

On The Use of Euphemism As A Means of Indirect Communication in Society

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Abstract:

Abstract: In this article, the author examines the concept of euphemism and euphemistic replacement. The author addresses the issues of the connection between linguistic taboo and euphemism and determines the modern functions of euphemistic substitutions, which include veiling and masking the essence of the signified, ennobling speech. Euphemisms in this context serve for successful and conflict-free communication.

Keywords: euphemism, euphemistic replacement, language taboo, conflict-free communication.

The word "euphemism" comes from the ancient Greek language, "euphémee" can be translated as "I will say politely, okay." Euphemisms in the modern understanding are linguistic units (words, expressions, descriptive structures) that are used by participants in communication to replace such a direct name, the use of which seems indecent, rude or tactless to the speaker in a given specific situation, for example: Russian. borrow instead of "steal" evade the truth instead of "lie", German. korpulent (full) instead of "dick" (thick), nicht alle Tassen im Schrank haben (literally: someone doesn't have all the cups in the cupboard) instead of "verrückt" (crazy), English. in the straw (lit. in straw) instead of "pregnant" (pregnant)¹⁹².

The problem of euphemisms has always aroused the interest of linguists. Euphemistic substitutions, as a means and manifestation of indirect communication that help communicate, are very sensitive to any changes in the mood of society. However, the study of these linguistic units is complicated by a number of factors. For example, what is a communicative norm in one language may be considered completely unacceptable for another language community. In addition to the generally accepted euphemisms recorded by lexicographical sources, there is a huge number of occasional euphemistic substitutions (in other words, used "here and now"), the euphemistic function of which is determined only from the context. It is difficult to consider this phenomenon in diachrony, since the "taboo" denotations may not coincide in different time layers and in order to establish and study euphemistic replacements, it is necessary to have a clear understanding of the historical realities of a particular time period. Over the past century, the problem of euphemisms has been widely developed in Europe and Russia, and modern linguists also turn to it. The study of euphemisms was carried out on the material of various languages: English (A.M. Katsev, Yu.A. Kudryavtsev, G.N. Kuropatkin, N. Zollner), German (Z. Luchtenberg, K. Balle, A.P. Kudryashova, K. von der Lage-Müller), French (S. Widlak, V.N. Andreeva), Russian (L.A. Bulakhovsky, B.A. Larin, A.A. Reformatsky, V.P. Moskvina, L.P. Krysin, E.P. Senichkina) and others.



Initially, euphemisms were considered mainly from a historical perspective and addressed issues of the connection between euphemistic language and the existence of linguistic taboos. As is known, linguistic taboos refer to semantic universals that exist in all languages. Analysis of the semantics of archaic prohibitions of Indo-European, Slavic-Baltic, and Common Slavic material shows that, for example, the names of animals, supernatural forces and spirits, as well as certain actions related to hunting and fishing were subject to taboo. Thus, as a euphemistic replacement, one can cite the naming of a bear in some languages: Russian. bear, i.e. "honey eater", lit. lokus, literally "pusher", "stomper", German. Bär from "vego" (brown). The history of the expression "No fluff, no feather!" is interesting: in order not to jinx a good hunt, the hunter could not directly wish good luck and luck, i.e. literally returning "in peace and feather." In German, they wanted to literally "break the neck and leg" of a hunter (Hals- und Beinbruch!). Of course, similar expressions are used in speech today, but this happens rather by inertia. In modern linguistics, which studies the use of euphemistic substitutions, the emphasis is on such functions of euphemisms as, for example, veiling, masking the essence of the denoted. Interest in euphemism in this vein turns out to be related to the general interest of linguists in the study of linguistic units that directly or indirectly affect the interlocutor. The analysis shows that with the help of euphemisms as a means of indirect communication in real verbal communication, participants in the communicative process often try to avoid answering, sometimes even distort the facts, which allows us to talk about the manipulating and influencing function of modern euphemisms.

At the same time, the appearance of euphemism in speech can be considered as a special case of the implementation of one of the postulates formulated by G. Grice - the postulate of politeness¹⁹⁶. Showing concern for the interlocutor, the speaker, with the help of euphemisms, tries to make his speech "kind", "gracious", "decent". Consequently, the main goal pursued by the speaker when using euphemisms in social and interpersonal relationships can be considered the following: using his communicative competence, a person strives to avoid communicative conflicts and failures, and not create a feeling of communicative discomfort in the interlocutor. Communicative competence will manifest itself as the ability to control one's behavior in the process of communicating with people, as the ability to interact with them in a special way and under special conditions, to competently defend and argue one's position, and the ability to achieve the realization of a communicative goal using verbal and nonverbal means. One of the conditions for successful communication is respect for the addressee of the speech. And it doesn't matter where exactly the communication takes place, in real life or in an online forum, adherence to speech etiquette helps create a favorable communication environment. Of course, the role of etiquette euphemisms in professional communication is very important, because the use of substitutions of a euphemistic property characterizes a linguistic personality as a bearer of an elite speech culture. "Euphemisms," writes T.V. Kochetkov, "turned out to be a kind of litmus test that helps determine the type of speech culture of the speaker, since it is they that testify to the sensitivity of a Russian speaker to any changes in the field of culture of human relations, as well as his individual capabilities for moral assessments of everything that happens."



Euphemism, as a phenomenon originally associated with primitive groups, has become widespread in modern linguistic communication. However, the communicative orientation of euphemistic substitutions has changed. Continuing to have as a leading characteristic the presence of a stigmatic (unpleasant, unwanted, rude) denotation, modern euphemisms are more often used for the purpose of veiling or masking, as well as to ennoble speech and serve to comply with the rules of politeness and tact.

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