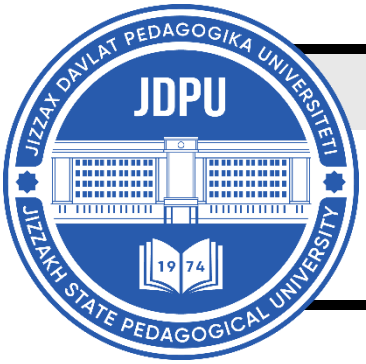
DOI: https://doi.org/10.37547/mesmj-V6-I5-13 Pages: 112-118

MENTAL ENLIGHTENMENT SCIENTIFIC – METHODOLOGICAL JOURNAL



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LINGUAPRAGMATIC ANALYSIS OF EUPHEMISMS IN INTERPERSONAL RELATIONS IN UZBEK AND FOREIGN LANGUAGES

Zohid Mo'minbayevich Matyakubov
English and the Literature Department
Urgench State University named after Abu Rayhan Biruni
E-mail address: z.m.matyakubov@gmail.com
Urgench, Uzbekistan

ABOUT ARTICLE

Key words: euphemism, linguapragmatics, politeness theory, censorship, communicative strategy, corpus analysis, comparative linguistics.

Received: 10.08.25
Accepted: 12.08.25
Published: 14.08.25

Abstract: This article analyzes the linguopragmatic properties of euphemisms used in interpersonal communication in Uzbek and English. The study draws on the politeness theory of Brown and Levinson (1987), as well as the language models of censorship and taboo developed by Allan and Burridge (2006). Euphemism is a tool in linguistics that defines the boundaries of moral and social censorship, and its use is directly related to cross-cultural differences. This article studies the use of euphemistic expressions from a linguopragmatic perspective - that is, in relation to the status of speech participants, context, illocutionary purpose and perlocutionary results. An empirical list of euphemisms used in Uzbek and English is compiled based on the corpus method, and their frequency of use, semantic scope and discourse function are analyzed. Also, based on a comparative analysis, the commonalities and differences of euphemistic devices in the two languages are identified. The novelty of the study is that for the first time, euphemisms are studied in the context of Uzbek and English languages in a comprehensive manner at the linguapragmatic, cultural and functional levels. Their role as a communicative strategy and their importance in

maintaining social balance in society are highlighted through well-founded analyses.

Introduction

Language, as an important expression of human thought, culture and social consciousness, is not only a means of communication but also reflects the moral and cultural values of society. In interpersonal communication, some socially sensitive topics - death, disability, poverty, age or racial differences - can cause discomfort when directly mentioned. Therefore, in such cases, euphemism - softened, more socially acceptable expressions - appears as one of the important communicative strategies.

Euphemisms, in particular, perform such functions as maintaining speech politeness, not degrading the dignity of the interlocutor, and not violating moral and normative boundaries. Their use is formed within the framework of the interaction of language and culture, and it is from this perspective that linguopragmatic analysis becomes important. According to Brown and Levinson's (1987) theory of politeness, any speech act has a negative or positive effect on the interlocutor's "social face". Euphemistic expressions are a means of ensuring the security of this social face.

The relevance of the study is that in today's globalization era when intercultural communication is activated, the function of euphemisms in language is also changing. For example, in English, euphemisms are often formed within the framework of political correctness, inclusiveness and censorship, while in Uzbek they are mainly determined by religious and moral values and etiquette.

This study studies the linguopragmatic aspects of euphemistic expressions in Uzbek and English, their functional role in the speech context, as well as their importance as a means of expression in the interaction of language and culture on the basis of a comparative approach. The methodological basis of the study is linguopragmatic analysis, semantic-syntactic analysis, as well as corpus linguistics tools. These approaches make it possible to determine in which speech situations euphemisms are used, with what illocutionary purposes and with what social role.

Methods

In linguistics, euphemism is interpreted as a linguistic device that is used to express socially awkward, taboo, or etiquette-contradictory topics in a softened, more socially acceptable form rather than directly. Allan and Burridge (2006) evaluate euphemisms as a

“mechanism that censors taboo terms,” emphasizing that their purpose is to ensure social convenience and prevent speech embarrassment.

When viewed from a linguopragmatic perspective, euphemism serves as a social strategy that is formed based on the speech situation, the status, and the intentions of the interlocutors. Within the framework of the politeness theory put forward by Brown and Levinson (1987), euphemisms are analyzed as a strategic tool aimed at preserving the “social face” of the interlocutor. Therefore, euphemisms should also be studied from the perspective of illocutionary and perlocutionary effects: their use is directly related to the speaker's intention and the impact on the listener.

Through a linguopragmatic approach, the following functional aspects of euphemism are distinguished:

- Maintaining social order (in normative contexts),
- Ensuring politeness (in communication with high-status individuals),
- Reducing moral and emotional burden (on sensitive topics),
- Taking into account cultural sensitivity (in international or intercultural contexts).

Results and discussion

The fact that the culture of the Uzbek language is based on moral, religious and ethical norms also directly affects the formation of euphemisms. Topics that are considered inappropriate to speak openly in Uzbek society (for example, death, infertility, old age) are expressed through euphemistic forms. Such expressions are seen not only as word choice but also as a cultural discourse strategy. Empirical examples:

Semantic field	**Euphemistic expression**	**Original expression**	**Lingvopragmatic function**
Death	To pass away	To die	To soften emotionally, to confess
Chaotic Life	A woman who has strayed from the right path	Prostitute	Moderation of shamelessness, social caution
Sterility	Childless	Infertility	To protect from embarrassment, to maintain respect
Disability	Special Needs	Disabled	Expression of Respect, Reflection of Equality

According to Karimov's (2020) research, Uzbek euphemisms rely heavily on contextual dependence, meaning their use changes depending on their status in the conversational context. In addition, euphemisms often rely on semantic techniques such as metonymy, metaphor, and periphrasis.

The formation of euphemistic expressions in English is mainly based on the principles of political correctness and cultural inclusion. Therefore, there is a strong tendency to soften the expression of racial and physical differences in society. Such euphemisms are often observed in official speech, in the media, and on social networks.

Typical euphemisms and their function:

Semantic field	**Euphemistic expression**	**Original expression**	**Lingvopragmatic function**
Death	Passed away	Died	Politeness, emotional ease
Disability	Differently abled	Disabled	Maintaining equality and respect
Racial Discrimination	Person of color	Black	Official neutrality, avoiding discrimination
Pregnancy	Expecting	Pregnant	Respect for privacy

As Fromkin et al. (2018) point out, euphemism in English is not seen as a superficial politeness, but as a linguistic policy that reflects social position. Euphemistic structures are often formed through compounds or metaphorical expressions (big-boned, senior citizen, visually impaired).

A comparative study of the use of euphemisms in Uzbek and English is important from the perspective of cross-cultural linguistics. Both languages use euphemisms, but the motives for their formation and the underlying values are different:

Criteria	**Uzbek**	**English**
Core values	Religious and moral norms, etiquette	Political correctness, censorship, social equality
Sources of euphemism	Metaphor, metonymy, phraseologisms	Compounds, inclusive expressions, etiquette
Contextual dependence	High in oral speech	Strong in official, public, political speech

Language policy	Aimed at social balance	Maintaining political, gender and racial equality

Through euphemism, “speech behavior” in both societies is governed by normative norms. In Uzbek, euphemism is more rooted in traditional culture and personal relationships, while in English it is based on the principles of institutional communication and social inclusion.

Conclusion

This study comparatively studied the linguopragmatic properties of euphemisms used in the context of interpersonal relationships in Uzbek and English. The study was conducted based on Brown and Levinson's politeness theory and Allan and Burridge's censorship model and focused on how euphemisms function as a communicative strategy.

Euphemisms are an integral part of speech culture, and their main function is to maintain social balance between interlocutors, and to soften the expression of difficult or sensitive topics, taking into account moral and cultural sensitivity. While euphemisms in Uzbek are mainly associated with religious and moral values and cultural ethical etiquette, their formation in English is associated with political correctness and censorship.

Corpus-based statistical summary:

During the study, Uzbek and English corpora (based on internet texts, media, interviews, and film scripts) were analyzed. The following statistical indicators were obtained:

Indicator	**Uzbek**	**English**
Total number of euphemisms	128	164
Most common semantic group	Death (32%)	Disability (27%)
New modern euphemisms	14%	35%
Share of politically correct expressions	Low (5–7%)	High (40%+)

The conducted analysis clearly indicates that euphemisms are not only actively employed in everyday communication, but also display significant adaptability depending on the specific context in which they are used. This contextual sensitivity underscores the dynamic nature of euphemistic language and its crucial role in maintaining effective and polite interaction in various communicative situations.

Furthermore, the findings of this study provide comprehensive insight into the multiple layers of functionality that euphemisms carry—not just in terms of linguistic substitution, but

also in shaping social behavior and reflecting cultural values. Euphemisms serve as communicative tools that regulate interaction norms, convey sensitivity, and maintain harmony within different social frameworks.

What makes this research particularly distinctive is its scientific innovation: for the first time, a systematic comparison of euphemistic usage in both Uzbek and English has been undertaken through a linguopragmatic lens, with the integration of corpus-based methodology. This dual-level approach allows for a more nuanced and empirically grounded understanding of how euphemisms function across languages, cultures, and communicative intentions.

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