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Cultural Diversity in Native and Non-Native Speakers of English Communication

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Abstract

With the advancement of technology ,the study of cross-cultural communication via on line has become an important and researchable topic in linguistic theory and its applications.The aims of this study are two- fold (a) exploring the influence of cultural diversity on on-line interaction between American native speakers (NSs) and Iraqi non-native speakers (NNSs) of English which, together with other factors might potentially lead to what Thomas(1983) calls "pragmatic failure" (PF), a main cause of communication breakdowns and (b) specifying which type of PF occurs more frequently between the two groups along with the reasons behind such failures. To achieve these objectives , a number of online chats conducted between (10) American speakers of English and (8) Iraqi graduate students of English were collected and analyzed on the basis of Thomas' (1983) division of PF in an attempt to

verify the assumption that pragmatic failure is a result of cultural diversity between the two groups of participants. Results revealed that the cultural differences between the two groups could be a major cause of misunderstanding ie. PF., a finding which can be of value to textbook designers and teachers of English as a foreign language (FL) who are required to improve students' pragmatic ability in classroom by focusing not only on their grammatical competence but also on their pragmatic competence.

Key words: cross-cultural communication, cultural diversity , on line chats, communication breakdowns ,pragmatic failure ,

1.INTRODUCTION

With the advent of electronic communication, cross cultural issues have prompted great interest by researchers and practitioners alike. This can be clearly seen in the increasing amount of research examining technology-mediated contexts with focus intercultural communication through_ NS-NNS email interactions, (Hartford & Bardovi-Harlig (1996), Stockwell ,2003 , Jiang & Nicrasova's (2007) Liddicoat and Tudini, 2013,) For example, Hartford and Bardovi-Harlig (1996) examined email requests produced by NS and NNSs of English and were chosen to be assessed by the faculty members..The findings of their study indicated that learners did not use mitigation devices,focused on students' needs and lacked status-congruent language .In Stockwell's (2003) study , 48 learners of Japanese involved in e-mail interactions with NSs were examined to spot what features of topic threads contributed to,sustaining interactions.The end-of-thread messages (i.e., those messages which referred to the last message in a conversation thread) were investigated in terms of whether or not a reply

was invited, and those messages for which a reply was invited were further analysed to identify the reason why a reply was not received. The study concluded with suggestions for how conversation threads may be sustained, and with some directions for future research.

Jiang & Nicrasova 's (2007) examined processing of formulaic expressions between NSs and NNs of English on computer in which they were asked to judge the grammaticality of each expression cited. Results revealed that both groups responded faster with lower error rates for formulaic expressions than non-formulaic ones. This is indicative of a significant effect of formulaicity since the grammaticality of non-formulas takes more time to judge .

In another study carried out by Liddicoat & Tudini, (2013), online interactions between a group of NNSs and a group of Italians were analyzed.. Findings revealed that the power of NNSs was manifested through the enactment by NS of a " didactic voice" ie. via adopting ways of speaking which obviously reflected "teacherly" activities. The didactic voice was manifest in interactions where NNS positioned themselves in language learners using social interaction with NS to practice the language.

However, to the best of the researchers' knowledge, no study has been conducted to investigate e-mail communication between American NSs and Iraqi NNSs of English and to identify PF which might occur while communicating with each other since cross-cultural communications is a complex behaviour that requires both linguistic and pragmatic competence and what is considered appropriate in one language might not be so in another (Rizk, 2003). This study therefore seeks to highlight the influence

of cultural diversity background of the two groups on their communication which might cause PF.

ON-LINE COMMUNICATION

Communication is " a dynamic process in which people attempt to share their internal states with other people through the use of symbols" (Samovar et al., 2010: p.16). According to Crystal (2003: p.85) , communication is the transmission and reception of a message between a source and a receiver by using a signaling system. .Theoretically, this process is said to have taken place if the message received is the same as the message sent: practically, we have to allow for all types of interfering factors that can decrease the efficiency of transmission, e.g. unintelligibility of articulation, this scientific study is called "Communication Science " (Crystal, 2003).

As the world continues to be inter-connected by emerging technologies , new means for communication known as computer-mediated-communication (CMC), or online communication, have evolved .CMC in fact refers to, "...any form of exchange that requires the use of a computer...", In addition to representing a growing context for L2 learners (Crystal ,2003,P 89), CMC it has many advantages for organizations which need a rapid knowledge transfer across cities, countries and time zones. Moreover, on-line communication provides solutions to many of the disadvantages of face-to-face communication, such as cost and minority expression because it is a cost-effective way of communication in conducting business. It also prevents the power differences that prevent

equal participation, resulting from more equal levels of participation within heterogeneous groups (Crystal,2003 ,p 68).

Thus CMC is seen as a practical alternative to face-to-face communication, as participants report it to be enjoyable, effortful and valuable. Canale (1983, cited in Richards & Schmidt,1983)

On the other hand ,the popularity of the internet encourages people to use English as a lingua franca to communicate with each other easily and at low cost . Thus English as described by Crystal (2003: p 426.) has become "a practical tool" in addition to being " working language" used by millions of people with different linguistic and cultural backgrounds to engage in a conversation with each other to the extent that the number of NNS of English exceeds that of the native ones.(Leech, 1983, p236).

CULTURAL DIVERSITY

There is an intimate link between language and culture to the extent that some believe that language is culture and culture is language .(Trosborg 2010 p2) adding that culture and language are not only inseparable but intertwined and shape each other.A a result "People who live "in" different languages live in different cultural worlds ,with different norms and expectations" (Trosborg , 2010 p 3.)

Obviously, the cultural values, and conventions shape the way we speak or determine what is appropriate behavior and what is not in a given situation (Jia, 2007p. 39) However these values, and norms differ from culture to culture and such cultural diversity leads to 'the tendency of people from different cultural groups to judge or evaluate the behavior of others by

their own cultural standard"(Jia ,2007 ,p 37).. Cross-cultural variations therefore stem from the set of beliefs and values inherent in a culture together with the meanings attached to them (Ting-Toomey & Oetzel 2001 p9). For example, the speaker chooses how to make reference to an entity in the world and must guess what his/her hearer knows, so if a speaker says "The baby swallowed the canary", his/ her choice reveals that he/she thinks that the hearer can identify both of these entities involved (i e., 'baby and canary "). Thus, the rule of knowledge is very important between speaker and hearer and it has called many things, including common sense, encyclopedic, socio-cultural, and real world knowledge. What is usually meant is the knowledge a speaker assumes that others have before (Saeed, 1997: p.184).

However, people are members of different overlapping communities ,yet they speak the same language and become citizens of the same state. Each community implies a given type of knowledge which could be shared by the community's members and which conversationalists must try to calculate when they interact as illustrated in the following examples:

1. A. I am hungry.

B. I will lend you some money.

Such an exchange derives coherence from the knowledge that money can be exchanged for food – a sort of cultural knowledge not found in any dictionary. Yet the cultural knowledge provides the basis for the inference as in:

2. A. come over next week for lunch.

B. it's Ramadan.

If both of 1 and 2 are Muslims, then A will infer that 2's reply means "I can't", it is called common ground knowledge.(Saeed ,1997,p.184) . Depending on background knowledge, the context can be excluded, since the background knowledge is the predictions of how people behave, but one important point about background knowledge is that while a speaker makes a guess about his/her listener's knowledge, there is no certainty and it is a mistake to identify this knowledge with mutual knowledge (Saeed, 1997 ,168). This finding goes in line with Wang's (1998) assertion that when second language *learners engage* in conversation with native speakers, communication problems often arise.and ". Just as many concepts are shaped by language-specific constraints, pragmatic capacity is shaped by culture-specific implicit pragmatic conventions"(Paradis,2009 :p.68).

Pragmatic Failure

Research in pragmatics has been mainly dedicated to the study of the appropriate use of language in context or "communicative competence "(Hymes, 1972) later labelled as "pragmatic competence"(Levinson,1983). Cross-cultural Pragmatics which is a subfield of pragmatics has been extensively explored from a cross-cultural perspective focusing on how people with different linguistic and cultural backgrounds observe a certain pragmatic principle and how culture- specific PF may occur in communication .PF is a kind of communication breakdown or miscommunication which means the inability to understand what is meant by what is said (Thomas 1983: p.21). it occurs when " --H perceives the force S's utterance as other than S intended s/he should perceive it

(Thomas1983;94) since pragmatic norms and conventions differ from language to language , and from culture to culture..It is limited to the interactions between NSs and NNSs since NNSs do not have pragmatic knowledge which is the required knowledge to function appropriately in the target languageTL.In other words it points to "mistakes in producing and comprehending situationally appropriate language behavior "(LoCastro 2012p83) . Focusing on the grammatical aspects of language only will result in a lack of pragmatic competence of L2 students which leads to pragmatic failure and, more importantly, communication breakdown (Amaya, 2008: p.1).

Thomas (1983p 94) prefers the term 'pragmatic failure' to 'pragmatic error' because she thinks that grammatical errors can be explained by means of perspective rules. Similarly, Blum-Kulka & Olshtain (1986: p.186) believe that pragmatic failure occurs*... whenever two speakers fail to understand each other's intentions". Thus, If a NNS is fluent, inappropriate speech may cause him or her to appear unintentionally rude, uncultured or awkward. For this reason, pragmatic failure is an important source of intercultural communication breakdown. Pragmatic failure is often embedded when different cultures are involved in the communication. There are often mismatches in the way different communities attribute meaning to linguistic norms, salience and talk that can be the main source of communication breakdown. For instance, sometimes English NSs use salience to refuse an offer, while the EFLs interpret it as acceptance (Blum-Kulka & Olshtain ,1986.). In Thomas's (1983) view, the violation of the norm or pragmatic failure is often viewed as a reflection of the character or manners of the NNS, not the speaker's proficiency in the TL.PF for Thomas (1983) is of two types: Paralinguistic

failure and sociopragmatic failure each of which results from certain factors which can be described as follows.

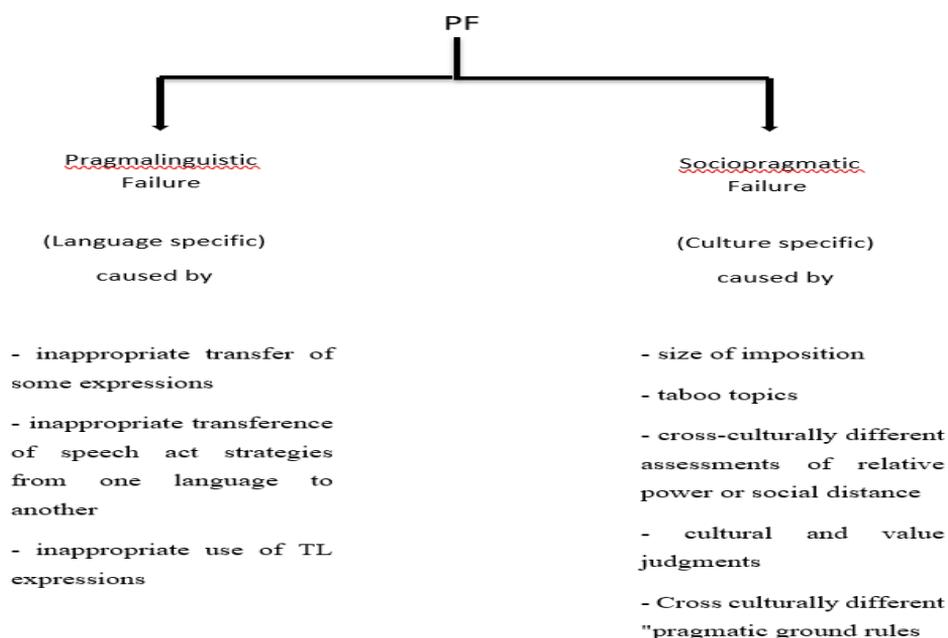
A. Pragmalinguistic Failure

Pragmalinguistic failure occurs when the pragmatic force of a linguistic structure is different from that often assigned to it by a NS or when speech act strategies are inappropriately transferred from L1 to L2 (Thomas, 1981 p.3)? . The main source of pragmalinguistic failure is pragmalinguistic transfer which means the transfer of speech act strategies inappropriately from the mother tongue to the TL of utterances although they are semantically and syntactically equivalent. Yet the different interpretations tend to transfer different pragmatic force into the TL (Amaya, 2008: p.13).Pargmalinguistic failure can be attributed to (1).inappropriate transfer of some expressions(2).inappropriate transference of speech act strategies from one language to another and (3.) inappropriate use of TL expressions

B. Sociopragmatic Failure

Sociopragmatic failure is viewed as a lack of awareness in "social conditions placed on language in use " stemming from " cross-culturally different perceptions of what constitutes appropriate linguistic behavior" (Thomas 1983: 99).This is manifest , for instance , when the speaker judges the social status of one's interlocutor to be lower than the hearer's real status in a given society and in turn behaves impolitely from the hearer's view(Barron, 2003 p28) This type can be attributed to the following factors: 1.size of imposition 2.taboo topics3.cross-culturally different assessments of relative power or social distance4.cultural and value judgments5. Cross culturally different pragmatic ground rules .

However, Thomas (1983:p. 91) states that pragmalinguistic failure is easy to overcome because pragmalinguistic competence involves the knowledge of conventions which is quite simple to teach and learn. In contrast, sociopragmatic failure is more serious because it deals with student's system of beliefs as much as his/her knowledge of the language" (Thomas (1983:p. 91). In fact, learners can assert their own identity if they choose not to use the conventions of the target language (McNamara & Roever 2006:p. 55). Therefore, it is the teacher's responsibility to raise learners' awareness of sociopragmatic and pragmalinguistic aspects of language, although they should learn how to use these aspects in communication (Jordens, 2008: 16).The two types of PF can be displayed in Fig 1 below.



Figure(1) Categories and causes of PF as adopted by Thomas (1983)

2. RESEARCH QUESTIONS

This study attempts to address the following questions:

1. Does cultural diversity have an influence on NS-NNS interactions to the extent that it leads to PF
2. Based on Thomas's(1983) division of PF into pralinguistic vs sociopragmatic failure, which type occurs more frequently during interaction and why?
3. Which group commits more failures in interacting with each other NSs or NNSs and why?

3. DATA AND METHODOLOGY

The subjects who participated in on-line chatting on various topics they prefer to talk about consist of (18) students: (10) American NS students from Georgia State University (USA) and (8) Iraqi NNS graduates of English from Baghdad University, College of Arts, Dept. of English with advanced level of English for the period from Feb- April 2014. The sample includes both males and females ranging in age from 20-30 years. All the participants were asked by the researcher to partake in this chatting voluntarily and informed of the aims of the study and were aware of their right to be anonymous. The chat between two interlocutors is treated as a written discourse or interlocution since the number of interlocutors is small, turns are quite short and the talk is for the interlocutors and not for outside audience.

As for methodology, the whole chats totaling (127) in this descriptive study were investigated and analyzed in view of Thomas's (1983) division

of PF and the frequency of PF occurrence and its percentage were calculated in order to determine to what extent cross-cultural diversity affects PF and which type of PF occurs more frequently between the two groups irrespective of gender or age .

4.Results and Discussion

Out of the total number of the chats which represents the data of this study , only (8) illustrative examples were analyzed in view of Thomas's division of PF showing the frequency and percentage of failures each group commit in their interaction and how PF affects the interpretation of messages and sometimes block communication completely.

A. Pragmalinguistic Failures

Example (1):

NNS (male): hi , how are you

NS(female): hi, how r u doing

NNS : how was your family?

NS:... thanx , how abt u ?

NNS: electricity is not good but people live

In this chat the NNS asks the NS about her family but it seems that such a question doesn't appeal to her and that's why she doesn't answer. It's the first time she chats with this person. It is certainly strange to ask about her family since she herself doesn't know him. This question is acceptable in Iraq society even if the participants don't know each other and even if they meet for the first time.. Thus it is normal to ask about the family such as

كيف حالك؟ و كيف هي عائلتك او كيف حال العائلة but the case is different in American society.

Additionally, when the NS asks "how about you "she means to learn more about the person she chats with. She neither wants to know his sufferings nor does she expect such an answer 'electricity is not good but people live. For her this is less tactful. Again, this is also acceptable in Iraq, for instance, when someone asks the question ما اخبارك he may expect the answer بخير رغم الظروف السيئة او رغم انقطاع التيار المستمر. Thus, such answers are expected to given by Iraqi people, but the case is different in the American society because we are dealing with a different culture. It can be concluded that this chat violates the maxim of relevance. Hence the inappropriate transfer of some expressions on the part of the NNS makes communication break down.

Example (2):

NS(female): so tired tday

I couldn't sleep well yesterday

NNS(female) : then let us continue later

NS: thx ya

NNS thank you

Sleep now!

NS: aww

NNS : close your computer and go to sleep

NS: ok

Ok

Bye

In this chat it is obvious that the NNS uses the imperative strategy with the NS to tell her that she must go to sleep and take care of herself. The NNS unintentionally uses the imperative strategy twice and she wants to be a close friend to the NS trying to explain her interest in her. The NS doesn't understand anything mentioned in the chat; she only understands that the NNS is ordering her to do something ie., 'going to sleep'. For the NS, such a strategy is completely rejected while to the NNS, it is accepted and it is normally used between individuals at any time and in any situation. Thus, the difference between the two cultural backgrounds makes the NS close the chat without saying anything just "ok, ok, bye". Thus communication breaks down due to the inappropriate transfer of speech act strategies which consequently leads to a breakdown in communication

Example (3).

NNS(MALE) : HI

You there?

Hser

NS (female);hi

Iam her sis

She sleep alredy

She said she waiting for u so long

U never online

NNS : this is lie

I was waiting her so long

Ns: I don't lie !!!!!

In this chat the NNS accuses the NS of being a liar, unaware that she might not approve of this way of discussing matters. The NNS must have chosen a more suitable expression to tell her that he is also waiting for the NS a day before but she doesn't show up. This indicates that he uses an impolite expression despite the fact that they do not know each other. The NNS's utterances suggest that they have known each other for a long time. Thus, the conversation between them fails due to the inappropriate transfer of some expressions in the TL. Table 1. displays the pragmalinguistic failures of each group in terms frequency and percentage along with the reasons behind each failure.

Table 1. Frequency and Percentage of Pragmalinguistic failures

No of Examples	NS Failure	Percentage	NNS Failure	Percentage	Causes
8	5	50%	3	37.5%	Inappropriate transfer of some expressions and pragmatic

					generalization
12	10	120%	2	25%	Inappropriate transfer of speech acts strategies
5	4	40%	1	12.5%	Inappropriate transfer of TL expressions
Total	21	100	4	100	

As Table (1) reveals , in NS –NNS interaction, the highest frequency of failures committed by NSs is (10) which makes up (120%) of the total number of failures which are attributed to "inappropriate transfer of speech acts strategies" followed by (5) failures which represents (50%) of the total number of failures due to "inappropriate transfer of some expressions and pragmatic generalizations ".The lowest frequency of failures is (4) times which account for (40%) due to "inappropriate transfer of TL expressions" On the other hand, failures also occur when NNSs interact with NSs, The highest frequency of failures committed by NNSs is (3) times which make up (37,5%) of the total number of failures and they are attributed to "inappropriate transfer of some expressions and pragmatic generalizations" followed by(2) failures which make up(25%), attributed to inappropriate transfer of speech acts strategies. The lowest

frequency of failures is (1) time with a frequency (12,5) which can be attributed to inappropriate transfer of TL expressions

B.Sociopragmatic Failures

Example (1):

NNS(male): hi are you there

NS (female):hi

NNS:(wizz)

NS : (wizz)

Sorry the Net is such today!

NNS: I feel you are clever

You announce your engagement picture to say you don't like us

NS what!.... Whar u mean?

In American society, if someone shares his images on his facebook page, it means that s/he wants to tell his/her friends and relatives that s/he has been engaged and is going to get married rather than to get rid of the upsetting individuals. Anyone who sees the images should congratulate only. None has the right to discuss the details with her/him because everyone lives his life freely in a way s/he decides. The comment made by NNS is considered non-free' in the American society that's why the NS has been disturbed and asked what the NNS means, and why he says this. S/he doesn't understand the pragmatic meaning in his words, and this misunderstanding occurs due to what Goffman (1976: p.112) refers to as "free goods and 'non-free goods'. ie. size of imposition .Thus , this chat

violates the maxim of quality because the NNS says something which he believes to be false . .

Example (2):

NS(male): this dull routine is tiring me

NNS (female) :are you living alone ?????

NS: yea

NNS : where is your family ?

NS :well .. Ijust.

NNS: why they leave you alone

don't they worry about you ?

NS:I am not feel good today let us continue later on

Bye

Here, the NNS unintentionally asks the NS questions that let the NS think that the NNS is an intruder person. This type of questions is totally prohibited in the American society because it is an intruding on the others' life. So the NS couldn't answer the first question "where is your family?| It seems that she feels shy because the reason behind her loneliness belongs to her only. When the NNS asks another two questions 'why they leave you alone?' and 'don't they worry about you?' it seems that she has been disturbed by this intrusion such an intrusion into one's privacy is mistaken Thus, communication breakdown occurs due to the intruding of one of the participants and talking about taboo matters . - This confirms Baron's findings that pragmatic failure can be due to the absence of social context

cues in CMC which "mask[s]... status differences between participants" (Baron, 1984: p.130), and students may be temporarily "unaware" of whom they are addressing, perhaps due to genuine naiveté, resulting in language that lacks status congruence (Herring, 2002: p.22).

Example (3).

NS(male) :I sent u an email yesterday

U receive it????

NNS(male): yes

NS: read it

NNS:no

Lol!

I delete it without reading it

NS: why no

NNS: I was in a bad mood

NS: (surprised) !!!!

The NNS uses a bad strategy which surprises the NS in that the former talks with the latter as if he were his servant or the NNS has more social power than the NS. The NNS unintentionally behaves rudely trying to make fun of him and believing that the NS will accept his joking as the same as the NSs do. However, this case makes the NNS in a miserable situation when the NS leaves the chat without permission because the NS thinks that he is very rude and ignorant and this doesn't appeal to him. As a

result, the chat ends in a very disappointing way due to misjudgment of the social distance made by the NNS who thinks that it is the same case when speaking with NNs forgetting to take the addressee's culture into consideration.

Example (4).

NS: (male) don't you feel alone

NNS ; (female) no

NS how !!!

U ar alone

NNS I used to

NSlet me be ur bf

NNS what do you mean

What does bf mean

NS boyfriend

NNS shocked oh , I am sorry

In this chat , the NS is unaware of the NNS's cultural traditions. He asked her to be his girlfriend when he hears that she is unmarried and doesn't have a private affair. He decides to say so because he thinks that the NNS lives within the same tradition and has the same freedom he has but the NNS is shocked and left the chat immediately after his request because in her culture , his request is seen as an immoral and rude request. None in her culture dares to say to a girl " let me be your friend" This is an offence

to the girl. In addition, the NNS fails to understand the abbreviation " ur bf " and makes her ask him " what does pf mean " .All these factors make communication break down.

Example (5)

NS(male) : how is ur summer?

NNS (male): it is hot

NS: I want to come to Iraqi people but couldn't , probably next summer.

NNS: sooo great wow too bad for you but I hope you go next summer.

NS: Thanks!

The NSs donot use this expression to advise someone to do somethingthey instead use a more appropriate way. For instance, instead of using sooo great wow-----, the NNS can use I suggest coming next summer .Thus the different pragmatic ground rules applied by the two interlocutress who belong to two cultures causes communication break down completely.

Table2: Frequency and Percentage of Sociopragmatic failures

No of Examples	NS Failure	Percentage	NNS Failure	Percentage	Causes
6	4	40%	2	25%	Size of imposition

13	12	120%	1	12.5%	Taboo topics
3	3	30%	1	12.5%	Different assessment of relative power and distance
67	4	40%	16	200%	Cultural and value judgment
13	8	80%	5	62.5%	Different pragmatic ground rules
Total	31	100	24	100	

Table 2 reveals that in NS-NNS interaction ,the highest number of sociopragmatic failures is (12) which constitutes (120%) of the total number attributed to taboo topics , followed (8) failures which constitute (80%) of the total number attributed to different pragmatic ground rules .and then comes in order (4)times which make up (%40) of the total number of failure due to either size of imposition or to cultural and value judgments.The lowest occurrence frequency of failure is (3) times representing (30%) due to different assessment of relative power and distance On the other hand, in NNS- NS interaction , the highest number of sociopragmatic failures is (16) which constitutes (200%) of the total number attributed to cultural and value judgments , followed (5) failures

which constitute (62,50%) of the total number attributed to different pragmatic ground rules .and then comes (2)times which make up (25%) of the total number of failures due to size of imposition .The lowest frequency of failure occurrences is (1) times representing (12,5%) due to taboo topics or to different assessment of relative power and distance .

5.CONCLUSIONS

This study offers an insight about the role of the cultural diversity and its influence on online communication between American NS and Iraqi NNS of English. In the light of the analysis of the chats conducted between the two groups , it can be concluded that

1.Cultural diversity can be treated as an explanatory variable in cross-culture pragmatic failure . In other words, pragmatic failure is attributed ,among other things, to the different cultural backgrounds of the participants. Thus each participant uses his/her own culture to deal with the other participant forgetting that the other participant is following different traditions.

2.Sociopragmatic failure occurs more frequently than pragmalinguistic failure when interactions occur between NS and NNS- due to pragmatic negative transfer which is the major cause of PF since the two groups donot share the same sociocultural background

3.The NSs commit more pragmalinguistic failures than the NNSs whereas the NNSs commit more sociopragmatic failures than than the NSs.

4. American NSs fail to understand Iraqi NNSs when the latter use an inappropriate speech acts, apply pragmatic generalization, use taboo words,,, etc. while NNSs fail to understand the NSs when the latter use abbreviations which falls under cultural and value judgments in addition to using taboo words.

Finally, findings of this study may have some pedagogical implications which can be fruitful to enrich the possibilities for pragmatic development in English FL materials. This can be achieved through the incorporation of teaching material curriculums with the necessary pragmatic and cultural aspects of L2 learning. Thus linguistic competence alone is not sufficient for communicative competence but it should go hand in hand with pragmatic competence via engaging students in different roles to practice pragmatic abilities which could make them use language with the NS in an appropriate and effective way.

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التنوع الثقافي في التواصل بين الناطقين وغير الناطقين باللغة الانكليزية

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خلاصة البحث

مع التطور الحاصل في التكنولوجيا فقد اصبحت دراسة التواصل بين الثقافات عبر الانترنت موضوعا مهما وجديرا بالبحث في النظرية اللغوية وتطبيقاتها وللدراسة هذه هدفان الاول الكشف عن تأثير التنوع الثقافي في التفاعل عبر شبكة الانترنت بين الناطقين باللغة الانكليزية من الامريكان وغير الناطقين بها من العراقيين الذي ربما يؤدي وبمعية العوامل الاخرى الى ما يطلق عليه ثوماس (1983) بالفشل التداولي وهو السبب الرئيس لانقطاع التواصل اما الهدف الثاني فهو تحديد اي نوع من انواع الفشل التداولي يحصل بين المجموعتين بدرجة تكرار اكبر مع تحليل الاسباب التي تكمن ورائه ولتحقيق هاذين الهدفين

جمعت عدد من المخاطبات التي اجريت عبر الانترنت بين(10) امريكان من ناطقي اللغة الانكليزية مع (8)عراقيين من غير الناطقين بها وحللت على اساس تقسيم ثوماس (1983) لغرض التحقق من الافتراض بان الفشل التداولي ناتج عن التنوع الثقافي بين المشاركين من المجموعتين اظهرت النتائج ان الاختلافات الثقافية بين المجموعتين كانت السبب الرئيس وراء سوء الفهم او الفشل التداولي وهي نتيجة يمكن ان تعود بالفائدة الى مصممي الكتب المنهجية ومدرسي اللغة الانكليزية لغة اجنبية والذين هم مطالبون تحسين القابلية التداولية للطلبة في قاعة الدرس وذلك بالتركيز ليس على الكفاية النحوية فحسب بل على كفاءتهم التداولية ايضا

- الكلمات المفتاحية:** التواصل عبر الثقافات- التنوع الثقافي-المحاورات عبر الانترنت - اضطرابات التواصل- الفشل التداولي.