

Original Paper

Toward a Comprehensive Model of the Pragmatization of Lexical Uniqueness with Reference to Iraqi Arabic

Basim Jubair Kadhim (Ph.D.)^{1*}

¹ The Open Educational College, Iraq

* Basim Jubair Kadhim (Ph.D.), E-mail: basimjubair1984@gmail.com

Received: December 6, 2022 Accepted: January 28, 2023 Online Published: February 9, 2023

doi:10.22158/iess.v3n1p1

URL: <http://dx.doi.org/10.22158/iess.v3n1p1>

Abstract

This study attempts to propose a comprehensive model to analyze the pragmatization of lexically unique utterances. The previous three models, idiomaticity, social construction, and pragmatic generalization are viewed and modified as stages of the proposed comprehensive model. Additionally, certain core observations have been introduced such as the cognitive aspects of pragmatics and the conceptualization of new contexts. It is argued that there is a new type of conversational implicature introduced by the present study. This is referred to as “coded implicature” due to fact that it is generated within a very narrow context that could be only between the speaker and the listener for the first time. Based on the coded implicature, new contexts are produced, utterances are conventionalized to be interpreted and socially conceptualized and finally pragmatically generalized.

1. Introduction

Communication is an essential aspect of human interaction, and it plays a crucial role in a community’s social and cultural development. In the case of Iraqi Arabic, the way people communicate is shaped by a combination of pragmatic processes and cognitive pragmatic processes. Pragmatic processes refer to the way language is used in context, taking into account the social, cultural, and situational factors that influence communication. Cognitive pragmatic processes, on the other hand, refer to the way people think about language and how they use it to convey meaning.

On the other hand, language always fails to have discourse representation to all that a person [speaker] might think to say, especially when there is an intended meaning. “logic-based discourse theories are in many respects not sufficiently fine grained” Dorrepaal (p. 106).

Together, these processes play a vital role in shaping the way people communicate in Iraqi Arabic (Jubair, 2017; Jubair & Abdulraheem, 2021), and understanding them can provide valuable insights into the

culture and society of Iraq. Certain lexical unique utterances could be used to convey pragmatic intentions after they are individually pragmatized, coded implicatures. This merits attention to propose the process of pragmatization of certain contextually sensitive utterances with regard to certain lexical unique utterances.

Lexical uniqueness, as a linguistic phenomenon, is employed in different frameworks and contexts that cannot be easily interpreted or at least in ambiguous contexts. The present study is to explore this phenomenon in terms of the different contexts and the strategies of contextualizing certain lexical unique contexts that can be used for pragmatic implications.

The purpose of this research is to propose a model of the phenomenon of the pragmatization of lexical uniqueness in Iraqi Arabic, specifically investigating how linguistic and cultural factors have influenced the development of distinct vocabulary and idiomatic expressions within this dialect, and the implications of this for both language preservation and communication within the Iraqi context.

The following procedures are followed:

- a. Introduction: This is to provide background information on the topic, including the importance of lexical uniqueness in Arabic and the specific focus on Iraqi Arabic.
- b. Literature Review: this is to brief the existing literature on lexical uniqueness in Arabic and related concepts such as pragmatization and lexical variation. It is also to identify gaps in the literature that the proposed models of the phenomenon in question.
- c. Methodology: This part is to take examples from the daily language and describe them, showing the methodology of inducting generalization according to the analysis of the given examples.
- d. Data Analysis: this part presents the analysis of the representative examples to investigate the workability of the proposed model of the pragmatization processes. It is also to induct the generalizations according to the results of the data analysis, including any patterns or trends that were identified.
- e. Model Development: this is to propose the developed the model of analysis, including a detailed description of the different components and how they relate to one another.
- f. Conclusion: It is to state the main findings of the research, including the importance of lexical uniqueness in Iraqi Arabic and the potential implications of the proposed model for further research.

Five terms that are used in a lexical unique sense are selected from the daily Iraqi Arabic. These are translated, transcribed and analyzed accordingly. The selected terms are analyzed to verify the workability of the developed model and to show the stages of the processes of pragmatization. This study is of use to the learners of Iraqi Arabic, syllabus designers and journalists as it focuses on a significant phenomenon that is vital in the language of daily life. It is also of a considerable importance to those who deals with semantic change and pragmatically oriented semantics.

2. Pragmatics

Pragmatics is a branch of linguistics that deals with the ways in which context contributes to meaning. It deals with language in use, as opposed to language in isolation. Pragmatic concepts and domains include

speech acts, deixis, implicature, presupposition, and reference. Speech acts are the things speakers do when they speak, such as making a request or giving a command (Searle, 1969). One of the most well-known speech acts is that of promising, in which a speaker commits to a future action (Austin, 1962).

Deixis refers to words and phrases that require contextual information in order to be understood, such as pronouns and temporal adverbs (Levinson, 1983). For example, the pronoun “he” can only be understood if the listener knows to whom the speaker is referring. Implicature is the process by which speakers convey meaning indirectly, through hints or suggestions rather than explicit statements (Grice, 1975). For example, when a person says “I’m so tired,” they may be implying that they want to go to bed.

Presupposition is the background information that is taken for granted in a conversation or text (Karttunen, 1971). For example, if someone says “The sun is shining,” it is presupposed that there is a sun and that it is capable of shining. Reference is the relationship between a word or phrase and the thing it refers to in the world (Strawson, 1950). For example, the word “dog” refers to a certain type of animal. One of the key areas in which pragmatics is applied is in the field of natural language processing and understanding. The ability to recognize speech acts and deixis, as well as to interpret implicatures and presuppositions, is essential for speakers, listeners, learners, and even computer programs that aim to understand and respond to human language (Allen, 1995; Grosz & Sidner, 1986). Another area in which pragmatics plays a role is in the study of language acquisition and development, as children must learn how to use language appropriately in different contexts (Bloom, 1973), and language changes in terms of contextually oriented meanings (Brown, 1973). The last point is highly related to the core objective of the current research.

Pragmatics plays an important role in our understanding of how meaning is conveyed in language. The study of speech acts, deixis, implicature, presupposition, and reference, as well as others pragmatic concepts, allows us to better understand how language is used and changed in context and how to create news contexts that can effectively offer new communicate values to the use of language.

3. Pragmatic Processes

Pragmatics, the study of language use in context, plays a crucial role in understanding how individuals use language to achieve specific goals and convey meaning in communication. In order to effectively use language in a pragmatic way, individuals must possess a variety of processes and strategies of language use (Jubair, 2022).

One process that is crucial to pragmatic language use is the ability to infer meaning from context (Gibbs, 1994). This process, known as inferencing, involves using background knowledge and cues from the context to understand the meaning of an utterance or text. For example, if an individual hears the statement “I’m thirsty,” they will likely infer that the speaker is in need of something to drink.

Another important process in pragmatic language use is the ability to generate appropriate communicative acts, such as requesting or declining information (Levinson, 1983). This process, known

as speech act theory, involves understanding the social rules and conventions that govern how language is used to make requests, offer information, and perform other communicative acts. For example, an individual might use the phrase “Can I ask you a question?” to request information from another person in a polite and non-threatening way.

In addition to these processes, individuals must also possess various strategies for using language pragmatically. For example, an individual might use a mitigation strategy to soften the impact of an utterance or request (Blum-Kulka et al., 1989). In this strategy, the individual uses indirect language or hedges to make an utterance or request less demanding or threatening. For example, instead of saying “You have to do this now,” an individual might say “I was wondering if you could do this at some point”. Furthermore, individuals may also use conversational repair strategies to address breakdowns in communication (Clark & Schaefer, 1989). These strategies, such as clarification requests or apologies, allow individuals to identify and resolve problems in communication in order to maintain effective communication. For example, if an individual does not understand a statement made by another person, they might say “I’m sorry, could you repeat that?” to request clarification.

Pragmatic language use involves a variety of processes and strategies that individuals must possess in order to effectively understand and use language in context. These processes and strategies include inferencing, speech act theory, mitigation strategies, and conversational repair strategies. These processes and strategies are crucial in ensuring effective communication in different situations.

Cognitive pragmatic processes refer to the ways in which individuals use their cognitive abilities to interpret and make sense of the meaning of language in different contexts. This includes the use of context, knowledge, and perspective to interpret the meaning of language and nonverbal cues (Kita, 2018).

One important aspect of cognitive pragmatic processes is the role of attention in language comprehension. Research has shown that individuals tend to focus their attention on the most relevant information in a given context, in order to interpret the meaning of language more effectively (Yoon & Thompson-Schill, 2016). This is known as the “contextual relevance principle,” and it suggests that individuals are more likely to attend to information that is relevant to their current goals and expectations (Yoon & Thompson-Schill, 2016).

Another important aspect of cognitive pragmatic processes is the role of schemas and scripts in language comprehension. Schemas and scripts refer to the mental structures that individuals use to organize and interpret information about the world around them (van Dijk & Kintsch, 1983). Research has shown that individuals rely heavily on schemas and scripts to interpret the meaning of language, as they allow them to make predictions and inferences about the information they are receiving (van Dijk & Kintsch, 1983). Additionally, cognitive pragmatic processes involve the use of pragmatic inferences, or the ability to use language to convey meaning beyond the literal meaning of words. These inferences allow individuals to understand implicit or implied meaning in language, and are essential for interpreting meaning in different contexts (Clark & Gerrig, 1984). Research has shown that individuals use pragmatic inferences

to interpret meaning in a variety of contexts, such as conversation, storytelling, and even advertising (Clark & Gerrig, 1984).

Cognitive pragmatic processes, overall, involve the use of cognitive abilities, such as attention, schemas, and inferences, to interpret and make sense of the meaning of language in different contexts. These processes can be of high significant in creating new context and coding new implicatures, which are essential for effective communication and understanding in everyday life.

4. Definition of Pragmatization

Pragmatization is the process by which a word or phrase comes to be used in a way that is more closely tied to its context or situational use, rather than its strict dictionary definition (Gries, 2015). This process can involve the expansion or narrowing of a word's meaning, or the creation of new meanings through metaphorical or figurative use.

For example, the word "cool" has undergone a process of pragmatization in English, where it has come to be used as a slang term to describe something that is fashionable, admirable, or generally positive (Whaley, 1997). This expanded usage of "cool" is not consistent expanding or narrowing definition, which is "having a low temperature" (Crystal, 2008), and instead is more closely tied to the situational context in which it is used, *where a new implicature coded by the speaker and new expectation is found to be interpreted by the listener* (italics are mine).

The pragmatization of utterances words and phrases is an important process in the evolution of language, as it allows words to adapt to new situations and contexts and to take on new meanings. Understanding the factors that contribute to pragmatization can provide insight into the dynamics of language change and the ways in which languages adapt to new situations and contexts. This is regarded as a first step process of language change , but on the pragmatic level more than the semantic one.

5. Lexical Uniqueness

Lexical uniqueness is defined as the extent to which a word's meaning is distinct from the meanings of other words (Gries, 2015). In other words, lexical uniqueness refers to how distinctive or distinctive a word's meaning is in relation to the meanings of other words.

For example, a word with high lexical uniqueness, such as "orange," has a meaning that is distinct from the meanings of other words, and is, therefore, less likely to be confused with other words. On the other hand, a word with low lexical uniqueness, such as "cool," may have a meaning that is similar to the meanings of other words, and is, therefore, more likely to be confused with other words or to undergo a process of pragmatization, where its meaning becomes more context-dependent.

Overall, lexical uniqueness is an important concept in the study of language and meaning, as it helps to understand the ways in which words are used and the factors that can influence their meanings.

Following Gries's (2015) definition of Pragmatization, as a process by which a word or phrase comes to be used in a way that is more closely tied to its context or situational use, rather than its strict dictionary

definition, it can have a relation with certain lexically unique expressions.

The expansion or narrowing of a word's meaning through pragmatization is an important process in the evolution of language, as it allows words to adapt to new situations and contexts and to take on new meanings. Understanding the factors that contribute to the expansion or narrowing of a word's meaning through pragmatization can provide insight into the dynamics of language change and the ways in which languages adapt to new situations and contexts.

Words with high lexical uniqueness, such as "orange" or "hippopotamus," have meanings that are very distinct from the meanings of other words, and are therefore less likely to be confused with other words. These words are considered to have high lexical uniqueness because their meanings are not easily confused with the meanings of other words.

On the other hand, words with low lexical uniqueness, such as "cool" or "nice," may have meanings that are similar to the meanings of other words, and are therefore more likely to be confused with other words or to undergo a process of pragmatization, where their meanings become more context-dependent. These words are considered to have low lexical uniqueness because their meanings are more easily confused with the meanings of other words.

Consequently, lexical uniqueness is an important concept in the study of language and meaning, as it helps to understand the ways in which words are used and the factors that can influence their meanings. Understanding the lexical uniqueness of a word can provide insight into its likelihood of undergoing pragmatization and the ways in which its meaning may change over time.

Lexical uniqueness can influence the likelihood of a word undergoing pragmatization, or the process by which a word or phrase comes to be used in a way that is more closely tied to its context or situational use, rather than its strict dictionary definition (Gries, 2015).

Generally speaking, words with high lexical uniqueness are less likely to undergo pragmatization because their meanings are already very distinct from the meanings of other words (Gries, 2015). For example, a word like "orange" has a meaning that is very distinct from the meanings of other words, and is therefore less likely to be confused with other words or to undergo a process of pragmatization.

On the other hand, words with low lexical uniqueness are more likely to undergo pragmatization because their meanings are more easily confused with the meanings of other words (Gries, 2015). For example, a word like "cool" may have a meaning that is similar to the meanings of other words, and is therefore more likely to be confused with other words or to undergo a process of pragmatization, where its meaning becomes more context-dependent.

Again, the word "cool" has undergone a process of pragmatization in English, where it has come to be used as a slang term to describe something that is fashionable, admirable, or generally positive (Whaley, 1997). There are several factors that may have contributed to the pragmatization of "cool," including its low lexical uniqueness and its widespread use in popular culture.

One factor that may have contributed to the pragmatization of "cool" is its low lexical uniqueness (Gries, 2015). As a word with low lexical uniqueness, "cool" may be more prone to undergoing pragmatization

because its meaning is more easily confused with the meanings of other words. This may have allowed “cool” to be more readily adopted as a slang term with a broader range of meanings.

Another factor that may have contributed to the pragmatization of “cool” is its widespread use in popular culture (Whaley, 1997). The widespread use of “cool” in popular music, television, and other media may have helped to popularize the use of “cool” as a slang term and to establish it as a commonly used term in spoken English.

Overall, the pragmatization of “cool” is an interesting example of how a word can evolve and adapt to new contexts and meanings over time. Understanding the factors that contribute to the pragmatization of “cool,” such as its low lexical uniqueness and its widespread use in popular culture, can provide insight into the dynamics of language change and the ways in which words adapt to new situations and contexts.

6. Iraqi Arabic

Iraqi Arabic is a variety of Arabic spoken in Iraq and the surrounding region (Jubair, 2017b). It is a form of Modern Standard Arabic that has been influenced by local dialects and languages, such as Kurdish and Turkmen, as well as by contact with other languages, such as English and French (Al-Basha, 2018).

Iraqi Arabic is spoken by a large portion of the population in Iraq, and is the primary language of communication in the country (Al-Basha, 2018). It is used in a variety of contexts, including in the media, in education, and in daily life.

Iraqi Arabic has a number of distinctive features, including phonological, morphological, and syntactic characteristics that distinguish it from other varieties of Arabic (Jubair, 2017b). For example, Iraqi Arabic has a number of unique phonemes, or sounds, that are not found in other varieties of Arabic, as well as a number of unique grammatical structures and forms.

Iraqi Arabic is a vibrant and important variety of Arabic that is spoken by a large portion of the population in Iraq and the surrounding region. Understanding the distinctive features of Iraqi Arabic can provide insight into the diversity of Arabic and the ways in which it has been influenced by local dialects and languages.

Colloquial utterances are informal, conversational expressions that are commonly used in spoken language, rather than in more formal or written contexts (Jubair, 2017b). In Iraqi Arabic, colloquial utterances are an important part of the language and are used frequently in everyday conversation.

Colloquial utterances in Iraqi Arabic can take a number of different forms, including idiomatic expressions, slang terms, and jargon (Al-Basha, 2018). These expressions may be unique to Iraqi Arabic or may be borrowed from other languages and adapted to fit the local context.

Colloquial utterances in Iraqi Arabic can be an important way for speakers to convey meaning and to establish social relationships (Al-Basha, 2018). They can also be a source of linguistic creativity and can reflect the culture and values of the speakers who use them.

Colloquial utterances are an integral part of Iraqi Arabic and play a significant role in the everyday conversational practices of speakers in Iraq and the surrounding region. Understanding the role and

function of colloquial utterances in Iraqi Arabic can provide insight into the dynamics of spoken language and the ways in which it reflects the culture and values of the speakers who use it, a matter that is highly related to the process of having pragmatic implications through the use of lexically unique utterances (Jubair and Mahdi, 2021).

7. Models of Pragmatization

There are three models that have been proposed to analyze the process of pragmatization in language. These are briefed as follows:

- 1) The “Social Construction of Meaning” model, proposed by Whaley (1997), suggests that pragmatization is a process of negotiation and co-construction between speakers and listeners. According to this model, the meaning of a word or phrase is shaped by the social and cultural context in which it is used, as well as by the intentions and interpretations of the speakers and listeners who use it.
- 2) The “Idiomatycity” model, proposed by Wray (2002), suggests that pragmatization is a process of conventionalization, where a word or phrase becomes fixed in a particular meaning and is used consistently across different contexts. According to this model, the meaning of a word or phrase becomes more stable and predictable as it undergoes pragmatization.
- 3) The “Pragmatic Generalization” model, proposed by Gries (2015), suggests that pragmatization occurs through a process of incremental expansion, where a word or phrase is gradually used in new contexts and acquires new meanings over time. This model posits that the meaning of a word or phrase becomes more flexible and context-dependent as it undergoes pragmatization.

Overall, these models provide different perspectives on the process of pragmatization and highlight the various factors that can influence the way that words and phrases adapt to new contexts and meanings over time. Moderately, these can be combined to yield a more comprehensive model of how lexical items are pragmatized. This can expand the analysis of more data within different and more complicated contexts.

Five examples are taken from Iraqi Arabic and analyzed according to the three models separately. Then these very examples are analyzed under the comprehensive model to find out the difference and the validity of the three models or the comprehensive one.

Starting with the lexical utterance “Haji,” or “Hajji,” [Mecca Pilgrim], it has undergone a process of pragmatization in certain contexts, where it is used to refer to any person who is perceived as being religious or devout (Gries, 2015). This expanded usage of “Haji” is not consistent with its strict dictionary definition, which refers to a person who has completed the pilgrimage to Mecca (Crystal, 2008).

According to the “Idiomatycity” model, the pragmatization of “Haji” as a slang term for a religious or devout person could be seen as a process of conventionalization, where the word becomes fixed in this particular meaning and is used consistently across different contexts. This would mean that the meaning of “Haji” becomes more stable and predictable as it undergoes pragmatization, as it is consistently used

to refer to a specific group of people.

Overall, the pragmatization of “Haji” as a slang term for a religious or devout person can be analyzed using the “Idiomatcity” model as a process of conventionalization, where the word becomes fixed in a particular meaning and is used consistently across different contexts.

In terms of cognitive pragmatic principles, the term ‘Hajji’ can have a different interpretation than the above-mentioned ones. It undergoes through the general, idiomatic, and social construction models along with the logical inferences to yield a new interpretation that is selected from the most salient interpretations. This could lead to a different context-sensitive interpretation such as the following: “the referent is doing evil deeds under the cover of this sacred title”.

Table 1. Analysis of Iraqi Words according to the Models of Prammatization

Lexical utterance	unique	Al-Sayed [The Master]	Al-Sheikh Sheik	Al- Doctor The Doctor	Al-Naeib The Parliament Member
social construction model		Socially constructed that these words are have certain meanings. Based on this social concept, these implicate pragmatic ends, i.e., having different characteristics which are not of the common interpretation. They can only be interpreted as expected by inferencing the coded implicatures.			
Idiomatcity Model		These words are conventionalized within a context which is the result of a coded implicature between the speaker and listener. This can be interpreted negatively.			
Pragmatic Generalization Model		These words are contextually expanded words to have new interpretations which result from very particularized implicature between the speaker and the listener, However, after the generalized use of such contexts, they become pragmatically general.			
Comprehensive Model		Alternatively and more convincingly, the aforementioned models can be simply regarded as stages of how a given utterance [word] is pragmaticized. Starting with the conventionalization of certain idiomatic expressions within socially constructed conceptualization which are inferenced cognitively through the coded implicatures. Finally, they are pragmatically generalized, [see Figure 1].			

8. Developed Model

The proposed comprehensive model is basically relied on three issues as follows:

- 1) Pragmatic coded implicatures, which is introduced in this paper as an intended meaning implicated within a much-closed context that may be only between the speaker and the listener.
- 2) Pragmatic cognitive inferences and relevance principles.
- 3) The combination of the three models of pragmatic processes: social construction model, idiomatcity model, and pragmatic generalization model.

However, these three models are rearranged logically and regarded as the stages of the process of pragmatization. The models are started with idioms, socially constructed contexts, and finally the pragmatic generalized intention. With regards to Iraqi Arabic utterance, the comprehensive model of pragmatization can fit the analysis of the lexically unique utterances in order to reach the intended interpretation as expected by the speaker.

Here, the utterance has gone through three directions; starting from the speaker oriented coded implicature to the process of pragmatization [see diagram 2] and then to move to the last destination of the listener-oriented interpretation. Accordingly, an utterance may have an additional meaning and context to the common ones.

By combining these three models, we can arrive at a more comprehensive model of the process of pragmatization, which takes into account the various factors that can influence the way that words and phrases adapt to new contexts and meanings over time. This model would include elements of incremental expansion, negotiation and co-construction, and conventionalization, and would consider the roles of context, social and cultural factors, and conventional usage in shaping the meanings of words and phrases.

According to the comprehensive model of the process of pragmatization, the word “cool” may have undergone a process of incremental expansion, where it was gradually used in new contexts and acquired new meanings over time. This would be consistent with the “Pragmatic Generalization” model, proposed by Gries (2015), which suggests that pragmatization occurs through a process of incremental expansion. The process of pragmatization for “cool” may also have involved elements of negotiation and co-construction between speakers and listeners, as suggested by the “Social Construction of Meaning” model, proposed by Whaley (1997). The meaning of “cool” may have been shaped by the social and cultural context in which it was used, as well as by the intentions and interpretations of the speakers and listeners who used it.

Additionally, the pragmatization of “cool” may have involved a process of conventionalization, where the word became fixed in a particular meaning and was used consistently across different contexts, as suggested by the “Idiomatycity” model, proposed by Wray (2002). The meaning of “cool” may have become more stable and predictable as a result of its conventionalization, as it was consistently used to describe something fashionable, admirable, or generally positive.

Back to the utterance ‘Haji’ can be a representative example that could justify the argument and the validity of the proposed comprehensive models. Furthermore, the utterances analyzed in Table 1 as well as the very utterance ‘Haji’ are incompletely interpreted under the three models separately. Below is the analysis of the utterance ‘Haji’ according to the proposed comprehensive model.

According to the cognitive system of the speaker (Giora, 1995), language users may adapt one intention to be recognized by the listener as among various interpretations. The speaker, here, generates implicatures and the listener selects among these various interpretations to take the most salient one that fits the context of the situation.

As far as the word “Haji” is concerned, the speaker, in Iraqi Arabic, might use it to refer to other interpretations than the commonly used one. This word might be used in a lexically unique reference in certain contexts to convey a pragmatic end through the use of a first instance coded implicature. This can end with the pragmatization of the such a lexical item.

The speaker employs other pragmatically oriented tools, in addition to the coded implicature, such as the contextual cues to reproduce a new context where such an utterance [lexical item] is to be used and to be interpreted in the way the speaker expects and intends.

The variety of interpretations of the utterance are as follows:

The new context is

- The addressee is a true Haji.
- Obviously and according to Islam, the one who goes to perform Hajj shall be cleaned out of all sins and shall be committed not to do any sin.
- Haji owes the speaker an amount of money
- To the speaker, this is not applicable as the speaker believes that the Haji is doing fraud, a matter that the true Haji should not do.

The utterance is: Where Al-Haji? “sarcastically”

Here, different interpretations can be generated from such contextual clues. These are as follows:

- a. Haji is not here and the speaker is looking for him.
- b. Haji is not an integral person, though he is Hajji.
- c. Haji is doing things that he should not do.

All these implicate the following:

Haji is a lexically unique utterance employed by the speaker to convey additional information that is generated by coded implicature via the context mentioned above.

The salient interpretation is (b) as it is conventionalized as an idiomatic utterance which is inferred by the listener to be used by other than the speaker and the listener to a wide range of language users, at least to Iraqi Arabic speakers. Afterwards, this is pragmatically generalized and socially conceptualized (See Figure, 1).

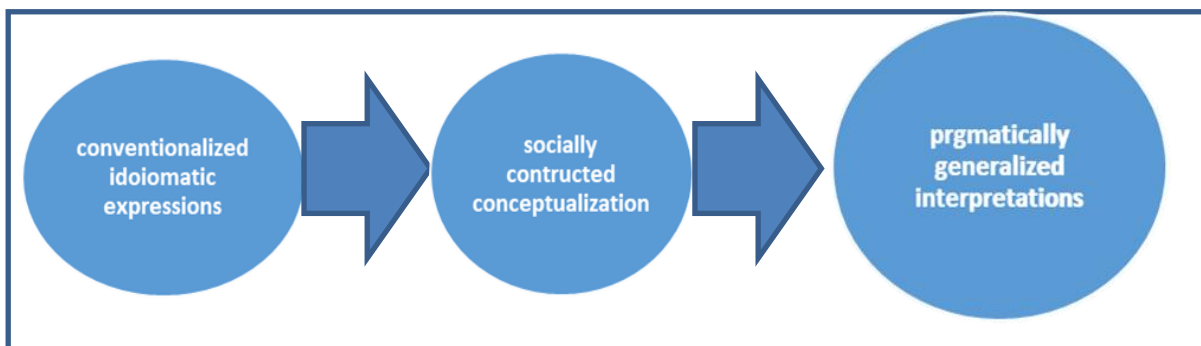


Figure 1. Stages of the Comprehensive Model of Pragmatization

Putting the lexical unique terms within the framework of such pragmatic concepts as principal of relevance, implicature, explicature, and reasonable inferences could lead to the first step towards pragmatizing such utterances. The second step in this process is the calculation of the contextual cues and factors, which are made out of the setting of a given term. To be interpreted pragmatically rather than lexically, the cognitive pragmatic principle of relevance words yields the most salient interpretation.

- Lexical uniqueness is a term coined by to indicate a certain lexical load, which is used to refer to a unique reference.
- According to particular contexts, which are conventionally agreed upon by certain speakers [language users], the meaning of such lexical unique utterances is demonstrated. On the other ground, such particularized contexts are coded under very closed circle of language users as a matter of showing what is related and /or what is referred to as coded implicature
- This coded implicature triggers the cognitive principle of relevance to yield different expectations from which the listener might select the expected interpretation. [EXIPLICATURE]
- Here comes the role of logical inferences to explicate the interpretation of the listener, namely, to select the most salient interpretation. Accordingly, the lexical unique references turn into a pragmatized one. This is how utterances are turned into pragmatically interpreted or oriented.

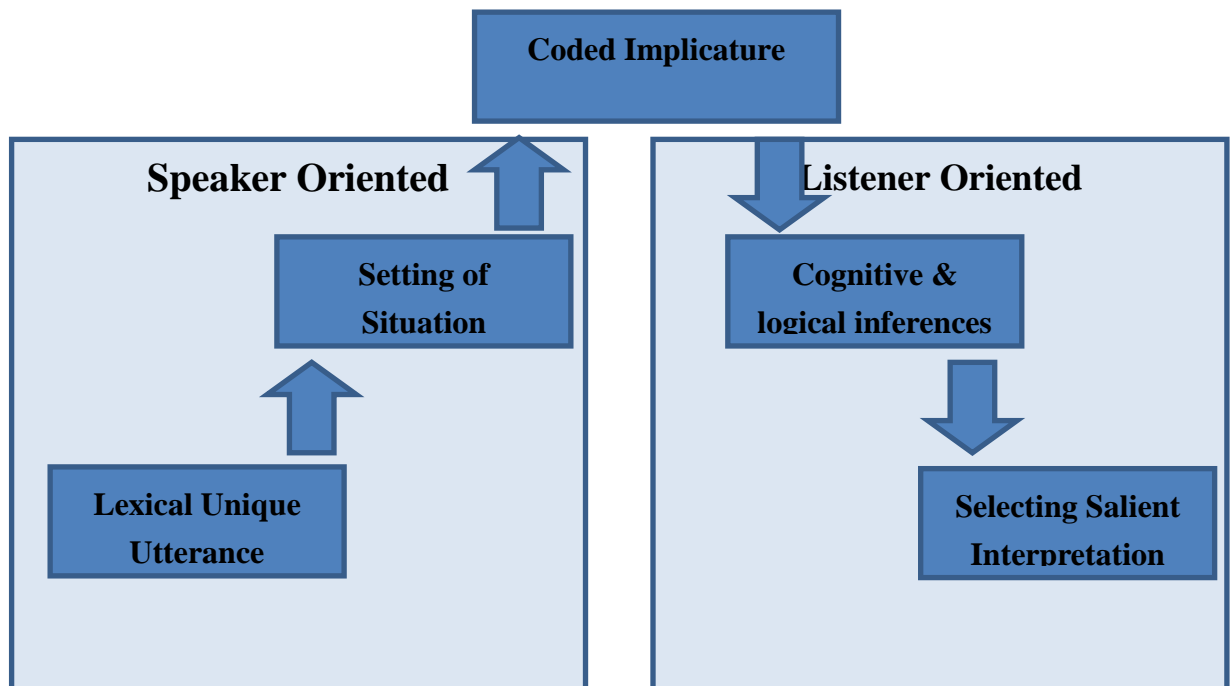


Figure 2. The Developed Model of Pragmatization

9. Conclusions

Pragmatization is an important process in the evolution of language, as it allows words and phrases to adapt to new situations and contexts and to take on new meanings. This process can have a number of implications for language change and the evolution of language, including:

- 1) The three existing modes are poorly managed and structured. The developed model in this study is believed to be workable as to analyze pragmatization.
- 2) The model is viewed in three stages as follows: a. conventionalized idiomatic expressions, socially constructed conceptualization, and pragmatically generalized implicatures.
- 3) A new type of implicature is introduced; closed context sensitive situations.
- 4) Pragmatization can contribute to the creation of new words or phrases, as words and phrases are used in new contexts and take on new meanings. For example, the word “tweet” was originally used to describe the sound made by birds, but has undergone a process of pragmatization to become a commonly used term for a short message on the social media platform Twitter.
- 5) Pragmatization can contribute to the diversity and flexibility of language, as it allows words and phrases to adapt to new contexts and meanings. This can make languages more adaptable and able to respond to the changing needs and uses of speakers.
- 6) Pragmatization is an essential concept in Iraqi Arabic, a matter that merits due attention.

References

- Allen, J. (1995). *Natural Language Understanding*. The Benjamin/Cummings Publishing Company, Inc.
- Austin, J. L. (1962). *How to Do Things with Words*. Harvard University Press.
- Bloom, P. (1973). *One Word at a Time: The Use of Single Word Utterances Before the Production of Sentences*. The Hague: Mouton.
- Blum-Kulka, S., House, J., & Kasper, G. (1989). *Cross-cultural pragmatics: Requests and apologies*. Norwood, NJ: Ablex.
- Brown, R. (1973). *A First Language: The Early Stages*. Cambridge, MA: Harvard University Press.
<https://doi.org/10.4159/harvard.9780674732469>
- Clark, H. H., & Gerrig, R. J. (1984). On the pretense theory of irony. *Journal of Experimental Psychology: General*, 113(1), 121-126. <https://doi.org/10.1037/0096-3445.113.1.121>
- Clark, H. H., & Schaefer, E. F. (1989). Contributing to discourse. *Cognitive Science*, 13, 259-294.
https://doi.org/10.1207/s15516709cog1302_7
- Crystal, D. (2008). *The Cambridge Encyclopedia of the English Language* (3rd ed.). Cambridge University Press.
- Gibbs, R. (1994). *The poetics of mind: Figurative thought, language, and understanding*. New York: Cambridge University Press. https://doi.org/10.1163/9789004368811_003
- Grice, H. P. (1975). Logic and conversation. In P. Cole, & J. Morgan (Eds.), *Syntax and Semantics 3: Speech Acts* (pp. 41-58). New York: Academic Press.

- Gries, S. T. (2015). Corpus-based approaches to the pragmatization of idioms. *Corpus Pragmatics*, 1(1), 9-34.
- Grosz, B. J., & Sidner, C. L. (1986). Attention, Intentions, and the Structure of Discourse. *Computational Linguistics*, 12(3), 175-204.
- Jubair, B. (2017a). Utterances of Hussein Rituals: Situation-bound Pragmemes. *International Journal of Science and Research*, 6(3), 6.391. <https://doi.org/2319-7064>
- Jubair, B. (2017b). Pragmatics of Ostensible Invitations in Iraqi Arabic: Function Analysis. *Advances in Language and Literary Studies*, 8(6). <https://doi.org/10.7575/aiac.alls.v.8n.6p.132>
- Jubair, B. (2022). A Cognitive-Pragmatic Analysis of Schematic Structure of Selected Hussein Sermons with Reference to Ahmed Al-Waeli's Sermons. *Randwick International of Education and Linguistics Science Journal*, 3(2), 302-316. <https://doi.org/10.47175/rielsj.v3i2.429>
- Jubair, B., & Abdulraheem, S. M. (2021). Pragmatic implications of slang in Hussein preachers' Iraqi Arabic. *Adab Al-Kufa*, 2(48), 673-694. <https://doi.org/10.36317/0826-013-048-039>
- Karttunen, L. (1971). Presuppositions of compound sentences. *Linguistics and Philosophy*, 3, 181-194.
- Kita, S. (2018). *Pragmatics: An introduction*. Oxford University Press.
- Levinson, S. C. (1983). *Pragmatics*. Cambridge: Cambridge University Press. <https://doi.org/10.1017/CBO9780511813313>
- van Dijk, T. A., & Kintsch, W. (1983). *Strategies of discourse comprehension*. New York: Academic Press.
- Whaley, L. J. (1997). The pragmaticization of "cool": A case study in the social construction of meaning. *American Speech*, 72(3), 218-232.
- Yoon, J., & Thompson-Schill, S. L. (2016). Attention in language comprehension: The role of relevance. *Language and Linguistics Compass*, 10(8), 356-371.