and conventions of the target language. They advocate for explicit instruction in pragmatics, providing learners with opportunities to practice and develop their pragmatic skills. Meanwhile, Blum-Kulka, S., House, J., & Kasper, G. (1989) stated that they contend that pragmatic failure can occur when learners from one cultural background transfer their pragmatic knowledge and expectations to a different cultural context, leading to miscommunication and misunderstanding.

Kasper, G's. (1992) views on pragmatic failure revolves around the concept of interlanguage pragmatics. He argues that learners' pragmatic competence develops in stages, and during the process, they may encounter pragmatic failures due to the mismatch between the norms and conventions of their first language and those of the target language. J. F. Lee and N. Ishihara's (2009) views on cross-cultural pragmatic failure align with the broader understanding that cultural and linguistic differences can lead to misunderstandings and communication breakdowns. They emphasize the importance of considering sociocultural factors in intercultural communication and the impact of these factors on pragmatic norms and expectations. Meanwhile, McKay and Wong's (1996) views may revolve around the notion that cross-cultural pragmatic failure stems from learners' lack of awareness or understanding of the cultural and sociolinguistic nuances that shape pragmatic interactions. They may highlight the importance of cultural sensitivity and pragmatic awareness in developing learners' ability to appropriately use language in diverse cultural contexts.

Cross-cultural pragmatics is how the speaker and the locutor convey the conversation through their sociocultural perspectives. For example, in Indonesia, or in Asian countries in general, it is very common to eat together with our relatives while talking about their future plans such as when will they get married, have child, have a house, etc. meanwhile for other culture, let's say western culture, it is considered rude. This particular case describes that cross-cultural is a way of people trying to learn and respect other people's culture, beliefs and experience based on their background. This statement can be supported by a scholar named Murphy (2003). In her study, she emphasized the importance of understanding and navigating the complexities of communication across different cultures. She may address the challenges and misunderstandings that arise when individuals from diverse cultural backgrounds interact and attempt to interpret and convey meaning effectively.

Not forgetting about the fact that in every social setting has its own culture. Especially in ESL classroom. In classroom consists of many students from different cultures enables to give a culture shock if the students do not understand or familiar

with the culture of their classmates. The culture diversity in the classroom kept increasing every year due to the high rate of immigrant. Therefore, it is very obliged that the teachers incorporate culturally and be fair to every student. Because the diversity is not only from the race and ethnicity but also from different religion, economic status, gender, and language background.

Cross-cultural awareness in education

Cross Cultural Awareness is the ability to look away from ourselves and have an awareness and understanding of the cultural values and customs of other cultures. What may be normal and acceptable to us, could be unusual to other cultures. Cross-cultural awareness aims to correlate the language and culture so that the foreign language learners can use their target language appropriately based on the forms and the context of the situation. Cultural awareness can help us to learn how to respect and appreciate other people's culture, beliefs, norms, values and also habit. It enables us to interact with other people more politely and effectively by understanding what are the values and beliefs that the locutor hold to prevent us from disrespecting their boundaries. Gudykunst, W. B., & Ting-Toomey, S. (1988) emphasize the importance of cross-cultural awareness as a fundamental aspect of intercultural communication competence. They recognize that individuals from different cultures bring unique communication styles, values, and norms to their interactions.

Another perspective is from Byram M (1997), he discusses the concept of intercultural communicative competence (ICC) and its significance in language education. The author emphasizes the development of learners' awareness and understanding of different cultures to promote effective communication. Byram's work underscores the role of cross-cultural awareness in fostering intercultural competence. Byram's perspective likely involves cultivating learners' knowledge of cultural practices, beliefs, values, and norms of diverse communities. He highlights the significance of developing empathy and sensitivity towards other cultures, encouraging learners to challenge their own cultural assumptions and biases.

Bennet (1993) view on cross-cultural awareness emphasizes the need for individuals to become aware of their own cultural assumptions, biases, and perspectives. He suggests that developing cross-cultural awareness involves critically examining one's own cultural identity and beliefs, recognizing the limitations of ethnocentrism, and valuing cultural diversity. Bennett's view on cross-cultural awareness aligns with the notion that individuals should strive to understand and respect cultural differences, viewing them as opportunities for growth and learning. He emphasizes the significance of cultural self-reflection, empathy, and openness to new experiences as essential elements in developing cross-cultural awareness.

Pedersen (2017)'s view on cross-cultural awareness likely emphasizes the importance of developing knowledge, skills, and attitudes that enable individuals to navigate intercultural encounters effectively. He may emphasize the need for individuals to acquire cultural knowledge about different societies, including their customs, values, communication styles, and social norms.

Language takes a big role in this case. Being fluent in English does not mean that we can be a culturally savvy. This is because we are not a native speaker. There

is a certain nuance or maybe slang and idiom that are basically just the daily lives conversation but in authentically, that native speaker usually utilizes in conversation that we do not learn in school, unless we learn it by online and understand the culture. The importance of cross-cultural awareness in order to increase students' learning competences in ESL classroom are:

1. Students can identify and interpret the values of different culture.
2. Students can evaluate and analyze the criteria that represents certain culture.
3. Students can interact politely and respectfully with other people with different background and culture.

Cross-cultural awareness helps students to prepare for effective and competent communication which also requires the student to be able to deepen and widen their knowledge in cultural awareness. If the students perform poorly in communicating with other people with different culture, it can lead to any misunderstanding and miscommunication that the situation will be awkward for both parties. In summary, we can learn language and also learn the culture of that language all together because language and culture are inseparable.

METHOD

The research that was conducted in this study is qualitative research type using a descriptive approach. Descriptive qualitative study is used to analyze the cross-cultural pragmatic failure in ESL classroom. The data instrument was from articles conducted by Moeschler (2004) that related to cross-cultural pragmatic failure topic. The aim of this article is to explore about the cross-cultural pragmatic failure and cross-cultural pragmatic awareness. Gay, Mills, and Airasian (2012) claim that qualitative methods focus on gathering, analyzing, and interpreting extensive, narrative, and visual data to shed light on a variety of intriguing occurrences. Then Sugiyono (2015) adds that descriptive qualitative methods are employed to observe the condition of the object being researched amongst normal circumstances, with the researcher holding the primary instrument. Without modifying or introducing additional field-specific circumstances, qualitative descriptive research thoroughly characterizes an event or phenomena. This qualitative descriptive study aims to provide insight into the problems with using Google forms in English exams that were found in students, and then consider student perspectives to determine how to address these problems.

DISCUSSION
Cross-cultural pragmatic failure in communication

Because a lot of pragmatic failure in ESL classroom can be found in communication from the students, the researcher would like to elaborate the cross-cultural pragmatic failure in communication conducted by the students in ESL classroom. According to Moeschler (2004), the cross-cultural pragmatic error sometimes can be caused by false assumption that it can lead to higher level of intercultural misunderstanding. The reason behind this is the fact that people usually have a misunderstanding due to the implication meaning, not what is said.

Here is an example of intercultural misunderstanding by Moeschler (2004).

A. Hello buddy, my plane reservations have been made. I will arrive at Soekarno Hatta Airport on March 10 at 8:40 p.m., and will depart from Soekarno Hatta on 14 March at 2 p.m. could you tell me how to get from Soekarno Hatta Airport to Bandung? I'm counting on you for the hotel reservation at Bandung. (P.2)

B. ...regarding on travelling from Soekarno Hatta Airport to Bandung, you can take the train at the airport, and you'll arrive at Bandung station, then you can take a taxi to go to the Savoy Homan Hotel where a room has been booked. (P.2)

Based on the explanation above, as you can see that the speaker A is informing the speaker B that he will be arrived at Soekarno Hatta Airport on 10 March and will be departed from Soekarno Hatta on 14 March. So, he needs help from speaker B to take him to Bandung from Soekarno Hatta Airport, but the speaker B is failed to interpret the speaker A's intention. In addition, in Western European, it is the host's duty to manage and keep the guest safe until arriving at the location.

Additionally, if the interlocutors are conversant in sociocultural, socio-pragmatic, and pragma-linguistic competency, cross-cultural communication will proceed smoothly and successfully. The language users will be better able to detect the pragmatic content of the text if they are familiar with all of those levels of pragmatics messages. These factors all go beyond the utterances' literal meanings. Therefore, major incorrect interpretations are feasible at the pragmatic level, leading to pragmatic mistake, if language users are unable to look beyond the literal meaning of the utterances.

Ways to avoid pragmatic failures

Different pragmatic errors can be found in ESL classroom. In order to avoid this case, the researcher would like to give some tips for ESL students to overcome.

A. The Linguistic Competence Improvement

According to Chomsky, linguistic competence is the implicit set of norms that makes up a person's understanding of a language. This comprises a person's capacity to formulate and comprehend sentences, even those they have never heard before, as well as their understanding of what constitutes and does not constitute a sentence in a given language and their capacity to identify ambiguous and irregular phrases. Language proficiency is the prerequisite for learning a foreign language. Correct language usage is impossible without it. To increase their linguistic competency, language learners should start with their linguistic knowledge.

B. The Communicative Competence Improvement

Hymes proposes communicative competency, building on Chomsky's linguistic competence. According to Hymes, it involves knowing whether something is feasible, appropriate, or practiced in a specific Speech Community in addition to whether it is viable in a language. 1) Formal competence—knowledge of a language's syntax, lexicon, phonology, and semantics. 2) Sociocultural competence, which includes understanding the connection between language and its non-linguistic context, using and responding appropriately to various Speech Acts, such as requests, apologies, thanks, and invitations, understanding which Address Forms to use with various audiences and in various contexts, and so forth.

C. The Cultural Quality Improvement

Culture and language are inextricably linked. A certain language is linked to a certain culture; the language serves as the key to understanding the culture it is linked to, and language itself cannot be properly acquired or comprehended without sufficient awareness of the society in which it is profoundly ingrained. Culture would not be feasible without language. On the one hand, languages reflect culture and are impacted by it. In its fullest meaning, language serves as a symbol of a people, including not only their historical and cultural origins but also their outlook on life and methods of thinking. The interaction between language and culture that is necessary to comprehend the language must be emphasized in this context.

CONCLUSION

This article has come to the last section which is conclusion. The researcher would like to draw some conclusion that language and culture are very inseparable. The cross-cultural awareness is really needed in order to make the communication better and run smoothly so that it does not make any misunderstanding during the interaction between students and other people with different culture background. The importance of cross-cultural awareness in order to increase students' learning competences in ESL classroom are:

1. Students can identify and interpret the values of different culture.
2. Students can evaluate and analyze the criteria that represents certain culture.
3. Students can interact politely and respectfully with other people with different background and culture.

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