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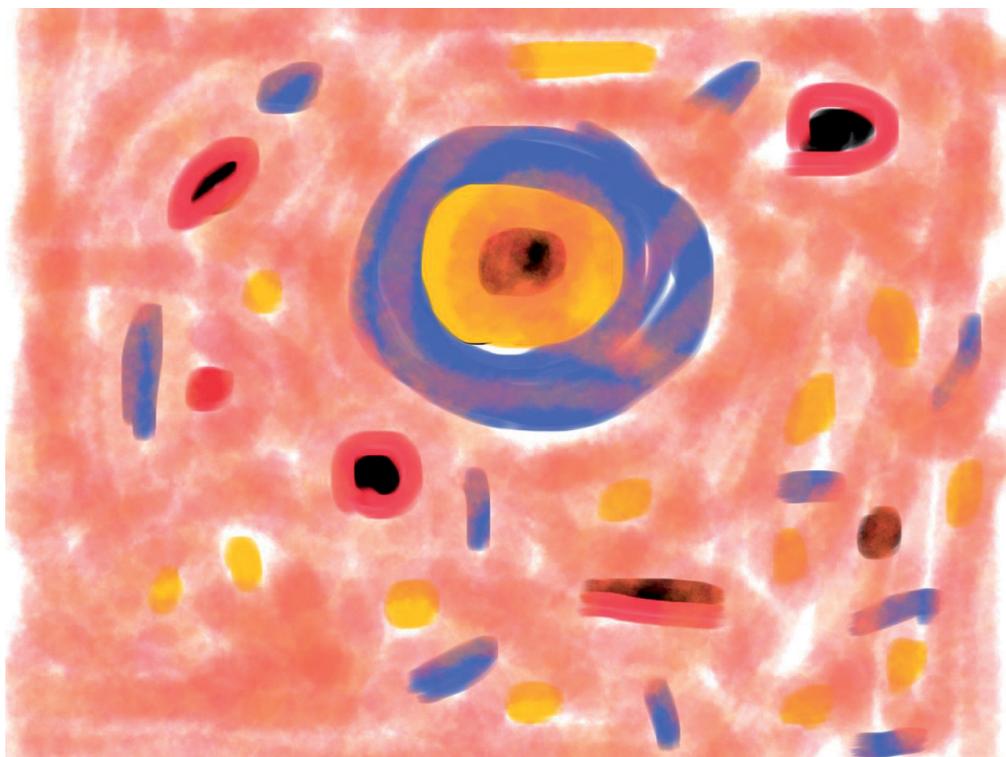
# Idee in form@zione

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# Teaching Pragmatics in Support of Learner Subjectivity and Global Communicative Needs<sup>1</sup>

A Peace Linguistics Perspective

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*Even with perfect grammar, we can offend our conversational partners or trigger misunderstandings if we fail to use language appropriately in sociocultural contexts. In this paper I focus on the pragmatics of a second or foreign language (L2) and address possible ways of highlighting contextualized language use in the classroom. Research in interlanguage pragmatics has shown that many aspects of pragmatics are amenable to instruction and that the process of acquiring pragmatic competence can be accelerated through explicit instruction in L2 settings (Jeon & Kaya, 2006; Kasper & Rose, 2002; Rose, 2005; Taguchi, 2015; Takahashi, 2010). After briefly reviewing key research findings in this area and stressing the link between learner subjectivity and pragmatics, I illustrate recently published pedagogical resources for teaching pragmatics and describe pragmatics-focused instruction on advice-giving in English with the aim of facilitating this type of instruction at the crossroads of language and culture. As part of the instruction, I propose diversifying pedagogical models whenever possible by incorporating research-based samples of World Englishes to meet the global communicative needs of today's language learners. Furthermore, pragmatics-focused instruction can promote intercultural understanding that goes beyond stereotypes in alignment with efforts toward peace education (peace linguistics; Friedrich, 2012; Gomes de Matos, 2014).*

**KEYWORDS:** pragmatics-focused instruction, pragmatic competence, peace linguistics, learner subjectivity, global contexts

*Se non usiamo un linguaggio appropriato al contesto socioculturale in cui avviene la comunicazione, perfino usando una perfetta grammatica possiamo offendere i nostri interlocutori o provocare malintesi. In questo saggio metto a fuoco la pragmatica della seconda lingua o lingua straniera (L2) ed esamino possibili tecniche per far notare in classe l'uso contestualizzato della lingua. La ricerca condotta nell'ambito della pragmatica interlinguistica dimostra che molti aspetti della pragmatica possono essere insegnati e che il processo di acquisizione della competenza pragmatica può essere accelerato attraverso l'esplicito insegnamento in contesti L2 (Jeon & Kaya, 2006; Kasper & Rose, 2002; Rose, 2005; Taguchi, 2015; Takahashi, 2010). Dopo una breve rassegna degli esiti più significativi della ricerca in questo ambito, e dopo aver messo in rilievo il nesso tra soggettività dello studente e pragmatica, illustro risorse didattiche di recente pubblicazione per il suo insegnamento e descrivo quello relativo alla pragmatica della funzione "dare consigli" in inglese allo scopo di facilitare questo tipo di insegnamento che si colloca a metà strada tra lingua e cultura. In aggiunta a ciò, propongo di diversificare modelli pedagogici quando possibile incorporando esempi di varietà di inglese tratti dalla ricerca allo scopo di rispondere ai bisogni comunicativi globali degli studenti di oggi. Inoltre, l'insegnamento centrato sulla pragmatica può promuovere comprensione interculturale che, superando gli stereotipi, è in linea con l'impegno verso una educazione alla pace (linguistica di pace; Friedrich, 2012; Gomes de Matos, 2014).*

**PAROLE CHIAVE:** educazione socio-pragmatica, competenza pragmatica, linguistica di pace, soggettività dello studente, contesti globali

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## 1. Introduction: what is pragmatics and why is it important to teach it?

Without contextualized cultural knowledge, language learners may not fully understand the true meaning of a message conveyed indirectly in a second or foreign language (L2). Even with perfect grammar, they can offend others or trigger misunderstandings unless they use language that suits the social context. How, for example, do we address, greet, or request something from someone we do not know or someone of higher social status? How differently would we perform the same tasks when speaking to a well-known peer?

Pragmatic competence is the ability to understand others' spoken and written messages that are not necessarily spelled out directly. It is also about how politely or casually, formally or informally, or directly or indirectly we express our intent in a given interaction. Whether in speaking or writing, we jointly co-construct meaning through verbal and non-verbal channels within each *sociocultural* context. Thus, pragmatic competence can be seen as discursively constructed social practice, and pragmatics can be defined as «the study of speaker and hearer meaning created in their joint actions that include both linguistic and nonlinguistic signals in the context of socioculturally organized activities» (LoCastro, 2003, p. 15).

In the process of co-construction, we may confuse, amuse, mislead, misunderstand, distance ourselves from, or offend others inadvertently even in our first or dominant language. Understandably, the task becomes even more challenging in an L2. In fact, if no instruction is provided, comprehending socioculturally negotiated meaning can take L2 learners an extended period of time even in a second language context in which learners are likely to be exposed to natural use of the L2 outside of the classroom (Kasper & Rose, 2002; Ishihara & Cohen, 2010; Olshtain & Blum-Kulka, 1985; Taguchi, 2010). One of the many reasons that makes natural pragmatic learning difficult is the fact that pragmatic language use can vary subtly or greatly depending on the situational constraints (*micro-social variation*, Barron & Schneider, 2009) as well as sociolinguistic attributes of the interactants (*macro-social variation*, Barron & Schneider, 2009; Félix-Brasdefer & Koike, 2012; including pragmatic variation in different varieties of English often referred to as *World Englishes*). Moreover, pragmatic issues are often not salient enough for learners to notice and acquire (Kasper & Rose, 2002; O'Keeffe, Clancy, & Adolphs, 2011), and learners rarely receive feedback even if their pragmatic language use is perceived as divergent or rude (Riddiford & Newton, 2010).

Let us take a look at an example of *intercultural dissonance* (also termed *pragmatic failure*) experienced by American teachers of English in Japan. Many expatriates from the US report a deep sense of shock when their high school students in Japan say to their faces: «*You are really big*», «*You had better buy a better car*», «*You are turning 30 next year? You should get married this year*» (Houck & Fujimori, 2010, p. 90; Matsumura, 2001; Minematsu, 2012, p. 89; Verla, 2011). Do they have no limits? Do they have no sense of manners or privacy? Or are they being mean or hurtful in being so invasive? The prevalent stereotype that Japanese people are polite does not hold true at all here!

According to research in this area, Anglo–American advice–giving is often associated with criticism (Houck & Fujimori, 2010). As the recipient of advice may be constructed as less knowledgeable than the advice–giver, advice–giving risks potential loss of face. Accordingly in the pragmatics literature, advice–giving is characterized among «face–threatening acts» (Brown & Levinson 1987; Tanaka, 2015). Personal space is often valued in English–speaking cultures, and as a result, many may avoid giving advice, especially unsolicited advice. Alternatively, in cases where speakers and writers dare to offer advice, their language requires more extensive “face–work,” (i.e. more indirectness and hedges) as the act of trying to change someone’s mind may be perceived as imposing or even pretentious (Hinkel, 1997; Houck & Fujimori, 2010).

In other cultures such as Japan and China, although unsolicited advice may also be interpreted as invasive in some contexts, it can also emphasize involvement and can be used as a solidarity strategy to show benevolence (Hinkel, 1997) and «warm interest in the other’s well–being» (Houck & Fujimori, 2010, p. 91). In this context, advice and suggestions are not necessarily seen as interference or face–threats but can communicate kindness, consideration, connectedness, and even a sense of care, interest, and affection. Thus, unsolicited advice can serve to develop rapport and group membership that derive from the Confucian and Taoist precept of *interdependence* (Hinkel, 1997). In the case illustrated above, Japanese students may not have meant to hurt their teachers’ feelings. Rather, they may have been sincerely anxious about their teachers’ well–being and happiness and attempted to communicate their cultural values, social practices, and communal identities by addressing their concerns through their limited English.

However, the learners’ language of advice (even if it was perfectly grammatical) was not phrased in a socially preferred manner for their particular audience of teachers with an Anglo–American background. In other words, the learners’ intention was not negotiated successfully and

created intercultural misunderstanding, discomfort, and hurt feelings. This gap between speaker intention and listener interpretation (*pragmatic failure*) risks being attributed to faulty personality («these students are nosey and insensitive») and may lead to cultural stereotypes («Japanese children are invasive, offensive, and rude»). On the other hand, Japanese students may perceive the reluctance of English speakers/writers to offer advice as showing indifference, distance, or lack of caring. Because pragmatic failure can spawn negative cultural stereotypes on both sides of intercultural communication (Bou-Franch & Gárces-Conejos, 2003; DeCapua & Dunham, 2007; Ishihara, 2009; Thomas, 1983), it is an area requiring some sort of intervention. By way of example, this paper proposes pragmatics-focused instruction in the language classroom with a focus both on language and culture (see below for sample activities). Since language is a dual-purpose instrument used either for building solidarity, dignity, and community or for inciting animosity, hostility, and violence, language teachers may wish to consider designing and implementing pragmatics-focused instruction that simultaneously doubles as a type of *peace linguistics* (Friedrich, 2012; Gomes de Matos, 2014) and promotes openness, interest, sensitivity, and compassion in intercultural interactions (Ishihara, 2016).



## 2. Insights from research on instructional pragmatics

As the above example demonstrates, pragmatics is at the intersection of language and culture, and the sociocultural aspects of the L2 may often be overlooked in the L2 curriculum. Some learners may also believe that socially and culturally appropriate language use must be learned through exposure and cannot be learned through formal instruction (Vásquez & Filamente, 2011; Takamiya & Ishihara, 2013). Yet research has shown that pragmatics is in fact teachable and learnable in the classroom and that the learning process can be accelerated through explicit pragmatics-focused instruction in either the second or foreign language setting (Jeon & Kaya, 2006; Kasper & Rose, 2002; Rose, 2005; Taguchi, 2015; Takahashi, 2010). In an explicit approach to L2 pragmatics, metapragmatic information (i.e. the relationship between language form, function, and context) is addressed and examined by the learners directly. Moreover, despite the common myth that pragmatics is only “fine-tuning” reserved for advanced learners, it can be incorporated into everyday instruction from the beginning level (Bardovi-Harlig & Mahan-Taylor, 2003; Ishida, 2009; Tateyama, 2001).

Another important feature teachers of L2 pragmatics should keep in mind is the complexity of the social practices learners engage in. Learners' pragmatic language use is known to be closely linked to their subjectivity, including their translingual identities, values, beliefs, personal principles, attitudes, and investments. Just as native and fluent speakers/writers use language creatively to construct their selves, learners also use it to enact their complex identities and positionalities in their immediate contexts (Ishihara, 2009; 2010). For example, learners may attempt to accommodate to the pragmatic norms and community practices of the L2. As in *when in Rome, do as the Romans do*, they may aspire to behave like community members for social inclusion or they may be under pressure to act accordingly to how they perceive the L2 is commonly used. On the other hand, they may also elect to diverge and use the L2 in a unique manner even though they are aware of how it is typically used in the community and are linguistically capable of producing that form. By doing so, learners attempt to negotiate their uniquely-positioned subjectivity or temporarily maintain an optimal distance from the target community (Ishihara, 2010; LoCastro, 2003; Siegal, 1996), thus refusing the values embedded in the particular local practice or simply perceiving L2 norms as irrelevant to them. This may occur especially in *expanding-circle* countries, such as Italy or Japan, where the L2 is not usually used as an everyday means of communication (Kachru, 1990; see also Chavez de Castro's case in Brazil, 2005). Given this complexity in learners' agency in pragmatic language use, it would be unfair to unquestioningly follow native-speaker pragmatic norms alone as the baseline in instruction and assessment or to penalize learners for all pragmatic divergence across the board. With this complexity in mind, I now discuss pragmatics-focused instruction along with specific examples.

### 3. Teaching pragmatics: instructional resources

While pragmatic competence is not necessarily addressed adequately in language textbooks, a recent upsurge of interest in this area has led to a remarkable array of resources. First, in order for teachers and advanced learners to become aware of linguistic structures and sociocultural meanings of *speech acts* (that is, functions performed by way of language), a database, *Descriptions of Speech Acts*, has been made available online by the Center for Advanced Research on Language Acquisition (CARLA)<sup>2</sup>. Be-

2 Accessible at: <http://www.carla.umn.edu/speechacts/descriptions.html> (retrieved on 30/10/2016). Currently the website includes descriptions of six speech acts (apologies, complaints, compliments and respon-



cause even pragmatically competent teachers are unlikely to have explicit and comprehensive knowledge of how the target language is used, this research-based information can serve as the basis of instruction. Another website with a specific focus on Spanish is *Discourse Pragmatics* made available by Indiana University<sup>3</sup>.

Another body of literature consists of collections of lesson plans and practically-oriented book chapters, including:

- A US Department of State website: Teaching pragmatics (Bardovi-Harlig & Mahan-Taylor, 2003)<sup>4</sup>.
- Two volumes from TESOL Press:
  - a) Tatsuki, D. & Houck, N. (Eds.). (2010). *Pragmatics: Teaching speech acts*.
  - b) Houck, N. & Tatsuki, D. (Eds.). (2011). *Pragmatics: Teaching natural conversation*.
- A few volumes from the Japan Association for Language Teaching (JALT), Pragmatics Special Interest Section (SIG):
  - c) Tatsuki, D. (Ed.). (2005). *Pragmatics in language learning, theory, and practice*.
  - d) Ronald, J., Rinnert, C., Fordyce, K., & Knight, T. (Eds.). (2012). *Pragmatics: Bringing pragmatics to second language classrooms*.
  - e) Tatsuki, D. & Fujimoto, D. (Eds.). (2016). *Back to basics: Filling the gaps in pragmatics teaching materials*.
- Other resources:
  - f) Riddiford, N. & Newton, J. (2010). *Workplace talk in action: An ESOL resource*.
  - g) Martínez-Flor, A. & Usó-Juan, E. (Eds.). (2010). *Speech act performance: Theoretical, empirical, and methodological issues*.
  - h) Álcon Soler, E. & Martínez-Flor, A. (Eds.). (2008). *Investigating pragmatics in foreign language learning, teaching, and testing*.

In the following section I explore the case of advice-giving in L2 English introduced earlier and showcase activities featured in two articles in Resources a) and d) above. I will also describe additional instruction that will

ses to compliments, requests, refusals, and thanks), with examples from various languages (e.g., English, Spanish, German, Chinese, Japanese, and Hebrew). The volume of information on the speech acts varies greatly depending on the availability of research articles investigating those speech acts. The speech act of invitations in English, Spanish and Persian (Farsi) is to be added in 2016.

3 Accessible at: <http://www.indiana.edu/~discprag/index.html> (retrieved on 30/11/2016).

4 Accessible at: <http://americanenglish.state.gov/resources/teaching-pragmatics> (retrieved on 30/11/2016).

demonstrate greater sensitivity to learners' translingual subjectivity and promote openness, interest, understanding, compassion, and appreciation of diversity in intercultural interactions from a perspective of peace linguistics.

#### 4. Teaching pragmatics: teaching advice-giving in English



In teaching advice-giving in English in a foreign language setting such as a classroom of predominantly Japanese-speaking learners in Japan, teachers and students can discuss different views of advice-giving in different cultures and sub-cultures (*sociopragmatics*) as well as the use of language of politeness and mitigation (*pragmalinguistics*).

First, Anglo-American English and standard Japanese are contrasted for the purpose of pragmatic awareness-raising through linguistic and cultural analyses. This choice results from the fact that the former is the language variety represented in many of the materials learners are exposed to, and the latter is shared by most learners with Japanese as their native language. In addition, there is research-based information (cited above) regarding the use and cultural meanings of advice-giving in these language or language varieties, which I can also support through my own intercultural experiences as an instructor. However, although this choice coincides with some pedagogical conventions used in traditional native-speaker ideology, it does not suggest that Anglo-American English is or should be considered the best or sole model for learners. The instruction illustrated below encourages learners to approach language samples in terms of whether the speaker's/writer's intention can be conveyed successfully to the listener/reader rather than simply characterizing native-speaker language as the model.

Second, learners are also afforded a chance to examine the language form and cultural meanings of advice given by speakers of another World English variety, again to analyze these from the perspective of intention and interpretation (see below). With more research in *variational pragmatics*, which aims to uncover a range of uses of pragmatic language in interaction in different language varieties (Barron & Schneider, 2009), in the future we will be better able to diversify language models for learners in global contexts.

To illustrate, based on Hinkel's research, Houck and Fujimori (2010) suggest presenting high school students with three levels of directness in the language of advice:

- Direct: *You **should** buy a train pass.*
- Softened: ***Maybe** you should buy a train pass.*
- Indirect: *I bought a train pass last year, and it really made my life easier.*

While direct advice employs straightforward language for suggestions (such as *should*, *had better*, *I recommend*), softened advice mitigates such expressions using *maybe*, *probably*, *perhaps* and the like, or adopts more hedged modals and verbs (e.g., *may want to*, *might wish to*). Indirect advice is even more implicit and is often expressed through the first person pronoun or subjunctive (e.g., *I would...*, *I might...*). In teaching middle-school students in Japan, Minematsu (2012) employed the metaphors of *baseball*, *softball*, and *frisbee* to represent direct, softened, and indirect advice respectively, as well as opting out (*zipping your mouth*). These metaphors invite learners to consider how these sports items travel in the air and how they may impact the receiving end, leading learners to analyze the effect of their language choice on the listeners' minds. The information can be organized in a chart (as shown in Figure 1 below) and presented to learners visually, with the levels of directness on the left and related language forms on the right.

Learners should also be encouraged to consider the relationship between the language of advice and the context (e.g., the relative social status/power and social/psychological distance between the interlocutors, Brown & Levinson, 1987). For example, close friends or intimate family

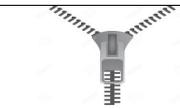
Levels of Directness	Language of Advice
Direct (baseball) 	<i>You have/need to ...</i> <i>You should ...</i> <i>I recommend you ...</i> <i>Why don't you...?</i>
Softened (softball) 	<i>(Maybe) you could ...</i> <i>I think you should...</i> <i>You might want to...</i> <i>It might be better to ...</i>
Indirect (frisbee) 	<i>(If I were you) I'd...</i> <i>I did X and that worked.</i>
Opting out (zipping your mouth) 	—

Figure 1. Visual representation of the level of directness and language of advice (adapted from Houck & Fujimori, 2010; Minematsu, 2012)

members of equal status may speak rather directly while more indirectness would be expected when offering advice to someone of higher social status with whom one is not well acquainted. Visual representations of this analysis (as shown in Figure 2 below) may be helpful, especially for young learners, who can be invited to mark their judgments of power and distance or closeness on such continua. If the situation falls on the left, the language of advice is likely to be more direct and more informal; if the situation is assessed to be on the right, the language tends to be more indirect and formal. Students can read or listen to short dialogue samples to analyze who the speakers are and what their relationship may be, based on the levels of directness in language as well as the content (as in Houck & Fujimori, 2010).

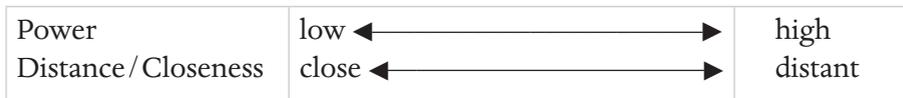


Figure 2. Visual representation of relative power and distance continua

More advanced learners can analyze the levels of directness in the language of advice-giving in more authentic but scripted dialogues (e.g., film clips), natural conversations, or natural written discourse. They can also study how contextual factors (e.g., relative social status and social or psychological distance between the interactants) affect language choices as well as how the language helps construct the context and relationships. In this type of language analysis, it is vital to diversify language models (Gimenez, Calvo, & El Kadri, 2015; Jenkins 2007; McKay, 2002) by presenting language samples from other varieties of English that are pragmatically effective to varying degrees. For example, successful language use by non-native English speakers as well as less effective language use by native speakers may make a case for the importance of using language in a contextualized manner and reflecting on it critically rather than blindly copying native-speaker use.

Sophisticated learners can also analyze the effects of the level of imposition (Brown & Levinson, 1987) as well as the stakes involved in the situation, which can also be represented by another continuum added to the visual analysis illustrated above. For example, a 15-second film excerpt from *Father of the Bride*<sup>5</sup> can demonstrate how indirectly advice can be given among intimate family members. Learners can consider why

5 The video clip can be accessed at: <https://www.youtube.com/watch?v=bKSmMr0uOHk> (the relevant part being 0:39-0:54) (retrieved on 17/01/2017).

some pieces of advice are accepted while others are rejected and what this means for the relationships depicted in the film. Another example is a scene from the film *Erin Brochovich*<sup>6</sup>, in which the main character refuses her boss' advice on how she should dress, a film that displays a complex interplay of issues including gender, power, socioeconomic status, educational level, the generational gap, and personality. Finally, with the film *The Queen*, learners can analyze over extended sequences of turns how carefully high-stake advice was offered repeatedly by a British prime minister to Queen Elizabeth II. Materials featuring other varieties of English and cultures will make suitable additions for the culturally-inclusive World Englishes approach promoted in this paper.

Moreover, it is important that teachers focus further on cultural aspects (*sociopragmatics*) of advice-giving as part of peace linguistics that can promote intercultural understanding and conflict resolution through pragmatics-focused attention directed toward contextualized language use. Teachers can facilitate learner discussions about values and cultural meanings associated with advice-giving and (in)directness in the L2 as well as in their first languages/cultures, as described in an earlier section of this paper. Such discussions can also address the issue of potential intercultural conflict and stereotypes that pragmatic failure may bring about and how such conflicts may be avoided or resolved, especially through tactful and peaceable language use as well as interest in, openness to, and appreciation of diverse cultures.

In addition to the above-mentioned awareness-raising activities, learners need oral and written practice in producing advice in simulated interactional contexts. Oral interactions can best be simulated by role-plays or skits, while written advice can be practised by simulating advice-seeking and giving in columns in newspapers, magazines, or websites (see DeCapua & Dunham, 2007 for sample scenarios and language). Learners can be encouraged to reflect on their own language of advice as well as that of their peers. Building on self- and peer-assessments, teachers should provide feedback on learners' interpretations of the contexts as well as the choice of the language selected. Whenever possible, learners should also observe and reflect on advice-giving outside of the classroom in both the L1 and L2 and participate in such social practice in the L2 in order to create a bridge between classroom learning and real-life language use.

To enhance learners' awareness of the pragmatics of World Englishes, it may also be instructive to introduce additional data from other English varieties (as in Gimenez *et al.*, 2015) especially for more cognitively sophis-

6 Accessible at: <https://www.youtube.com/watch?v=G5g4OBNpoz8> (retrieved on 17/01/2017).

ticated learners such as college students and adults. For example, learners can analyze possible contextual factors as well as speakers' / writers' intentions and cultural values behind the following advice given in English by Chinese speakers (from Hinkel, 1997):

To a peer student who plans to drive an unreliable car a long distance:

a) *You should repair your car immediately.* (p. 11)

b) *Don't you think it's better to rent a car? It's dangerous to drive this car.*  
(p. 12)

A student speaking to a professor who works late and is visibly tired:

c) *Looks like you've had a long day.* (p. 12)

In Hinkel's (1997) study, items a), b), and c) were rated as direct, mitigated/hedged, and indirect respectively. In the first example, learners may speculate on why the speaker issued the advice directly. Learners may conclude that sincere concern motivated the Chinese speaker as this is a high-stake situation in which a defective car can cause a disaster. Also, teachers can encourage learners to consider in what contexts this intention could be communicated successfully (e.g., speaking to a close friend from Japan), and who may consider it invasive (e.g., an Anglo-American listener who takes pride in his/her mechanical knowledge and who does not know the Chinese speaker or culture well). In the second or third case, learners can identify the mitigation and indirectness strategies employed by the Chinese speaker and ponder why they were employed (e.g., potentially higher social status of the listener, potential distance between the interactants, more advanced pragmalinguistic command and socio-cultural awareness of the Chinese speaker). This discussion can provide learners with an opportunity to revisit different values and cultural meanings associated with advice-giving in these cultures as well as similarities in assessing the contexts. Japanese learners can also review any similarities found in the particular cultural backgrounds and linguistic conventions underlying Chinese and Japanese practices in this area. The instructions can conclude with a shared awareness of the likelihood of learners having to interact in English with other non-native speakers of English and of the importance of learning about a range of English varieties.

In sum, a discussion of one or more World Englishes varieties as illustrated above is designed to promote intercultural understanding beyond readily available cultural stereotypes. If it is implemented iteratively, learners may be able to learn to use the benefit of the doubt to advantage

in cases of pragmatic dissonance rather than jumping to negative cultural conclusions by considering why their interactants used language the way they did and what cultural, social, historical, and personal backgrounds such a practice may derive from. This invites learners to consider pragmatic variation within the L2. This, I argue, is in alignment with a peace linguistics perspective, which encourages openness to different linguistic and cultural practices encountered through the L2 as well as variation within the L1, cultivates curiosity about and interest in those unfamiliar conventions, and promotes the appreciation of linguistic and cultural diversity.

While it may be conventional to assess learner language compared to a native–speaker baseline (or even an idealized version of it), culturally sensitive pedagogy should address the issues of learners’ subjectivity and agentive L2 pragmatic use. For example, consistently with the approach taken in the instruction described above, teachers could focus their feedback on how learners’ advice would most likely sound to their listeners rather than how native–like it is and help learners close (or at least narrow) the gap between their intention and its most likely interpretation by their interactants. In case of potential pragmatic failure, learners will likely benefit from a discussion of possible consequences of their language choices in the target culture and of reasons for such repercussions (Kasper & Rose, 2002; Riddiford & Newton, 2010; see Ishihara, 2009 for examples of this assessment). For multi–ethnic/linguistic classes with more culturally diverse populations of learners, teachers can view learners as resources as they discuss a variety of perspectives and uses of advice–giving language to consider implications of such diversity for global interactions across cultural borders.



## 5. Conclusion

It is hoped that this paper has stimulated teachers’ creativity for effective pragmatics instruction in their own instructional environments. I encourage teachers to consider how the examples included in this paper can be adapted to better suit the needs of their contexts, such as those of Italian learners of English at different proficiency levels. While it may be important for learners to know how advice is often given in *inner–circle* countries where English is typically used as a native language by the majority (Kachru, 1990), teachers may discuss with learners their positions in the global context as well as identities they may wish to enact in various interactional contexts. How, for example, would learners grasp an understand-

ing of different ways in which advice is given or withheld? How can they notice pragmatic variation within and between languages? How would they choose to negotiate their intentions with interlocutors who may not share their linguistic or cultural practices?

I also invite teacher educators to rethink the complex positions in which language teachers and learners are situated in today's globalizing world and critically examine the ways in which these issues can be addressed in teacher development programs. How would language learners define their English-speaking communities, and how would they negotiate their emerging translingual identities? How can teachers best support this process linguistically as well as for intercultural understanding to accommodate learners' rights and needs to be informed pragmatically? How can their intercultural awareness be enhanced and their practical skills in teaching pragmatics nurtured as part of teacher development programs? I would also encourage language learners, teachers, and teacher educators alike to consider joining the effort of peace linguistics in creating bridges between pragmatics, intercultural understanding, and the language of peace-building in their own everyday contexts.

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