

**QORAQALPOQ DAVLAT UNIVERSITETI HUZURIDAGI
ILMIY DARAJALAR BERUVCHI PhD.03/2025.27.12.Fil.04.07 RAQAMLI
ILMIY KENGASH**

**ABU RAYHON BERUNIY NOMIDAGI URGANCH DAVLAT
UNIVERSITETI**

ESHCHANOVA MAVJUDA XUDAYOROVNA

**O‘ZBEK VA INGLIZ MEDIADISKURSIDAGI EVFEMIZMLARNING
LINGVOKULTUROLOGIK XUSUSIYATLARI**

10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik

**FILOLOGIYA FANLARI bo‘yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI**

Nukus – 2026

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida so‘nggi yillarda antroposentrik yondashuvning kuchayishi, axborot maydonining kengayishi, ommaviy kommunikatsiyaning turli shakllarda rivojlanishi evfemizm hodisasini yangi zamonaviy paradigmalarda asosida o‘rganishni taqozo etmoqda. Ayniqsa, evfemistik birliklarning mediadiskurs doirasida qo‘llanishi nafaqat til estetikasi, balki jamiyatdagi madaniy, axloqiy, diniy va ijtimoiy qadriyatlar tizimi bilan bevosita bog‘liq ekanligi ushbu mavzuning dolzarbligini belgilaydi. Bugungi kunda O‘zbekiston axborot maydonining jadal rivojlanishi, ijtimoiy tarmoqlar va yangiliklar platformalarida so‘z tanlash madaniyati muhim ahamiyat kasb etayotgani ham evfemizmga oid tadqiqotlarga ehtiyojni oshirmoqda.

Dunyo tilshunosligida evfemizm til hodisasi sifatida jamiyatdagi tabu, axloqiy ‘yor, siyosiy to‘g‘rilik, madaniy sezgirlik kabi ko‘plab omillar bilan bog‘liq lib, ularning mediamatnlarda ifodalanish shakli va tarjima jarayonidagi auekvatligi dolzarb muammolardan biridir. Ayniqsa, o‘zbek va ingliz mediadiskursida shakllangan evfemistik birliklarni lingvokulturologik jihatdan chog‘ishtirish orqali xalqlar dunyoqarashi, qadriyatlar tizimi, madaniy modeli haqida tasavvur hosil qilish mumkin. Shu bois mazkur mavzu zamonaviy lingvokulturologiya, pragmalingvistika, tarjimashunoslik va mediatilshunoslik kabi fanlar kesishmasida muhim ahamiyat kasb etadi.

Mustaqillikning ilk yillarida mamlakatimizda tilshunoslik sohasida turli tillardagi lingvokulturologik hodisalarni chog‘ishtirma tahlil qilish, ularning tarjima jarayonidagi o‘ziga xosliklarini aniqlash va nazariy asoslarini ishlab chiqishga qaratilgan tadqiqotlar tobora dolzarblik kasb etmoqda. Shu jumladan, muhtaram Prezidentimiz tomonidan ta’kidlanganidek: “...Ilmiy tadqiqot va innovatsion faoliyatni rivojlantirish, ijodiy g‘oya va ishlanmalarni har tomonlama qo‘llab-quvvatlash vazifasi”ni¹ ado etishda ham bu boradagi izlanishlar amaliy natijalar berishi shubhasizdir. O‘zbek va ingliz tillaridagi mediadiskurs evfemizmlarining lingvokulturologik xususiyatlarini tizimli asosda tahlil qilishga bo‘lgan ehtiyoj, evfemizmlarning tarjimasida yuzaga keladigan interferensiya va transpozitsiya hodisalarining o‘zaro bog‘liqligi hamda tarjima adekvatligiga ta’siri ilmiy jihatdan yetarlicha o‘rganilmaganligi, shuningdek, mavjud evfemistik birliklarning madaniy va kommunikativ ekvivalentligini saqlagan holda tarjima qilishning ilmiy asoslangan strategiyalarini ishlab chiqish hozirgi globallashuv va transmilliy axborot almashinuvi sharoitida nihoyatda muhimdir. Shu sababli ushbu izlanish milliy va xalqaro kommunikatsiya maydonida til va madaniyat uyg‘unligini ta’minlashga xizmat qiluvchi muhim ilmiy-amaliy ish sifatida e’tirof qilinishi mumkin. Zero, media orqali tarqaladigan til birliklarining madaniy funksiyasi hamda ularni boshqa tilga to‘g‘ri va adekvat tarjima qilish, millatlararo muloqotda madaniy sezgirlikni ta’minlashda muhim omil hisoblanadi.

Mazkur dissertatsiya O‘zbekiston Respublikasi Prezidentining 2019-yil 8-oktyabrdagi PF-5847-son “O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-

¹ Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Олий Мажлисга мурожаатномаси. 2017 йил, 22 декабрдаги нутқи / “Халқ сўзи” – 2017 йил, 23 декабрь. № 258.

yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida"gi, 2021-yil 6-noyabrdagi PF-6108-son "O'zbekistonning yangi taraqqiyot davrida ta'lim-tarbiya va ilm-fan sohalarini rivojlantirish chora-tadbirlari to'g'risida"gi, 2023-yil 11-sentabrdagi PF-158-sonli "O'zbekiston-2030" strategiyasi to'g'risidagi farmonlari; 2018-yil 5-iyundagi PQ-3775-son "Oliy ta'lim muassasalarida ta'lim sifatini oshirish va ularning mamlakatda amalga oshirilayotgan keng qamrovli islohotlarda faol ishtirokini ta'minlash bo'yicha qo'shimcha chora-tadbirlar to'g'risida"gi, 2021-yil 19-maydagi PQ-5117-son "O'zbekiston Respublikasida xorijiy tillarni o'rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to'g'risida"gi qarorlari hamda sohaga oid boshqa me'yoriy huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalari rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovasion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" ustuvor yo'nalishiga muvofiq bajarilgan.

Mavzuning o'rganilganlik darajasi. Evfemizm hodisasi jahon tilshunosligida keng o'rganilgan leksik-semantik, stilistik va madaniy-kommunikativ hodisalardan biri hisoblanadi. XX asrning ikkinchi yarmidan boshlab evfemizm fenomeni semantik yumshatish vositasi sifatida nafaqat so'z boyligini kengaytiruvchi omil, balki til va madaniyat o'rtasidagi ko'priksifatida tadqiq etib kelinmoqda. Dastlabki izlanishlar G. Hornay, A.A. Reformatskiy, B.A.Larin, L.A. Buaxovskiy kabi olimlar tomonidan o'rganilgan, evfemizm tabu hodisalari bilan bevosita bog'liqlikda izohlangan².

Ingliz tilshunosligida A.M. Katsev, E. O. Miloenko, Yu. S. Baskova hamda G.A. Vildanova evfemizmni xushmuomalalik akti tamoyili asosida gender va ijtimoiy kommunikatsiya kontekstida o'rgangan³. Ayniqsa, G.A.Vildanovanning "Euphemia and the Principle of Politeness in Modern English: Gender Aspect" nomli tadqiqoti evfemizmning gender va madaniy konnotatsiyalarini tahlil qilishda muhim ahamiyatga ega bo'ldi.

MDH davlatlarida, xususan, rus tilshunosligida L.P. Krysinning evfemizmlar haqidagi ishlari zamonaviy rus nutqida evfemik birliklarning qo'llanish usullari va ijtimoiy ahamiyatini tahlil qilishga bag'ishlangan⁴. V.P.Moskvina, E.P.Senichkina, N.S.Boschayeva, N.L.Saakayan, Yu.S.Baskova va E.O.Miloenkoning tadqiqotlarida esa evfemizmlar va disfemizmlar mediadiskursda manipulyativ vosita sifatida qaralgan⁵.

²Ларин Б.А. Об эвфемизмах // Учен. зап. Ленингр. ун-та, № 301: Сер. филол. наук: Вып.№ 60 – Л.: ЛГУ, 1961. – С. 110-124.

³ Вильданова Г.А. Эвфемия и принцип вежливости в современном английском языке: гендерный аспект. – Москва-Берлин: Директ-Медиа, 2015. –162 с.

⁴Крысин Л. П. Эвфемизмы в современной русской речи // www/ Philology.ru; Москвин В.П. Эвфемизмы в лексической системе современного русского языка // Василий Павлович Москвин. 2-е изд. – М.: Ленинград, 2007. – 264 с.; Сеничкина Е. П. Эвфемизмы русского языка. – Москва: Высшая школа, 2006. – 151 с.

⁵Кацев А.М. Эвфемизмы в современном английском языке. – Ленинград: Наука, 1977. – 65 с. // Босчаева Н.Ц. Контекстуальная эвфемия в современном английском языке. – Ленинград: Наука, Ленинградское отд., 1989. – 130 с. // Саакаян Н.Л. Эвфемия как прагмалингвистическая категория в дискурсивной практике

O‘zbek tilshunosligida evfemizm masalasi N.Ismatullayev tomonidan ilk bor tizimli ravishda tadqiq etilgan bo‘lib, u evfemik birliklarning o‘zbek tilidagi funksional imkoniyatlari, tabu bilan bog‘liqligi va semantik xususiyatlarini aniqlagan⁶. A. Omonturdiyev esa o‘zining “O‘zbek nutqining evfemik asoslari”, “Professional nutq evfemikasi” kabi ilmiy asarlarida evfemizmlarning uslubiy va nutqiy jihatlarini tahlil qilgan, evfemik lug‘atlarni tuzgan holda ilmiy-amaliy asoslar yaratgan⁷.

A.E.Mamatov, Z.Xolmanova va D.Rustamova tomonidan olib borilgan ilmiy tadqiqotlarda evfemik va disfemik ifodalarning frazeologik birliklar shakllanish jarayonidagi o‘rni hamda ta’siri batafsil o‘rganilgan. Ularning ishlarida, xususan, “Boburnoma” asaridagi evfemik qiyofalar va ifodalar tahlil qilinib, bunday birliklarning nutq madaniyati hamda ijtimoiy-hissiy komponentlar bilan aloqasi tadqiq etilgan⁸. Shuningdek, mazkur ishlarda evfemizmlarning o‘ziga xos funksional xususiyatlari va ularning metaforik xarakterlari konseptual nuqtayi nazardan tahlil qilingan. Bu ilmiy yondashuvlar frazeologik birliklarning lingvistik va sotsiokultural asoslarini aniqlashga xizmat qilmoqda hamda evfemizmlarning lingvosemantik va pragmatik xususiyatlarini yanada yaxshiroq tushunishga imkon yaratmoqda.

So‘nggi yillarda Sh.K.Gulyamova o‘z ilmiy tadqiqotida o‘zbek tilidagi evfemizmlarning gender xususiyatlarini, ularning lingvokulturologik va pragmatik omillar asosida shakllanishini tahlil qilgan⁹.

Tarjimashunoslik sohasida esa evfemizm va disfemizmning o‘zaro almashinish jarayoni, ayniqsa, etnomadaniy to‘qnashuvlar, konnotatsiyaviy yo‘qotishlar va madaniy moslik muammolari X.B.Kadirova tomonidan alohida tadqiq qilingan. Muallif badiiy tarjimada evfemizmlarni adekvat yetkazish uchun tarjimonning madaniy kompetensiyasi hal qiluvchi ahamiyatga egaligini alohida ta’kidlagan¹⁰. Biroq tilshunoslikda shu kungacha evfemizmlarning lingvokulturologik xususiyatlarini o‘zbek va ingliz mediadiskursi materiallari misolida chog‘ishtirma o‘rganishga bag‘ishlangan maxsus monografik tadqiqot ishi mavjud emas.

непрямого речевого убеждения: автореф. дисс. ...канд. филол. наук. – Москва, 2010. – 23 с. // Баскова Ю.С. Эвфемизмы как средство манипулирования в языке СМИ (на материале русского и английского языков): дисс. ... канд. филол. наук. – Краснодар, 2006. – 26 с. // Милоенко Е.О. Специфика функционирования эвфемизмов в индивидуальном лексиконе: дисс. ...канд. филол. наук. – Курск, 2009. – 24 с.

⁶ Исмаатуллаев Н. Эвфемизмы в современном узбекском языке: автореф. дисс. ...канд. филол. наук. – Ташкент, 1963. – 24 с. // Омонтурдиев А. Эвфемик воситаларнинг функционал-услубий хусусиятлари: филол. фан. номз. ... дисс. автореф. – Т., 1997. – 23 б. // Омонтурдиев А.Ж. Профессионал нутқ эвфемикаси (чорвадорлар нутқи мисолида): филол. фан. докт... дисс. – Т., 2009. – 252 б.

⁷ Омонтурдиев А., Омонтурдиев Ж. Сўз қўллаш санъати. – Термиз: Жайхун, 1994. – 60 б.; Омонтурдиев А. Бир сўз лугати. – Термиз: Жайхун, 1996. – 45 б.; Омонтурдиев А. Ўзбек тилининг қисқача эвфемик лугати. – Тошкент, 2000. – 134 б.; Омонтурдиев А. Ўзбек нутқининг эвфемик асослари. – Тошкент: Халқ мероси, 2000. – 128 б.; Омонтурдиев А. Профессионал нутқ эвфемикаси. – Тошкент: Фан, 2006. – 232 б.

⁸ Маматов А. Ўзбек тили фразеологияси шаклланиши масалалари: филол. фанлари д-ри... дисс. автореф. – Тошкент, 1999. – 56 б. // Холманова З.Т. “Бобурнома” лексикаси тадқиқи: филол. фанлари д-ри... дисс. автореф. – Тошкент, 2009. – 22 б. // Рустамова Д. Метафорик эвфемизациянинг лингвокультурологик ва социопрагматик аспекти: филол. фан. номз. ... дисс. автореф. – Фарғона, 2018. – 50 б.

⁹ Гулямова Ш.К. Ўзбек тили эвфемизмларининг гендер хусусиятлари. – Бухоро, 2020. (PhD dissertatsiyasi)

¹⁰ Қодинова Х. Абдулла Қодирийнинг эвфемизм ва дисфемизмлардан фойдаланиш маҳорати: филол. фан. номз. ... дисс. автореф. – Тошкент, 2009. – 23 б.

Tadqiqot mavzusining dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy tadqiqot ishlari bilan bog'liqligi. Mazkur tadqiqot ishi Abu Rayhon Beruniy nomidagi Urganch davlat universitetining "Turli tizimdagi tillarning tipologik va chog'ishtirma xususiyatlari" mavzusidagi ilmiy-tadqiqot rejasining tarkibiy qismi sifatida bajarilgan.

Tadqiqotning maqsadi o'zbek va ingliz mediadiskursida qo'llanilayotgan evfemizmlarning lingvokulturologik xususiyatlarini aniqlash, xususan, ularning madaniy, kommunikativ va tarjima jihatlaridagi o'xshash hamda farqli tomonlarini aniqlashdan iborat.

Tadqiqotning vazifalari:

evfemizmlarning falsafiy, ontologik va lingvomadaniy asoslarini tahlil qilish, jamiyatdagi tabu, axloqiy me'yorlar va ijtimoiy qadriyatlarining evfemik birliklar shakllanishidagi rolini aniqlash;

o'zbek va ingliz mediadiskursidagi evfemizmlarning tipologiyasi hamda madaniy xususiyatlarini o'rganish, xususan, har ikki tildagi evfemistik birliklarni yangi integratsion toifalar bo'yicha tasniflash, ularning lingvokulturologik konnotatsiyasi, milliy madaniyatga xos semantik yuki va madaniy kodlar bilan uyg'unligini ochib berish;

o'zbek va ingliz mediadiskurs evfemizmlari tarjimasida yuzaga keladigan interferensiya va transpozitsiya hodisalarini o'rganish, asosiy tarjima usullarini (ekvivalentlik, adaptatsiya, tushuntirish (explicitation)) aniqlash va ularning madaniyatdagi rolini asoslash;

o'zbek va ingliz mediadiskursidagi evfemizmlar tarjimasida uchun amaliy tavsiyalarni o'z ichiga olgan elektron dastur yaratish, xususan, mediadiskurs matnlarida evfemizmlarning semantik, stilistik va pragmatik adekvatligini ta'minlovchi tarjima usullaridan to'g'ri foydalanish hamda madaniyatlararo muloqot va tarjima amaliyoti uchun ilmiy asoslangan takliflar berish.

Tadqiqotning obyektini o'zbek va ingliz mediadiskursida ishlatilgan evfemizmlar, ya'ni ommaviy axborot vositalaridagi axloqiy, ijtimoiy, siyosiy, diniy yoki boshqa nozik mavzularni yumshatib ifodalash uchun qo'llanilgan til birliklari tashkil qiladi.

Tadqiqotning predmeti sifatida o'zbek va ingliz mediadiskursidagi evfemizmlarining lingvokulturologik xususiyatlari, semantik va stilistik funksiyalari hamda ularning tarjima jarayonidagi madaniy-ekvivalentlik hamda pragmatik adekvatlik muammolari, xususan, interferensiya va transpozitsiya holatlari bilan bog'liq lingvokulturologik xususiyatlari tanlangan.

Tadqiqotning usullari. Tadqiqotni amalga oshirish jarayonida lingvistik tavsiflash, tasniflash, qiyosiy-tipologik, kontekstual, kommunikativ-pragmatik tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

evfemizmlar falsafiy, ontologik va lingvomadaniy jihatdan tahlil qilinib, har ikki tildagi evfemizmlarning madaniy kodlar bilan bog'liqligi, milliy-axloqiy me'yorlar va ijtimoiy qadriyatlar asosida shakllanishi ilmiy jihatdan asoslangan;

o'zbek va ingliz mediadiskursidagi evfemizmlar tarjimasida yuzaga keladigan interferensiya va transpozitsiya hodisalari kompleks lingvopragmatik mexanizmlar

sifatida o'rganilib, asosiy tarjima usullarining madaniy sezgirlikni saqlash darajasi aniqlangan;

o'zbek va ingliz mediadiskursidagi evfemizmlarning yangi tipologik tasnifi ishlab chiqilib, o'zbek va ingliz mediamatnlarida ishlatiladigan evfemizmlar nominal, nominal-deskriptiv, ekspressiv-aksional kabi turlarga ajratilgan hamda madaniy va kommunikativ jihatdan dalillangan;

o'zbek va ingliz mediadiskursidagi evfemizmlarning madaniyatlararo adekvat tarjimasini uchun amaliy tavsiyalarni o'z ichiga olgan elektron dastur yaratilgan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

ingliz va o'zbek madaniyatlarida shakllangan evfemistik ifodalar orasidagi konseptual farqlar ochib berilgan bo'lib, bu natijalar madaniyatlararo muloqot kompetensiyasini shakllantirishda, ayniqsa, tarjimonlar va jurnalistlar tayyorlov kurslarida amaliy qo'llanilishi mumkinligi asoslangan;

evfemizmlar tarjimasida interferensiya va transpozitsiya hodisalari real media misollari asosida chuqur tahlil qilinib, ularning adekvatlikka va madaniy sezgirlikka ta'siri ko'rsatib berilgan hamda bu natijalar tarjimashunoslik sohasida evfemik birliklar tarjimasini bo'yicha maxsus darslik va qo'llanmalar yaratish imkonini berishi isbotlangan;

tadqiqot asosida o'zbek va ingliz tillaridagi mediadiskurs evfemizmlarining tarjima muammolariga doir lingvokulturologik model ishlab chiqilgan bo'lib, bularning, asosan til o'rgatishda, tarjima amaliyotida va media-analitika kurslarida qo'llanilishi mumkinligi isbotlangan. Shuningdek, evfemizmlarni tarjima qilishda qo'llaniladigan asosiy strategiyalar – ekvivalentlik, madaniy adaptatsiya, izohli tarjima va funksional almashtirish metodlari tizimlashtirilib, bu metodlar tarjima nazariyasi va amaliyotiga oid o'quv kurslarida foydalanish uchun metodik asos vazifasini bajarishi aniqlangan;

dissertatsiyada to'plangan mediadiskurs evfemizmlari va ularning tarjima variantlari asosida amaliy korpus materiali shakllantirilgan bo'lib, bu korpus mediatilshunosligi, lingvokulturologiya, semantika va stilistika sohalari bo'yicha tayyorlanadigan tadqiqot ishlariga tayanch material bo'lib xizmat qilishi dalillangan.

Tadqiqot natijalarining ishonchliligi olingan natija va xulosalarni isbotlovchi ma'lumotlarning rasmiy manbalardan olinganligi, ularning dissertatsiyaning nazariy jihatiga muvofiqligi, til materiallari hajmining nufuzliligi, misollar tahlilining ilmiy-metodologik nuqtayi nazardan asoslanganligi, Respublika va xalqaro miqyosdagi ilmiy-uslubiy hamda ilmiy-amaliy anjuman materiallari, OAK ro'yxatidagi hamda xorijiy ilmiy jurnallarda chop etilgan maqola va xulosalarning amaliyotga joriy qilinishi, shuningdek, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanishi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati unda evfemizmlarning tilshunoslikdagi o'rni va funksiyalari lingvokulturologik, tarjimaviy, stilistik hamda pragmatik nuqtayi nazardan chuqur tahlil qilinganligi; o'zbek va ingliz tillaridagi mediaevfemizmlarining madaniy ildizlari, semantik yuklamalari va kommunikativ vazifalari o'rganilib, ularning milliy-madaniy tafovutlar asosida shakllanishi ilmiy

jihatdan asoslab berilganligi, ayniqsa, tarjima jarayonida yuzaga keladigan interferensiya va transpozitsiya hodisalari lingvopragmatik model asosida baholanib, evfemizmlarning madaniyatlararo muloqotdagi roli ochib berilganligi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati shundaki, uning natijalaridan oliy ta'lim muassasalarida qiyosiy tilshunoslik, tarjimashunoslik, mediatilshunoslik, diskurs tahlili, matn lingvistikasi, kognitiv tilshunoslik kabi fanlar bo'yicha nazariy va amaliy mashg'ulotlarni o'qitishda, maxsus kurs va seminarlar tashkil etishda, darslik va qo'llanmalar yaratishda foydalanish mumkin. Shuningdek, tarjimon va jurnalistlar uchun evfemizmlarning adekvat tarjimasini ta'minlash, madaniy sezgirlikni hisobga olish bo'yicha amaliy tavsiyalar ishlab chiqilgan.

Tadqiqot natijalarining joriy qilinishi. O'zbek va ingliz mediadiskursidagi evfemizmlarning lingvokulturologik xususiyatlarini o'rganish jarayonida olingan ilmiy natijalar asosida:

evfemizmlarning falsafiy, ontologik va lingvomadaniy jihatdan tahlili, har ikki tildagi evfemizmlarning madaniy kodlar bilan bog'liqligi, milliy-axloqiy me'yorlar va ijtimoiy qadriyatlar asosida shakllanishi haqidagi xulosalardan O'zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog'iston bo'limi, Qoraqalpoq gumanitar fanlar ilmiy tadqiqot institutida 2021-2023-yillarda bajarilgan "Qoraqalpoq folklorida olamning etnolingvistik tasviri" mavzuidagi fundamental tadqiqot loyihasida amalga oshirish jarayonida foydalanilgan (O'zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog'iston bo'limining 2025-yil 2-sentabrdagi №526/2-son ma'lumotnomasi). Natijada, tadqiqotda erishilgan ilmiy xulosalar fundamental loyihaning ilmiy bazasini boyitishga va uning natijalarining puxta asoslanishiga salmoqli hissa qo'shgan;

o'zbek va ingliz mediadiskursidagi evfemizmlar tarjimasida yuzaga keladigan interferensiya va transpozitsiya hodisalari kompleks lingvopragmatik mexanizmlar sifatida o'rganilib, asosiy tarjima usullarining madaniy sezgirlikni saqlash darajasiga oid nazariy ma'lumotlardan Abu Rayhon Beruniy nomidagi Urganch davlat universitetining Erasmus + dasturining 561574-EPP-1-2015-1-ES-EPPKA2 - CBHE-JP - ECCUM: "Establishment of Computing Centers and Curriculum Development in Mathematical Engineering Master programme" grant loyihasida foydalanilgan (Abu Rayhon Beruniy nomidagi Urganch davlat universitetining 2025-yil 18-avgustdagi №06-146/4-son ma'lumotnomasi). Natijada, materiallar tarjimashunoslik taraqqiyoti uchun muhim ilmiy-nazariy xulosalar chiqarish imkonini bergan va loyihani boyitishga xizmat qilgan;

o'zbek va ingliz mediamatnlarida ishlatiladigan evfemizmlarning nominal, nominal-deskriptiv, ekspressiv-aksional shakllarining madaniy-kommunikativ xususiyatlarini yangi tipologik tasniflash borasidagi ilmiy yangiliklari va tahlillaridan "Xorazm" teleradiokompaniyasining "Assalom Xorazm" ko'rsatuvi hamda "Najot-bilimda" radioeshittirishi ssenariylarini tayyorlashda, shuningdek, boshqa bir nechta dasturlarda muxbirlar nutqida foydalanilgan (O'zbekiston milliy teleradiokompaniyasi Xorazm viloyati teleradiokanalining 2025-yil 31-iyuldagi 613-son-ma'lumotnomasi). Natijada evfemik birliklarning dasturlar kontentida qo'llanish mexanizmlari, shuningdek, turli madaniy va ijtimoiy guruhlar uchun

mos evfemistik ifodalarni tanlash usullari, televideniye dasturlarida nozik va ta'sirchan mavzularni madaniy sezgirlik bilan yoritishda evfemizmlardan foydalanish strategiyalari, mediakontentida tomoshabinlarning emotsional qabul qilishini ta'minlashga yo'naltirilgan evfemik birliklardan samarali foydalanish usullarining mohiyati mukammal ochib berilgan;

o'zbek va ingliz mediadiskursidagi evfemizmlarning madaniyatlararo adekvat tarjimasini uchun amaliy tavsiyalarni o'z ichiga olgan elektron dastur O'zbekiston Respublikasi Adliya vazirligining "Elektron hisoblash mashinalari uchun yaratilgan dasturlar va ma'lumotlar bazalarining huquqiy himoyasi to'g'risida"gi Qonuniga muvofiq "Media euphemisms dictionary (Eng-Uz, Uz-Eng)" nomi ostida ma'lumotlar bazasining rasmiy ro'yxatdan o'tkazilganligi to'g'risidagi guvohnoma berilgan (O'zbekiston Respublikasi Adliya vazirligining DGU 2025-yil 9-sentabrdagi № DGU 54480 raqamli guvohnomasi). Natijada, foydalanuvchilar mediadiskursda uchraydigan evfemistik birliklarni tezkor izlash, ularning semantik hajmi, pragmatik vazifasi va madaniy konnotatsiyalarini ingliz va o'zbek tillari kesimida chog'ishtirma tahlil qilish, shuningdek, kontekstga mos adekvat tarjima variantlarini tanlash imkoniyatiga ega bo'lgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 4 ta ilmiy-amaliy anjumanda, shu jumladan, 2 ta respublika va 2 ta xalqaro anjumanda aprobatsiyadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinishi. Dissertatsiya mavzusi bo'yicha 13 ta ilmiy ish nashr etilgan, shundan O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 9 ta maqola, jumladan, 5 tasi respublika va 4 tasi xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Tadqiqot tarkibiga ko'ra kirish, uchta bob, xulosa, va foydalanilgan adabiyotlar ro'yxatidan iborat bo'lib, uning umumiy hajmi 147 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan, tadqiqotning maqsadi va vazifalari, obyekt va predmeti tavsiflangan, mavzuning respublika fan va texnologiyalari taraqqiyotining ustuvor yo'nalishlariga mosligi ko'rsatilgan, tadqiqotning ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarining amaliyotga joriy qilinishi va dissertatsiya tuzilishi bo'yicha ma'lumotlar keltirilgan.

Tadqiqot ishining birinchi bobi "**Tilshunoslikda evfemizm va mediadiskursning nazariy asoslari**" deb nomlangan. Uning dastlabki faslida "**O'zbek va ingliz mediadiskursining lingvistik hamda stilistik o'ziga xosliklari**" tadqiq etilgan. Mediadiskurs tushunchasi Teyn A. van Deyk, N.Fairclough,

R.Wodak kabi olimlarning ishlariga asoslanib tahlil qilingan¹¹. Mediadiskurs nafaqat axborot yetkazish vositasi, balki ijtimoiy ongni shakllantiruvchi g'oyaviy qurilma sifatida ko'rsatilgan.

O'zbek va ingliz mediadiskursida leksik-semantik vositalar turlicha ko'rinishda namoyon bo'ladi. Masalan, emotsional leksik birliklar qatlamida o'zbek matnlarida "portlash", "ruhiy zo'riqish" kabi kuchli hissiy holatni ifodalovchi so'z va birikmalar uchrasa, ingliz mediadiskursida bu ma'no ixcham "meltdown" leksemasi orqali beriladi. Bu yerda har ikkala til hissiy zo'riqish, bosim ostida ruhiy holatning izdan chiqishini ifodalasa-da, ifoda shakli va obrazlilik darajasi bilan farqlanadi.

Metaforik birliklar ham ikkala til mediadiskursida faol: o'zbek matnlarida "siyosiy shamol" ifodasi siyosiy vaziyatning tez-tez o'zgarishini, yo'nalish almashishini ifodalasa, ingliz tilida "political storm" birikmasi siyosatdagi keskinlik, beqarorlik va ziddiyatlar kuchli bo'ron obrazida tasvirlanadi.

Frazeologik vositalar qatlamida o'zbek mediadiskursida "ko'z ochib yumguncha" iborasi voqea-hodisalar nihoyatda tez sodir bo'layotganini ko'rsatadi; ingliz tilida esa shu ma'no "in the blink of an eye" iborasi bilan ifodalanadi. Har ikkalasi ham tezlikni ko'rsatadigan barqaror frazeologik birlik bo'lib, funksional jihatdan mos keladi.

Global neytrallikni ifodalovchi birliklar esa, masalan, o'zbek matnlarida "xalqaro hamkorlik", ingliz mediadiskursida "international cooperation" shaklida qo'llanadi. Bu turdagi birliklar emotsional bo'yoqsiz, neytral-siyosiy yoki diplomatik uslubga xos bo'lib, global kun tartibini yoritishda, xalqaro aloqalarni baholashda ishlatiladi.

Evfemistik vositalar misolida o'zbek mediamatnlarida rasmiy uslubga xos "o'z vazifasidan ozod etildi" birikmasi ishlatiladi; ingliz diskursida esa shu mazmun yumshoqroq, "give smb a chance to spend time with his family" tarzida berilib, amalda lavozimdan ketish holati "oila bilan vaqt o'tkazish imkoniyati" sifatida niqoblanadi. Bu holat ingliz mediadiskursida evfemizmlarning yanada sezilarliroq, yumshatib ifodalash funksiyasiga egaligini ko'rsatadi.

Ingliz mediadiskursida evfemizmlar ko'proq siyosiy korrektilik tamoyillariga asoslangan bo'lsa, o'zbek tilida ular axloqiy va diniy qadriyatlar bilan boyitilgan. Stilistik vositalarning qo'llanishida ham sezilarli farqlar aniqlangan: ingliz tilida ironiya va kinoya keng ishlatilsa, o'zbek tilida bunday iboralar senzura cheklovlari tufayli kamroq uchraydi.

Tadqiqot natijalariga ko'ra, ingliz OAVida metafora ("economic tsunami", "political theater") 85 %, o'zbek OAVida esa "ijtimoiy zilzila", "siyosiy sahna" kabi birliklar 65 % darajada qo'llanadi. Emotsional leksika ingliz matnlarida 90 % ("shocking revelation", "heroic effort"), o'zbek matnlarida 80 % ("achinarli holat", "oltin yurakli inson")ni tashkil etib, har ikki mediadiskursda hissiy baholash yetakchi o'rin tutishini ko'rsatadi. Ironiya va kinoya ingliz OAVida taxminan 70 % ("acted swiftly" — "after delay") darajada uchrasa, o'zbek

¹¹ Van Dijk T.A. Discourse and Power. – Basingstoke: Palgrave Macmillan, 2008. – P.308; Fairclough N. Media Discourse. – London: Edward Arnold, 1995. – P. 54-61; Wodak R. Methods of Critical Discourse Analysis. 2nd ed. – London: SAGE Publications, 2009. – P. 272.

OAVida u atigi 10 % bo‘lib, senzura va o‘zini senzura qilish omillari bilan izohlanadi. Frazеologik birliklar ingliz tilida 75 % (“*tip of the iceberg*”, “*crossing the red line*”), o‘zbek tilida 70 % (“*yechimini kutayotgan muammo*”, “*chegaradan chiqmoq*”) atrofida qo‘llanib, matnning obrazliligi va milliy-madaniy konnotatsiyalarini ta‘minlaydi. Intensifikatsiya vositalari ingliz OAVida 80 % (“*utter disaster*”, “*complete failure*”), o‘zbek OAVida 60 % (“*mudhish oqibat*”, “*keskin burilish*”) nisbatida qayd etilgan bo‘lsa, evfemizmlar ingliz tilida 60 % (“*passed away*”, “*downsizing*”), o‘zbek tilida esa 85 % (“*vafot etdi*”, “*shtat qisqartirilishi*”) bilan ajralib turadi. Umuman, ingliz mediadiskursida metafora, ironik ifoda va bo‘rttirma kuchliroq, o‘zbek mediadiskursida esa emotsional leksika va, ayniqsa, evfemizmlar ustuvor ekanligi aniqlangan.

Bularning natijasi sifatida mediadiskursda evfemizmining o‘rni va ahamiyati borasida yangi ta‘rif taklif etilgan. Mediadiskursdagi evfemizmlar – bu ommaviy axborot vositalarida nafaqat ijtimoiy, madaniy, siyosiy, diniy yoki etnik jihatdan sezgir, tabu yoki stigmatik hisoblanadigan shaxs, narsa, hodisa, holat yoki harakatlarni bevosita, to‘g‘ridan to‘g‘ri ifodalashdan ehtiyotkorlik bilan qochib, ularni semantik jihatdan yumshatilgan, stilistik jihatdan neytrallashtiruvchi, pragmatik jihatdan maqbul yoki konnotativ jihatdan ijobiy tusga ega bo‘lgan til birliklari orqali diskursiv transformatsiya qilish maqsadida qo‘llaniladigan, balki milliy-madaniy kodlarga asoslangan, axloqiy va ideologik qadriyatlar tizimiga moslashtirilgan hamda auditoriyaga yo‘naltirilgan kommunikativ strategiyani amalga oshiruvchi, psixolingvistik ta‘sir mexanizmlariga ega bo‘lgan va ijtimoiy barqarorlikni saqlashga xizmat qiluvchi lingvokulturologik fenomendir.

Bobning ikkinchi faslida “***Jahon va o‘zbek tilshunosligida evfemizmgа oid ilmiy-nazariy qarashlar***” tahlil qilingan. Evfemizmda tadqiqotlarining tarixiy rivojlanishi A.A. Reformatskiy, B.A. Larin, L.A. Bulaxovskiy kabi olimlarning dastlabki ishlaridan boshlab zamonaviy davrga qadar kuzatib chiqilgan¹².

G‘arb tilshunosligida evfemizmda strukturalistik, pragmalingvistik va kognitiv-diskursiv paradigmalarda doirasida o‘rganilgan. L.P. Krisin, V.P. Moskvina, E.P. Senichkina kabi rus tilshunoslarining ishlarida evfemizmlar mediadiskursda manipulyativ vosita sifatida ko‘rilgan¹³. Ingliz tilshunosligida A.M. Katsev, G.A. Vildanova evfemizmda gender va ijtimoiy kommunikatsiya kontekstida tadqiq etganlar¹⁴.

O‘zbek tilshunosligida evfemizmda masalasi N. Ismatullayev tomonidan birinchi marta tizimli ravishda o‘rganilgan¹⁵. A. Omonturdiyevning “O‘zbek nutqining evfemik asoslari”, “Professional nutq evfemikasi” asarlarida

¹² Larin B.A. Об эвфемизмах // Ученые записки Ленинградского ун-та № 301. Серия филол. наук. – Вып. 60, 1961. – С. 109-110. Булаховский Л.А. Табу и эвфемизмы // Булаховский Л.А. Введение в языковедение. – Ч.2. – М., 1953. – С. 50. Реформатский А.А. Табу и эвфемизмы // Реформатский А.А. Введение в языковедение. – М., 1998. – С. 107

¹³ Крысин Л.П. Эвфемизмы в современной русской речи // Русский язык в школе. – 1994. – № 5. – С. 28-49.

¹⁴ Вильданова Г.А. Эвфемия и принцип вежливости в современном английском языке: гендерный аспект. – М.: Директ-Медиа, 2015. – 162 с.

¹⁵ Исмагуллаев Н. Эвфемизмы в современном узбекском языке: автореф. дисс. ...канд. филол. наук. – Ташкент, 1963. – 24 с.

evfemizmlarning uslubiy va etnolingvistik jihatlari tahlil qilingan ¹⁶. Sh.K.Gulyamovaning tadqiqotida evfemizmlarning gender xususiyatlari ¹⁷, X.B.Kadirovaning ishida esa badiiy tarjimada evfemizmlarning adekvat yetkazilish masalalari ko‘rib chiqilgan¹⁸.

G‘arb va o‘zbek tilshunosligida evfemizmgga bo‘lgan yondashuvlar umumiylikka ega bo‘lishiga qaramay, ularning ilmiy metodologiyasi, madaniy-funksional vazifalari va lingvistik asoslari o‘ziga xosdir. G‘arbiy yondashuvlar evfemizmni kommunikatsiya va ijtimoiy strategiya sifatida ko‘rsa, o‘zbek tilshunosligi uni madaniy ong mahsuli, axloqiy va diniy qadriyatlarining lingvistik ifodasi sifatida tahlil qiladi.

G‘arb tilshunosligida evfemizmlar, asosan, strukturalizm, pragmatika va kognitiv yondashuvlar doirasida izohlanib, ularning kommunikativ strategiya, ideologiya va metaforik talqin bilan bog‘liqligi markazga olinadi. O‘zbek tilshunosligida esa evfemizmlar diaxron tahlil, semiotika va diskurs lingvistikasi asosida, avvalo, tarixiy-ma‘naviy meros, urf-odat va milliy madaniyat bilan uzviy bog‘liq hodisa sifatida o‘rganiladi. G‘arb tadqiqotlarida misollar ko‘proq siyosiy nutq, reklama, gender, sog‘liq va o‘lim mavzulari materialida tahlil etilsa, o‘zbek ilmiy ishlarida folklor, iboralar, madaniy kodekslar va badiiy matnlar asosiy manba bo‘lib xizmat qiladi. Metodlar qiyoslanganda, g‘arbda korpus lingvistika, diskurs tahlili va tanqidiy yondashuvlar keng qo‘llanadigan bo‘lsa, o‘zbek tilshunosligida tavsifiy-tahliliy, lingvoetnografik hamda kontent tahlili metodlari ustuvor ekani ko‘rinadi. Natijada evfemizmlar g‘arb an‘analarida ko‘proq kommunikativ-strategik va ideologik vosita, o‘zbek tadqiqotlarida esa milliy-madaniy va ma‘naviy qadriyatlarni aks ettiruvchi til birliklari sifatida talqin qilinadi.

Uchinchi faslda **“Evfemizmlar va uning falsafiy-lingvistik asoslari”** masalasi tahlil qilingan. Bu yerda evfemizmlarning etimologik kelib chiqishi (yunon tilidan “euphemia” – “yumshoq ifoda”)¹⁹ va uning tarixiy rivojlanishi tahlil etilgan. Evfemizmlar nafaqat til hodisasi, balki madaniy-kognitiv fenomen sifatida ontologik mohiyatga ega ekanligi isbotlangan.

Tadqiqotda evfemizmlarning falsafiy asoslari uch asosiy paradigma doirasida o‘rganilgan: sotsiomadaniy determinizm (masalan, G‘arbda *“collateral damage”* (talofat qurbonlari) ifodasi urushdagi fuqarolar halokati uchun ishlatilsa, O‘zbekiston kontekstida *“tinchlikparvar harakatlar”* birikmasi *qurolli mojarolarni yumshatish uchun qo‘llaniladi*), antroposentrik paradigma (masalan, *“ishdan bo‘shatildi”* o‘rniga *“kadrlar bazasi yangilandi”* ifodasi ishlatilganda, bu hodisa xodimning shaxsiy qadr-qimmatini himoya qilishga xizmat qiladi) va diskursiv realistik nazariya (masalan, siyosiy nutqda *“demokratik islohotlar”* birikmasi rejalashtirilgan o‘zgarishlarni yashirish uchun ishlatilishi mumkin). Sotsiomadaniy determinizm konsepsiyasi asosida evfemizmlarning jamiyatdagi

¹⁶ Омонтурдиев А. Ўзбек нутқининг эвфемик асослари. – Тошкент: Халқ мероси, 2000. – 128 б.; Омонтурдиев А. Профессионал нутқ эвфемикаси. – Тошкент: Фан, 2006. – 232 б.

¹⁷ Гулямова Ш.К. Ўзбек тили эвфемизмларининг гендер хусусиятлари: филол. фан. бўйича фалсафа докт. (PhD) дисс. – Бухоро, 2020. – 142 б.

¹⁸ Qodirova X. O‘zbek tilida evfemizmlar va disfemizmlar. – Toshkent: Bookmany print, 2022. – 168 b.

¹⁹ Allan K., Burrige K. Forbidden Words: Taboo and the Censoring of Language. – Cambridge: Cambridge University Press, 2006. – P. 12.

axloqiy me'yorlar, madaniy an'analar bilan chambarchas bog'liqligi ko'rsatilgan. Antroposentrik yondashuvda evfemizm insonning psixologik himoya mexanizmi va kommunikativ ehtiyojlarini qondirish vositasi sifatida tahlil qilingan.

Evfemizmning lingvistik xususiyatlari leksik, stilistik va pragmatik darajalarda tadqiq etilgan. Leksik darajada evfemizmlar semantik almashtirish, metaforik va metonimik ifoda orqali yuzaga chiqishi, stilistik jihatdan nutqni yumshatish vazifasini bajarishi, pragmatik nuqtayi nazardan esa ijtimoiy muvozanatni saqlash funksiyasini amalga oshirishi aniqlangan.

Dissertatsiyaning ikkinchi bobi **“O‘zbek va ingliz mediadiskursida evfemizmlarning madaniy-kommunikativ xususiyatlari”** deb nomlangan bo‘lib, unda evfemizmlarning yangi integrativ tipologiyasi ishlab chiqilgan va o‘zbek hamda ingliz mediadiskursidagi evfemizmlarning milliy-madaniy, semantik va pragmatik xususiyatlari har tomonlama tahlil qilingan.

Birinchi faslda **“Mediadiskursdagi evfemizmlarning lingvokulturologik tahlili masalalari”** ko‘rib chiqilgan. Lingvokulturologiya til va madaniyat o‘rtasidagi o‘zaro bog‘liqlikni o‘rganadigan fan sifatida ta‘riflangan²⁰. Evfemizmlarning lingvokulturologik tahlilida madaniy kontekst va tabular, til va madaniyatning o‘zaro ta‘siri, mediadiskursdagi funksiyalar hamda lingvistik va madaniy normativlik jihatlarini o‘z ichiga olishi ko‘rsatilgan²¹. Masalan, mashhur o‘zbek shoiri Erkin Vohidovning vafoti haqida Kun.uz internet-nashri tomonidan 2023-yilda chop etilgan “Mashhur shoir Erkin Vohidov xotirasiga” maqolasida *“dunyosini o‘zgartirdi”* evfemizmining ishlatilishi islom diniy qarashlariga asoslangan bo‘lib, o‘limni so‘nggi nuqta emas, balki boshqa bir holga o‘tish sifatida talqin qiladi. Bu evfemizm tinglovchiga ruhiy qulaylik yaratadi va marhum kishiga hurmat bildirish vazifasini bajaradi. Yana bir misolda o‘g‘irlik va o‘zga mulkni noqonuniy o‘zlashtirishni ifodalashda to‘g‘ridan to‘g‘ri nomlanishlardan ko‘ra evfemistik qurilmalar ustunlik qiladi. Bu hodisaning yaqqol namunasini Daryo.uz internet nashrining 2024-yilda chop etilgan “Mahallada sodir bo‘lgan voqea haqida” maqolasida kuzatish mumkin. Maqolada *“Yoshlar orasida qo‘li yengil o‘smirlar aniqlandi”* jumlasini qo‘llanilgan bo‘lib, bu bevosita “o‘g‘ri” yoki “o‘g‘irlik qildi” kabi keskin ifodalarga muqobil yumshoq til vositasi sifatida tahlil qilingan.

Ingliz mediadiskursida homiladorlikni ifodalashda “pregnant” so‘zi o‘rniga “expecting” yoki “in the family way” kabi evfemistik iboralar keng qo‘llaniladi. The Guardian nashrining 2024-yildagi Lifestyle bo‘limida “The Duchess is expecting her third child this spring” jumlasida evfemizmlar Viktoriya davri Britaniya jamiyatida ayol tanasi va jinsiy hayotga oid mavzularning qat‘iy tabu hisoblanganligidan kelib chiqqan. “Expecting” evfemizmi gender sezgirligi, yuqori tabaqa nutq etiketi va homiladorlikni oilaviy maxfiy voqea sifatida talqin qilish vazifalarini bajaradi. Bu evfemizmning grammatik strukturasi (hozirgi davom fe‘li shakli) va protestant-viktorian madaniy konteksti uni boshqa tillarga to‘g‘ridan

²⁰ Usmonova Sh. Lingvokulturologiya. Darslik. – Toshkent, 2019. – B. 118-124.

²¹ Alzmann Z., Stanlaw J., Adachi N. Language, Culture, and Society: An Introduction to Linguistic Anthropology. – Westview Press, 2012.

to'g'ri tarjima qilib bo'lmaydigan, ingliz tiliga xos lingvokulturologik hodisaga aylantiradi.

Tadqiqotda evfemizmlarning yangi integrativ tipologiyasi taklif qilingan: "nominal", "nominal-deskriptiv" va "ekspressiv-aksional" guruhlariga ajratilgan. Bu yondashuv mavjud semantik va funksional tasniflarni to'ldirib, evfemizmlarning strukturaviy va kontekstual xususiyatlarini chuqurroq ochib berishi asoslab berilgan.

Ikkinchi faslda "*Nominal evfemizmlarning o'zbek va ingliz madaniy kontekstidagi milliy xususiyatlari*" tadqiq etilgan. Nominal evfemizmlar ma'lum bir obyekt, status, shaxs yoki nomni bevosita aytishdan qochib, semantik jihatdan yumshatilgan birliklar bilan ifodalovchi til vositalari sifatida ta'riflangan. Masalan, "*tozalik xodimi*" (*Environmental services worker*) so'z birikmasi "*farrosh*" (*janitor*) ijtimoiy mavqeyini yumshoqroq tarzda ifodalaydi.

Nominal evfemizmlarning strukturaviy xususiyatlari tahlil qilingan: ular grammatik jihatdan, asosan, ot va ot birikmasi shaklida bo'lib, sintaktik jihatdan subyekt, obyekt yoki predikativ rollarda faol ishlatilishi aniqlangan. Semantik jihatdan ular ko'pincha metaforik, metonimik yoki umumlashtiruvchi xarakterga ega bo'lib, salbiy yoki tabu mazmunlarni yumshatish va maskirovka qilishga xizmat qilishi ko'rsatib berilgan.

Nominal evfemizmlar o'zbek va ingliz tillarida salbiy konnotatsiyaga ega ijtimoiy hodisalarni yumshoqroq, ijtimoiy maqbulroq shaklda ifodalashga xizmat qiladi. O'zbek tilida "*ijtimoiy himoyaga muhtoj qatlamlar*" birikmasi bevosita "*qashshoqlar, ishsizlar*" kabi keskinroq va salbiy ma'noli so'zlar o'rnida qo'llanib, rasmiy uslub doirasida ijtimoiy muammolarni neytrallashtirib, ohangni yumshatadi. Ingliz tilida esa "*individuals experiencing housing insecurity*" evfemizmi "*homeless people*" ifodasiga nisbatan ancha yumshoq, subyektga nisbatan hurmat va empatiyani ifodalovchi variant bo'lib, siyosiy to'g'rilik tamoyillariga mos ravishda shaxsni "*muammo*"dan ajratib, e'tiborni holatga qaratadi. Shu tariqa, har ikki tildagi nominal evfemizmlar ijtimoiy jihatdan nozik masalalarni to'g'ridan to'g'ri, keskin nomlashdan qochish, kommunikativ muvozanatni saqlash va auditoriyada salbiy taassurotni kamaytirish funksiyasini bajaradi.

Milliy-madaniy xususiyatlar tahlili natijasida ingliz tilidagi evfemizmlarning siyosiy korrektilik, neytrallik va individual erkinlik asosida shakllanishi, o'zbek tilida esa hurmat, bag'rikenglik, sukut saqlash odobi va ijtimoiy uyg'unlikni saqlashga xizmat qilishi aniqlangan.

Nominal evfemizmlar o'zbek va ingliz tillarida ijtimoiy hodisalarni nomlashda milliy-madaniy qadriyatlar, diniy an'analar va siyosiy-ijtimoiy muhit bilan chambarchas bog'liq holda shakllanadi. Ijtimoiy qadriyatlar bilan bog'liq sohada "*qari*" leksemasi o'zbek tilida "*nuroniy*", "*oqsoqol*" shaklida evfemistik ravishda qo'llanib, ulug'lash, donolik va axloqiy hurmatni ifodalaydi; ingliz tilida esa "*senior citizens*" varianti siyosiy korrektilik va fuqarolik nuqtayi nazaridan tenglikni ta'kidlaydi. Xuddi shuningdek, "*yetim*" so'zi o'rniga o'zbek tilida "*boquvchisini yo'qotgan bola*" birikmasi qo'llanib, mehr-oqibat va ijtimoiy

hamdardlikni kuchaytirsa, ingliz tilidagi “*child in care*” ifodasi asosan professional institutsional yordam va davlat homiyligi kontekstini aks ettiradi²².

Diniy omillar ta’sirida shakllangan evfemizmlar ham sezilarli: “*o’lgan*” o’rnida o’zbek tilida “*marhum*”, “*rahmatli*” kabi birliklar ishlatilib, islomiy qadriyatlar, duo va hurmatga yo’g’rilgan diniy-axloqiy konnotatsiyani yuzaga keltiradi; ingliz tilida esa “*deceased*”, “*passed away*” variantlari rasmiy-falsafiy neytrallikka yaqinroqdir. Ijtimoiy xizmat sohasi doirasida “*qariyalar uyi*” birikmasi o’zbek tilida “*saxovat uyi*” tarzida yumshatilib, saxovat va xayriya g’oyalariga urg’u beradi, ingliz tilidagi “*nursing home*” esa tibbiy xizmat va parvarish tizimini ifodalovchi, xizmatga yo’naltirilgan neytral so’zdir. Siyosiy muhitda “*qashshoqlar*” o’rniga o’zbek tilida “*kam ta’minlangan qatlam*” shakli birdamlik va ijtimoiy qo’llab-quvvatlash ma’nosini kuchaytirsa, ingliz tilida “*welfare recipients*” ifodasi huquqiy-institutsional maqomni bildiradi; iqtisodiy muammolar kontekstida esa “*qashshoqlik*”ning “*iqtisodiy g’ovlar*” (o’zbekcha) va “*economic challenges*” (inglizcha) bilan almashishi salbiy holatni yumshatib, uni tizimiy muammo yoki yengib o’tilishi mumkin bo’lgan “*qiyinchilik*” sifatida talqin qiladi.

Jazo va huquqiy tizimga oid evfemizmlarda o’zbek tilida voyaga yetmaganlar uchun mo’ljallangan “*qamoqxona*” o’rniga “*axloq tuzatish koloniyasi*” shaklining qo’llanishi jazoni axloqiy isloh jarayoni sifatida ko’rsatishga intilsa, inglizcha “*correctional facility*” atamasi texnik-institutsional, rasmiy neytral nomlashga yaqin turadi. Gender bilan bog’liq sohada “*ayol kishi*”ning “*mazluma*”, “*zaifa*” shaklida evfemistik ifodalanishi bir tomondan himoya va rahm-shafqatni, ikkinchi tomondan ijtimoiy zaiflik va an’anaviy patriarxal maqomni aks ettiradi; ingliz tilida “*lady*”, “*woman*” esa asosan rasmiy murojaat va gender tengligi kontekstida ishlatiladi. Diniy sohada “*soxta dindorlar*” o’rniga o’zbek tilida “*ahli soqol*” ifodasining kinoyali-tanqidiy evfemizm sifatida qo’llanishi faqat o’zbek diniy-hayotiy tajribasiga xos bo’lib, ingliz tilida to’g’ridan to’g’ri mos evfemizm shakllanmagani ko’rinadi. Umuman olganda, o’zbek tilida evfemizmlar ko’proq hissiy-axloqiy, diniy va mehr-oqibatga yo’g’rilgan bo’lsa, ingliz tilida ular siyosiy korrektlik, huquqiy neytrallik va institutsional kontekstni ta’kidlovchi vosita sifatida namoyon bo’ladi²³.

Uchinchi faslda “**Nominal-deskriptiv evfemizmlarning o’zbek va ingliz mediadiskursidagi madaniy o’ziga xosligi**” o’rganilgan. Nominal-deskriptiv evfemizmlar holat yoki sifatni bevosita nomlash bilan birga, yumshoq, neytral yoki ijobiy baholovchi uslubda tavsiflash orqali ifodalovchi lingvistik birliklar sifatida belgilangan. Masalan, ingliz tilidagi “*socially disadvantaged background*” ifodasi “*poor*” (*qashshoq*) ma’nosida beriladi.

Bu turdagi evfemizmlarning semantik xususiyatlari chuqur tahlil qilingan: ular salbiy yoki noqulay ma’nolarni ijobiy, neytral yoki kamroq salbiy konnotatsiyalarda ifodalashga qaratilgan.

Pragmatik funksiyalar jihatidan nominal-deskriptiv evfemizmlarning tinglovchi yoki o’quvchining emotsional reaksiyasini boshqarish, ijtimoiy

²² Gazeta.uz arxivi. – URL: <https://www.gazeta.uz> (murojaat sanasi: 25.12.2024)

²³ CNN International. – URL: <https://edition.cnn.com> (murojaat sanasi: 18.12.2024)

maqbullik va siyosiy korrektlik mezonlariga mos axborot uzatish vazifasini bajarishi aniqlangan.

Nominal-deskriptiv evfemizmlar o‘zbek va ingliz mediadiskursida salbiy hodisalarni yumshoqroq talqin qilish orqali ijtimoiy muvozanatni saqlashga xizmat qiladi. Iqtisodiy jarayonlarni ifodalashda o‘zbek matnlarida “*ijobiy dinamika yo‘q*” birikmasi o‘shishning yo‘qligi yoki pasayishni bevosita “*inqiroz*”, “*recessiya*” kabi keskin atamalar bilan emas, balki yumshatilgan shaklda ifodalaydi; ingliz tilida esa “*negative growth*” ifodasi “*recession*” o‘rnida qo‘llanib, rasmiy optimizmni saqlagan holda ijtimoiy tashvishni kamaytirish strategiyasini aks ettiradi. Tibbiy diskursda har ikki tilda og‘ir ahvol “*o‘lim arafasida*” tarzida ochiq aytilmaydi: o‘zbek tilida “*ahvoli og‘ir*”, “*ahvoli og‘ir, lekin barqaror*”, ingliz tilida “*in critical condition*” kabi ifodasilar qo‘llanib, bir tomondan ijtimoiy maqbullikni ta‘minlasa, ikkinchi tomondan o‘zbek tilida empatiya va tasalli, ingliz tilida esa huquqiy-rasmiy ehtiyotkorlik ustuvor bo‘ladi²⁴.

Shaxsiy hayot va axloqiy baholarga oid birliklarda o‘zbek tilida “*xotinboz*” o‘rniga “*ayollarga suyaksiz*”, “*yuragi keng*” kabi ifodalar ishlatilishi erkakning jinsiy faoliyatini hazilomuz, yumshatilgan tarzda ifodalaydi va shu orqali gender stereotiplarini yashirin qo‘llab-quvvatlaydi; ingliz tilida “*serial dater*”, “*playful*” kabi nomlar “*womanizer*”ga nisbatan shaxsiy erkinlik va tanlovni romantiklashtirgan kontekstda talqin etiladi. Ob-havo va tashkiliy voqealar bilan bog‘liq holatlarda o‘zbek matnlarida “*havo sharoiti og‘irligi sababli*”, “*noqulay iqlim*” kabi ifodalarning ishlatilishi taqdirga ko‘nish va muloyimlikka asoslangan madaniy modelni namoyon etsa, ingliz tilidagi “*due to harsh weather*”, “*uncomfortable climate*” kabi ifodalar shikoyatni keskin ifodalamasdan, “*complaining-free communication*” tamoyiliga mos yumshatuvchi strategiyani ko‘rsatadi. Shu tariqa, o‘zbek diskursida evfemizmlar ko‘proq empatiya, ijtimoiy birdamlik va axloqiy muloyimlikni, ingliz diskursida esa rasmiy optimizm, huquqiy ehtiyotkorlik va kommunikativ neytrallikni ta‘minlovchi vosita sifatida namoyon bo‘ladi²⁵.

O‘zbek va ingliz mediadiskursida evfemizmlarning pragmatik funksiyasi umumiy jihatdan salbiy mazmundagi axborotni yumshatish va ijtimoiy maqbullikni saqlashga xizmat qiladi, biroq bu jarayon har bir tilda turlicha madaniy tayanchga ega. O‘zbek tilida evfemizmlar salbiylikni jamoa ichidagi muvozanatni saqlagan holda yumshatish, an‘anaviy odob-axloq me‘yorlarini buzmaslik, jamoaviy uyg‘unlikni asrashga yo‘naltirilgan bo‘lsa, ingliz tilida salbiy holatlarni diplomatik va optimistik ohangda ifodalash, professionalizm va diplomatik neytrallikni saqlash ustuvor sanaladi. Shu ma‘noda, har ikkala tilda ham evfemizmlar ijtimoiy ongni boshqarish, emotsional reaksiyani jilovlash va nutqning ijtimoiy maqbulligini ta‘minlashning muhim vositasi sifatida namoyon bo‘ladi.

Madaniy qadriyatlar nuqtayi nazaridan qaralganda, o‘zbek tilidagi evfemizmlar jamoaviy uyg‘unlik, muloyimlik, empatiya va barqarorlikka tayangan

²⁴ Kun.uz arxivi. – URL: <https://kun.uz> (murojaat sanasi: 23.12.2024)

²⁵ The Guardian Media Archive. – URL: <https://www.theguardian.com> (murojaat sanasi: 16.12.2024)

holda shakllanadi; hurmat, osoyishtalik va mehr-oqibat asosiy mazmuniy fonni tashkil etadi. Ingliz tilida esa individual erkinlik, siyosiy to'g'rilik va diplomatik kommunikatsiya bilan bog'liq qadriyatlar yetakchi bo'lib, evfemizmlar ko'proq shaxsiy huquq, tenglik va ijtimoiy jihatdan qabul qilinadigan, neytral ohangni ta'minlashga qaratilgan. Demak, umumiy funksional yaqinlikka qaramay, o'zbek tilida evfemizmlar an'anaviy-axloqiy va jamoaviy qadriyatlarga, ingliz tilida esa shaxsiy erkinlik va siyosiy to'g'rilik tamoyillariga tayanishi bilan farqlanadi.

To'rtinchi faslda ***“Ekspressiv-aksional evfemizmlarning o'zbek va ingliz mediadiskursidagi madaniy va kommunikativ xususiyatlari”*** tahlil etilgan. Ekspressiv-aksional evfemizmlar harakat yoki amalni bildiruvchi fe'llar yoki fe'l birikmalari shaklida yuzaga chiqadigan, voqea yoki harakatning mohiyatini yashirish vazifasini bajaruvchi lingvistik vositalar sifatida ta'riflangan.

Madaniy va kommunikativ xususiyatlar tahlili shuni ko'rsatdiki, ingliz tilida bunday evfemizmlar ko'proq rasmiy va diplomatik nutqda, siyosiy to'g'rilik prinsiplariga asoslanib ishlatiladi. O'zbek tilida esa ular ijtimoiy uyg'unlik, axloqiy qadriyatlar va madaniy an'analar bilan chambarchas bog'liq.

Ekspressiv-aksional evfemizmlar o'zbek va ingliz mediadiskursida, ayniqsa, o'lim va ishdan bo'shatish kabi keskin vaziyatlarni yumshoqroq talqin qilishda muhim kommunikativ vosita sifatida namoyon bo'ladi. Masalan, ingliz tilida *“to put an end to smb's life”* iborasi o'ldirish jarayonini strategiya yoki xavfni kamaytirish vositasi sifatida ko'rsatib, rasmiy siyosiy va harbiy nutqda zo'ravonlikni yumshatish, auditoriyani nisbatan ijobiyroq ruhda ushlab turish vazifasini bajaradi; bu holat g'arbona pragmatizm va siyosiy korrektilik tamoyillari bilan bog'liq. O'zbek tilida esa *“narigi dunyoga ravona qilmoq”*, *“nafasini kesmoq”* kabi ifodalar o'limni tabiiy, ilohiy bosqich sifatida tasvirlab, norasmiy, badiiy, diniy va xalqona nutqda jinoyat yoki o'lim faktini vahimasizroq yetkazish, tinglovchi ruhiyatini ortiqcha salbiylikdan asrashga xizmat qiladi²⁶.

O'limning diniy talqini ham ikki madaniyatda evfemizmlar orqali yaqqol ko'rinadi: ingliz tilida *“to answer the last call”* ifodasi o'limni *“ilohiy chaqiriqqa javob”* sifatida tasvirlaydi va diniy nutq, dafn marosimlari hamda rasmiy nekrologlarda psixologik yumshatish, hurmat va ruhiy barqarorlik yaratishga qaratilgan; bu xristian diniy tafakkuri hamda shaxsiy iroda bilan ilohiy irodaning uyg'unligi tasavvuriga tayanadi. O'zbek tilida *“Alloh marhamatiga olinmoq”* shakli o'limni ilohiy rahmat va qabul topish tarzida ko'rsatib, rasmiy nekrologlar, ta'ziya va diniy nutqda marhumga hurmat, sabr va qanoat tuyg'ularini uyg'otishga xizmat qiladi; bu esa islomiy taqdirparastlik va diniy e'tiqod bilan bevosita bog'liq.

Ishdan bo'shatish jarayonida ham ingliz va o'zbek tilidagi evfemizmlar turli madaniy modelni aks ettiradi. *“To spend more time with the family”* ifodasi iste'fo yoki bo'shatishni ijtimoiy maqbul shaxsiy sabab bilan izohlab, siyosiy va korporativ nutqda *“face-saving strategy”*ni amalga oshiradi, ya'ni shaxs va tashkilot obro'sini saqlash, vaziyatni yumshoqroq ko'rsatishga qaratilgan bo'lib, individual erkinlik va shaxsiy hayotga hurmat qadriyatlariga tayanadi. O'zbek

²⁶ Daryo.uz. – URL: <https://daryo.uz> (murojaat sanasi: 19.12.2024). BBC News Archive. – URL: <https://www.bbc.com/news> (murojaat sanasi: 20.12.2024)

tilida *“lavozimidan ozod qilinmoq”* birikmasi shaxsning ketishini yuqori tuzilma qarori sifatida talqin etib, rasmiy nutq va hujjatlarda tashkilot ichki tartibini, ijtimoiy muvozanatni saqlash, ochiq tanqid va keskin bahslarning oldini olishga xizmat qiladi; bu esa hokimiyat vertikal, ijtimoiy tartib va rasmiylikka asoslangan diskurs modelini ko‘rsatadi. Shu tariqa, ekspressiv-aksional evfemizmlar har ikki tilda ham keskin mazmundagi harakat va holatlarni yumshatish, lekin turlicha diniy, siyosiy va madaniy asosda *“qayta kodlash”* orqali kommunikativ maqsadga erishishga xizmat qilishi aniqlanadi.

Bobda ishlab chiqilgan tipologik model evfemizmlarning tuzilma, funksiya, qo‘llanilish sohasi bo‘yicha tasniflanishi va har bir guruhning o‘ziga xos xususiyatlari jadval va diagrammalar orqali namoyon etilgan. Tadqiqot natijalari shuni ko‘rsatdiki, o‘zbek mediadiskursidagi evfemizmlar ko‘proq madaniy-diniy qadriyatlarni ifodalasa, ingliz tilidagi evfemizmlar siyosiy korreklik va neytrallik tamoyillariga asoslangan.

Ingliz va o‘zbek mediadiskursidagi evfemizmlarni uchta asosiy turga ajratish tavsiya etiladi: nominal, nominal-deskriptiv hamda ekspressiv-aksional turlar. Ular tuzilishi (ot, sifat/fe‘l, fe‘l birikmalari), bajaradigan funksiyasi va qo‘llanilish sohasi bo‘yicha farqlanadi.

Nominal evfemizmlar asosan ot shaklida bo‘lib, bevosita atashni yumshatish va ijtimoiy maqbullik yaratish vazifasini bajaradi. Ular ko‘proq ko‘ngilochar dasturlar, kinofilmlar va seriallar matnida ishlatilib, ularning qo‘llanilish ulushi taxminan 56,4 %ni tashkil etadi. Ingliz mediadiskursida bunga *“correctional facility”* (prison o‘rniga), o‘zbek matnlarida esa *“tozalik xodimi”* (farrosh o‘rniga) kabi birliklar misol bo‘la oladi.

Nominal-deskriptiv evfemizmlar sifat yoki fe‘l shaklida ifodalaniib, holat yoki sifatni yumshoq, bilvosita tarzda tavsiflashga xizmat qiladi. Ular ijtimoiy mavzudagi xabarlar, e‘lon va reklama matnlari, shuningdek, sog‘liqni saqlashga oid diskursda nisbatan ko‘proq uchrab, taxminan 62 % ulushni tashkil etadi. Ingliz tilida *“plus-size”* (fat o‘rniga), o‘zbek tilida *“kam ta‘minlangan”* (kambag‘al o‘rniga) kabi birliklar salbiy bahoni yumshatib, adresatni ranjitmaydigan, ijtimoiy maqbul shaklni ta‘minlaydi.

Ekspressiv-aksional evfemizmlar esa fe‘l yoki fe‘l birikmasi shaklida bo‘lib, harakatni oqlash, salbiylikni yashirish yoki fonini yumshatish funksiyasini bajaradi. Ular, ayniqsa, siyosiy va harbiy diskurs hamda yangiliklar matnida faol qo‘llanib, 58,7 % atrofida qayd etiladi. Ingliz tilida *“to conduct a targeted operation”* (to attack o‘rniga), o‘zbek tilida *“hududda vaziyat yomonlashdi”* (to‘qnashuvlar bo‘ldi o‘rniga) kabi birliklar real zo‘ravonlik yoki keskinlikni bilvosita, yumshatilgan shaklda yetkazish orqali auditoriyaning emotsional reaksiyasini jilovlashga xizmat qiladi. Shu tariqa, mediadiskursda nominal evfemizmlar asosan atashni, nominal-deskriptiv turlar sifat va holatni, ekspressiv-aksional turlar esa harakatni *“bezatib”*, ijtimoiy maqbulroq ko‘rinishda namoyon etadi.

Bobning xulosasi sifatida evfemizmlarning o‘zbek va ingliz mediadiskursida nafaqat leksik-semantik, balki madaniy va kommunikativ jihatdan ham murakkab hodisa ekanligi, ularning shakllanishi jamiyatning ijtimoiy qadriyatlarini, axloqiy

me'yorlari va milliy mentaliteti bilan chambarchas bog'liqligi ilmiy asosda isbotlangan.

Dissertatsiyaning uchinchi bobi **“O‘zbek va ingliz mediadiskursidagi evfemizmlar tarjimasining lingvokulturologik masalalari”** deb nomlangan va uch fasldan iborat. Unda mediadiskurs evfemizmlarning chog‘ishtirilayotgan tillararo tarjima muammolari, interferensiya va transpozitsiya hodisalari hamda tarjima strategiyalari chuqur tadqiq etilgan.

Bobning dastlabki faslida **“Ingliz va o‘zbek mediadiskursidagi evfemizmlarning madaniy farqlari va ularning tarjimada saqlanishi masalalari”** tahlil qilingan.

Evfemizmlarning madaniy kontekstdagi farqlari konkret misollar orqali tahlil qilingan. O‘lim evfemizmlari tahlilida ingliz tilidagi *“passed away”* va o‘zbek tilidagi *“olamdan o‘tdi”* ifodalarining madaniy konnotatsiyalari qiyoslangan. Ingliz tilidagi evfemizm sekulyar va emotsional neytral ohangda bo‘lsa, o‘zbek tilidagi evfemizm diniy hurmat va ijtimoiy ehtirom bilan bog‘liq.

Inglizcha *“passed away”* va o‘zbekcha *“olamdan o‘tdi”* evfemizmlari o‘lim hodisasini ifodalashda umumiy yumshatuvchi funksiyaga ega bo‘lsa-da, ularning madaniy va diniy tayanchi sezilarli darajada farqlanadi. *“Passed away”* g‘arb individualizm ruhiga mos ravishda, ko‘proq sekulyar yoki diniy jihatdan betaraf shaklda qo‘llanib, shaxsiy daxlsizlikni saqlash, noqulay vaziyatdan qochish va psixologik ta’sirni yumshatishga xizmat qiladi; uning ohangi hissiy ehtiyotkor, o‘rtacha rasmiy darajada baholanadi.

“Olamdan o‘tdi” ifodasi esa islomiy kollektivizm va taqdirga e’tiqod an’analariga tayanib, o‘limni Alloh taqdiri, oxiratga o‘tish bosqichi sifatida talqin qiladi; bu evfemizm juda rasmiy, hurmatli va ehtiromli ohangga ega bo‘lib, sabr-qanoat va oxiratga bo‘lgan ishonchni aks ettiradi. U jamoaviy motam, marhumga hurmat va umumiy ma’naviy birdamlikni ifodalashga qaratilgan. Har ikki evfemizm tinglovchiga nisbatan yuqori sezuvchanlikni ta’minlasa-da, inglizcha variantda bu asosan shaxsiy noqulaylikdan saqlanish, o‘zbekchada esa jamoaviy qadriyatlarga sodiqlik va diniy-ma’naviy tasalli bilan bog‘liqdir.

Ingliz tilidagi evfemizm individual daxlsizlik va psixologik himoyaga asoslangan bo‘lsa, o‘zbek tilidagi evfemizm diniy e’tiqod va jamoaviy g‘amxo‘rlik bilan bog‘liq. Ingliz tilidagi *“Big C”* va o‘zbek tilidagi *“xavfli o’sma”* evfemizmlari bir xil – saraton kasalligini bevosita aytmaslik maqsadiga xizmat qilsa-da, ularning lingvokulturologik xususiyatlari sezilarli darajada farqlanadi. *“Big C”* alfavitik evfemizm bo‘lib, C harfi orqali muayyan kasallikni bilvosita eslatadi va g‘arbcha individualistik madaniy modelga tayangan holda sog‘liqni, avvalo, shaxsiy sir va daxlsizlik doirasida ko‘radi. Bunda psixologik ehtiyoj – shaxsiy chegarani himoya qilish, hissiy nazoratni saqlashdir; diniy asos, odatda, sekulyar yoki betaraf bo‘lib, kasallik ilohiy sinovdan ko‘ra tibbiy hodisa sifatida qabul qilinadi. OAVda bunday evfemizm sog‘liq mavzusidagi bahslarni yumshatish, auditoriyani ortiqcha qo‘rquv va bezovtalikdan himoya qilish vazifasini bajaradi; ifoda uslubi indirekt, bilvosita ishora orqali hissiy ehtiyotkorlikni ta’minlaydi.

O‘zbek tilidagi “*xavfli o’sma*” esa tavsiflovchi evfemizm bo‘lib, kollektivistik madaniy model bilan bog‘langan: sog‘liq holati ko‘pincha faqat shaxsning emas, oila va jamiyatning umumiy tashvishi sifatida talqin qilinadi. Bu yerda psixologik ehtiyoj – bemorga nisbatan ijtimoiy rahm-shafqat uyg‘otish, jarayonni ilohiy sinov sifatida qabul qilib, duo va sabr orqali yengish g‘oyasini mustahkamlashdir. Natijada “*xavfli o’sma*” evfemizmi bemorni himoyalash, uning holatini haddan tashqari qo‘rqinchli ko‘rsatmasdan, axloqiy va diniy inoyat nuqtayi nazaridan yondashish vositasiga aylanadi. OAVda u oila va jamiyatga muloyim tarzda murojaat qilish, “*og‘ir tashxis*”ni axloqiy va diniy ehtiyotkorlik bilan yetkazish strategiyasini amalga oshiradi.

Tarjima nuqtayi nazaridan “*Big C*” evfemizmini o‘zbek tiliga so‘zma-so‘z “*katta C / katta S*” tarzida berish semantik va madaniy jihatdan nomuvofiq bo‘lib, o‘zbek tilida bu shakl hech qanday barqaror madaniy kod yoki emotsional konnotatsiyani faollashtirmaydi. Shuning uchun tarjimada markaziy o‘rin pragmatik funksiya va madaniy kodga moslikka beriladi: ingliz tilida “*Big C*” saratonni bevosita aytmasdan, suhbatdoshni noqulaylikdan saqlash va hissiy nazoratni ta‘minlashga qaratilgan bo‘lsa, o‘zbek tilida “*xavfli o’sma*”, zarur holatda “*og‘ir kasal*” kabi variantlar kasallikni ehtiyotkor ifodalash, biroq shu bilan birga ijtimoiy e‘tibor va hamdardlikni saqlashga xizmat qiladi. Bu yerda kommunikativ ekvivalentlik so‘zma-so‘z moslikdan ko‘ra funksional tenglikka asoslanadi: inglizcha evfemizmida shaxsiylik va ehtiyotkorlik, o‘zbekcha variantda esa diniy-axloqiy yumshoqlik va jamoaviy mehr ifodalanadi. Shuning uchun tavsiya etiladigan tarjima yondashuvi so‘zdan ko‘ra, evfemizmning hissiy ohangi va kommunikativ vazifasini saqlaydigan madaniy mos tarjima variantlarini (“*xavfli o’sma*”, “*og‘ir kasallikka chalingan*”) qo‘llashdan iboratdir.

Turmush qurish mavzusidagi evfemizmlar tahlilida ingliz tilidagi “*espouse*” va o‘zbek tilidagi “*turmushga bermoq/chiqmoq*” ifodalarining gender konnotatsiyalari va madaniy asoslari chuqur o‘rganilgan. Bu misollar evfemizmlarning tarjimada madaniy tafovutlarni hisobga olish zarurligini yaqqol ko‘rsatgan.

Tadqiqot natijalariga ko‘ra, ingliz mediadiskursidagi “*espouse*” fe‘li va o‘zbek tilidagi “*turmushga chiqmoq / turmushga bermoq*” kabi birliklar nikoh hodisasini ifodalashda umumiy muloyimlik va yumshatuvchi funksiyaga ega bo‘lsa-da, ularning lingvokulturologik asoslari sezilarli darajada farqlanadi. Ingliz tilida “*espouse*” nisbatan neytral, rasmiy ohangdagi birlik bo‘lib, individualistik madaniyat modeli doirasida nikohni shaxsiy tanlov, teng huquqli tomonlar o‘rtasidagi qaror sifatida talqin qiladi; bu yerda subyektivlik, avvalo, shaxsning o‘ziga tegishli bo‘lib, diniy yoki urf-odatdan ko‘ra sekulyar, erkin ixtiyoriylik tamoyili ustun turadi. O‘zbek tilidagi “*turmushga chiqmoq / turmushga bermoq*” ifodalari esa kollektivistik madaniyatga xos ravishda nikohni jamoaviy, oilaviy jarayon sifatida ko‘rsatadi: “*turmushga bermoq*” modeli oilaviy rozilik, qarindoshlar ishtiroki va ko‘pincha ayol subyektning passiv, “*egasiga topshiriladigan*” obyekt sifatida talqin qilinishini anglatadi; diniy-urfiy va marosimiy asoslar bu birliklarning mazmuniy fonini belgilaydi.

Evfemizm sifatida har ikkala tildagi birliklar nikoh mavzusini ochiq, qo‘pol ifodalardan (*“erga tegmoq”, “uylanmoq”* ning keskinroq variantlari va hokazo) saqlab, muloyim, ijtimoiy maqbul shaklda berishga xizmat qiladi. Biroq ingliz tilida bu, asosan, hissiy neytrallik va rasmiy uslubni ta‘minlashga qaratilgan bo‘lsa, o‘zbek tilida odoblilik, hayo, ijtimoiy maqbullik va an‘anaviy jinsiy rollarni mustahkamlash bilan chambarchas bog‘liq. Shu sababli tarjimada *“espouse”* ni avtomatik tarzda *“turmushga chiqmoq / bermoq”* bilan almashtirish har doim ham yetarli emas: tarjimon subyektlik darajasi, gender konnotatsiyalari, diniy-urfiy fon va madaniy modelni hisobga olgan holda funksional jihatdan eng mos ekvivalentni tanlashi lozim bo‘ladi.

Keyingi faslda ***“Mediadiskurs evfemizmlari tarjimasida interferensiya va transpozitsiya”*** hodisalari tadqiq etilgan. Interferensiya tarjimonning ona tilidagi til tizimi va madaniy modelining tarjima tiliga ta‘siri natijasida yuzaga keluvchi lingvistik og‘ish sifatida ta‘riflangan²⁷.

Interferensiyaning turlari aniqlab berilgan: lingvistik interferensiya va madaniy interferensiya. Ingliz tilidagi *“economically disadvantaged”* ifodasining o‘zbek tiliga *“iqtisodiy nochor”* shaklida tarjima qilinishida semantik interferensiya sodir bo‘lishi ko‘rsatilgan. *“Laid off”* ifodasining *“ishdan bo‘shatildi”* deb tarjima qilinishida stilistik interferensiya yuzaga kelishi tahlil qilingan.

Transpozitsiya - tarjima nazariyasida manba til va maqsad til o‘rtasida grammatik yoki sintaktik strukturalarning o‘zaro almashtirilishi orqali amalga oshiriladigan jarayon sifatida izohlangan. J.Vinay va J.Darbelnetning nazariyasiga asoslanib, transpozitsiyaning majburiy, ixtiyoriy va kontekstual turlari ajratilgan²⁸.

Mediaevfemizmlar tarjimasida qo‘llanilgan transpozitsiya turlari orasida leksik-semantik transpozitsiya eng katta ulushni egallaydi; bunda so‘z turkumi saqlangan holda, ma‘no kengayishi yoki yumshoq tavsif bilan berilishi kuzatiladi. Ikkinchi yirik qatlamni grammatik transpozitsiya tashkil etib, unda otning fe‘lga, fe‘lning sifat birikmasiga aylanishi, ya‘ni struktur jihatdan qayta tuzish orqali evfemizmning pragmatik yukini moslashtirish hollari ustunlik qiladi. Nisbatan kamroq ulushga ega bo‘lgan murakkab (aralash) transpozitsiya turlarida esa leksik, grammatik va pragmatik o‘zgarishlar bir vaqtda ro‘y berib, ayniqsa, siyosiy, harbiy va sog‘liqni saqlash diskursida evfemizmning madaniy-kontekstual mazmunini to‘liqroq ko‘chirishga qaratilgan strategiyalar qo‘llanadi.

Mediaevfemizmlarini tarjima qilish jarayonida turli transpozitsiya turlari qo‘llanadi va ular evfemistik mazmunni saqlagan holda til va madaniyatga moslashtirishga xizmat qiladi. Masalan, ingliz tilidagi *“collateral damage”* birikmasi tinch aholining o‘limi yoki oddiy fuqarolar qurbonlari ma‘nosini bilvosita ifodalovchi nominal evfemizm bo‘lib, o‘zbekchaga *“tasodifiy qurbonlar”* tarzida o‘giriladi. Bu yerda majburiy transpozitsiya sodir bo‘ladi: *“damage”* otining o‘rnini *“qurbonlar”* (aniq ijtimoiy obyekt) egallaydi, *“collateral”* esa *“tasodifiy”* sifatiga aylanadi, biroq evfemistik yumshoqlik saqlanadi.

²⁷ Vinay J.-P., Darbelnet J. Comparative Stylistics of French and English: A Methodology for Translation. – Amsterdam/Philadelphia: John Benjamins, 1995. – 88-93 p.

²⁸ Vinay J.-P., Darbelnet J. Ko‘rsatilgan manba. – 118-125 p.

O‘zbek matnidagi “*uyida ro‘zg‘or ishlari bilan band*” jumlasini ayolning iqtisodiy faol emasligini “*ishsiz*” deb qo‘pol nomlamasdan, ijtimoiy maqbulroq shaklda ifodalaydi. Inglizchaga “*economically inactive*” yoki “*unemployed due to household duties*” tarzida berilganda ixtiyoriy transpozitsiya yuz beradi: fe‘lli birikma holatga oid status ifodasiga aylanadi va madaniy sezgirlik (gender va ijtimoiy rol) hisobga olinadi. Shunga o‘xshash tarzda, ingliz tilidagi “*senior citizens*” birikmasi katta yoshdagi insonlarni hurmat bilan nomlovchi evfemizm bo‘lib, o‘zbekchaga “*nuroniylar*”, “*nafaqa yoshiga to‘lganlar*” tarzida tarjima qilinadi; bunda otga asoslangan birlik holatga asoslangan konstruksiyaga o‘tkaziladi, ya’ni ixtiyoriy transpozitsiya orqali semantik yadro saqlanib, madaniy moslik ta’minlanadi.

“*Qayta ijtimoiylashayotgan fuqarolar*” birikmasi sobiq mahkumlarni stigmasiz, ijtimoiy inklyuziv tarzda ifodalovchi o‘zbekcha evfemizm bo‘lib, inglizchaga “*rehabilitated individuals*”, “*citizens reintegrating into society*”, “*former offenders*” kabi variantlarda ko‘chiriladi. Bu holatda kontekstual transpozitsiya kuzatiladi: o‘zbekcha fe‘lli jarayon (qayta ijtimoiylashish) ingliz tilida ot birikmasi shakliga o‘tkaziladi va shu bilan birga ijtimoiy tamg‘alash darajasi kamaytiriladi. Umuman, bu misollar mediaevfemizmlar tarjimasida transpozitsiya faqat formal o‘zgarish emas, balki evfemistik mazmun, pragmatik funktsiya va madaniy sezgirlikni uyg‘unlashtiruvchi asosiy mexanizm ekanini ko‘rsatadi.

Uchinchi faslda “*Mediadiskurs evfemizmlarining tarjima strategiyalari va usullari*” sistemali o‘rganilgan. Uch asosiy tarjima strategiyasi ishlab chiqilgan: *ekvivalentlik, adaptatsiya va tushuntirish (explicitation)*.

Ekvivalentlik strategiyasi R.Yakobsonning nazariyasiga asoslanib tahlil qilingan²⁹. E.A. Nidaning formal va dinamik ekvivalentlik tushunchalari evfemizmlar tarjimasiga tatbiq etilgan³⁰. Ingliz tilidagi “*resource reallocation*”³¹ va “*sanitation engineer*”³² ifodalarining o‘zbek tiliga tarjima qilinishida ekvivalentlik masalalari ko‘rib chiqilgan.

Adaptatsiya strategiyasi S. Bassnettning “madaniy burilish” konsepsiyasiga asoslanib o‘rganilgan³³. Ingliz tilidagi “*pre-emptive strike*” ifodasining “*strategik mudofaa harakati*” shaklidagi adaptatsiyasi, o‘zbek tilidagi “*oilaviy mojarolarni tartibga solish*”³⁴ ifodasining ingliz tiliga “*facilitating family harmony*” tarzida moslashtirilishi chuqur tahlil qilingan.

Tushuntirish (*explicitation*) strategiyasi A.Chestermanning nazariyasiga asoslanib tadqiq etilgan³⁵. Ingliz tilidagi “*a little work done*” va “*adult content*”

²⁹ Jakobson R. On Linguistic Aspects of Translation. – Cambridge: Harvard University Press, 1959. – P. 232-239.

³⁰ Nida E.A. Toward a Science of Translating. – Leiden: Brill, 1964. – 331 p.

³¹ Samuels J.D., Ho M.S. The Contribution of Reallocation to U.S. GDP Growth: Measurement Using Tiered Aggregation. – Washington: U.S. Bureau of Economic Analysis, 2021. – 13 Oct.

³² Samoskaite L. Linguistic Peculiarities of Euphemisms in Media // New Journal of Linguistics and Translation Studies. – 2011. – P. 155-167.

³³ Bassnett S. Translation Studies [Electronic resource]. – 4th ed. – London: Routledge, 2013. – 208 p. – URL: <https://doi.org/10.4324/9780203488232> (murojaat sanasi: 15.12.2024)

³⁴ Manba: *lex.uz – Milliy Strategiya*, 2022

³⁵ Chesterman A. Memes of Translation: The Spread of Ideas in Translation Theory. – Amsterdam: John Benjamins, 1997. – P. 108-115.

ifodalarining o‘zbek tiliga izohli tarjimasi, o‘zbek tilidagi “*fuqaroga nisbatan xizmat mavqeyini suiiste’mol qilganlik*” va “*axloqiy me’yorlarga zid holat*” evfemizmlarining ingliz tiliga izoh bilan tarjima qilinishi amaliy misollar orqali ko‘rsatilgan.

Har bir strategiyaning afzalliklari va cheklovlari tahlil qilingan. Ekvivalentlik konnotativ uyg‘unlikni ta’minlasa-da, kulturologik tafovutlar muammosi mavjud. Adaptatsiya madaniy moslikni ta’minlaydi, lekin ma’no yo‘qotilishi xavfi bor. Tushuntirish (explicitation) semantik aniqlikni oshiradi, ammo matnning hajmini kamaytirishi mumkin.

Bobning xulosasi sifatida interferensiya va transpozitsiyaning o‘zaro muvozanatli qo‘llanilishi evfemizmlarning madaniyatlararo adekvat tarjimasini ta’minlashi, ishlab chiqilgan tarjima strategiyalarining differensial modeli (ekvivalentlik, adaptatsiya, tushuntirish) evfemizmlarning turli kontekstlardagi tarjimasiga moslashuvchan yondashuvni berishi ilmiy asosda isbotlangan.

Lingvokulturologik kompetensiya tarjimonlar uchun ajralmas ko‘nikma bo‘lib, madaniyatlararo empatiya, semantik aniqlik va kommunikativ maqbullikni uyg‘unlashtirishga erishish zarurligi asoslab berilgan. Tadqiqot asosida ingliz va o‘zbek mediadiskursi o‘rtasidagi madaniy tafovutlarni inobatga olgan holda evfemizm tarjimasi bo‘yicha amaliy tavsiyalar to‘plamini o‘z ichiga olgan elektron dastur yaratilgan.

XULOSA

1. G‘arb va o‘zbek tilshunosligida evfemizmga bo‘lgan nazariy yondashuvlar metodologik jihatdan tubdan farqlanadi. G‘arbiy tilshunoslik maktablarida evfemizm kommunikativ-pragmatik strategiya va ijtimoiy manipulyatsiya vositasi sifatida strukturalistik va kognitiv paradigmalar doirasida tadqiq etiladi. O‘zbek tilshunosligida esa evfemizmlar madaniy ong mahsuli hamda milliy mentalitetning lingvistik ifodasi sifatida tarixiy-etnografik va madaniy-semiotik paradigmalar doirasida o‘rganiladi. G‘arbiy yondashuvlar evfemizmni sinxron lingvistik hodisa sifatida funksional ekvivalentlik mezonlari asosida tahlil qilsa, o‘zbek tilshunosligi uni diaxron madaniy jarayon sifatida axloqiy muvofiqlik va madaniy autentiklik tamoyillari asosida ko‘rib chiqadi. Bu metodologik tafovut evfemizmlarning tarjima strategiyalarini ishlab chiqishda ham o‘z aksini topadi.

2. Evfemizmning lingvokulturologik mohiyati ilk bor o‘zbek va ingliz mediamatnlari misolida chog‘ishtirma o‘rganilib, ushbu hodisa nafaqat semantik yumshatish vositasi, balki milliy madaniyat va ijtimoiy qadriyatlar ifodasi sifatida talqin qilindi. Bu orqali evfemizm fenomenining madaniy-kognitiv ildizlari va diskursdagi strategik kommunikativ roli ochib berildi.

3. O‘zbek va ingliz tillarida ishlatiladigan evfemik birliklarning milliy-madaniy kontekstlar asosida shakllanishi, ijtimoiy-ta’limiy, diniy va axloqiy qadriyatlar bilan chambarchas bog‘liqligi hamda har bir tilning o‘ziga xos pragmatik mezonlari asosida tanlanishi aniqlab berildi. Bu holat evfemizmlarning diskursiyaviy tafovutlarini tushunish uchun muhim metodologik poydevor vazifasini bajaradi.

4. Ingliz tilidagi evfemizmlar, asosan, shaxsiy daxlsizlik, siyosiy to'g'rilik va sekulyar qadriyatlar asosida yuzaga kelgan bo'lsa, o'zbek tilidagi evfemizmlar diniy-etnik tafakkur, ijtimoiy murosaviylik, axloqiy andisha asosida shakllangan. Ushbu asosiy farq tarjimada madaniy sezgirlikni ta'minlash muhimligini ko'rsatadi.

5. Mediadiskursda mavjud evfemik birliklar ilk bor nominal, nominal-deskriptiv va ekspressiv-aksional tipologiyalarda ajratilib, har bir turli shakldagi evfemizmnining axborotni yetkazishdagi kommunikativ strategiyasi, lingvokulturologik xususiyatlari, stilistik va semantik yuklamasi tahlil qilindi. Ushbu tasnifning ishlab chiqilishi tilda evfemik birliklarning ijtimoiy-madaniy holatga moslashuvini ilmiy asoslashga xizmat qiladi.

6. Mediaevfemizmlarni tarjima qilishda yuzaga keladigan interferensiya va transpozitsiya hodisalari bir-birini to'ldiruvchi, lekin ba'zida qarama-qarshi ta'sir etuvchi lingvopragmatik mexanizmlar sifatida tahlil qilinadi. Interferensiya tarjimada noadekvatlik va semantik xatoliklarga sabab bo'lishi mumkin bo'lsa, transpozitsiya evfemizmlarni madaniy kontekstga moslashtirishga yordam beruvchi strategik vosita sifatida baholanadi.

7. Tarjima jarayonida mediaevfemizmlar uchun qo'llanilayotgan semantik ekvivalentlik, madaniy adaptatsiya, tushuntirish (explicitation) kabi turlari samarali tarjima strategiyalari hisoblanadi. Ularning har biri evfemik ifodaning kommunikativ samaradorligini saqlash yoki tiklash darajasiga ko'ra tahlil qilinadi.

8. Dissertatsiya doirasida o'zbek va ingliz mediamatnlaridan yig'ilgan evfemik birliklarning chog'ishtirma korpusi tuzilib, bu korpus lingvokulturologik izlanishlar, tarjima tahlillari va mediatekstlar diskursini o'rganishda metodik asos bo'lib xizmat qiladi.

9. O'zbek tilshunosligida ilgari kam o'rganilgan mediadiskurs evfemizmlarining tarjimaviy-lingvokulturologik xususiyatlari ushbu ishda chuqur tahlil qilinib, til, madaniyat va diskursning o'zaro bog'liqligini ilmiy jihatdan asoslashda muhim ahamiyat kasb etadi.

10. Tadqiqot natijasida tarjimonlar, jurnalistlar va mediamatnlar bilan ishlovchi mutaxassislar uchun madaniy sezgirlik, axloqiy maqbullik va stilistik uyg'unlikni ta'minlovchi tavsiyalar ishlab chiqildi. Ayniqsa, xalqaro OAV, diplomatik xizmat va madaniyatlararo kommunikatsiya sohalarida ishlaydigan mutaxassislar uchun evfemizmlarni to'g'ri qo'llash va tarjima qilish bo'yicha amaliy tavsiyalar yaratilganligi katta ahamiyatga egadir.

11. Dissertatsiya asosida ishlab chiqilgan yondashuvlar ko'p tilli kommunikatsiya, sun'iy intellekt asosida matnlarni avtomatik tahlil qilish, evfemizm korpuslari tuzish kabi zamonaviy tilshunoslik sohalarida keyingi izlanishlar uchun metodologik zamin yaratadi.

**THE SCIENTIFIC COUNCIL PhD.03/2025.27.12.Fil.04.07 ON AWARDING
SCIENTIFIC DEGREES AT KARAKALPAK STATE UNIVERSITY**

NUKUS STATE PEDAGOGICAL INSTITUT

ESHCHANOVA MAVJUDA XUDAYOROVNA

**LINGUOCULTURAL FEATURES OF EUPHEMISMS IN UZBEK AND ENGLISH
MEDIA DISCOURSE.**

10.00.06 - Contrastive Literary criticism, Comparative Linguistics and Translation Studies

**DISSERTATION ABSTRACT of the doctor of philosophy (phd) on PHILOLOGICAL
SCIENCES**

The topic of the Doctor of Philosophy dissertation has been registered by the Higher Attestation Commission at the Ministry of Higher Education, Science and Innovation of the Republic of Uzbekistan under the number: B2025.1.PhD/Fil5846.

The dissertation has been completed at Urgench State University named after Abu Raykhan Beruni.

The dissertation abstract is available in three languages (Uzbek, English, and Russian, (summary)) on the website of the Scientific Council (www.karsu.uz) and on the information and educational portal "Ziyonet" (www.ziyonet.uz) is placed.

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The defense of the dissertation will take place on «18» March 2026 at 9⁰⁰ at the meeting of the Scientific Council PhD.03/2025.27.12.Fil.04.07 for the award of scientific degrees at Karakalpak State University (Address: 230112, Nukus, Ch. Abdirov Street, 1. Tel: (99861) 223-59-25, Fax: (99861) 223-59-25, Email: karsu_info@edu.uz).

The dissertation can be reviewed in the Information Resource Center of Karakalpak State University (Registration Number: 469). Address: 230112, Nukus, Ch. Abdirov Street, 1. Tel: (99861) 223-59-25.

The abstract of the dissertation will be distributed on «28» February 2026.
(Protocol of the register №. 9 on «27» February 2026).



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INTRODUCTION (abstract of PhD thesis)

The actuality and necessity of the dissertation topic. In recent years, the strengthening of the anthropocentric approach in world linguistics, the expansion of the information space, and the development of mass communication in its various forms have necessitated the study of the euphemism phenomenon within the framework of new contemporary paradigms. In particular, the fact that the use of euphemistic units within media discourse is directly linked not only to linguistic aesthetics, but also to the system of cultural, moral, religious, and social values in society determines the relevance of this topic. Today, the rapid development of Uzbekistan's information space and the growing importance of word-choice culture on social networks and news platforms are further increasing the demand for research on euphemisms.

As a linguistic phenomenon, euphemism is closely related to numerous factors such as social taboos, moral norms, political correctness, and cultural sensitivity. The way these aspects are reflected in media texts and the adequacy of their translation constitute one of the pressing issues in contemporary linguistics. In particular, a comparative linguoculturological analysis of euphemistic units in English and Uzbek media discourse provides valuable insights into the worldview, value systems, and cultural models of the respective societies. Hence, the present topic occupies a significant place at the intersection of modern linguoculturology, pragmatolinguistics, translation studies, and media linguistics.

The scientific necessity of this research is determined, first, by the need for a systematic analysis of the linguoculturological features of euphemisms in English and Uzbek media discourse; second, by the insufficient scholarly attention to the interrelation of interference and transposition phenomena in the translation of euphemisms and their impact on translation adequacy. Third, in the current context of globalization and transnational information exchange, the elaboration of scientifically grounded strategies for translating euphemistic units while preserving their cultural and communicative equivalence is of particular importance.

Therefore, this research can be recognized as an essential scholarly and practical contribution that serves to ensure the harmony of language and culture within both national and international communication spaces. Indeed, the cultural function of linguistic units disseminated through the media and their accurate and adequate translation into another language represent a crucial factor in maintaining cultural sensitivity in intercultural communication.

This dissertation, to a certain extent, serves the implementation of the goals and objectives set forth in such fundamental documents of the Republic of Uzbekistan as the Action Strategy (Presidential Decree No. PF-4947, February 7, 2017)¹, the Decree “On Increasing the Prestige and Status of the Uzbek Language as the State Language” (Presidential Decree No. PF-5850, October 21, 2019),

¹ Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Олий Мажлисга мурожаатномаси. 2017 йил, 22 декабрдаги нутқи / “Халқ сўзи” – 2017 йил, 23 декабрь. № 258.

and the Development Strategy of New Uzbekistan (Presidential Decree No. PF–60, November 28, 2022), as well as other normative acts related to language, culture, and moral values.

Compliance of the research with the priorities of the development of science and technology of the republic. The present dissertation research has been carried out in accordance with the Priority Area of the development of science and technology in the Republic of Uzbekistan – “Formation of a system of innovative ideas for the social, legal, economic, cultural, and spiritual-educational development of an information society and a democratic state, and the ways of their implementation.”

Degree of study of the research work. Euphemism is considered one of the widely studied lexical-semantic, stylistic, and cultural-communicative phenomena in world linguistics. Since the second half of the 20th century, the phenomenon of euphemism has been examined not only as a means of semantic mitigation and an enriching factor of vocabulary, but also as a bridge between language and culture. The initial research was conducted by scholars such as G. Hornay, A. A. Reformatsky, B. A. Larin, and L. A. Buakhovsky, who explained euphemisms in direct relation to taboo phenomena².

In the Commonwealth of Independent States, particularly in Russian linguistics, the works of L. P. Krysin on euphemisms are devoted to the analysis of the methods of usage and the social significance of euphemic units in contemporary Russian speech³. In the studies of V.P.Moskvin, E.P.Senichkina, N.S.Boschayeva, N.L.Saakayan, Yu.S.Baskova and E.O.Miloenko, euphemisms and dysphemisms have been regarded as manipulative tools within media discourse⁴.

In English linguistics, A. M. Katsev, E. O. Miloenko, Yu. S. Baskova, and G. A. Vildanova have studied euphemism within the framework of the principle of politeness in the context of gender and social communication. In particular, G. A. Vildanova’s research entitled “*Euphemia and the Principle of Politeness in Modern English: Gender Aspect*” has played a significant role in analyzing the gender and cultural connotations of euphemism⁵.

In Uzbek linguistics, the issue of euphemism was first systematically studied by N. Ismatullayev, who identified the functional potential of euphemic units in

²² Ларин Б.А. Об эвфемизмах // Учен. зап. Ленингр. ун-та, № 301: Сер. филол. наук: Вып.№ 60 – Л.: ЛГУ, 1961. – С. 110-124.

³³ Вильданова Г.А. Эвфемия и принцип вежливости в современном английском языке: гендерный аспект. – Москва-Берлин: Директ-Медиа, 2015. –162 с.

⁴⁴ Крысин Л. П. Эвфемизмы в современной русской речи // www/Philology.ru; Москвин В.П. Эвфемизмы в лексической системе современного русского языка // Василий Павлович Москвин. 2-е изд. – М.: Ленинград, 2007. – 264 с.; Сеничкина Е. П. Эвфемизмы русского языка. – Москва: Высшая школа, 2006. – 151 с.

⁵⁵ Кацев А.М. Эвфемизмы в современном английском языке. – Ленинград: Наука, 1977. – 65 с. // Босчаева Н.Ц. Контекстуальная эвфемия в современном английском языке. – Ленинград: Наука, Ленинградское отд., 1989. – 130 с. // Саакаян Н.Л. Эвфемия как прагмалингвистическая категория в дискурсивной практике непрямого речевого убеждения: автореф. дисс. ...канд. филол. наук. – Москва, 2010. – 23 с. // Баскова Ю.С. Эвфемизмы как средство манипулирования в языке СМИ (на материале русского и английского языков): дисс. ... канд. филол. наук. – Краснодар, 2006. – 26 с. // Милоенко Е.О. Специфика функционирования эвфемизмов в индивидуальном лексиконе: дисс. ...канд. филол. наук. – Курск, 2009. – 24 с.

the Uzbek language, their relation to taboo, and their semantic features⁶. A. Omonturdiyev, in his scholarly works such as “*The Euphemic Foundations of Uzbek Speech*” and “*Euphemisms of Professional Speech*”, analyzed the stylistic and speech-related aspects of euphemisms and created scientific and practical foundations by compiling euphemic dictionaries⁷.

In the scientific studies conducted by A. E. Mamatov, Z. Kholmanova, and D. Rustamova, the role and influence of euphemistic and dysphemistic expressions in the process of forming phraseological units have been thoroughly examined. In their works, in particular, the euphemistic images and expressions found in the work *Boburnoma* are analyzed, and the relationship of such units to speech culture as well as to socio-emotional components is investigated⁸. Furthermore, the authors have carried out in-depth conceptual analyses concerning the distinctive functional features of euphemisms and their metaphorical character. This scientific approach contributes to the identification of the linguistic and sociocultural foundations of phraseological units and provides a better understanding of the lingual-semantic and pragmatic properties of euphemisms.

In recent years, Sh. K. Gulyamova, in her dissertation, has analyzed the gender characteristics of euphemisms in the Uzbek language, focusing on their formation on the basis of linguoculturological and pragmatic factors⁹.

Within the context of translation studies, the process of interchange between euphemisms and dysphemisms - particularly in cases of ethnocultural clashes, connotative losses, and issues of cultural adequacy - has been specifically examined by Kh. B. Kadirova. The author emphasized that in literary translation, the translator’s cultural competence plays a decisive role in conveying euphemisms adequately¹⁰.

The connection of the dissertation topic with the scientific research work of the higher education institution where the dissertation was completed. This research work has been carried out as a component of the scientific research plan of Urganj State University named after Abu Rayhan Beruni, within the framework of the project “Typological and Comparative Features of Languages of Different Systems.”

⁶⁶ Исмаатуллаев Н. Эвфемизмы в современном узбекском языке: автореф. дисс. ... канд. филол. наук. – Ташкент, 1963. – 24 с. // Омонтурдиев А. Эвфемик воситаларнинг функционал-услубий хусусиятлари: филол. фан. номз. ... дисс. автореф. – Т., 1997. – 23 б. // Омонтурдиев А.Ж. Профессионал нутқ эвфемикаси (чорвадорлар нутқи мисолида): филол. фан. докт. ... дисс. – Т., 2009. – 252 б.

⁷⁷ Омонтурдиев А., Омонтурдиев Ж. Сўз қўллаш санъати. – Термиз: Жайхун, 1994. – 60 б.; Омонтурдиев А. Бир сўз лугати. – Термиз: Жайхун, 1996. – 45 б.; Омонтурдиев А. Ўзбек тилининг қисқача эвфемик лугати. – Тошкент, 2000. – 134 б.; Омонтурдиев А. Ўзбек нутқининг эвфемик асослари. – Тошкент: Халқ мероси, 2000. – 128 б.; Омонтурдиев А. Профессионал нутқ эвфемикаси. – Тошкент: Фан, 2006. – 232 б.

⁸⁸ Маматов А. Ўзбек тили фразеологияси шаклланиши масалалари: филол. фанлари д-ри... дисс. автореф. – Тошкент, 1999. – 56 б. // Холманова З.Т. “Бобурнома” лексикаси тадқиқи: филол. фанлари д-ри... дисс. автореф. – Тошкент, 2009. – 22 б. // Рустамова Д. Метафорик эвфемизациянинг лингвокультурологик ва социопрагматик аспекти: филол. фан. номз. ... дисс. автореф. – Фарғона, 2018. – 50 б.

⁹⁹ Гулямова Ш.К. Ўзбек тили эвфемизмларининг гендер хусусиятлари. – Бухоро, 2020. (PhD dissertatsiyasi)

¹⁰¹⁰¹⁰ Қодирова Х. Абдулла Қодирийнинг эвфемизм ва дисфемизмлардан фойдаланиш маҳорати: филол. фан. номз. ... дисс. автореф. – Тошкент, 2009. – 23 б.

The aim of the research work is to identify the linguocultural features of euphemisms used in Uzbek and English media discourse, in particular, to identify their similarities and differences in cultural, communicative, and translational aspects.

Tasks of the research:

to analyze the philosophical, ontological, and linguocultural foundations of euphemism, and to determine the role of taboo, ethical norms, and social values in society in the formation of euphemistic units;

to examine the typology and cultural characteristics of euphemisms in Uzbek and English media discourse; in particular, to classify euphemistic units in both languages according to new integrative categories, and to reveal their linguoculturological connotations, the semantic load specific to national culture, and their compatibility with cultural codes;

to investigate the phenomena of interference and transposition arising in the translation of euphemisms in Uzbek and English media discourse, to identify the principal translation methods (equivalence, adaptation, and explicitation), and to substantiate their role within the cultural context;

to develop an electronic program containing practical recommendations for the translation of euphemisms in Uzbek and English media discourse; in particular, to ensure the correct application of translation methods that guarantee the semantic, stylistic, and pragmatic adequacy of euphemisms in media discourse texts, and to provide scientifically grounded proposals for intercultural communication and translation practice.

The object of the research is euphemisms used in Uzbek and English media discourse, that is, language units used to soften and express moral, social, political, religious or other sensitive topics in the mass media.

The subject of the study encompasses the linguoculturological characteristics of euphemisms in Uzbek and English media discourse, their semantic and stylistic functions, as well as the problems of cultural equivalence and pragmatic adequacy in the translation process - particularly their linguoculturological features associated with cases of interference and transposition.

Research methods. In the course of conducting the research, the following methods were employed: linguistic description, classification, comparative-typological, contextual, statistical, and communicative-pragmatic analysis.

The scientific novelty of the research is as follows:

Euphemisms are analyzed from a philosophical, ontological, and linguocultural point of view, and the connection of euphemisms in both languages with cultural codes, their formation on the basis of national-moral norms and social values, is scientifically substantiated;

The phenomena of interference and transposition arising in the translation of euphemisms in Uzbek and English media discourse were studied as complex linguopragmatic mechanisms, and the degree of preservation of cultural sensitivity of the main translation methods was determined;

A new typological classification of euphemisms in Uzbek and English media discourse has been developed, euphemisms used in Uzbek and English media texts are divided into such types as nominal, nominal-descriptive, expressive-actional, and are culturally and communicatively proven;

an electronic program has been created that contains practical recommendations for the intercultural adequate translation of euphemisms in Uzbek and English media discourse.

The practical results of the research are as follows:

the conceptual differences between euphemistic expressions formed in English and Uzbek cultures have been revealed, and it has been substantiated that these findings can be practically applied in developing intercultural communication competence, particularly in training courses for translators and journalists;

the phenomena of interference and transposition in the translation of euphemisms have been thoroughly analyzed on the basis of real media examples, their impact on adequacy and cultural sensitivity has been demonstrated, and it has been proven that these findings provide the opportunity to create specialized textbooks and manuals on the translation of euphemistic units in the field of translation studies;

based on the research, a linguoculturological model addressing the translation problems of media discourse euphemisms in Uzbek and English has been developed, and it has been proven that this model can primarily be applied in language teaching, translation practice, and media analytics courses. Furthermore, the principal strategies employed in translating euphemisms - equivalence, cultural adaptation, explicative translation, and functional substitution - have been systematized, and it has been established that these methods serve as a methodological basis for use in academic courses on translation theory and practice;

a practical corpus of materials has been compiled on the basis of media discourse euphemisms and their translation variants gathered in the dissertation, and it has been substantiated that this corpus may serve as a foundational resource for research works being prepared in the fields of media linguistics, linguoculturology, semantics, and stylistics.

The reliability of the research results is explained by the fact that the data confirming the obtained findings and conclusions were derived from official sources, their consistency with the theoretical framework of the dissertation, the representativeness of the language material, and the scientifically and methodologically substantiated analysis of examples. Furthermore, reliability is ensured through the implementation of the results in the materials of national and international scientific-methodological and scientific-practical conferences, the publication of articles and conclusions in journals included in the Higher Attestation Commission (HAC) list as well as in foreign scientific journals, and the confirmation of the findings by authorized institutions.

Scientific and practical significance of research results. The scientific significance of the research findings is determined by the fact that the place and

functions of euphemisms in linguistics have been thoroughly analyzed from linguoculturological, translational, stylistic, and pragmatic perspectives; the cultural roots, semantic loads, and communicative functions of media euphemisms in Uzbek and English have been examined, and their formation on the basis of national-cultural differences has been scientifically substantiated; in particular, the phenomena of interference and transposition arising in the translation process have been evaluated on the basis of a linguopragmatic model, and the role of euphemisms in intercultural communication has been revealed.

The practical significance of the research findings lies in the fact that its results can be utilized in teaching theoretical and practical courses in such disciplines as comparative linguistics, translation studies, media linguistics, discourse analysis, text linguistics, and cognitive linguistics at higher educational institutions, as well as in organizing specialized courses and seminars, and in creating textbooks and manuals. In addition, practical recommendations have been developed for translators and journalists regarding the provision of adequate translation of euphemisms and the consideration of cultural sensitivity.

Implementation of the research results. Based on the scientific results obtained in the process of studying the linguocultural features of euphemisms in Uzbek and English media discourse:

Conclusions about the philosophical, ontological and linguocultural analysis of euphemisms, the connection of euphemisms in both languages with cultural codes, their formation on the basis of national-moral norms and social values were used in the implementation of the fundamental research project "Ethnolinguistic image of the world in Karakalpak folklore" carried out in 2021-2023 at the Karakalpak Research Institute of Humanities of the Karakalpak Branch of the Academy of Sciences of the Republic of Uzbekistan (Reference No. 526/2 dated September 2, 2025 of the Karakalpak Branch of the Academy of Sciences of the Republic of Uzbekistan). As a result, the scientific conclusions reached in the research made a significant contribution to the enrichment of the scientific base of the fundamental project and the thorough justification of its results;

Interference and transposition phenomena arising in the translation of euphemisms in Uzbek and English media discourse were studied as complex linguopragmatic mechanisms, and theoretical information about the level of preservation of cultural sensitivity of the main translation methods was used in the grant project 561574-EPP-1-2015-1-ES-EPPKA2 - CBHE-JP - ECCUM: "Establishment of Computing Centers and Curriculum Development in Mathematical Engineering Master programme" of the Erasmus + program of Urgench State University named after Abu Rayhan Beruni. (Reference No. 06-146/4 of Urgench State University named after Abu Raykhan Beruni dated August 18, 2025). As a result, the materials made it possible to draw important scientific and theoretical conclusions for the development of translation studies and served to enrich the project;

Scientific innovations and analysis of the new typological classification of the cultural and communicative features of nominal, nominal-descriptive,

expressive-actional forms of euphemisms used in Uzbek and English media texts were used in the preparation of scripts for the program "Assalom Khorezm" and the radio broadcast "Najot-bilimda" of the "Khorezm" television and radio company, as well as in the speech of correspondents in several other programs (Reference No. 613 of the Khorezm Regional Television and Radio Channel of the National Television and Radio Company of Uzbekistan dated July 31, 2025). As a result, the mechanisms of using euphemistic units in the content of programs, as well as methods of choosing euphemistic expressions suitable for different cultural and social groups, strategies for using euphemisms in covering sensitive and impressive topics with cultural sensitivity in television programs, the essence of effective methods of using euphemistic units aimed at ensuring the emotional reception of viewers in the media content are perfectly revealed;

In accordance with the Law of the Ministry of Justice of the Republic of Uzbekistan "On legal protection of programs and databases created for electronic computers," an electronic program containing practical recommendations for intercultural adequate translation of euphemisms in Uzbek and English media discourse was issued under the name "Media euphemisms dictionary (Eng-Uz, Uz-Eng)" (Certificate of the Ministry of Justice of the Republic of Uzbekistan No. DGU 54480 dated September 9, 2025). As a result, users had the opportunity to quickly search for euphemistic units encountered in media discourse, to conduct a comparative analysis of their semantic volume, pragmatic function and cultural connotations in the context of English and Uzbek languages, as well as to choose adequate translation options appropriate to the context.

Approval of research results. The findings of the present research have been approved at 4 scientific-practical conferences, including 2 national and 2 international conferences.

Publication of research results. A total of 13 scientific works have been published on the topic of the dissertation, of which 9 articles have been published in scientific journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for the publication of the main findings of doctoral dissertations, including 5 in local and 4 in foreign journals.

The outline of the thesis. The dissertation consists of an introduction, three chapters, a conclusion, a list of references. The total volume of the dissertation is 147 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introduction, the relevance and necessity of the dissertation topic are substantiated, the aim and objectives of the research are defined, and the object and subject of the study are described. The correspondence of the topic to the priority areas of the development of science and technology in the Republic is indicated, the scientific novelty and practical outcomes of the research are presented, the scientific and practical significance of the obtained results is revealed, and information is provided on the implementation of the research findings in practice as well as on the structure of the dissertation.

The first chapter of the research work is entitled “**Theoretical foundations of euphemism and media discourse in linguistics.**”

Its initial paragraph discusses the issue of “*Linguistic and Stylistic Peculiarities of Uzbek and English Media Discourse*” are investigated. The concept of media discourse has been analyzed on the basis of the works of scholars such as Van Dijk, Fairclough, and Wodak. Media discourse is presented not only as a means of transmitting information but also as an ideological construct shaping social consciousness¹¹.

Lexico-semantic devices are manifested in different forms in Uzbek and English media discourse. For example, within the stratum of emotional lexical units, Uzbek texts employ words and expressions such as “*portlash*” (“*explosion*”) and “*ruhiy zo‘riqish*” (“*psychological strain/pressure*”) to denote an intense emotional state, whereas in English media discourse this meaning is conveyed more concisely by the lexeme “*meltdown*”. In both languages the idea of emotional strain and the breakdown of one’s mental state under pressure is expressed, yet they differ in their modes of expression and in the degree of imagery.

In the case of euphemistic devices, Uzbek media texts typically use the collocation “*o‘z vazifasidan ozod etildi*” (“*was relieved of his/her duties*”), characteristic of an official style; in English discourse, however, the same content is rendered in a more mitigated form, for example as “*give somebody a chance to spend time with his family*”, whereby the situation of leaving one’s post is effectively masked as “*an opportunity to spend time with the family*”. This indicates that, in English media discourse, euphemisms tend to have a more salient function of softening and disguising reality.

Metaphorical units are likewise active in the media discourse of both languages: in Uzbek texts, the phrase “*siyosiy shamol*” (“*political wind*”) denotes the frequent change of the political situation and shifts in direction, whereas in English the collocation “*political storm*” represents tension, instability and conflict in politics through the image of a violent storm.

Within the stratum of phraseological devices, Uzbek media discourse employs the expression “*ko‘z ochib yumguncha*” (“*in the time it takes to open and close one’s eyes*”) to indicate that events are occurring with extreme rapidity; in English, the same meaning is expressed by the phrase “*in the blink of an eye*”. Both are stable phraseological units denoting speed and are functionally equivalent.

Units expressing global neutrality, for example “*xalqaro hamkorlik*” in Uzbek texts and “*international cooperation*” in English media discourse, are emotionally unmarked and typical of a neutral political or diplomatic style. They are used in covering the global agenda and in evaluating international relations.

In English media discourse, euphemisms are predominantly based on the principles of political correctness, whereas in the Uzbek language they are enriched with moral and religious values. Significant differences have also been

¹¹¹¹¹¹ Van Dijk T.A. *Discourse and Power*. – Basingstoke: Palgrave Macmillan, 2008. – 308 p. Fairclough N. *Media Discourse*. – London: Edward Arnold, 1995. – P. 54-61. Wodak R. *Methods of Critical Discourse Analysis*. 2nd ed. – London: SAGE Publications, 2009. – 272 p.

identified in the use of stylistic devices: irony and sarcasm are widely employed in English, while in Uzbek such expressions are less common due to censorship constraints.

Metaphors such as “*economic tsunami*” and “*political theater*” are employed in 85% of English media texts, whereas in Uzbek media discourse units like “*ijtimoiy zilzila*” (“*social earthquake*”) and “*siyosiy sahna*” (“*political stage*”) occur at a rate of 65%. Emotional lexis accounts for 90% of the material in English texts (e.g. “*shocking revelation*”, “*heroic effort*”) and 80% in Uzbek texts (e.g. “*achinarlik holat*” “*a deplorable situation*”, “*oltin yurakli inson*” “*a person with a heart of gold*”), indicating that emotional evaluation occupies a central position in both media discourses. Irony and sarcastic implication are observed in approximately 70% of English media usage (for instance, “*acted swiftly*” — “*after delay*”), whereas in Uzbek media they reach only 10%, which is attributed to the impact of censorship and self-censorship.

Phraseological units are used in about 75% of English texts (e.g. “*tip of the iceberg*”, “*crossing the red line*”) and around 70% of Uzbek texts (e.g. “*yechimini kutayotgan muammo*” “*a problem awaiting resolution*”, “*chegaradan chiqmoq*” “*to overstep the boundary*”), thereby enhancing the imagery of the text and foregrounding national-cultural connotations. Means of intensification are recorded in 80% of English media discourse (e.g. “*utter disaster*”, “*complete failure*”), and in 60% of Uzbek media discourse (e.g. “*mudhish oqibat*” “*terrible consequence*”, “*keskin burilish*” “*drastic turning point*”). Euphemisms, by contrast, appear in 60% of English material (e.g. “*passed away*”, “*downsizing*”) and in as much as 85% of Uzbek media usage (e.g. “*vafot etdi*” “*passed away*”, “*shtat qisqartirilishi*” “*staff reduction*”). Overall, the analysis demonstrates that metaphor, ironic expression and hyperbolic intensification are more prominent in English media discourse, whereas emotional lexis and especially euphemisms are dominant in Uzbek media discourse.

In the second paragraph of the chapter, “***Scientific and Theoretical Perspectives on Euphemism in World and Uzbek Linguistics***” are analyzed. The historical development of euphemism research is traced from the early works of scholars such as A.A. Reformatsky, B.A. Larin, and L.A. Bulakhovsky up to the contemporary period¹².

In Western linguistics, euphemism has been studied within the frameworks of structuralist, pragmalinguistic, and cognitive-discursive paradigms. In the works of Russian linguists such as L.P. Krysin, V.P. Moskvina, and E.P. Senichkina, euphemisms are considered as manipulative tools in media discourse¹³. In English

¹²¹²¹² Ларин Б.А. Об эвфемизмах // Ученые записки Ленинградского ун-та № 301. Серия филол. наук. – Вып. 60, 1961. – С. 109-110. Булаховский Л.А. Табу и эвфемизмы // Булаховский Л.А. Введение в языкознание. – Ч.2. – М., 1953. – С. 50.Реформатский А.А. Табу и эвфемизмы // Реформатский А.А. Введение в языковедение. – М., 1998. – С. 107

¹³¹³¹³ Крысин Л.П. Эвфемизмы в современной русской речи // Русский язык в школе. – 1994. – № 5. – С. 28-49.

linguistics, A.M. Katsev and G.A. Vildanova investigated euphemism in the context of gender and social communication¹⁴.

In Uzbek linguistics, the issue of euphemism was for the first time systematically studied by N. Ismatullayev¹⁵. A. Omonturdiyev, in his works “*O‘zbek nutqining evfemik asoslari*” and “*Professional nutq evfemikasi*”, analyzed the stylistic and ethnolinguistic aspects of euphemisms¹⁶. In Sh.K. Gulyamova’s research, the gender-specific features of euphemisms were explored¹⁷, while in X.B. Kadirova’s work the problem of adequately rendering euphemisms in literary translation was examined¹⁸.

Although approaches to euphemism in Western and Uzbek linguistics share certain commonalities, their scientific methodologies, cultural-functional roles, and linguistic foundations are distinctive. It has been established that Western approaches primarily regard euphemism as a communicative and social strategy, whereas Uzbek linguistics interprets it as a product of cultural consciousness and as a linguistic expression of moral and religious values.

In Western linguistics, euphemisms are mainly interpreted within the frameworks of structuralism, pragmatics and cognitive approaches, with particular emphasis on their connection to communicative strategy, ideology and metaphorical construal. In Uzbek linguistics, by contrast, euphemisms are examined on the basis of diachronic analysis, semiotics and discourse linguistics, primarily as a phenomenon intrinsically linked to historical–spiritual heritage, customs and national culture. In Western studies, examples are drawn predominantly from political speech, advertising, gender-related discourse, health communication and death-related topics, whereas in Uzbek scholarship folklore, idioms, cultural codes and literary texts serve as the principal sources.

A comparison of methods shows that Western research makes extensive use of corpus linguistics, discourse analysis and critical approaches, while in Uzbek linguistics descriptive-analytical, linguo-ethnographic and content-analysis methods are predominant. As a result, in Western traditions euphemisms are construed mainly as communicative-strategic and ideological tools, whereas in Uzbek studies they are interpreted primarily as linguistic units reflecting national-cultural and spiritual values.

In the third paragraph, “*Euphemism and its Philosophical-Linguistic Foundations.*” Here, the etymological origin of the term euphemism (from the Greek “*euphemia*” – “*mild expression*”)¹⁹ and its historical development are

¹⁴¹⁴¹⁴ Вильданова Г.А. Эвфемия и принцип вежливости в современном английском языке: гендерный аспект. – М.: Директ-Медиа, 2015. – 162 с.

¹⁵¹⁵¹⁵ Исмадуллаев Н. Эвфемизмы в современном узбекском языке: автореф. дисс. ...канд. филол. наук. – Ташкент, 1963. – 24 с.

¹⁶¹⁶¹⁶ Омонтурдиев А. Ўзбек нутқининг эвфемик асослари. – Тошкент: Халқ мероси, 2000. – 128 б.; Омонтурдиев А. Профессионал нутқ эвфемикаси. – Тошкент: Фан, 2006. – 232 б.

¹⁷¹⁷¹⁷ Гулямова Ш.К. Ўзбек тили эвфемизмларининг гендер хусусиятлари: филол. фан. бўйича фалсафа докт. (PhD) дисс. – Бухоро, 2020. – 142 б.

¹⁸¹⁸¹⁸ Qodirova X. O‘zbek tilida evfemizm va disfemizm. – Toshkent: Bookmany print, 2022. – 168 b.

¹⁹¹⁹¹⁹ Allan K., Burrige K. Forbidden Words: Taboo and the Censoring of Language. – Cambridge: Cambridge University Press, 2006. – P. 12.

analyzed. It is substantiated that euphemism is not only a linguistic phenomenon but also possesses ontological essence as a cultural-cognitive phenomenon.

In this research, the philosophical foundations of euphemism are examined within the framework of three major paradigms: **sociocultural determinism** (for instance, in the West, the term “*collateral damage*” is employed to denote civilian casualties in war, whereas in the context of Uzbekistan the expression “*tinchlikparvar harakatlar*” is used to mitigate the perception of armed conflicts), the **anthropocentric paradigm** (for example, instead of saying “*ishdan bo‘shatildi*”, the phrase “*kadrlar bazasi yangilandi*” is used, which serves to protect the personal dignity of the employee), and the **discursive realistic theory** (for instance, in political discourse, the term “*democratic reforms*” may be applied to conceal planned changes).

Within the framework of the sociocultural determinism concept, the close interconnection between euphemism and the ethical norms as well as cultural traditions of society is demonstrated. In the anthropocentric approach, euphemism is analyzed as a means of satisfying human psychological defense mechanisms and communicative needs.

The linguistic features of euphemism have been investigated at the **lexical, stylistic, and pragmatic levels**. At the lexical level, euphemisms are realized through semantic substitution, metaphorical, and metonymical expressions; stylistically, they perform the function of softening speech; and from a pragmatic perspective, they fulfill the role of maintaining social balance.

As a conclusion, a new definition has been proposed regarding the place and significance of euphemism in media discourse: **Euphemisms in media discourse** are a linguoculturological phenomenon employed in mass media not merely to carefully avoid the direct and straightforward expression of persons, objects, phenomena, situations, or actions considered socially, culturally, politically, religiously, or ethnically sensitive, taboo, or stigmatic, but rather to discursively transform them through language units that are semantically softened, stylistically neutralizing, pragmatically acceptable, or connotatively positive in character - serving to implement an audience-oriented communicative strategy grounded in national-cultural codes, adapted to the system of moral and ideological values, possessing psycholinguistic mechanisms of influence, and functioning to maintain social stability.

Chapter two of the dissertation, entitled “**Cultural and communicative features of euphemisms in uzbek and english media discourse**” develops a new integrative typology of euphemisms and provides a comprehensive analysis of their national-cultural, semantic, and pragmatic characteristics in Uzbek and English media discourse.

The first paragraph, “*Issues of Linguoculturological Analysis of Euphemisms in Media Discourse*” examines the problem in detail. Linguoculturology is defined as a scholarly field that studies the interrelation between language and culture²⁰.

²⁰²⁰²⁰ Sh.Usmonova//Lingvokulturologiya.Darslik.2019.118-124 b

The linguoculturological analysis of euphemisms is shown to encompass cultural context and taboos, the interaction between language and culture, their functions within media discourse, as well as aspects of linguistic and cultural normativity²¹. For instance, the use of the euphemism "dunyosini o'zgartirdi" ("changed his world") in the article "In Memory of the Renowned Poet Erkin Vohidov," published by the online outlet Kun.uz in 2023 regarding the death of the celebrated Uzbek poet Erkin Vohidov, is grounded in Islamic religious beliefs and interprets death not as a final point, but as a transition to another state. This euphemism creates psychological comfort for the audience and serves the function of expressing respect for the deceased. In another example, euphemistic constructions tend to predominate over direct designations when conveying theft and the unlawful appropriation of another's property. A vivid illustration of this phenomenon can be observed in the article "On an Incident in the Neighborhood," published by the online outlet Daryo.uz in 2024. The article employs the phrase "Yoshlar orasida qo'li yengil o'smirlar aniqlandi" ("Light-handed adolescents were identified among the youth"), which has been analyzed as a mild linguistic device serving as an alternative to the more direct and sharp expressions such as "thief" or "committed theft."

In English media discourse, euphemistic expressions such as "expecting" or "in the family way" are widely used in place of the word "pregnant" to denote pregnancy. In the sentence "The Duchess is expecting her third child this spring," published in the Lifestyle section of The Guardian in 2024, the euphemisms stem from the strictly taboo nature of subjects related to the female body and sexual life in Victorian-era British society. The euphemism "expecting" fulfills the functions of gender sensitivity, upper-class speech etiquette, and the interpretation of pregnancy as a private family matter. The grammatical structure of this euphemism (the present continuous verb form) and its Protestant-Victorian cultural context render it a linguoculturological phenomenon unique to the English language that cannot be directly translated into other languages.

The study proposes a new integrative typology of euphemisms, dividing them into three groups: *nominal*, *nominal-descriptive*, and *expressive-actional*. This approach is substantiated as complementing existing semantic and functional classifications, while providing a deeper insight into the structural and contextual features of euphemisms.

The second paragraph, "***National Characteristics of Nominal Euphemisms in the Uzbek and English Cultural Context***" explores this category in detail. Nominal euphemisms are defined as linguistic units that replace a direct reference to a specific object, status, person, or name with semantically mitigated expressions. For example, the expression "*environmental services worker*" ("*tozalik xodimi*") functions as a softened alternative to "*janitor*" ("*farrosh*") thereby presenting the social status in a less stigmatizing way.

The structural features of nominal euphemisms are analyzed: grammatically, they occur mainly in the form of nouns and noun phrases; syntactically, they are

²¹ Alzmann Z., Stanlaw J., Adachi N. Language, Culture, and Society: An Introduction to Linguistic Anthropology. – Westview Press, 2012.

actively used in subject, object, or predicative positions. Semantically, they often possess metaphorical, metonymic, or generalizing qualities, serving to attenuate or mask negative or taboo meanings.

Nominal euphemisms in Uzbek and English serve to render social phenomena with negative connotations in a softer and more socially acceptable form. In Uzbek, the phrase “*ijtimoiy himoyaga muhtoj qatlamlar*” (“*socially vulnerable groups / groups in need of social protection*”) is used in place of more direct, sharper and negatively coloured labels such as “*qashshoqlar, ishsizlar*” (“*the poor, the unemployed*”), thereby neutralising social problems and softening the tone within the framework of the official style. In English, by contrast, the expression “individuals experiencing housing insecurity” is markedly softer than “homeless people”; it encodes respect and empathy towards the subject and, in line with the principles of political correctness, separates the person from the “problem”, directing attention to the situation rather than the individual. Thus, in both languages, nominal euphemisms perform the function of avoiding direct, blunt naming of socially sensitive issues, maintaining communicative balance, and reducing the negative impact on the audience.

As a result of the analysis of national-cultural characteristics, it was revealed that euphemisms in the English language are primarily shaped on the basis of political correctness, neutrality, and individual freedom, whereas in the Uzbek language they serve to preserve respect, tolerance, the etiquette of silence, and social harmony.

Nominal euphemisms in Uzbek and English are formed in close connection with national-cultural values, religious traditions and the socio-political environment when naming social phenomena. In the sphere of social values, the lexeme *qari* (“*old person*”) is euphemistically replaced in Uzbek by *nuroniy* and *oqsoqol*, which convey veneration, wisdom and moral respect; in English, the variant *senior citizens* emphasises equality from the perspective of political correctness and citizenship. Similarly, instead of the word *yetim* (“*orphan*”), Uzbek uses the phrase *boquvchisini yo‘qotgan bola* (“*a child who has lost his/her breadwinner*”), which intensifies meanings of compassion and social empathy, whereas the English expression *child in care* primarily reflects the context of professional institutional support and state guardianship²².

Euphemisms shaped under the influence of religious factors are also significant: instead of *o‘lim* (“*death*”), Uzbek employs units such as *marhum* and *rahmatli*, which generate religious-ethical connotations imbued with Islamic values, prayer and respect; in English, by contrast, the variants *deceased* and *passed away* tend towards a more formal–philosophical neutrality. Within the sphere of social services, the phrase *qariyalar uyi* (“*old people’s home*”) in Uzbek is softened to *sahovat uyi* (“*house of benevolence*”), thereby foregrounding ideas of generosity and charity, whereas the English term *nursing home* is a service-oriented neutral label that denotes the system of medical care and nursing.

²²²²²² Gazeta.uz arxivi. – URL: <https://www.gazeta.uz> (murojaat sanasi: 25.12.2024)

In the political sphere, the Uzbek form *kam ta'minlangan qatlam* (“*low-income strata*”) is used instead of *qashshoqlik* (“*poverty*”), reinforcing meanings of solidarity and social support, whereas the English phrase *welfare recipients* signals a legal-institutional status. In the context of economic problems, the substitution of *qashshoqlik* by *iqtisodiy g'ovlar* in Uzbek and economic challenges in English mitigates the negative state by construing it as a systemic issue or as a “difficulty” that can potentially be overcome.

In euphemisms relating to the penal and legal system, the use in Uzbek of *axloq tuzatish koloniyasi* (“*moral re-education colony*”) instead of *qamoqxona* (“*prison*”) for juveniles seeks to present punishment as a process of moral reform, while the English term *correctional facility* is closer to a technically institutional, officially neutral mode of naming. In the gender domain, the euphemistic rendering of *ayol kishi* (“*woman*”) as *mazluma* (“*oppressed woman*”) and *zaifa* (“*frail one*”) in Uzbek simultaneously reflects protection and compassion, on the one hand, and social vulnerability and a traditional patriarchal status, on the other, whereas in English *lady* and *woman* are used mainly in the context of formal address and gender equality.

In the religious sphere, the use in Uzbek of the phrase *ahli soqol* (“*the bearded ones*”) as an ironic and critical euphemism instead of *soxta dindorlar* (“*false believers*”) appears to be specific to Uzbek religious and everyday experience, and no directly corresponding euphemism has developed in English. Overall, while euphemisms in Uzbek are more strongly imbued with emotional-ethical, religious and compassion-related shades of meaning, in English they tend to function as devices that foreground political correctness, legal neutrality and the institutional²³.

The third paragraph, “***Cultural Specificity of Nominal-Descriptive Euphemisms in Uzbek and English Media Discourse***” examines this category in detail. Nominal-descriptive euphemisms are defined as linguistic units that, while directly naming a state or quality, describe it in a softened, neutral, or positively evaluative manner. For example, the English expression “*socially disadvantaged background*” serves as a mitigated alternative to “*poor.*”

The semantic features of this type of euphemism are analyzed thoroughly: they are designed to convey negative or undesirable meanings in positive, neutral, or less negative connotations. From a pragmatic perspective, nominal-descriptive euphemisms function to regulate the emotional response of the listener or reader and to transmit information in accordance with the norms of social acceptability and political correctness.

From the perspective of their pragmatic functions, nominal-descriptive euphemisms have been shown to regulate the listener’s or reader’s emotional reaction and to transmit information in line with the criteria of social acceptability and political correctness.

In Uzbek and English media discourse, nominal-descriptive euphemisms contribute to maintaining social equilibrium by softening the interpretation of

²³²³²³ CNN International. – URL: <https://edition.cnn.com> (murojaat sanasi: 18.12.2024)

negative phenomena. In describing economic processes, the Uzbek phrase “*ijobiy dinamika yo‘q*” (“*there is no positive dynamic*”) expresses a lack of growth or a decline not through direct and sharply negative terms such as “*inqiroz*” (“*crisis*”) or *recessiya* (“*recession*”), but in a mitigated form; in English, the expression “*negative growth*” is used instead of “*recession*”, reflecting a strategy of reducing social anxiety while preserving an officially optimistic tone. In medical discourse, in both languages the notion of a critical condition close to death is not stated explicitly as “*o‘lim arafasida*” (“*on the verge of death*”): in Uzbek, expressions such as “*ahvoli og‘ir*” (“*in a serious condition*”) and “*ahvoli og‘ir, lekin barqaror*” (“*in a serious but stable condition*”), and in English “*in critical condition*” are employed. These, on the one hand, ensure social acceptability, while on the other hand, in Uzbek foreground empathy and consolation, and in English prioritise legal-official caution²⁴.

In the domain of private life and moral evaluation, Uzbek uses phrases such as “*ayollarga suyaksiz*” (“*cannot say no to women*”) and “*yuragi keng*” (“*broadhearted*”) instead of “*xotinboz*” (“*womanizer*”), which depict male sexual activity in a humorous, softened manner and thereby covertly reinforce gender stereotypes. In English, labels such as “*serial dater*” and “*playful*” function as alternatives to “*womanizer*”, framing personal sexual behaviour in a romanticised context of individual freedom and choice. In references to weather and organisational disruptions, Uzbek texts employ expressions such as “*havo sharoiti og‘irligi sababli*” (“*due to severe weather conditions*”) and “*noqulay iqlim*” (“*unfavourable climate*”), which reflect a culturally grounded model based on acceptance of fate and politeness; English phrases like “*due to harsh weather*” and “*uncomfortable climate*” likewise mitigate complaint and exemplify a “*complaint-free communication*” strategy. In this way, euphemisms in Uzbek discourse operate primarily to encode empathy, social solidarity and moral politeness, whereas in English they function chiefly as means of sustaining official optimism, legal caution and communicative neutrality²⁵.

Overall, the pragmatic function of euphemisms in Uzbek and English media discourse is broadly similar in that they serve to attenuate negatively loaded information and to preserve social acceptability; however, this process rests on different cultural foundations in each language. In Uzbek, euphemisms are geared towards softening negativity while maintaining internal communal balance, upholding traditional norms of decorum, and safeguarding collective harmony; in English, the priority is to express negative states in a diplomatic and optimistic tone, maintaining professionalism and diplomatic neutrality. From the standpoint of cultural values, Uzbek euphemisms are formed on the basis of collective harmony, politeness, empathy and stability, with respect, peacefulness and compassion constituting the dominant semantic background. In English, by contrast, values associated with individual freedom, political correctness and diplomatic communication come to the fore, and euphemisms are oriented towards

²⁴2424 Kun.uz arxivi. – URL: <https://kun.uz> (murojaat sanasi: 23.12.2024)

²⁵2525 The Guardian Media Archive. – URL: <https://www.theguardian.com> (murojaat sanasi: 16.12.2024)

protecting individual rights, signalling equality and ensuring a socially acceptable, neutral tone. Thus, despite their overall functional similarity, euphemisms in Uzbek are anchored in traditional-ethical and collectivist values, while in English they rest on principles of individual freedom and political correctness.

In the fourth paragraph, *"The Cultural and Communicative Features of Expressive-Actional Euphemisms in Uzbek and English Media Discourse"* are analyzed. Expressive-actional euphemisms are defined as linguistic means that appear in the form of verbs or verb phrases and serve the function of concealing the essence of an event or action.

The analysis of their cultural and communicative features indicates that in English, such euphemisms are predominantly used in formal and diplomatic discourse, grounded in the principles of political correctness. In contrast, in Uzbek, they are closely linked with social harmony, moral values, and cultural traditions.

Expressive-actional euphemisms in Uzbek and English media discourse emerge as a key communicative device, particularly in the mitigation of drastic situations such as death and dismissal from office. For instance, in English the expression *"to put an end to somebody's life"* presents the act of killing as a strategy or as a means of reducing danger, and in official political and military discourse serves to attenuate the representation of violence and to keep the audience in a relatively more positive or at least less shocked state; this is linked to Western pragmatism and the principles of political correctness. In Uzbek, by contrast, expressions such as *"narigi dunyoga ravona qilmoq"* (*"to depart for the other world"*) and *"nafasini kesmoq"* (*"to cut off someone's breath"*) depict death as a natural, divinely predetermined stage. In informal, literary, religious and colloquial discourse these forms help to convey the fact of crime or death without excessive alarm and to shield the listener's psyche from undue negativity²⁶

The religious construal of death is also clearly manifested through euphemisms in both cultures. In English, the phrase *"to answer the last call"* represents death as *"responding to a final divine summons"* and is used in religious discourse, funeral services and formal obituaries with the aim of psychological mitigation, respect and the creation of spiritual stability; it rests on Christian religious thought and on the idea of harmony between human will and divine will. In Uzbek, the expression *"Alloh marhamatiga olinmoq"* (*"to be received into God's mercy"*) presents death as divine grace and acceptance, and in official obituaries, condolences and religious discourse it serves to evoke feelings of respect for the deceased, patience and acceptance; this is directly connected with Islamic fatalism and religious belief.

In the sphere of dismissal from office, euphemisms in English and Uzbek likewise reflect different cultural models. The expression *"to spend more time with the family"* explains resignation or dismissal in terms of a socially acceptable personal reason and, in political and corporate discourse, realises a *"face-saving strategy"*: it is oriented towards preserving the reputation of both the individual and the organisation and towards presenting the situation in a softened form,

²⁶²⁶²⁶ Daryo.uz. – URL: <https://daryo.uz> (date of access: 19.12.2024). BBC News Archive. – URL: <https://www.bbc.com/news> (date of access: 20.12.2024)

drawing on values of individual freedom and respect for private life. In Uzbek, the collocation “*lavozimidan ozod qilinmoq*” (“*to be relieved of one’s post*”) interprets a person’s departure as the decision of a higher-level structure and, in official speech and documents, functions to maintain internal organisational order and social equilibrium and to forestall open criticism and sharp public controversy; this reveals a discourse model grounded in a power vertical, social order and formalised hierarchy. Thus, expressive-actional euphemisms in both languages serve to soften semantically drastic actions and states, but they achieve communicative goals by “*recoding*” these situations on the basis of different religious, political and cultural foundations.

The typological model developed in this chapter demonstrates the classification of euphemisms according to their structure, function, and domain of use, with the specific features of each group illustrated through tables and diagrams. The research findings indicate that euphemisms in Uzbek predominantly reflect cultural and religious values, whereas English euphemisms are primarily based on the principles of political correctness and neutrality.

In English and Uzbek media discourse, it is proposed to distinguish three main types of euphemisms: nominal, nominal-descriptive, and expressive-actional. These differ in their structure (noun, adjective/verb, verbal phrase), in the functions they perform, and in their domains of use.

Nominal euphemisms are predominantly noun forms and serve primarily to soften direct naming and to create a socially acceptable label. They occur most frequently in the language of entertainment programmes, films and TV series, accounting for approximately 56.4% of all euphemistic units. In English media discourse, “*correctional facility*” (instead of prison) is a typical example, while in Uzbek texts units such as “*tozalik xodimi*” (“*cleaning staff / sanitation worker*”) are used in place of “*farrosh*” (“*janitor*”), thereby mitigating the social and evaluative load of the direct term.

Nominal-descriptive euphemisms are expressed by adjectives or verbs and are used to describe a state or quality in a softened, indirect way. They are relatively more frequent in news reports on social issues, in notices and advertising texts, as well as in health-care discourse, where they constitute around 62% of the euphemistic material. In English, “*plus-size*” (instead of fat), and in Uzbek “*kam ta’minlangan*” (“*low-income*”) instead of “*kambag’al*” (“*poor*”) attenuate the negative evaluation and provide a socially acceptable formulation that is less likely to offend the addressee.

Expressive-actional euphemisms are realised as verbs or verbal phrases and function to justify actions, to conceal negative aspects, or to soften their background. They are particularly active in political and military discourse and in news texts, where they are recorded at around 58.7%. In English, expressions such as “*to conduct a targeted operation*” (instead of to attack), and in Uzbek “*hududda vaziyat yomonlashdi*” (“*the situation in the area has deteriorated*”) instead of “*to’qnashuvlar bo’ldi*” (“*clashes occurred*”), convey real violence or tension in an indirect, mitigated form, thereby helping to regulate the emotional response of the audience. Thus, in media discourse nominal euphemisms primarily

“embellish” naming, nominal-descriptive euphemisms “embellish” qualities and states, while expressive-actional euphemisms “embellish” actions, presenting them in a more socially acceptable light.

As a conclusion to the chapter, it has been scientifically demonstrated that euphemisms in Uzbek and English media discourse constitute a complex phenomenon not only from a lexical-semantic perspective but also from cultural and communicative standpoints. Their formation is closely intertwined with the social values, moral norms, and national mentality of the respective societies.

The third chapter of the dissertation is entitled **“Linguoculturological issues in the translation of euphemisms in uzbek and english media discourse”** and consists of three sections. It provides an in-depth study of the cross-linguistic translation challenges of media discourse euphemisms, phenomena of interference and transposition, as well as translation strategies.

The first paragraph of the chapter analyzes **“Cultural Differences of Euphemisms in English and Uzbek Media Discourse and Their Preservation in Translation.”** The cultural differences of euphemisms are examined through concrete examples. In the analysis of death-related euphemisms, the cultural connotations of the English expression *“passed away”* and the Uzbek expression *“olamdan o‘tdi”* are compared. While the English euphemism carries a secular and emotionally neutral tone, the Uzbek euphemism is associated with religious respect and social reverence.

The English euphemism *“passed away”* and its Uzbek counterpart *“olamdan o‘tdi”* share a general mitigating function in denoting the event of death, yet their cultural and religious underpinnings differ markedly. The expression *“passed away”*, in line with Western individualism, is typically employed in a secular or religiously neutral manner; it serves to preserve personal privacy, to avoid an awkward communicative situation and to soften the psychological impact of the message. Its tone may be characterised as emotionally cautious and moderately formal.

By contrast, the phrase *“olamdan o‘tdi”*, grounded in traditions of Islamic collectivism and belief in divine predestination (taqdir), conceptualises death as an act of God and as a transition to the hereafter. This euphemism carries a highly formal, respectful and reverential tone, indexing patience, acceptance and trust in the afterlife. It is oriented towards expressing collective mourning, respect for the deceased and a shared sense of spiritual solidarity. While both euphemisms provide a high degree of sensitivity towards the addressee, in English this sensitivity is associated primarily with avoiding personal discomfort, whereas in Uzbek it is closely linked to loyalty to communal values and to religious–spiritual consolation.

In the analysis of euphemisms related to health and illness, the linguoculturological differences between the English expression *“Big C”* and the Uzbek phrase *“xavfli o‘sma”* are highlighted. The English euphemism is grounded in individual privacy and psychological protection, whereas the Uzbek euphemism is associated with religious beliefs and collective care.

“*Big C*” is an alphabetic euphemism which recalls a specific disease indirectly through the letter C and, drawing on a Western individualistic cultural model, construes health first and foremost as a matter of personal secrecy and inviolable privacy. The underlying psychological need is to protect personal boundaries and maintain emotional self-control; the religious background is typically secular or neutral, with illness interpreted more as a medical phenomenon than as a divine trial. In the media, such a euphemism serves to soften discussions of health and to shield the audience from excessive fear and anxiety; its style of expression is indirect, ensuring emotional caution through oblique allusion.

In Uzbek, the expression “*xavfli o’sma*” (“*dangerous/malignant tumour*”) is a descriptive euphemism linked to a collectivist cultural model: a person’s state of health is often viewed not only as the concern of the individual, but as a shared concern of the family and the wider community. The psychological need here is to evoke social compassion towards the patient and to reinforce the idea of coping with the situation as a divine trial to be overcome through prayer and patience. As a result, the euphemism “*xavfli o’sma*” functions as a means of protecting the patient and approaching their condition from an ethical and religiously gracious perspective, without presenting it as excessively terrifying. In media discourse it implements a strategy of addressing the family and society in a gentle manner and conveying a “serious diagnosis” with moral and religious caution.

From a translational point of view, rendering the euphemism “*Big C*” literally into Uzbek as “*katta C / katta S*” is semantically and culturally inappropriate, since this form does not activate any stable cultural code or emotional connotation in Uzbek. Consequently, translation must prioritise pragmatic function and compatibility with the target cultural code. In English, “*Big C*” avoids naming cancer directly and is oriented towards sparing the interlocutor embarrassment and maintaining emotional control; in Uzbek, however, variants such as “*xavfli o’sma*” and, where necessary, “*og’ir kasal*” (“*seriously ill*”) serve to express the illness cautiously while at the same time preserving social attention and empathy. Communicative equivalence here rests not on literal correspondence but on functional equivalence: the English euphemism foregrounds privacy and caution, whereas the Uzbek variants emphasise religious–ethical mitigation and collective compassion. The recommended translation strategy, therefore, is to choose culturally appropriate equivalents—such as “*xavfli o’sma*” or “*og’ir kasallikka chalingan*” (“*afflicted with a serious illness*”)—that preserve the emotional tone and communicative function of the euphemism rather than its literal verbal form.

In the analysis of euphemisms related to marriage, the gender connotations and cultural foundations of the English term “*espouse*” and the Uzbek expressions “*turmushga bermoq/chiqmoq*” have been thoroughly examined. These examples clearly demonstrate the necessity of considering cultural differences when translating euphemisms.

In English media discourse, the verb “*espouse*” and the Uzbek expressions “*turmushga chiqmoq /urmushga bermoq*” share a general function of politeness and mitigation when referring to the institution of marriage, yet their linguocultural foundations differ significantly. In English, “*espouse*” is a relatively neutral,

formally coloured item which, within an individualistic cultural model, construes marriage as a matter of personal choice and as a decision taken between two equal parties. Here, subjectivity is attributed primarily to the individual, and the dominant frame is secular and voluntaristic rather than religious or customary. By contrast, the Uzbek collocations “*turmushga chiqmoq / turmushga bermoq*” reflect a collectivist cultural model in which marriage is conceptualised as a communal, family-based process: the pattern “*turmushga bermoq*” presupposes family consent, the involvement of kin and, frequently, the implicit treatment of the woman as a relatively passive object who is “*given*” to a husband; religious, customary and ritual foundations shape the semantic background of these units.

As euphemisms, both sets of expressions avoid direct or coarse formulations of marriage (such as more blunt uses of “*erga tegmoq*”, “*uylanmoq*”, etc.), and instead present the topic in a polite, socially acceptable form. However, in English the primary orientation is towards emotional neutrality and maintenance of a formal register, whereas in Uzbek it is closely linked with propriety, modesty, social respectability and the reinforcement of traditional gender roles. For this reason, automatically rendering “*espouse*” as “*turmushga chiqmoq / turmushga bermoq*” is not always sufficient in translation: the translator must take into account the degree of subjectivity, gendered connotations, religious–customary background and the underlying cultural model in order to select the functionally most appropriate equivalent.

In the following chapter, the phenomena of “***Interference and transposition in the translation of euphemisms in media discourse***” are examined. Interference is defined as a linguistic deviation arising from the influence of the translator’s native language system and cultural model on the target language²⁷.

Two main types of interference have been identified: linguistic interference and cultural interference. For instance, the translation of the English euphemism “*economically disadvantaged*” into Uzbek as “*iqtisodiy nochor*” demonstrates semantic interference, while the rendering of “*laid off*” as “*ishdan bo‘shatildi*” reflects stylistic interference.

Transposition, in the theory of translation, is explained as a process of substituting grammatical or syntactic structures between the source and target languages. Based on Vinay and Darbelnet’s theory, three types of transposition are distinguished: obligatory, optional, and contextual²⁸.

In the translation of media euphemisms, lexico-semantic transposition accounts for the largest share. In this type, the word class is preserved, but the meaning is either broadened or reformulated through a softer, more descriptive paraphrase. The second largest layer is formed by grammatical transposition, where a noun is turned into a verb, a verb into an adjectival phrase, and so on; in other words, the structure is rebuilt in order to adjust the pragmatic load of the euphemism. Less frequent are complex (mixed) types of transposition, in which lexico-semantic, grammatical and pragmatic shifts take place simultaneously.

²⁷²⁷²⁷ Vinay J.-P., Darbelnet J. *Comparative Stylistics of French and English: A Methodology for Translation*. – Amsterdam/Philadelphia: John Benjamins, 1995. – 88-93 p.

²⁸²⁸²⁸ Vinay J.-P., Darbelnet J. *The cited source*, pp. 118–125.

These are used especially in political, military and health-care discourse, with strategies aimed at transferring the full cultural and contextual content of the euphemism.

In the process of translating media euphemisms, various kinds of transposition are thus employed and serve to adapt euphemistic meaning to the target language and culture while preserving its function. For example, the English expression “*collateral damage*” is a nominal euphemism that indirectly denotes the death of civilians or civilian casualties, and is rendered into Uzbek as “*tasodifiy qurbonlar*”. Here, obligatory transposition takes place: the noun “*damage*” is replaced by “*qurbonlar*” (“*victims*”, a clearly defined social object), while “*collateral*” is converted into the adjective “*tasodifiy*” (“*accidental*”); at the same time, the euphemistic mitigation is preserved.

The Uzbek phrase “*uyida ro‘zg‘or ishlari bilan band*” (“*occupied with household chores at home*”) expresses a woman’s economic inactivity in a socially acceptable way, avoiding the blunt label “*ishsiz*” (“*unemployed*”). When rendered into English as “*economically inactive*” or “*unemployed due to household duties*”, an optional transposition occurs: the verbal phrase is converted into a status-related expression, and cultural sensitivity (gender and social role) is taken into account. Similarly, the English euphemism “*senior citizens*”, which respectfully refers to elderly people, is translated into Uzbek as “*nuroniylar*” or “*nafaqa yoshiga to‘lganlar*”. In this case, a noun-based unit is recast as a construction centred on status or life stage, and through such optional transposition the semantic core is preserved while cultural appropriateness is ensured.

The Uzbek expression “*qayta ijtimoiylashayotgan fuqarolar*” (“*citizens undergoing resocialisation*”) is a euphemism that describes former convicts in a destigmatising, socially inclusive manner, and is transferred into English as “*rehabilitated individuals*”, “*citizens reintegrating into society*”, or “*former offenders*”. Here, contextual transposition is observed: the Uzbek verbal process (*qayta ijtimoiylashish*) is rendered in English as a nominal phrase, while at the same time the degree of social stigmatisation is reduced. Overall, these examples show that in the translation of media euphemisms, transposition is not merely a formal adjustment, but a key mechanism that harmonises euphemistic meaning, pragmatic function and cultural sensitivity.

In the third paragraph, “*the translation strategies and methods of media discourse euphemisms*” are systematically examined. Three main translation strategies have been developed: equivalence, adaptation, and explicitation.

The strategy of equivalence is analyzed on the basis of Roman Jakobson’s theory²⁹. E.A. Nida’s concepts of formal and dynamic equivalence are applied to the translation of euphemisms³⁰. The issues of equivalence are considered in the

²⁹2929 Jakobson R. On Linguistic Aspects of Translation. – Cambridge: Harvard University Press, 1959. – P. 232-239.

³⁰3030 Nida E.A. Toward a Science of Translating. – Leiden: Brill, 1964. – 331 p.

Uzbek translations of the English expressions “*resource reallocation*”³¹ and “*sanitation engineer*.”³²

The strategy of adaptation is studied in the framework of Susan Bassnett’s concept of the “cultural turn.”³³ The adaptation of the English expression “*pre-emptive strike*” as “*strategik mudofaa harakati*” (“strategic defense action”) and the Uzbek expression “*oilaviy mojarolarni tartibga solish*”³⁴ as “*facilitating family harmony*” are thoroughly analyzed.

The strategy of explicitation is explored in the light of Andrew Chesterman’s theory³⁵. Practical examples include the explicative translation of the English euphemisms “*a little work done*” and “*adult content*” into Uzbek, as well as the explanatory rendering of the Uzbek euphemisms “*fugaroga nisbatan xizmat mavqeini suiiste'mol qilganlik*” (“abuse of official position towards a citizen”) and “*axloqiy me'yorlarga zid holat*” (“a situation contrary to moral norms”) into English.

The advantages and limitations of each strategy are analyzed. Equivalence ensures connotative consistency but faces challenges of cultural differences. Adaptation guarantees cultural appropriateness but carries the risk of semantic loss. Explicitation enhances semantic clarity, yet may increase the length of the text.

As the conclusion of the chapter, it has been scientifically substantiated that the balanced application of interference and transposition ensures the intercultural adequacy of euphemism translation. The developed differential model of translation strategies (equivalence, adaptation, explicitation) provides a flexible approach to the rendering of euphemisms in diverse contexts.

Linguocultural competence is identified as an indispensable skill for translators, as it enables the integration of intercultural empathy, semantic precision, and communicative appropriateness. Based on the findings of the research, a set of practical recommendations for euphemism translation - taking into account the cultural differences between English and Uzbek media discourse - has been developed and is presented in Appendix E of the Appendices section.

CONCLUSION

1. The theoretical approaches to euphemism in Western and Uzbek linguistics differ fundamentally in methodological terms. In Western linguistic schools, euphemism is studied within the frameworks of structuralist and cognitive paradigms as a communicative-pragmatic strategy and a means of social manipulation. In Uzbek linguistics, however, euphemisms are examined within historical-ethnographic and cultural-semiotic paradigms as a product of cultural

³¹³¹³¹ Samuels J.D., Ho M.S. The Contribution of Reallocation to U.S. GDP Growth: Measurement Using Tiered Aggregation. – Washington: U.S. Bureau of Economic Analysis, 2021. – 13 Oct.

³²³²³² Amoskaite L. Linguistic Peculiarities of Euphemisms in Media // *New Journal of Linguistics and Translation Studies*. – 2011. – P. 155-167.

³³³³³³ Bassnett S. *Translation Studies* [Electronic resource]. – 4th ed. – London: Routledge, 2013. – 208 p. – URL: <https://doi.org/10.4324/9780203488232> (murojaat sanasi: 15.12.2024)

³⁴³⁴³⁴ *Manba: lex.uz – Milliy Strategiya, 2022*

³⁵³⁵³⁵ Chesterman A. *Memes of Translation: The Spread of Ideas in Translation Theory*. – Amsterdam: John Benjamins, 1997. – P. 108-115.

consciousness and a linguistic expression of national mentality. While Western approaches analyze euphemism as a synchronic linguistic phenomenon on the basis of functional equivalence criteria, Uzbek linguistics considers it as a diachronic cultural process grounded in the principles of ethical conformity and cultural authenticity. This methodological distinction is also reflected in the development of translation strategies for euphemisms.

2. The linguoculturological essence of euphemism has been comparatively studied for the first time using examples from Uzbek and English media texts, and this phenomenon has been interpreted not merely as a means of semantic softening, but as an expression of national culture and social values. Through this approach, the cultural-cognitive roots of the euphemism phenomenon and its strategic communicative role in discourse have been revealed.

3. It has been established that euphemistic units used in Uzbek and English are formed on the basis of national-cultural contexts, are closely intertwined with social-educational, religious, and moral values, and are selected according to the pragmatic criteria specific to each language. This circumstance serves as an important methodological foundation for understanding the discursive distinctions of euphemisms.

4. Whereas euphemisms in English have emerged primarily on the basis of personal privacy, political correctness, and secular values, euphemisms in Uzbek have been shaped by religious-ethnic thinking, social tolerance, and moral propriety. This fundamental difference underscores the importance of ensuring cultural sensitivity in translation.

5. Euphemistic units present in media discourse have been classified for the first time into nominal, nominal-descriptive, and expressive-actional typologies, and the communicative strategy, linguoculturological characteristics, and stylistic and semantic load of each type of euphemism in conveying information have been analyzed. The development of this classification serves to provide a scientific basis for understanding the socio-cultural adaptation of euphemistic units in language.

6. The phenomena of interference and transposition arising in the translation of media euphemisms are analyzed as complementary, yet sometimes contradictory, linguopragmatic mechanisms. While interference may lead to inadequacy and semantic errors in translation, transposition is evaluated as a strategic tool that assists in adapting euphemisms to the cultural context.

7. Semantic equivalence, cultural adaptation, and explicitation, as employed in the translation of media euphemisms, constitute effective translation strategies. Each of these is analyzed according to the degree to which it preserves or restores the communicative effectiveness of the euphemistic expression.

8. Within the framework of the dissertation, a comparative corpus of euphemistic units collected from Uzbek and English media texts has been compiled, and this corpus serves as a methodological foundation for linguoculturological research, translation analyses, and the study of media text discourse.

9. The translational-linguoculturological characteristics of media discourse euphemisms - a subject that had previously received limited scholarly attention in

Uzbek linguistics - have been thoroughly analyzed in this work, making a significant contribution to the scientific substantiation of the interrelationship among language, culture, and discourse.

10. As a result of the research, recommendations have been developed for translators, journalists, and specialists working with media texts to ensure cultural sensitivity, ethical acceptability, and stylistic coherence. Of particular significance is the development of practical recommendations on the correct use and translation of euphemisms for specialists working in the fields of international mass media, diplomatic service, and intercultural communication.

11. The approaches developed on the basis of the dissertation create a methodological foundation for further research in such contemporary fields of linguistics as multilingual communication, automatic text analysis based on artificial intelligence, and the compilation of euphemism corpora.

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КАРАКАЛПАКСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

**УРГЕНЧСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ
ИМЕНИ АБУ РАЙХАНА БЕРУНИ**

ЭШЧАНОВА МАВЖУДА ХУДАЯРОВНА

**ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЕ ОСОБЕННОСТИ ЭВФЕМИЗМОВ
В МЕДИАДИСКУРСЕ УЗБЕКСКОГО И АНГЛИЙСКОГО ЯЗЫКОВ**

**10.00.06 – Сравнительное литературоведение, сопоставительное языкознание и
переводоведение**

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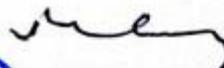
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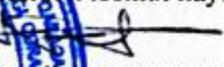
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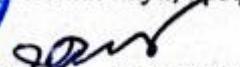
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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования – выявление лингвокультурологических характеристик эвфемизмов, функционирующих в узбекском и английском медиадискурсе, определение их сходных и отличительных особенностей в культурном, коммуникативном и переводческом аспектах.

Объект исследования составляют эвфемизмы, функционирующие в узбекском и английском медиадискурсе, в частности языковые единицы, используемые в средствах массовой информации для смягченного выражения этических, социальных, политических, религиозных или иных тем.

Научная новизна исследования заключается в следующем:

посредством философского, онтологического и лингвокультурного анализа эвфемизмов научно обоснована их связь с культурными кодами, формирование на основе национально-этических норм и социальных ценностей в обеих языковых системах;

определена степень сохранения культурной чувствительности при использовании основных переводческих методов посредством комплексного изучения лингвопрагматических механизмов интерференции и транспозиции в переводе эвфемизмов узбекского и английского медиадискурса;

разработана новая типологическая классификация эвфемизмов узбекского и английского медиадискурса и установлено, что в медийных текстах обеих языков эвфемизмы представлены номинальными, номинально-дескриптивными, экспрессивно-аксиологическими типами, которые обоснованы в культурном и коммуникативном аспектах;

создано электронное приложение, содержащее практические рекомендации по межкультурному адекватному переводу эвфемизмов в узбекском и английском медиадискурсе.

Внедрение результатов исследования. На основе научных выводов, полученных в ходе изучения лингвокультурологических особенностей эвфемизмов в узбекском и английском медиадискурсе:

выводы о философском, онтологическом и лингвокультурном анализе эвфемизмов, их связи с культурными кодами, сформированности на основе национально-этических норм и социальных ценностей были использованы при реализации фундаментального проекта «Этнолингвистическая картина мира в каракалпакском фольклоре», выполненного в 2021–2023 годах в Каракалпакском научно-исследовательском институте гуманитарных наук Каракалпакского отделения Академии наук Республики Узбекистан (Справка Каракалпакского отделения Академии наук Республики Узбекистан № 526/2 от 2 сентября 2025 года). В результате полученные научные положения внесли значительный вклад в укрепление научной базы проекта и аргументированность его итогов;

материалы о комплексном лингвопрагматическом анализе интерференции и транспозиции при переводе эвфемизмов в узбекском и

английском медиадискурсе, а также о степени сохраненности культурной чувствительности в основных переводческих стратегиях были применены в грантовом проекте Erasmus+ (561574-EPP-1-2015-1-ES-EPPKA2-SVNE-IP — ECSCUM: «Создание вычислительных центров и развитие учебных программ в магистратуре по математической инженерии») Ургенчского государственного университета имени Абу Райхана Беруни (Справка Ургенчского государственного университета имени Абу Райхана Беруни № 06-146/4 от 18 августа 2025 года). В результате это обеспечило выработку важных научно-теоретических выводов для развития переводоведения и подкрепления проекта теоретической информацией;

выводы о новой типологической дифференциации эвфемизмов на номинальный, номинально-дескриптивный и экспрессивно-аксиологический типы, их культурно-коммуникативных характеристиках, были использованы при подготовке сценариев программ «Assalom, Xorazm!» и радиопередачи «Najot – bilimda», а также в речи журналистов ряда других передач Хорезмской телерадиокомпании (Справка Хорезмского областного телерадиоканала Национальной телерадиокомпании Узбекистана № 613 от 31 июля 2025 года). В результате были подробно раскрыты механизмы применения эвфемизмов в медиаконтенте, методы подбора подходящих эвфемистических выражений для различных культурных и социальных групп, стратегии культурно чувствительного освещения деликатных тем, а также приемы, направленные на обеспечение эмоционального восприятия телезрителей;

электронное приложение, включающее практические рекомендации по межкультурному адекватному переводу эвфемизмов в узбекском и английском медиадискурсе, было официально зарегистрировано как база данных под названием «Media Euphemisms Dictionary (Eng-Uz, Uz-Eng)» в соответствии с Законом Республики Узбекистан «О правовой защите программ для электронных вычислительных машин и баз данных» (Свидетельство Министерства юстиции Республики Узбекистан № DGU 54480 от 9 сентября 2025 года). В результате пользователи получили возможность оперативно находить эвфемистические единицы, анализировать их семантический объем, прагматические функции и культурные коннотации в сопоставляемых языках, а также выбирать адекватные варианты перевода с учетом контекста.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения, списка использованной литературы. Общий объем работы составляет 147 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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II bo'lim (часть II; part II)

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