

# COMMUNICATIVE TABOOS AND EUPHEMIZATION STRATEGIES IN THE RUSSIAN AND UZBEK LANGUAGES: A PRAGMALINGUISTIC APPROACH

Жабборова Наргиза

Преподаватель кафедры русского языка и литературы

Термезского университета экономики и сервиса

nargiza\_jabborova@tues.uz

## Abstract

This study is devoted to the study of the phenomenon of communicative taboos and ways of their linguistic transformation within the framework of Russian and Uzbek linguistic cultures. Special attention is paid to euphemization as a universal mechanism that allows to soften or bypass the direct naming of topics that go beyond the permissible in speech communication. The analysis is based on the corpus of fiction, journalistic and colloquial texts, as well as the data of empirical questionnaires. identification of differences in the strategies of verbal politeness, the degree of stylistic masking of taboo vocabulary and the cultural conditioning of euphemisms in the Russian and Uzbek languages. The results obtained make it possible to clarify the functional features of euphemism as part of the pragmalinguistic norm in national languages and expand the understanding of the socio-cultural mechanisms of speech regulation.

**Keywords:** Communicative taboo, euphemization, pragmalinguistics, speech politeness, cultural norm, Russian language, Uzbek language, sociolinguistics.

## Introduction

Taboo topics, regardless of a specific culture, remain a sensitive part of the speech space. In any linguoculture, there is a mechanism that regulates the boundaries of permissible and unacceptable statements. However, the methods of linguistic circumvention of uncomfortable topics vary depending on the national speech norm, socio-cultural sensitivity and the degree of individualization of the communicative act. Euphemization, as part of this process, performs not only regulatory and etiquette function, but also serves as the most important indicator of speech tact and cultural identity of the speaker.

In the context of intensive intercultural communication, where different norms of decency collide, the study of euphemistic strategies becomes especially important. A comparative analysis of the Russian and Uzbek languages demonstrates not only differences in formal modes of expression, but also dissimilarity in the motivations and acceptability of certain lexical transformations. Russian linguoculture tends to a more direct but stylistically veiled

way of circumventing taboos, while Uzbek culture tends to be more contextual and ethically neutral.

The study of the euphemization of communicative taboos at the interlingual level allows us to better understand the mechanisms of social and linguistic adaptation, the functioning of hidden norms of communication, as well as to build a more effective model of intercultural dialogue.

**Materials and methods:** The methodological basis of this study is the pragmalinguistic approach focused on the analysis of speech acts in their communicative context. Special attention is paid to the ways of bypassing taboo topics in spontaneous and institutional communication, as well as in texts of artistic and media orientation. Both qualitative and quantitative methods aimed at identifying patterns of speech politeness typical of Russian-speaking and Uzbek-speaking speakers.

The empirical corpus is based on fragments of texts from modern Russian and Uzbek prose, as well as newspaper publications, interviews and public speeches, in which euphemisms are actively used. Particular attention was paid to contexts reflecting attitudes to topics such as death, disease, physiology, sex roles, divorce, female and male sexuality, age and poverty. We also used data from a questionnaire in which 50 respondents aged 18 to 60 took part, equally distributed by language and gender. Respondents were asked to interpret certain statements with euphemisms, assess their appropriateness, style and hidden pragmatic purpose.

Methods of comparative analysis were also used, which made it possible to correlate euphemistic expressions with their pragmatic effect, and discourse analysis, thanks to which it became possible to trace in which situations and according to what models euphemization is implemented in both languages.

### **Research results:**

The study confirmed that in the Russian and Uzbek languages, communicative taboos are implemented through various types of euphemization, while the choice of euphemism itself is determined by a number of factors, including cultural distance between interlocutors, status-role relations and the form of discourse.

In the Russian language, euphemization often acquires an ironic or metaphorical character. Such expressions as to depart to another world, in an interesting position, a person without a certain place of residence, are stylistic constructions that carry a certain emotional coloring. They are aimed at achieving a balance between verbal politeness and expressiveness. Information where linguistic softness often serves as a tool for political or social correctness.

The Uzbek language is dominated by restrained constructions, devoid of expression, in which the main role is played not by stylistic coloring, but by a respectful attitude towards the addressee. The use of expressions such as *dunyoni tark etdi*, *ayol kishi*, *mugtozh oila*, *hastabilib koldi* illustrates adherence to the model of speech bypass without explicit lexical transformation. Modesty (*qaiya*), etiquette, and spiritual restraint form the basis of speech behavior.

One of the striking observations was the difference in the perception of the same meanings: if in the Russian language a euphemism can allow a tinge of humor, even in the case of a

discussion of death or poverty, then in Uzbek speech practice such topics are formulated in an extremely neutral way or with a high degree of respect.

A sociolinguistic survey showed that more than 80% of Uzbek-speaking respondents consider it unacceptable to use direct nominations for topics related to the female body, reproductive function, intimate life and aging. At the same time, a moderate approach prevailed among Russian-speaking speakers: the admissibility of direct nomination was justified by the topic, addressee and style of communication.

It is also important to note that in the Russian language, euphemization can act as a mechanism of ironic distance, which allows you to talk about the unacceptable through playing with speech. In the Uzbek language, a similar function of euphemisms is practically not observed, which confirms the close connection of euphemism with national speech norms.

### Conclusions:

The comparative study allowed us to determine that the euphemization of communicative taboos in the Russian and Uzbek languages is carried out by various means that reflect the specifics of the cultural perception of the world, the dominant norms of politeness and the structure of public morality. In the Russian language, euphemism acts as a flexible linguistic tool that combines the functions of softening, metaphorization and stylistic play plasticity and allows for a subtle ironic intonation.

In the Uzbek language, on the contrary, euphemization demonstrates a high degree of normativity and ethical regulation. Here the leading role is played by the principle of preserving the dignity of the interlocutor and avoiding even indirectly mentioning potentially embarrassing topics. Speech restraint, reliance on religious and etiquette traditions and pronounced delicacy make the Uzbek euphemization less expressive, but more normatively stable.

The data obtained indicate that communicative taboos in both cultures are not only linguistically different, but also socio-pragmatically unequal. In Russian discourse, the orientation towards speech adaptation depending on genre and status dominates, while in Uzbek speech culture, it is of paramount importance to observe the unchanged model of politeness, regardless of the communicative context.

Euphemism in both languages functions as an important mechanism for verbal self-control and regulation of taboo information, but is implemented through different cultural and linguistic strategies. This confirms the importance of the pragmalinguistic approach as an effective method of studying nationally specific forms of speech delicacy and respect.

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