

**THE CULTURAL ASPECTS OF LINGUOPRAGMATICS OF EUPHEMIZATION AND
DISPHEMIZATION**

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Annotation: This article is intended to provide a general overview of the topic. This article provides a brief overview of the cultural aspects of the linguopragmatics of euphemization and dysphemism. Furthermore, the paper explores the cultural dimensions of these linguistic phenomena, examining how cultural values, beliefs, and social norms shape their usage and interpretation.

Key words and expressions: euphemism, dysphemism, culture, pragmatics, language, social norms, taboo, politeness, cultural aspect, linguapragmatics, cultural dimension.

Annotatsiya: Ushbu maqola mavzu haqida umumiy ma'lumot berish uchun mo'ljallangan. Ushbu maqolada evfemizatsiya va disfemizm lingvopragmatikasining madaniy jihatlarini haqida qisqacha ma'lumot berilgan. Bundan tashqari, maqola ushbu lingvistik hodisalarning madaniy o'lchovlarini, madaniy qadriyatlar, e'tiqodlar va ijtimoiy me'yorlar ularning ishlatilishi va talqinini qanday shakllantirishini o'rganadi.

Tayanch so'z va iboralar: evfemizm, disfemizm, madaniyat, pragmatika, til, ijtimoiy normalar, tabu, xushmuomalalik, madaniy jihat, lingvopragmatika, madaniy o'lchov.

Аннотация: Целью данной статьи является предоставление общего обзора темы. В статье дается краткий обзор культурных аспектов лингвопрагматики эвфемизации и дисфемизации. Кроме того, в статье исследуются культурные аспекты этих языковых явлений, изучается, как культурные ценности, убеждения и социальные нормы формируют их использование и интерпретацию.

Ключевые слова и выражения: эвфемизм, дисфемизм, культура, прагматика, язык, социальные нормы, табу, вежливость, культурный аспект, лингвопрагматика, культурное измерение.

Introduction

Euphemisms and dysphemisms are linguistic phenomena that involve substituting one word or phrase for another to accomplish a particular effect. Euphemisms are used to make softer or avoid harsh or rude terms, while dysphemisms are used to intensify or exaggerate the negative connotations of a word or phrase. Both euphemisms and dysphemisms are deeply rooted in cultural contexts, reflecting and shaping social values, beliefs, and attitudes. Euphemization is a continuous process of replacing one expression with another, based on a person's constant re-evaluation of forms of expression, which come from the desire to improve communication and make it successful.

Materials and methods

Cultural taboos play a vital role in the usage of euphemisms. Lexical units as death or bodily functions are often considered taboo in many cultures, leading to the development of euphemisms to avoid direct and potentially offensive language. The use of euphemisms is often driven by social norms and politeness conventions. In many cultures, it is considered polite to avoid using language that could be perceived as offensive or insensitive. Euphemisms can be used to soften the impact of potentially embarrassing or uncomfortable topics.

The use of euphemisms and dysphemisms can also be influenced by power dynamics. For example, people in positions of authority may use euphemisms to soften criticism or downplay

negative consequences, while those with less power may use dysphemisms to express frustration or anger.

Cultural values and beliefs also shape the use of euphemisms and dysphemisms. For example, cultures that emphasize respect for elders may use euphemisms to refer to aging or death, while cultures that value directness may be more likely to use dysphemisms to express disapproval.

The use of euphemisms and dysphemisms is not merely a matter of linguistic choice; it is also a matter of pragmatic interpretation. The effectiveness of these strategies depends on the shared understanding of cultural norms and values between the speaker and the listener. For example, a euphemism that is intended to be polite in one culture may be perceived as insincere or condescending in another.

Results and analysis

Euphemisms and dysphemisms are complex linguistic phenomena that are deeply connected with cultural values and beliefs. Understanding the cultural context is essential for interpreting and using these strategies effectively. By examining the cultural dimensions of euphemization and dysphemism, we can gain a deeper understanding of the relationship between language, culture, and social interaction.

Euphemisms and dysphemisms are linguistic strategies that are used to mitigate or intensify the impact of language. They are often used to avoid taboo topics, to be polite, or to express strong emotions. Euphemisms and dysphemisms are also influenced by cultural factors, such as values, beliefs, and social norms.

Euphemisms are mild or indirect words or expressions substituted for ones considered to be too harsh or rude while referring to something unpleasant or embarrassing. They are often used to avoid taboo topics, such as death, sex, and bodily functions. Euphemisms can also be used to be polite or to show respect. For example, instead of saying “old people,” one might say “senior citizens.”

Dysphemisms are words or expressions that are considered to be harsh or offensive. They are often used to express strong emotions, such as anger or disgust. Dysphemisms can also be used to insult or to demean someone. For example, instead of saying “stupid,” one might say “moron.”

Euphemisms and dysphemisms are influenced by cultural factors, such as values, beliefs, and social norms. For example, in some cultures, it is considered taboo to talk about death, while in other cultures, it is considered to be a natural part of life. As a result, there are different euphemisms for death in different cultures. Euphemisms and dysphemisms can also be used to express cultural values. For example, in some cultures, it is considered important to be polite and respectful to others. As a result, there are many euphemisms in these cultures for taboo topics.

Linguopragmatics is the study of language in use. It is concerned with how language is used to communicate meaning in context. Linguopragmatics can be used to analyze how euphemisms and dysphemisms are used in different cultures. For example, a linguopragmatic analysis of euphemisms for death in different cultures might reveal that some cultures have more euphemisms for death than others. It might also reveal that some cultures use euphemisms for death more often than others.

Conclusion

Euphemisms and dysphemisms are linguistic strategies that are used to mitigate or intensify the impact of language. They are influenced by cultural factors, such as values, beliefs, and social norms. Linguopragmatics can be used to analyze how euphemisms and dysphemisms are used in different cultures. Euphemisms and dysphemisms are an important part of language. They can be used to communicate meaning in a way that is more or less direct. They can also be used to express cultural values.

Thus, the following goals of speech euphemization can be distinguished.

1. The desire to avoid communicative conflicts, not to create a feeling of communicative discomfort in the interlocutor by replacing the designated subject, object, property, characteristic with a softer one. This can most often be found in the designations of terms, for example, instead of deaf - hard of hearing, instead of disabled - a person with limited physical abilities, as well as characteristics of a person, for example, instead of old - elderly, instead of drunk - intoxicated, etc.
2. Disguise the essence of the designated object in the communicative act. This goal is achieved through: a) phrases in the field of public administration and organization of work of civil servants, for example, unpopular measures (for example, increasing taxes), for official use (about secret documents); b) a large number of formations with the first part of the word such as spec -, for example, special institution instead of *prison*, *well-wisher* (*instead of informer*); c) *designations of military actions*, for example, to take extreme measures, a military operation to disarm bandits, to give an adequate response to terrorist actions, etc.

In conclusion, it should be noted that euphemisms are formed and developed under the influence of external social and political factors, which determines the need to study them not only as an element of the lexical system of the language, but also as a psychological phenomenon. Since in our time more and more people with aggressive behavior appear, in a successful communicative act it is necessary to be able to quickly orientate and soften the negative assessment.

References

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