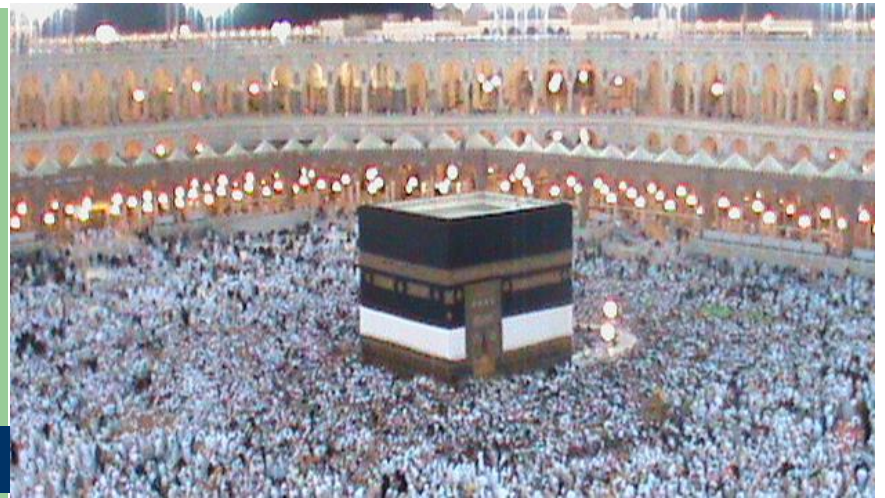


Introducing Teacher- Friendly Pragmatics to Students of English Education Department



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Introduction

“*Close the door, please*” is like saying in Javanese ‘*mbok lawange ditutup*’”

A Report on how a teacher taught the instructions to his students

The teacher was quite aware of the language use. That was how Javanese instruction is made

Pragmatics for teachers

- English teachers need to be equipped with adequate knowledge on the pragmatic aspect of English language in order to be able to carry out the English instruction the goal of which is communication.

Rationales for teaching future teachers pragmatics

- The importance of pragmatics in language teaching is confirmed by some experts because it is included as a part of communicative competence (Bachman, 1990; Canale & Swain, 1980).
- In discussing “ grammatical failure versus pragmatic failure’ it is stated that "While a speaker who is not operating according to the standard grammatical code is at worse condemned as 'speaking badly', the person who operates according to differently formulated pragmatic principles may well be censured as behaving badly; as being an untruthful, deceitful, or insincere person." (Thomas, 1983, p. 103)

How pragmatics is presented

- how the pragmatic aspect of English could be introduced to future English teachers through the students' first languages especially the Javanese both linguistically and culturally.

Pragmatics in the society

In the traditional Javanese culture if a Javanese does not speak according to the standard use which is understood pragmatically, he or she will be labeled “*ora nJawani*” (not observing a Javanese way of behavior) or similar to conducting some kind of social blunders.

How pragmatics is taught

- Pragmatics is introduced as a course in the curriculum together with other linguistic subjects.
- The topics in the course have been analyzed through the local language and its culture.
- The consideration is that Javanese is a language which is rich with pragmatic phenomena; therefore, through the understanding of each phenomenon, similar phenomena in English will then be explained and analyzed.

continued

- A rationale for teaching L2 pragmatics is that exposure to the target language is inadequate (Schmidt, 1993).
- Pragmatic functions and relevant contextual factors are not often easily seen or felt by learners and so are not likely to be noticed even after prolonged exposure.
- The pragmatic competence then does not develop alongside grammatical competence.

continued

- The reason for teaching L2 pragmatics the language classroom is that it does not provide an adequate context for learners to pick up pragmatic knowledge implicitly.
- The language classroom is limited in representing the range of social identities and social relationships.
- Class teachers and textbooks are usually not good in their job of presenting pragmatic aspect of texts

How pragmatics is taught

From years of experiences in teaching the course, I have developed some techniques in making the students get the idea of the pragmatic concepts which help them learn more on their own.

The idea is by relating the concepts to the context which is more familiar to the students.

The linguistic and cultural background of the students is of that Yogyanese society, although some may come from other background.

Due to their exposure to the language and culture, their understanding can easily be developed

Following Yule's presentation

- Definition and Background of Pragmatics
- In this part Yule explains the four areas Pragmatics has to cover. (Yule, 1996:3)

Pragmatics is the study of speaker meaning

- When we use language we do not only look at the grammar and the vocabulary and the sounds of the utterance. Nor we only We even pay more attention to what the speaker or writer means by the utterance.
- In Javanese society when a person says “ *Tindak kantor, Pak*” (*Are you going to work?*)” to an older respected neighbor who is about to leave home for work, everyone in the society will certainly take it as a greeting. The words are not taken as a question finding the fact whether the neighbor is going to work. Grammatical, phonological, lexical expressions do not carry what a speaker means with his or her utterance. In a pragmatic rule of Javanese we can say that we greet others by constructing a “*yes question*” about what the person is doing at the moment of the greeting.

Pragmatics is the study of contextual meaning

- In Javanese the use of “*mangga*” or sometimes written “*monggo*” depends on the context. If it is expressed by a passing by neighbor we are not too familiar with, in a little bit longer utterance, it will already save him or her from embarrassment for not greeting appropriately to a neighbor.
- From the whole context the word functions as a greeting but in another context it may mean “Here you are”.

Pragmatics is the study of how more gets communicated than said

- In Indian movies we can tell what happens when the main character starts singing. It might be because he or she is sad, broken hearted or in love.
- In Javanese you may sing what you want to express by choosing one type of song known as *tembang Macapat*. When you are in love, you will sing the *Asmarandana*. When you want to challenge your enemy in a fight you sing the '*Durma*'. Even when you want the listener to take it as some kind of teaching you choose the "*gambuh*" type.
- You have songs for any expression you need. From the types of the songs listeners will immediately recognize what the speaker wants to say and how serious it is.
- The use of tautologies or other forms carry unsaid things and Javanese is rich with such a thing. Yule (1996:35) presents examples in English such as : "*Boys will be boys*" or "*business is business*".

Deixis

- Referring to the sacred needs very careful elaboration in the Javanese use; the collection of terms may present difficulties to those who are not familiar with the concept.
- *Ingkang Kuwaos* (the One who has the authority)
- *Sing gawe urip* (the one who creates life)
- It is different from Bahasa Indonesia which refers to God as “*Yang diatas*”.
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The use of *Kono*, *kene* and *kana* as person deixis

Kono (there) *kene* (here) and *Kana* (distant there) are spatial deixis in Javanese but in Yogya they are used as person deixis as in the way a complaint is made in this utterance.

“*Kono* enak. *Kene* rekasa. *Kana* ya luwih kepenak.”
(*You don't have to worry. We have to work hard. They have much better condition.*)

The use of spatial deixis for person deixis is unique. It will certainly present difficulties for language learners.

Speech Acts

- The discussion of speech acts might represent the whole discussion of pragmatics. The notion that when people use language they perform actions needs to be explained to students in such a way so that they understand the concept. Actions are usually understood as done through physical movements. But speech acts are performed via language. Doing actions through utterances, phrases and words need adequate knowledge of custom, habit, cultural practices of the language being learned. Through the ideas underlying speech act concepts students learn that language works differently when it comes into use. Therefore, literal translation does not work with language use. This is not easy to explain to our students since the widely accepted belief is that

Speech Acting

- The most widely practiced act of giving a floor to a person to speak in a formal setting in Bahasa Indonesia is “*Waktu dan tempat kami haturkan/persilahkan*” When speaking in English instead of saying ‘*the floor is yours*’ the expression often used is “*Time and place are given to you*” . In most cases it does not present problems to the person being spoken to because the context helps the person understand if he or she is not of Indonesian background. But it might be taken as a piece of interlanguage by those who are aware of it.

The act of greeting

- You greet people by saying mangga with certain body language and intonation.
- You ask a ‘yes question” related to what your interlocutor is doing at the moment.
- You ask a question like “ *tindak pundi?* (*Where are you going?*)

The act of announcing death

- Announcing death has to be done in a very solemn manner, therefore the language use needs a rather complicated construction of sentences. In Javanese somebody who has passed away is often referred to as “*sampun katimbalan marak sowan wonten ngersanipun*” (*has been called upon to meet*)

The act of swearing

- There are some ways of swearing in Javanese
- By uttering a name of an animal (the strongest of which is the dog and even baby dog which is different from the English culture)
- By uttering the possessive adjective *your* and *your relative* (grandfather or grandmother) using a certain intonation
- By uttering the possessive adjective *your* and a name of part of the house (the kitchen only)
- By uttering the possessive adjective *your* and certain parts of the body (eyes, head, knee)

Closing

- Other topics like implicature and cooperative principles and hedges can be explained through the Javanese way of doing things with language also.
- After understanding the concepts of pragmatics, students who will be teachers become attentive to language use

**Enjoy teaching and learning
pragmatics**

Thank you
