

## EUPHEMISMS IN PEDAGOGICAL DISCOURSE AS LINGUOCULTURAL ASPECT

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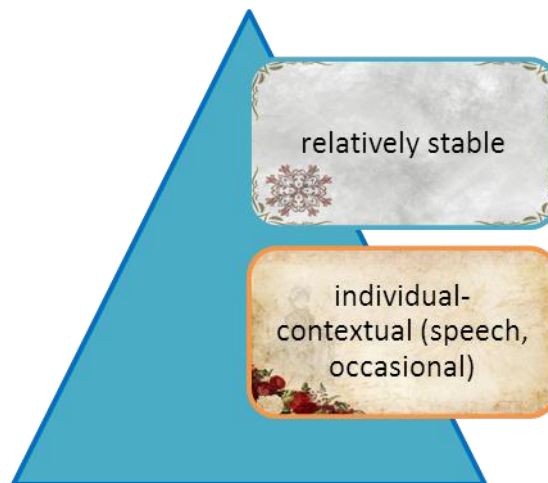
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### Abstract

The purpose of the study is to scientifically substantiate the effectiveness of the use of euphemisms as a means of harmonizing pedagogical discourse and to develop an experimentally confirmed methodology for teaching students of pedagogical specialties use of euphemisms in pedagogical communication.

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Reflecting on euphemisms, Academician D.N. Shmelev states the existence of two types of euphemisms:



And notes that “occasional substitutions are based on the synonymy of the corresponding words; their purpose is precisely to hide the true essence of the denoted”. (“Not bribes, but gratitude! And it’s a sin to refuse gratitude!”). At the same time, the scientist adds that essentially euphemisms and synonyms are opposed, since synonyms are words whose “non-matching semantic features are only those features that can be consistently neutralized in certain positions” [1], while euphemistic substitutions are determined not by the proximity of meanings, but by significant differences in their semantic content, in connotation.

Euphemisms are also contrasted with synonyms according to another essential criterion - the criterion of interchangeability: a euphemism is used by the speaker precisely in the context where the antecedent word it replaces cannot be used primarily for ethical reasons. The above classification is, of course, not

exhaustive or flawless. However, it is also unconditional that it can serve as a starting point for constructing a lexical-semantic classification of euphemisms in pedagogical discourse. The shortcomings in the classification are easily explained: N.V. Tishina conducts a comparative analysis of euphemisms in the Russian and English languages in order to identify the national and cultural characteristics of euphemism. Even if we classify them as so-called “teacher’s language,” the disparaging connotation of their use is obvious.

The conducted research allows N.V. Silence to draw a number of important conclusions, including the significant influence of the English-language idea of political correctness on the increase in the number of euphemisms in pedagogical discourse in the Russian language as a result of the integration of the Russian state into the international community [2]. The presented classification is obviously compiled to describe pedagogical discourse in its narrow understanding: as a verbalized status-role form of communication in the communicative space “teacher - student” - and does not reflect euphemisms dictated by politeness, human relations between an adult and a child, and yet politeness determines the appearance of a large number of euphemisms in pedagogical communication. Politeness in everyday consciousness is primarily associated with personality quality. This is the understanding reflected in the dictionaries: Politeness is a moral and ethical quality of a person that characterizes the manifestation of love for people. This is a form of respectful attitude of one person towards another, expressed in the culture of speech, restraint of facial expressions and hand movements, as well as in the manifestation of tact, patience, delicacy, the ability to listen and understand, to give in to each other” [3].

Politeness is a moral quality that characterizes the behavior of a person for whom respect for people has become an everyday norm of behavior and a habitual way of treating others. The opposite of politeness is rudeness, rudeness, manifestation of arrogance and disdainful attitude towards people [4]. So, politeness (as a personality quality) in behavior and speech is based on sensitivity, love and respect for people. Politeness, in the words of linguists, is “a kind of obligation to recognize the human dignity of a communicative partner, the right to a joint public and personal life, to consider him at least equal to oneself”. The art of politeness, according to the researcher, consists precisely in remaining on top even in situations where it is very difficult to be polite. From the position of linguistics and pragmatics, politeness is a specific category of a communicative and pragmatic nature that regulates human speech behavior.

As part of the study of nationally specific linguistic and cultural traditions of linguistic expression of the category of politeness, linguists analyze in detail existing theories of politeness. The founders of the consideration of politeness as a pragmalinguistic category of communication G. Grice, R. Lakoff, J. Leach, who understand politeness as speech maxims and rules, proceed from the fact that politeness is an important pragmatic factor regulating communication. Of the two rules of pragmatic competence formulated by R. Lakoff (Be clear and Be polite), the second one turns out to be the leading one: in everyday communication, speakers are more interested in establishing and maintaining relationships than in accurately conveying information. J. Leach also believes that the principle of politeness regulates communication to a greater extent than the principle of cooperation of G. Grice, since it maintains social balance and friendly relations between interlocutors.

Outlining the concept of P. Brown and S. Levinson, notes that they consider politeness as saving face (social image), in maintaining which every member of society is interested. At the same time, according to T.V. Larina, “saving face is not the goal of communication, but a necessary condition, without which normal communication is impossible” [6]. P. Brown and S. Levinson introduce the concepts of positive (based on rapprochement) and negative (based on distancing) politeness. Each of these types represents a system of communication strategies with the help of which the main goals of polite communication are achieved. Politeness, sums up T.V. Larin, represents “maintaining a balance between demonstrating solidarity and distance in relations”. Summarizing what has been said, T.V. Larina formulates the following definition: “Politeness is a universal communicative category, which is a complex system of

nationally specific strategies aimed at harmonious, conflict-free communication and meeting the expectations of the partner; politeness is maintaining an optimal balance, a balance between distance and proximity, between formality and familiarity, which is situationally and culturally variable”

Let us recall that, according to our position, euphemisms are a communicative move that relieves tension in situations that threaten to disrupt the communicative balance [7]; a way of varying the linguistic representation of a particular real event, a particular topic of conversation. The use of euphemisms in speech indicates “the constant internal anxiety of the speaker”, about an attentive and sensitive attitude towards the interlocutor, his communicative comfort, as well as about the speaker himself: his upbringing, values, desire to preserve inner dignity, self-respect. That is, in terms of purpose (conflict-free, harmonious communication), in terms of focus on the interlocutor (meeting the expectations of the partner, concern for the comfort of the interlocutor), euphemisms in speech are a manifestation of politeness - of any type: politeness of sincerity (respectful attitude towards the interlocutor), politeness of formality (status-related). role relationships, compliance with accepted rules), mask politeness (a tactical move to hide the true attitude towards the addressee). And as politeness is a discursive category, and “a phrase taken out of context cannot be assessed from the point of view of politeness/impoliteness, the preservation of harmony in communication or its violation; it can receive such an assessment only taking into account the entire socio-cultural context” and euphemism does not exist in isolation, without context.

In revealing the meaning and stylistic features of euphemism, such a technique as the use of context helps. The introduction of a euphemism in a context, for example, in a media text, helps foreigners not only to assimilate the stylistic and emotional-expressive coloring of units, but also to develop the skill of perceiving a euphemistic unit as a kind of integral structure. Creating dialogues using certain euphemisms turns out to be very effective as students remember the correct grammatical, syntactic and situational use of the euphemistic unit. With the help of dialogue, students find themselves in natural conditions for the manifestation of the communicative functions of language. For example, you can give the following task to students: make up a short dialogue with your partner, using the following euphemisms: take without asking (meaning to steal), borrow a notebook (meaning to write off), fiction (meaning lie).

One of the most common ways of interpreting linguistic units is their translation. But speaking of euphemisms, this method can only be carried out when the audience speaks the same language and the teacher speaks this language at a high level. Otherwise, misunderstandings and errors in the interpretation of lexemes may occur. However, even for experienced EFL teachers who speak the language of a foreign audience, this technique can cause certain difficulties. The fact is that the main task in translation is to convey as completely as possible content of the original, and the problem of translation equivalence often arises.

Having considered possible methods and techniques for interpreting euphemisms in classes of English as a foreign language, we can conclude that the most effective principle will be the combination of methods, techniques and means of teaching these language units. Only together will they lead to the necessary results - students will be able to identify euphemisms in oral and written speech, learn to use them depending on the situation, understand their hidden meaning and manipulative effect.

A lesson on the topic of euphemism can be structured according to different models. Regardless of the purpose of a particular lesson, it would be advisable to first tell what a euphemism is, give its definition and explain why euphemisms should be used in speech. If students speak the language at an advanced level, then you can explain to them the division of euphemisms into lexical and phraseological, present several classifications of euphemisms, and introduce students to the history of studying this unit of language (it will be especially interesting for philology students).

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