RESEARCH ARTICLE	**Textual Pragmatics In Language Education**

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Abstract

Textual linguistics tries to re-establish the linguistic study on another basis, which is the text, and its main issue is to search for how the text is compatible with the discourse, in order to achieve the communicative process in all its elements and forms, and influence and persuasion ihuman communication calls for an effective graphic mechanism to achieve it, so we find circulation One of the advantages of this communication is its multiple positions, and its various forms between oral and written, as it is considered the basis of directed texts that include intentionality, discussion, criticism controversy

Citation

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Introduction

The emergence of pragmatics as a philosophical theory is attributed to Peirce, while its development as a method and theory is credited to the English philosopher Austin, who shifted from the linguistic, grammatical, and psychological level of language to the social level, by using language as a means to achieve the process of communication.

The Concept of Pragmatics

In *Lisan al-Arab*, under the root (D-W-L), it is stated: "Al-Zajjaj said: *al-dawla* is the name of something that is circulated."

Whereas in *Muʿjam Maqayis al-Lugha*, under the root (D-W-L), it is traced to two main origins: "One of them refers to the transformation of something from one place to another and the other to weakness and relaxation. The linguists said: *ittadala al-qawm* when they moved from one place to another. From this category also comes the expression: *tadawala al-qawm al-shayʾ baynahum*, meaning it moved from some of them to others. The word *al-dawla* has two forms, and it is said that *al-dawla* relates to wealth, and *al-dawla* to war. They were both named based on analogy, as it refers to something that is circulated, moving from this to that, and from that to this." [1]

Thus, *tadawul* (circulation) is the movement, transformation, and exchange of a thing among parties.

Pragmatics (*tadawuliyya*) is an Arabic term that has not settled on a single fixed form. It has been referred to as: *tadawuliyya*, *maqamiyya* (situational), *wazifiyya* (functional), *naf'iyya* (utilitarian), *dhara'iyya* (pragmatic), *siyaqiyya* (contextual), among others. Its equivalent in French is the term "**Pragmatique**", and in English: "**Pragmatics**". Both terms are derived from the Greek word *Pragmatikos*, which refers to everything related to the meanings of action: [2]**Action.**

Beginning in the seventeenth century, its use shifted to the scientific field, and "Pragmatique" came to mean: "any research or discovery that may lead to practically fruitful applications."[3]

In linguistic terminology, the use of the term *Pragmatique Linguistique* is attributed to the American philosopher *Charles Morris* in 1938, who considered pragmatics a part of semiotics. It is concerned with the relationship between signs and their users. Pragmatics is: "A new science of communication that studies linguistic phenomena in the domain of usage, thus integrating multiple cognitive projects in the study of linguistic and interpretive communication."

Pragmatics is primarily concerned with communication between interlocutors in different linguistic contexts, drawing upon cognitive fields such as psychology, semantics, and others...

The Emergence and Development of Pragmatic Theory:

Pragmatics had a strong and very early presence in the ancient Arab heritage, no less significant than in Western studies. The first reference to pragmatics dates back to the early beginnings of linguistic study with Sibawayh, up to the later critics and rhetoricians. Sibawayh pointed to the principle of intentionality when he said: "In his discussion of verbs that require two objects, he reveals that syntactic composition or what we have seen among Westerners falls under what is called first-degree pragmatics or the level of expression, which is primarily subject to the speaker's intent."

He held the view that the locations of meanings in the mind are interpreted by the words that indicate them in speech, and that these meanings are also linked to the speaker's intent, which may require additions or omissions.

We also find this with al-Jahiẓ, but in the domain of rhetoric, which represents a science of connection, as it is linked to the use and practice of language, as well as to communication.

In this context, the pragmatics established by Austin intersects with many concepts of classical rhetoric from Aristotle until our time especially with Arabic rhetoric in its treatment of declarative and performative expressions in the section on meanings (al-ma'ani).

We find al-Jahiẓ dividing statements (al-khabar) into three categories:

- A truthful statement: one that conforms to reality and is believed by the speaker to be accurate.

- A false statement: one that does not conform to reality and is believed by the speaker to be inaccurate.

- A statement that is neither truthful nor false: it may or may not conform to reality, but the speaker either believes it does not or has no such belief.

This relies on a pragmatic criterion: the speaker's belief and intention.

In the work of al-Jahiẓ, we find a resemblance to what Searle does when he considers the condition of sincerity as one of the criteria for identifying the illocutionary forces within speech.

Rhetoric for al-Jahiẓ signifies two meanings:

- The first is delivery or transmission, as rhetoric is a synonym for communication in modern linguistics [4]. That is, the speaker seeks through their discourse to deliver speech and convey it to the addressee or recipient. The communicative process proceeds from the sender to the receiver.

- The second meaning is persuasion: after the speaker delivers the message to the addressee, they work to persuade, influence, and change them.

Rhetoric often appears in al-Jahiẓ's writings accompanied by the words reason or logic, indicating that rhetoric relies solely on intellectual and logical capacities for persuasion. He confines bayan (clarity of expression) to verbal form and links persuasion to pragmatics, starting from the communicative function.

Foundations and Pillars of Pragmatic Theory:

Pragmatics is a new field of study, yet it lacks clear boundaries, which has made it difficult for researchers to precisely define its subjects. They have broadly outlined them as follows: speech acts, presupposition, conversational implicature, and conversation theory each representing a fundamental pillar of pragmatic theory.

Speech Acts:

This theory is attributed to Austin, and his lectures delivered at Harvard University in 1955—were compiled in a book titled How to Do Things with Words. In it, he explains that when a speaker talks, they simultaneously inform about something, make a declaration, command, prohibit, invite, and so on.

Austin believes that language is not only used for communication but also serves as a tool for persuasion and changing behavior and attitudes. He divided utterances into two types: constative and performative utterances. The former, "constatives," are descriptive or informational, such as: "The weather is very cold."

As for the second type, "Performatives", it means performative and enunciative acts. It is itself divided into:

- **Direct performative**, where the act is explicit, such as: command and supplication...

- **Indirect performative**, where the act is not explicit, as in His saying: "وما الحياة الدنيا إلا متاع الغرور" [5]. Here, the act in this verse is not explicit; its implicit meaning is "beware."

He distinguished in these utterances three types of speech acts:

1. **Locutionary act:** It is the articulation of linguistic sounds and their structure, where concepts present syntactically are recalled through words [6], meaning the act that results from the operation of speech organs.

2. **Perlocutionary act:** Or the act of effect in discourse, where the speaker convinces the hearer to do something, such as commanding him to open the door. The act is fully effective if the final effect or result matches the intended purpose [7]; the hearer then opens the door after being convinced by the command, and the act of opening matches the speaker's purpose.

3. **Presupposition:** *Archiouni* defines presupposition as: "It is that information which, although not expressed, is automatically included in the utterance that contains it originally, regardless of its specificity" [8].

4. **Conversational implicature:** Its origin goes back to Grice's lectures, who observed "that sentences in natural languages, in certain contexts, indicate a meaning not included in their original propositional content."

The Literary Text in Light of the Pragmatic Approach:

The word text ("texte") is derived from the verb to weave ("texere"), which means weaving. Accordingly, the text means fabric, and subsequently, the sequence of ideas and succession of words[9].

The central meaning of the signifier text is: appearance, revelation, and clarity.

If we move beyond the lexical aspect to the terminological one, we find that theorists are divided into three groups:

- The first group, led by Paul Ricœur, links the concept of the text to writing, considering it a communicative development: "The text is discourse that has been fixed through writing" [10].

Thus, the text is any written speech, in contrast to oral discourse, whose tool is spoken language, while the former uses written language. Therefore, the text is a linguistic performance and a linguistic production carried out by a specific individual.

The text is: "A linguistic device that redistributes the system of language, revealing the relationship between communicative words, indicating direct data that connects them with different patterns of previous and simultaneous statements" [11].

As such, the text is a productive process that includes its relation to language through deconstruction and reconstruction. It is a fabric of words organized in composition and coordinated in a fixed manner, and it is historically linked to law, religion, literature, and science.

The text is: "An implicational system whose components can be distinguished on three levels: utterance, syntax, and semantics. It parallels and overlaps with the linguistic system" [12].

In summary: The literary text is every speech that is fixed or can be fixed. It is a fabric of words arranged in a way that creates meaning. And since it appears through a set of signs, it has "a material existence and its own domains, each of which has its own orientation toward reality, breaking or distorting its reflection in its own way" [13].

2- The Relationship between Pragmatics and the Literary Text:

The text is a message faced by the writer as the sender, addressed to the reader, who is the recipient. Accordingly, the text has its pragmatic function: "knowing the conditions of the Arabic expression through which it conforms to the context is what achieves the pragmatic function, as this function can only be realized with the presence of a sender (the speaker), a receiver (the addressee), and a message, which is the speech or expression contained in the text."

By relying on the method of comparison, analysis, and citation—through the use of linking tools that are meaningfully connected to inference "one of the tasks of pragmatics is to formulate the conditions for the successful performance of an utterance" in order to achieve understanding by the other. The proper use of these expressions helps to convey the idea and achieve understanding and communication between the writer and the reader. These elements are among the key foundations of both the text and pragmatics.

## The Literary Text in the Theory of Speech Acts (The Text as a Speech Act):

When a literature scholar examines a text, they do not analyze it solely in terms of structure—that is, its formal and thematic structure but also take into account the function performed by the set of utterances that form a text in a given context through form. The reader of the literary text, when uttering a sentence or several sentences in a particular context, is performing a speech act or multiple speech acts. Even when uttering a fully quoted text, they are performing a global speech act (Marco acte de langage).

In this context, G. Oldenshein (G. Oldens) defines the text by saying: "It is that which gives a series of linguistic elements an effective material existence."

The text is thus a material product of a speech situation, and in this way it achieves communication, and therefore is a speech act. From this angle, it can be included within the system of major signs, which is the system of acts that occur between humans, whether linguistic or non-linguistic, through a speech act that, like any other utterance act, contains the three basic acts: Referential act, Predicative act, Performative act.

These characteristics are linked to the sentence, for it was observed that when the speaker utters a sentence, they have effectively performed three types of acts:

- **The first act** is the utterance of the word, the second is the act of reference and predication to a specific meaning, and the third is the performative act, which may be: a question, an assertion, a promise... According to Landqvist, these characteristics can be extended to the text, thus shaping the text as a speech act composed of a set of sentences, as follows:
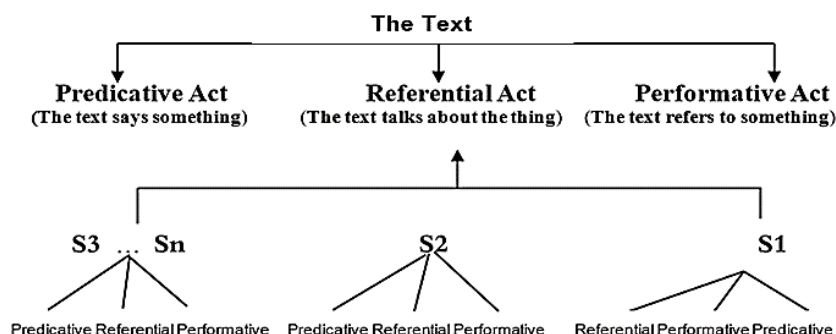
A diagram illustrating the structure of the text as a speech act [14]

This diagram illustrates the position of the text as a speech act. It is a fabric of sentences, and each sentence contains three speech acts: performative, enunciative, meaning that every text producer has intentions aimed at conveying them to the recipient.

Literary Activity:

The text constitutes the core of the educational act in teaching Arabic language activities. In terms of its definition, it is a fabric of words interconnected with each other. It is also a fabric of syntactic, morphological, structural, semantic, and rhetorical relationships. As for how it should be presented by the teacher, we must understand that the text "is a written discourse, and one of the essential aspects of discourse is that it is directed to someone; there is another speaker and a recipient of the discourse, and the presence of these two the speaker and the listener—is what constitutes language as communication" [15].

This means that, from a didactic point of view, the concept of the text is no longer that of a mere set of information and knowledge to be conveyed by the teacher. Rather, the teacher is required to analyze and critique, and to train the students in doing so. The contemporary concept of the text holds that the student (the recipient) is considered a second author of the text.

## Pragmatic Features in the Literary Activity

[In Praise of Peace and Warning Against the Calamities of War by Zuhayr ibn Abi Sulma]

The pragmatic features are reflected in the presentation of this lesson as follows:

The teacher began with an introduction to the lesson to place the learners in the context of the text: "The more the recipient possesses information about the components of the text... the more clearly the lines for understanding and interpreting the message are drawn, that is, placing it in its context" [16], linking it to real and practical life so that the lesson is freed from formal constraints (representation through reality).

As for the introduction of the author of the text, it was done through a question-and-answer method, i.e., stimulus and response, which is the basis of behaviorist theory, and it was then written on the board.

▪ The teacher then moved to a cultural element related to linguistic repertoire, as communication (which is the essence of the pragmatic approach) cannot be achieved without the learner having knowledge of word meanings. This allows the learner to deepen their understanding of the Arabic language, acquire the ability to use it, and discover new contexts.

▪ Through the analysis of the text (I discover the data and I discuss the data), the teacher, together with the learners, addresses the general meaning of the text and places it in its historical, artistic, cognitive, and cultural context.

▪ During the explanation process, the teacher uses verbal language as well as body language, which is used unconsciously [17], and greatly contributes to the learner's understanding.
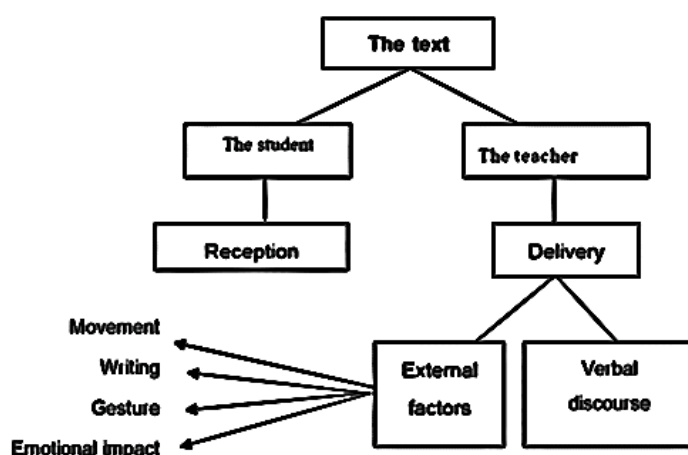
The communication process between the teacher and the learner takes place through two channels: verbal discourse (or utterance) and external carriers. "When both the speaker and the listener are at the level of understanding and being understood, a reciprocal relationship should arise between the two poles of communication. Within its limits, the speaker adjusts their speech according to what they expect from the discourse, except in cases where they say things and are met with a reaction from the listener"[18].

Therefore, communication that occurs through utterance and external carriers must also be preceded by a background on the part of both the teacher and the student, so that educational communication becomes effective. The teacher's utterance and movement are, for the student, a readable text, "and background knowledge actively contributes to breaking the tense relationship between the reader and the text, thereby making them feel capable of understanding and interpreting" [19].

• As for the second principle of pragmatics, which is speech acts, we ask the following question: How can we benefit from this principle in the teaching process? The answer would be:

We draw from this principle the classification of speech into constative acts and performative acts.

It is important to determine whether the teacher (as speaker) is delivering a constative act, whereby the student understands that the teacher is conveying information— as in the teacher's narration of the Dahis and al-Ghabraʾ war.

But if the act is performative, then the teacher is requesting a response from them.

Teacher: What does the word *"yaminan"* (by oath) mean? → **Performative act**

Student: It means *an oath* → **Perlocutionary act**

Or he may ask them to comprehend and understand:

Teacher: Pay close attention, examine the expression carefully →**Performative act**

Students' response → Perlocutionary act

Conversational implicature:

The teacher frequently uses this principle when responding to students' questions, as he means more than he explicitly says.

For example, when a student asks:

Student: Was Zuhayr ibn Abi Sulma a Muslim poet?

Teacher: He died before the advent of the Prophet's mission.

The semantic load of the teacher's response indicates two meanings:

Literal meaning: He died before the advent of the Prophet's mission.

Implied meaning: The poet did not live to witness Islam, thus he was not a Muslim.

The teacher may also intend the opposite, as when he says to a student who was distracted throughout the entire lesson: **"I will repeat the lesson for you in a special session."**

Literal meaning: I will repeat the lesson for you.

Implied meaning: Reprimand and scolding for not paying attention. Presupposition: Previous experiences, which act as assumptions of the communicative background, constitute the basis for the success of the communication process, and are contained within the utterance.

Archiouni defines presupposition as: "It is that information which, although not explicitly examined, is automatically included in the utterance that already contains it" [20].

The teacher is not obliged to explain every term he uses. For example:

Teacher: In what way is the poet's human dimension represented?

This means that the student understands the meaning of humanistic tendency, and the teacher knows this. But if the student understands the term from the expression itself, this is an implicature.

– I identify the structure of the text:

"The teacher seeks to help students identify the dominant mode of the text and discover its features, then train them orally or in writing to produce texts in the studied mode" [21].

For example, in this text, the dominant mode is argumentative, which the students were able to identify based on internal textual indicators:

– Starting from a specific issue and gradually presenting ideas and opinions in a systematic, logical way to reach the intended conclusion.

– Using direct discourse and short sentences.

– Using tools of affirmation, negation, reasoning, deduction, and elaboration in a logical sequence.

– Resorting to evidence and proof.

The poet frequently used forms of affirmation, such as oaths (yaminan, wa-qad qultuma) and negation in his saying (la taktumana Allah...), and reasoning such as (liyukhfa, wa-manhum yaktum Allah yaʿlam, wa-ma al-harbu illa ma ʿalimtum...).

The teacher does not stop at defining this mode and identifying its indicators as abstract knowledge, but rather aims for these mechanisms (textual pragmatic mechanisms) to be realized in the students' communicative competence, which is manifested through their responses and writings as communication with the social environment for the purpose of persuasion and thus, effective communication.

I examine the aspects of cohesion and coherence:

The teacher is required to introduce the learners to the elements of **cohesion and coherence**, because the text is interconnected in its ideas and consistent in its meanings. This is both from the perspective of the aesthetic study of words and linguistic structures, and from the perspective of exposing students to the tools that create textual cohesion, and then training them to imitate its structure.

A – Cohesion:

It is "the strong interconnection between the parts that make up the text, focusing on the formal linguistic means by which the elements composing a part of a discourse—or the entire discourse—are connected." This has been realized in the poem of Zuhayr ibn Abi Sulma and is evident through:

- **Repetition:** *tabʿathuha, tabʿathuha* — *tadaraktuma* — " *ʿAbs and Dhubyan*" followed by ... through the conjunction *waw* (and): *wa-qad qultuma in nudrik al-silm...*

- **Conjunction:** *fa-tuʿrikakum ʿarka al-raha bi-thiqliha wa-tulqih kishafan, fa-tuntij lakum gilman anshaʾam kulluhum... thumma turḍiʿ fa-tufṭam* — using *waw, faʾ*, and *thumma*.

- **Reference:**
Referring to the second person dual pronoun *antuma*, which refers to the two leaders: *tadaraktuma ʿAbsan wa-Dhubyan* — *wa-qad qultuma...*

B – Coherence:

Van Dijk defines coherence as: "the semantic cohesion between the macrostructures of the text" [22].

Coherence is a set of semantic relations that link the major parts of the text within its deep structure.

The realization of cohesion is one of the aspects of the text's consistency and coherence. From beginning to end, the poem deals with the theme of war, its horrors, and its consequences for the two tribes, as well as the attempt to reconcile them, along with the accompanying descriptions. Coherence lies in the connection between the verses and the thematic unity.

The application of pragmatic rules (*implicature – speech acts – presupposition – the maxim of quantity – quality – manner*) made it possible to save time and provide abundant information to the student. Through this interaction and communication, and by linking the lesson to real life and its context, coherence was achieved.

The Rhetoric Lesson:

Rhetoric is an activity that combines science and art. It is unreasonable to teach it as a set of strict rules that the learner must follow in order to master the rhetorical lesson. Many voices have been raised regarding the difficulty of rhetoric, especially metaphor. However, "although metaphor may appear extremely complex, it does not reach the threshold of being impossible to understand; and when it becomes difficult to interpret, we resort to its context" [23].

Difficulty in understanding results in spending a long time on it, knowing that the lesson is to be completed within one hour. Therefore, it is necessary to make use of pragmatic rules. But how can these rules be applied in a rhetoric lesson?

We shall see this in the following:

- **Pragmatic Features in the Rhetoric Lesson (Metonymy):**

The teacher relied in presenting his lesson on the **exploratory method**, which makes the student interact with the lesson and discover its elements by themselves, based on their prior knowledge (introduction, discussion of examples).

The teacher also used the **lecture method**, as seen in the introduction when he asked the question:

In your opinion, why is it called "mursal" (metonymy)?

He received no answer, so he had to provide it himself:It is called that because it is not limited to a single relationship like metaphor (similarity), but rather has many relationships.

This also appears in the formulation of the rule's judgment, which helps the student develop a **linguistic faculty** enabling them to acquire new knowledge.

The application of the **pragmatic approach** is manifested in the following:

1- Achieving communicative competence:

This is the core of the pragmatic method. The student adapted their previous knowledge in communication with the teacher according to the requirements of the situation—this occurred in answering the introductory questions and discussing the examples. On the other hand, the student also adapted the newly acquired knowledge (the rule).

2- The Principle of Cooperation:

In this lesson, we observed the application of the maxims: quantity, quality, and manner.

a – Quantity:

The contributions of the interlocutors—the teacher (questioner) and the student (responder)—did not exceed the sufficient amount of speech, without addition or omission. For example:

Teacher: Is the attachment of the word *tahrir* (emancipation) to *raqaba* (neck) literal or figurative?

Student: It is a figurative attachment.

b – Quality:

When the student in the first example concluded that the relationship in metonymy is a part-whole relationship, this statement was based on evidence.

Teacher: What is its relation to the word *raqabah*?

Student: The slave is the whole, and the neck is a part of him.

c – Manner:

The speech was brief, orderly, and free of ambiguity or wordplay.

3- Speech Acts:

The student's ability to distinguish between constative and performative acts allows them to recognize whether the teacher is asking a question **(performative)** and thus prompts them to respond.

Teacher: Give examples for each relationship.

Or the teacher may deliver a **constative act** (conveying information): summarizing the lesson, dictating the rule.

4- Presupposition:

An example of this:

Teacher: Rhetoric is divided into three sciences. What are they?

Student: *Bayan*, *Badiʿ*, and *Maʿani*.

Teacher: Does *majaz* (figurative language) clarify meaning, improve wording, or reflect a style?

Student: It clarifies and explains the meaning.

Here, the teacher did not mention that *majaz* falls under the science of *bayan*, because the student already had prior knowledge.

5- Conversational Implicature:

The student deduced in the example:

Allah said: *"Indeed, I see myself pressing wine"* — a case of *metonymy* based on the relation of "considering what will be."This implies that the student understands that what is being pressed is not wine, but grapes.

Likewise, in the example:

Teacher: In your opinion, why is it called *mursal*?Then the teacher answers himself — which implies that the student does not know the answer.

Summary

The teacher was able to communicate with the student starting from the introduction, then through discussing examples and understanding the lesson, leading to producing similar examples through discussion and explanation of meanings, while clarifying the artistic side and comparing it with the literal, realistic meaning. In this way, the teacher manages to create a communicative mind. "The aim of the communicative mind is to lead the inner reasoning toward union that results in mutual understanding and the interrelation of truths—speech and action are connected, and speech here is not meant as depiction or representation or clarification" [24].

The Prosody Lesson:

This is a lesson that combines science and art, but its artistic nature does not lie in production, as in rhetoric; the student is not required to compose verses in a specific meter as an exercise. "The teacher's tasks in this lesson are defined by creating admiration, impact, and education" [25].

Admiration is created by the teacher through selecting the poetic verse to be analyzed, impact is created by the way he reads the verse, and education is achieved by explaining the verse and involving the student in the subject so that they understand it and are able to interact with it.

The lesson is presented as follows:

Scan the following verse:

And I obeyed reproaches', so you abandoned me	**	Yet disobeyed them for you, though they pleaded strongly.

The teacher reads the verse with a poetic intonation, so that the rhythm is clearly present in the tone of his voice, allowing the student to identify the positions of short and long syllables. Then, the teacher asks one of the students to scan the verse (taqtiʿ), and the scansion would be as follows:

I obeyed some reproachers — and you left me,	**	And disobeyed for your sake — though my reproachers pleaded in vain.
I obeyed reproachers about you — and you abandoned me,	**	And I defied them for your sake — though my reproachers pleaded with all their might.

0//0 ///   0// 0/// 0 / / 0 ///   0//0/// 0// 0 /// 0/ /0 ///

Then the student begins to search for the tafeilat (metrical feet), based on the principle of quantity, as they know that the feet are either five-syllable or seven-syllable. Accordingly, they divide the sequence of short and long syllables into groups of five or seven, thus reducing the metrical feet. This does not take much time, because when the student searches for the tafeila, it is merely a matter of options. Knowing that Arabic poetic meters are divided into two types: (pure and mixed) (ternary and quaternary) makes it easier to identify the meter, along with practice exercises that support understanding.

And since aroud (prosody) is a musical activity, not a linguistic one, instead of filling the student with too much information about prosody, the teacher provides them with musical and rhythmic competencies, through which they can accurately scan poetic verses and identify meters such as: ...

Musical time	Metrical time	Metrical symbol
Strong beat (of two time units)	Move	(/)
Medium beat	Silent pause	(0/)
Weak beat	Voiced pause	(0)

Conclusion:

Pragmatics is one of the linguistic theories that has recently gained prominence, as it complements what was lacking in structuralist theory. It emerged from the core of sociolinguistic research, or those studies that aim to link language to its functional and practical aspects. Searle was the first to clarify Austin's idea by reclassifying speech acts and presenting specific conditions for the performance of each linguistic act.

The fundamental principles on which pragmatics are based are: the communicative principle of language, speech acts, implicature, presupposition, and the principle of cooperation.

- Learning methods and theories aim to find the most suitable mechanisms and approaches to achieve the intended goals.

- Modern teaching methods work on utilizing all the knowledge, understanding, and prior competencies that the student possesses.

- The pragmatic approach has succeeded in saving time and providing students with enormous information in the shortest possible period, as shown by results obtained in field and statistical research.

We conclude that textual pragmatics is a science that investigates the mechanisms of communication through teaching, by moving away from stuffing learners' minds with information.

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