



ISSN: 3060-4613



MAKTABGACHA
VA MAKTAB
TA'LIMI VAZIRLIGI



O'zbekiston
Milliy Pedagogika
Universiteti



No6(1)
2026

- 13.00.00 Pedagogika fanlari
- 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
- 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
- 13.00.03 Maxsus pedagogika
- 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
- 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
- 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
- 13.00.07 Ta'limda menejment
- 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
- 13.00.09 Ijtimoiy pedagogika
- 07.00.00 Tarix fanlari
- 19.00.00 Psixologiya fanlari
- 01.00.00 Fizika-matematika fanlari
- 02.00.00 Kimyo fanlari
- 03.00.00 Biologiya fanlari
- 09.00.00 Falsafa fanlari
- 10.00.00 Filologiya fanlari
- 11.00.00 Geografiya fanlari

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AKTABGACHA VA AKTAB TA'LIMI

Pedagogika, psixologiya fanlariga ixtisoslashgan ilmiy jurnal



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Elektron nashr. 284 sahifa,
1-iyun, 2026-yil.

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Pedagogika fanlari bo'yicha: OAK Kengashi tavsiyasi (26.08.2024-y., №11-05-4381/01) asosida:

- Ekspert kengashi (29.10.2024-y., №10)
- Rayosat qarori (31.10.2024-y., №363/5)

Psixologiya fanlari bo'yicha: Toshkent davlat pedagogika universiteti murojaatiga asosan OAK tavsiyasi (24.04.2025-y., №11-05-2566/01):

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PRAGMATIC COMPETENCE AND CULTURAL ADAPTATION IN EFL CONTEXTS: CHALLENGES AND PEDAGOGICAL IMPLICATIONS

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Abstract: The article explores the development of pragmatic competence and cultural adaptation among Uzbek EFL learners. It focuses on two major challenges—negative pragmatic transfer and resistance to perceived L2 norms—identified through reflective practice and a review of the literature. The findings indicate that effective pragmatic instruction requires explicit teaching, authentic interaction, and intercultural awareness. Teachers are encouraged to balance linguistic accuracy with cultural sensitivity to promote successful cross-cultural communication.

Key words: pragmatic competence, cultural adaptation, EFL, pragmatic transfer, intercultural awareness, language teaching.

Annotatsiya: Maqolada o'zbek EFL o'rganuvchilarida pragmatik kompetensiya va madaniy moslashuvning rivojlanishi tahlil qilinadi. Tadqiqotda reflektiv amaliyot va ilmiy adabiyotlar tahlili asosida aniqlangan ikkita asosiy muammo – salbiy pragmatik transfer hamda ikkinchi til me'yorlarini qabul qilishdagi qarshilik masalalariga e'tibor qaratiladi. Natijalar samarali pragmatik ta'lim aniq tushuntirish, autentik muloqot va madaniyatlararo xabardorlikni rivojlantirishni talab qilishini ko'rsatadi. O'qituvchilarga muvaffaqiyatli madaniyatlararo kommunikatsiyani rivojlantirish uchun til aniqligi va madaniy sezgirlik o'rtasida muvozanatni saqlash tavsiya etiladi.

Kalit so'zlar: pragmatik kompetensiya, madaniy moslashuv, EFL, pragmatik transfer, madaniyatlararo xabardorlik, til o'qitish.

Аннотация: В статье рассматривается развитие прагматической компетенции и культурной адаптации у узбекских изучающих английский язык как иностранный. Основное внимание уделяется двум ключевым проблемам – отрицательному прагматическому переносу и сопротивлению восприятию норм второго языка, выявленным посредством рефлексивной практики и анализа научной литературы. Результаты показывают, что эффективное обучение прагматике требует эксплицитного преподавания, аутентичного взаимодействия и развития межкультурной осведомлённости. Преподавателям рекомендуется сочетать языковую точность с культурной чувствительностью для обеспечения успешной межкультурной коммуникации.

Ключевые слова: прагматическая компетенция, культурная адаптация, английский язык как иностранный, прагматический перенос, межкультурная осведомлённость, обучение языку.

INTRODUCTION

Having the ability to apply a particular language in a pragmatically appropriate manner is not as easy as it may seem. Pragmatic competence—the ability to use language effectively and appropriately in social contexts—is an essential component of communicative competence. As Cohen and Olshtain (1993) argue, without formal instruction, learners may need at least ten years to become as flexible within a target culture as native speakers. Mastering pragmatic norms, therefore, helps second language (L2) learners avoid feelings of alienation in new linguistic and cultural environments.

In foreign language classrooms, learners are often exposed primarily to the grammatical and lexical aspects of language, while pragmatic knowledge remains underrepresented. According to Ishihara and Cohen (2010), five key factors contribute to divergence from pragmatic norms:

- (1) limited exposure to authentic input,
- (2) negative pragmatic transfer from the first language (L1),
- (3) resistance to perceived L2 norms,



- (4) lack of metapragmatic awareness, and
- (5) insufficient pragmatic instruction.

Of these factors, negative pragmatic transfer and resistance to perceived L2 norms are particularly common among learners in the Uzbek EFL context. This article aims to discuss these two challenges through reflective practice, theoretical insights, and relevant literature. It also proposes pedagogical strategies for enhancing learners' pragmatic competence and cultural adaptability in English as a Foreign Language (EFL) settings.

LITERATURE REVIEW

Research on pragmatic competence has emphasized its central role in successful second-language communication. Thomas (1983) introduced the concept of pragmatic failure, arguing that communication breakdowns often arise from sociocultural misunderstandings rather than grammatical inaccuracies. Kasper and Rose (2002) further explained that pragmatic development is essential for achieving communicative competence in a second language. Similarly, Ishihara and Cohen (2010) highlighted the importance of explicit pragmatic instruction, authentic communication, and metapragmatic awareness in language learning.

Studies on pragmatic transfer demonstrate that learners frequently rely on first-language norms when using a second language, which may result in inappropriate speech behavior (Taylor, 1975). In addition, Byram (1997) emphasized that intercultural competence and cultural sensitivity are necessary for effective cross-cultural interaction. Overall, previous literature suggests that successful pragmatic development requires both linguistic knowledge and an awareness of cultural and social conventions in communication.

RESEARCH METHODOLOGY

The study is based on reflective practice and literature-based qualitative research. The reflections were drawn from many years of experience teaching English to learners of varying proficiency levels, including Uzbek and Russian speakers. The findings were compared with those of influential studies in the fields of pragmatics and language teaching (e.g., Ishihara & Cohen, 2010; Kasper & Rose, 2002; Taguchi, 2011). Within the reflective approach, teachers analyze their own practice by relating theoretical concepts to their teaching experiences. According to Schön (1983), two dimensions of reflective practice can be distinguished: reflection-in-action (thinking during the act of teaching) and reflection-on-action (thinking after the act of teaching). In this paper, classroom experiences and previous literature were used to identify common difficulties faced by both learners and teachers in developing realistic communicative fluency. Additional information was gathered from studies related to pragmatic transfer and cultural identity in second-language learning, including interlanguage pragmatics (Thomas, 1983; Bardovi-Harlig, 1996), L1-L2 transfer (Taylor, 1975), and identity negotiation (Beebe & Giles, 1984).

ANALYSIS AND RESULTS

Negative pragmatic transfer. In the case of pragmatic transfer, it is important to note that during English classes at school, English sentence structures were often taught through the framework of Uzbek grammar, with emphasis on the subject, predicate, and sentence order. While this method was helpful for understanding grammatical structures, errors in pragmatic transfer frequently occurred when learners attempted to apply English communication strategies. Through subsequent pedagogical practice, it became evident that such instruction may lead to negative transfer from learners' first language (L1). This negative transfer is manifested in inappropriate directness, misinterpretations of politeness, and the incorrect use of speech acts. Taylor (1975) emphasizes that beginners are particularly prone to this phenomenon, whereas advanced learners tend to rely more on L2 norms.

The dissimilar nature of Uzbek and English contributes significantly to this challenge. The two languages differ not only in phonology and morphology but also in pragmatic conventions such as forms of address, requests, apologies, and expressions of politeness. For instance, Uzbek speakers often rely on contextual and tonal cues rather than explicit politeness markers, whereas English communication tends to value both explicitness and indirectness. Consequently, Uzbek learners may appear overly direct in English, which can lead to pragmatic failure (Thomas, 1983).

Learners whose L1 is Russian tend to demonstrate more positive transfer, particularly in vocabulary acquisition and phraseological patterns, due to certain lexical and semantic similarities between Russian and English. For example, Russian learners often find it easier to understand formal forms of address and polite modal expressions such as "Could you..." or "Would you mind...?" than Uzbek learners. This demonstrates that language transfer can function both positively and negatively depending on linguistic proximity and exposure.

Resistance to Perceived L2 Norms. Another challenge frequently observed in EFL classrooms is learners' resistance to adopting English pragmatic norms. Many students' express skepticism about the necessity of conforming to L2 cultural expectations. Questions such as "Why must we learn English to do business abroad?" or "Why can't foreigners learn Uzbek instead?" are commonly raised. While such remarks reveal a strong sense of national identity, they also indicate emotional resistance to full participation in L2 culture. This resistance is not uncommon. According to Ishihara and Cohen (2010), learners may consciously or subconsciously resist adopting L2 pragmatic behaviors due to a desire to preserve their cultural identity. Beebe and Giles (1984) similarly observed that some individuals deliberately emphasize their linguistic differences as a means of identity preservation, even after achieving near-native proficiency. In one instance, several students who had achieved IELTS scores of 8.0-8.5 and were studying in Florida were observed during video calls. They frequently communicated with one another in Uzbek and explained that English was reserved primarily for academic communication. They noted that speaking Uzbek made them feel more comfortable and "true to themselves." This situation exemplifies the tension between linguistic adaptation and cultural loyalty. Teachers therefore face the challenge of balancing respect for learners' identities with the pedagogical objective of developing pragmatic competence. Although complete assimilation into L2 culture is neither necessary nor desirable, the development of pragmatic awareness remains essential for successful cross-cultural communication.

The findings confirm that pragmatic competence is both a linguistic and a cultural phenomenon. Learners must not only know what to say but also how, when, and to whom it should be said appropriately. Failure to acquire pragmatic norms can lead to misunderstandings, communication breakdowns, or social distance. Negative transfer primarily results from contrastive teaching methods and insufficient exposure to authentic interaction. Teachers working in EFL contexts are encouraged to incorporate explicit instruction in pragmatics through real-life dialogues, role-plays, and authentic materials. Bardovi-Harlig and Mahan-Taylor (2003) suggest that teachers can raise learners' awareness of pragmatic differences through consciousness-raising activities, such as comparing native and non-native speech acts or analyzing politeness strategies in authentic conversations. Resistance to L2 norms should be approached with cultural sensitivity. Learners' reluctance to adopt foreign norms often reflects deeper issues of identity, belonging, and cultural attachment. Therefore, pragmatic instruction should be framed not as abandoning one's native culture but as developing intercultural competence—the ability to navigate appropriately between different cultural systems (Byram, 1997). Language learning should thus be viewed as a process of intercultural dialogue rather than unilateral assimilation. Furthermore, pragmatic instruction should extend beyond mechanical drills and repetitive exercises. The incorporation of reflective journals, peer discussions, and authentic multimedia resources (e.g., films, podcasts, and interviews) can foster greater awareness of social nuances and speech conventions. Teachers themselves must remain lifelong learners of pragmatics, as their understanding of culture, context, and communication directly influences students' pragmatic development (Rose, 1999).

CONCLUSION

Pragmatic competence is indispensable for genuine communicative success in a foreign language. While grammatical accuracy is important, understanding social norms, speech acts, and cultural expectations enables learners to use English naturally and effectively. Findings from reflection and the existing literature indicate that negative transfer and resistance to perceived L2 norms are the two main barriers to achieving pragmatic fluency among Uzbek EFL learners. To address these issues, teachers should adopt methods that combine explicit instruction, authentic exposure, and intercultural dialogue. Learners, in turn, should be encouraged to view pragmatic learning as a means of expanding—not diminishing—their cultural identity. As Cohen and Olshtain (1993) note, pragmatic learning requires time, awareness, and cultural openness. Therefore, success in mastering L2 pragmatics ultimately depends on balancing fidelity to one's own culture with adaptability to new communicative norms.

Sincere gratitude is extended to colleagues and students whose engagement and reflections inspired this paper, as well as to the scholars whose research has contributed significantly to the understanding of pragmatics in language education.

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- 13.00.00 Pedagogika fanlari
 - 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
 - 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
 - 13.00.03 Maxsus pedagogika
 - 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
 - 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
 - 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
 - 13.00.07 Ta'limda menejment
 - 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
 - 13.00.09 Ijtimoiy pedagogika
 - 07.00.00 Tarix fanlari
 - 19.00.00 Psixologiya fanlari
 - 01.00.00 Fizika-matematika fanlari
 - 02.00.00 Kimyo fanlari
 - 03.00.00 Biologiya fanlari
 - 09.00.00 Falsafa fanlari
 - 10.00.00 Filologiya fanlari
 - 11.00.00 Geografiya fanlari



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2026. №6(1)

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Litsenziya raqami: № 136361.

Manzirimiz: Toshkent shahar, Yunusobod tumani
19-mavze, 17-uy.