

THE IMPORTANCE OF THE EXPRESSING POLITENESS IN EFL CLASSROOMS

G. Rakhimova ¹*Abstract:*

This research paper has explored the importance of the expressing politeness in EFL classroom through the interaction of the pedagogical discourse with national and cultural aspects of the English and Uzbek languages. The communication strategies and the common speech acts, the expressing of the politeness have been discussed in accordance comparison and difference in English and Uzbek languages. Discourse theory is one of the most actively developing areas of the communicative linguistics, cognitive discourse studies, discursive psychology, linguistics text and other areas of science as well as in EFL classrooms. The modern development of society in the era globalization and integration dictates new requirements for specialists' various fields of the science. Our research has revealed that the cognitive-pragmatic and linguacultural approach in EFL classrooms is an important issue.

Key words: Politeness, communication, pragmatic intention, culture, cognitive –pragmatic features.

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Introduction. The importance of politeness in pragmatics increased in the late 1970s, and pragmatists have been debating it extensively ever since. According to Kasper (1990), Brown and Levinson's politeness theory (1978), along with other models like Lakoff's (1973, 1975) and Leech's (1983), has been criticized as being overly simplistic because it does not take into account cultural differences in its conception of universality. It is feasible to create a context for the teaching and representing of the politeness in an EFL classroom based on the most recent critique of early conceptions of the politeness. Different cultures share different values, social rules, norms, practice, and ideology. Even within one culture these practice, social rules and norms could differ depending on such variables as social class, ethnicity, gender and age. While communication takes place between and within cultures, people evoke and exchange different values, social rules, norms, myths, beliefs, prejudice and ideology via language they use. Different cultures interpret the same objects and processes differently. For example, in the educational process when students are late in an English-speaking society, it may be phrase used such as: *I was beginning to worry that something had happen to you.* In English culture this phrase means the reproach, but in Uzbek culture this phrase does not mean the cultural meaning and it does not mean a reproach. It is considered as the anxiety in Uzbek language. Another example, *you might consider reading some more about the subject.* In English society this phrase means the evolution, in Uzbek language it can be considered as the opportunity of the reading. *"It might be helpful if you try one more option"* such phrases are used by the teacher in English society means evolution but in Uzbek culture it can be understood optional not obligatory by the students. But in Uzbek language the utterance "Bu yerda ingliz tilida gapiriladi" means

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different meaning, it can express the place where the local people speak in the English language. In Uzbek language teacher can express his or her requirement such as “*Darsda faqat ingliz tilida firkingizni bayon eting,iltimos.*” this utterance shows us to speak in English is the norm of the English classroom, in the interaction a teacher asks for and commands. From the utterance in Uzbek language “*Darsda faqat ingliz tilida firkingizni bayon eting,iltimos.*” a student understands that the speaking in English obligatory in the classroom.

Main part. The comparative and cross-cultural analysis show us that in Uzbek language a teacher show his or her authority and control over the students in the classroom. From these comparative and cross-cultural analysis, it can be considered that the usage of the pragmatic tools as the politeness in the speech acts can be expressed differently and differ from each other in the meaning. In English language the politeness can be used by the teacher EFL classroom for the avoiding to order directly or expressing banned activities during the lesson. For example: “*You are not supposed to use dictionaries*” instead of the phrase “*Don’t use dictionaries.*” The usage of the passive voice means that the teacher’s speech is not directly ordering to the students or strong obligation, the passive voice expresses the meaning as the norm which is accepted in the educational process. In Uzbek language in this situation a teacher can express his or her idea by the utterance “*Lug’atdan foydalanmang, iltimos.*” or “*Lug’atdan foydalanmayopsiz-a?*” - ordering and warning with the politeness by the teacher. We can also notice the other ways of the expressing politeness in the English language for the EFL classrooms such as the use of the indirect structures to fulfill the will of the teacher. For example, *I want you to do this activity*, instead of *You must do it.* – usage the modal verb is stricter. Modal verbs in constructions with *if* are used as form of a polite question, proposal, advice, order, for instance, *I wonder if you might be interested in... /Could possibly .../would like to...? It would be better if...; If you would...* The form of the question is more common and preferable for English directive and requestive statements, rather than imperative unlike speakers of Uzbek languages because the imperative is a dictation or an imposition that violates “privacy”. Why-questions are used in a negative form, which helps to give an advice or proposal an unobtrusive-persuasive form for example, “*Why don’t you do this exercise?*” instead of “*You must do this exercise.*” Declarative questions without transforming grammar, the form of a statement, gives it an interrogative-politeness, for example, “*Could you find anyone to help us with this task?*” The use of modal verbs in the subjunctive is less categorical and polite in English language, for example, “*You might consider reading some more about the subject*” instead of “*You must read more about this subject*” the most tactful questions with such modal verbs sound in constructions with *if* because they carry the semantics of the possibility choice - to accept or reject the proposed things or ideas. For example, “*Could I ask you something if you’re not too busy?*” “*I wonder if I might have some more information?*” these patterns can be used by teacher as well as by the student during the interaction in the educational process. It should be taken into account that the examples given above explain us that the politeness expresses in English language not in imperative form, because in the English culture the students are more obligatory and they don’t comprehend avoiding the common norms in the educational process while in Uzbek culture such proposals are understood to be non-executable by the students. In this case it is important to cite the statement by the local scholar M.T. Irisqulov “Tillaring grammatik tarkibi, uning tizimi kognitiv tilshunoslik nazaridan chetda qolmaydi. Voqelik va uni idrok etish makon va zamon tushunchalari bilan uzviy bog’liqligi isbot talab qilmaydigan haqiqatdir. Shunday ekan, muloqotga kirishayotgan shaxs tinglovchini qiziqtirayotgan mavzu (konsept)ni unga yetkazishda gapirilayotgan tildan leksik birliklarni

tanlaydi, soʻngra mavjud grammatik kategoriyalar asosida ulami modellashtiradi va shu tariqa uni tinglovchi eʼtiboriga havola etadi. Voqelik (mavzu) - uni tegishli tartibda grammatik jihatdan modellashtirish - tinglovchi tomonidan bu axborotni qabul qilinib, idrok etilish jarayoni ijtimoiy tilshunoslik, psixolingvistika va kognitiv tilshunoslikning oʻrganish obyektlaridan biridir.”¹

From the cited statement it can be comprehended that the organizing the sentences and patterns which correctly constructed is also important in the revealing the cognitive – pragmatic features in the discourse. In the process of the communication, the participants have the certain intention for the communication and the participants choose the tools for expressing their aims. It is important to mention that the process of the communication transfer in two directions. The First, as it was mentioned in the methodical manual by the local Uzbek language scholars A.Primov, X.Qodirov “ Tilshunoslikning dolzarb muammolari” “intentsiyaning yashirin ifodasi” ² and the second “ firkrini ochiq ifoda etish” ³. For example, let’s analyze the dialogue between professor and the colleague. The professor came to the Samarqand for the participating in the conference. He liked the leather jacket and when he entered the shop, he saw that there was the leather jacket in sale. He said: “Eh, attang, etarlicha pul olib kelmabman-ku”. From the sentence of the professor the local colleague understood the pragmatic intention of the professor and answered “Domla, kechirasiz, mening ham pulim yoʻq”.Brown and Levinson’s politeness theory (1978) mentioned the positive and negative politeness. For example, “*Kechirasiz, band ekanligingizni bilaman, lekin menga maqolani yozishga yordam bera olmaysizmi?*” The addresser knows that he or she take other person time and try to compensate this situation according to the negative politeness theory by Brown and Levinson. But this phrase can be expressed in the other situation with friendly intention “*Menga ushbu maqolani tugatishga yordamlashib yubor!*”- the positive politeness. The strategies of the expressing negative and positive politeness differ from each other in Uzbek language. In Uzbek language the negative politeness is expressed by the patterns in the question form and in the subjunctive mood of the verb. It is significant to mention that the expressing of the politeness is relevant to the social group and the norms, too. It were given a lot of examples about the cultural differences above, additionally, In America you can say to the person who fallen down “Are you all right?”, but in Uzbek language “Hammasi joyidami?” express the negative meaning and in this situation the fallen person comprehends that you are laughing at him or her. According to the Uzbek cultural norms, “*Hech narsa boʻlmadimi? Ogʻrimayaptimi? Yordam beraymi?*” - the usage this expression it will be accepted normally and the fallen person will comprehend your intention of helping.

Conclusion. From the analyzing it can be comprehended that the pragmatic meaning and express it is differed from each other according to the social norms of culture, the usage of the language is closely connected with the culture. The pedagogical competences – communicative, linguistic pragmatic or discourse are the significant in the teaching foreign language as well as pedagogy.

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² A.Primov ,X.Qodirov “ Tilshunoslikning dolzarb muammolari”.Tashkent, Urganch .2019.-99bet.-36bet.

³ A.Primov ,X.Qodirov “ Tilshunoslikning dolzarb muammolari”.Tashkent, Urganch .2019.-99bet.-36bet.

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