



# IJTIMOYIY-GUMANITAR SOHADA ILMIY-INNOVATSION TADQIQOTLAR

ILMIY METODIK JURNALI

ISSN 3060-5059



**VOL.3 № 5**

**2026**

## **ZAMONAVIY GLOBAL MEDIADA EVFEMIZMLARNING STRATEGIK ISHLATILISHI**

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### **Annotatsiya**

Ushbu maqolada ikki turli til: ingliz va o'zbek tillaridagi ommaviy axborot vositalarida ishlatiladigan evfemizmlar to'g'risida ma'lumotlar ifodalangan. Maqolada media matnlaridagi bir qator ifodalar tahlil qilinib, ularning turli vazifalari, jumladan tinglovchilardan xabarning asl mohiyatini yashirish, xabarning salbiy ma'nosini kamaytirish yoki ma'lum bir mavzulardagi haqiqatni ochiq bayot etish holatlarini aniqlash maqsad qilingan.

**Kalit so'zlar:** ommaviy axborot vositalari, evfemizm, yashirin ma'no, kamaytirish, qaltis.

## **СТРАТЕГИЧЕСКОЕ ИСПОЛЬЗОВАНИЕ ЭВФЕМИЗМОВ В СОВРЕМЕННЫХ ГЛОБАЛЬНЫХ МЕДИА**

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### **Аннотация**

Эта статья освещает данные о использовании эвфемизмов в медийных контекстах на двух разных языках: английском и узбекском. Она направлена на анализ выражений, которые используются в медийных контекстах для выполнения различных задач, таких как сокрытие истинного смысла сообщения от аудитории, минимизация негативного воздействия сообщения на общественность или раскрытие правды о некоторых темах.

**Ключевые слова:** медиа, эвфемизмы, скрытый смысл, минимизировать, чувствительные темы, общественное понятие.

## **THE STRATEGIC USE OF EUPHEMISMS IN MODERN GLOBAL MEDIA**

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### **Abstract**

this article highlights data about the use of euphemisms in media contexts in two distinct languages: English and Uzbek. It aims to analyse the expressions which are implemented in media contexts to serve different tasks, such as hiding the true meaning of the message from the audience, minimizing the negative effects of the message to the public or unveiling the truth about certain themes.

**Keywords:** media, euphemisms, hidden meaning, minimize, sensitive topics, public concept.

In the landscape of modern media, what we do not say often carries as much weight as what we do say. From the polished studios of television news to the intimate world of podcasting, the use of euphemisms has evolved into a sophisticated linguistic phenomenon. While these "soft words" are often used to maintain polite conversation or protect listener sensibilities, they also serve as powerful tools for framing political narratives and concealing uncomfortable truths. In an era defined by oversensitivity and "cancel culture," the strategic choice to use "collateral damage" instead of "death" or "downsizing" instead of "firing" is rarely accidental. This article explores the double-edged nature of euphemistic language in media discourse, examining how it functions both as a bridge for social harmony and as a mechanism for ideological manipulation. By analysing how contemporary media creators navigate taboo subjects, we can better understand the invisible boundaries of public conversation and the shifting standards of what society considers "acceptable" speech.

### **LITERATURE REVIEW**

Western scholars, particularly since the late twentieth century, have focused on the pragmatic and sociolinguistic functions of euphemisms. In the works of Keith Allan and Keith Burridge [1, pp. 24–25], euphemisms are described as linguistic tools that protect both the speaker and the listener from social discomfort during communication. Their studies have become foundational in the analysis of euphemisms

in Western societies. Beyond linguistic analysis, several scholars proposed their own classifications of euphemisms based on semantic domains. Among the most notable are Hugh Rawson [2] and Dominique Enright [3], who categorized euphemisms according to thematic fields such as death, sexuality, bodily functions, professions, and others.

Approaches to euphemism analysis can also be observed in the works of Russian linguists. Russian scholars traditionally examined euphemisms through lexicology and stylistics, emphasizing their role as substitutes for taboo concepts. One prominent figure is L. P. Krysin, who defined euphemisms as instruments of social and communicative tact. He explored how euphemistic expressions function in modern speech to mask harsh realities or avoid “forbidden” topics [4, pp. 45–46]. Another scholar, B. A. Larin, was among the earliest Soviet-era researchers to systematically study euphemisms, focusing on their transformation from creative speech forms into standard vocabulary [5, pp. 110–124]. Lexicographer E. P. Senichkina is known for compiling the “Dictionary of Euphemisms of the Russian Language,” in which she distinguished between “true euphemisms” and linguistic units such as abbreviations or medical jargon that merely perform euphemistic functions [6, pp. 19–20]. In addition, A. M. Katsev focused on the functional-stylistic aspects of euphemisms, particularly their use in diplomacy and political discourse [7].

Uzbek linguistics initially concentrated on the lexical-semantic and cultural dimensions of euphemisms before gradually moving toward comparative and political discourse analysis. N. Ismatullaev conducted one of the earliest major studies in this field with his 1963–1964 dissertation “Euphemisms in the Modern Uzbek Language,” which established the scientific foundation for studying taboos and euphemisms in Uzbek [8, pp. 20–29]. Later, A. Hojiyev defined euphemisms in “The Explanatory Dictionary of Linguistic Terms” (1974) as softened expressions used to replace rude or indecent words, emphasizing their stylistic and expressive value [9, pp. 40–45]. A. Omonturdiyev investigated the euphemistic basis of Uzbek speech and famously described euphemisms as a “curtain” that conceals unpleasant thoughts through pleasant wording [10]. Contemporary Uzbek scholars such as M. Usmonova and G. Gulamova (2025) employ linguo-culturological approaches to compare English and Uzbek media discourse, noting that English euphemisms often emphasize individualistic and global themes, whereas Uzbek euphemisms reflect communal values and poetic traditions.

## DISCUSSION

The discussion section examines how euphemisms function as a “linguistic veil” shaping public perception and managing sensitive issues in both English and Uzbek media discourse. In both linguistic cultures, media outlets employ euphemisms to minimize the harsh realities of conflict. English-language media frequently uses expressions such as “collateral damage” to refer to civilian deaths or “surgical strike” to describe precise bombing operations, thereby presenting military actions in a more acceptable light. Similarly, terms like “peacekeeping mission” are used to frame military intervention positively. Uzbek media discourse also demonstrates comparable tendencies. Reports often replace the word “urush” (war) with “qurolli to‘qnashuv” (armed clash) or “harbiy amaliyot” (military operation). Likewise, military retreat is commonly described as “taktik chekinish” (tactical withdrawal). Such euphemistic strategies in political and military discourse are intended to reduce public anxiety and prevent social tension.

Media discourse in both languages also employs euphemisms to soften the negative effects of economic realities and preserve social stability. In English-language media, economic crises are often described as “negative growth” or “economic restructuring,” while mass dismissals are referred to as “cost-cutting measures” or “downsizing” instead of “firings.” Uzbek media demonstrates similar patterns. Instead of directly mentioning unemployment, expressions such as “vaqtincha band bo‘lmagan aholi” (temporarily non-engaged population) are used. Price increases are frequently framed as “narxlarning liberallashuvi” (liberalization of prices), presenting economic hardship as part of a necessary reform process. For example, [BBC](#) reports often use phrases such as “revenue enhancement” instead of “tax increase” to create a more positive perception. Similarly, [Kun.uz](#) frequently employs euphemistic wording to present economic reforms as manageable and socially beneficial processes.

## RESULTS

The analysis of English and Uzbek media discourse demonstrates that euphemisms are far more than simple linguistic substitutions; they are strategic instruments of perception management. English-language media, represented by organizations such as [BBC](#), tends to employ technical and clinical euphemisms that maintain professional detachment and navigate political sensitivities. Uzbek media platforms, including [Kun.uz](#), more frequently utilize poetic and socially harmonious expressions aligned with traditional values and institutional stability.

Despite these cultural differences, the core function of euphemisms remains universal. Euphemistic expressions minimize harsh realities, reduce social or political tension, and preserve the “face” of both the speaker and the audience. The widespread use of such “soft words” in modern media reveals a global tendency toward indirectness, where communication seeks not only to transmit information but also to manage its emotional and ideological impact.

### CONCLUSION

In conclusion, euphemisms have become an inseparable component of the modern media ecosystem. Whether used to navigate the strict algorithms of social media platforms or to soften the impact of geopolitical conflicts, these linguistic tools reflect the values, fears, and sensitivities of the societies that produce them. In English-language discourse, euphemisms frequently prioritize professional detachment and political correctness, whereas in Uzbek discourse they function as important instruments of cultural etiquette and social solidarity.

Although euphemisms are essential for maintaining social harmony and avoiding unnecessary offense, their role in “doublespeak” and ideological manipulation cannot be ignored. As media discourse continues to evolve, journalists, broadcasters, and podcasters face the challenge of balancing sensitivity with the ethical responsibility to provide clarity, transparency, and truthful information.

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