

EUPHEMISMS FOR DEATH AND MORTALITY AND IN SOCIAL CONTEXTS

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Abstract: in the article, it is analyzed that euphemism can be used in any sphere of life from everyday speech like social language, political discourse, ritual communication, special words.

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None of us particularly likes talking about death. It feels unpleasant, uncomfortable, and a bit too morose to think about on a regular basis. Because we find death an unpleasant topic, we have created a large number of euphemisms to help us allude to death. This is both good and bad, appropriate and unhelpful, [depending on the situation](#). We take some time to dive a little deeper into situations where using euphemisms is not as helpful as we would like to think.

As we go a little deeper into this topic, we first establish what a euphemism is and which ones we commonly use when speaking about death. According to the Merriam-Webster Dictionary, a euphemism is [defined as](#) “the substitution of an agreeable or inoffensive expression for one that may offend or suggest something unpleasant.”

Some of the euphemisms we frequently use for death are:

- Resting in peace, at peace, eternal rest, asleep
- Didn't make it
- Departed, gone, lost, slipped away
- Not here anymore
- Lost her battle, lost her life, succumbed
- Breathed her last
- Passed, passed on, or passed away
- Went to be with the Lord, went to Heaven, met his Maker
- Was called home, is in a better place

Dr. Alan Wolfelt, a nationally respected grief expert, counselor, and educator, tells us that during times of mourning, [we have six needs](#) as we walk through the grief journey [1; 61]. They are:

- 1) to acknowledge the reality of the death,
- 2) to embrace the pain of loss,

- 3) to remember the person who has died,
- 4) to develop our new self-identity,
- 5) to search for meaning, and
- 6) to receive ongoing support from others.

When these six needs are met, we are on our way to [reconciling ourselves to the loss](#) we have suffered in a healthy way.

Understanding that the first need is to acknowledge the reality of death, you can see how euphemisms might pose a problem. By definition, euphemisms allow us to avoid an unpleasant topic, but in order to grieve well, we must actually face death head on [2; 61].

Dr. Wolfelt puts it this way: *“From my own experiences with loss as well as those of the thousands of grieving people I have worked with over the years, I have learned that if we are to heal we cannot skirt the outside edges of our grief. Instead, we must journey all through it, sometimes meandering the side roads, sometimes plowing directly into its raw center.”*

By using words like “dead,” “died,” and “dying,” we work toward acknowledging the reality of the death. You may not want to use these words at the beginning, while [your emotions are still in turmoil](#) and your mind rebelling against reality, but in order to move forward, you must one day acknowledge that “dead” and “died” are the reality and you are ready to face it.

Naturally, we want to protect our children from what we think could be harmful. However, having an understanding of death is not harmful; it’s necessary (as much as we might wish it wasn’t). In most cases, a child trusts their parent(s) more than any other adult, which is why this information should come from you.

For children, euphemisms can be particularly confusing. They are still learning the nuances of language and are often quite literal. For example, when you say someone “didn’t make it,” a child may think, “Didn’t make it where?” and not understand that someone has died. Or, when you say someone is “resting in peace,” a child may begin to fear going to sleep, thinking they will not wake up again. With children, it is best to be straightforward, clear, and concise, but also gentle.

For more tips on how to talk with children about death and funerals, make sure to read [seven Keys Topics to Discuss with Children Before a Funeral](#). This article will guide you through preparing your child for attending a funeral and give you helpful information on how to talk about death and its complexities.

Euphemisms about death can be used in a wide variety of circumstances, and they are more appropriate to use when the death is far into the future. For example, if you want to talk to your parents (who are still in good health) about [preplanning their funerals](#), you might say, *“I wanted to talk about what happens when you’re not here anymore.”* The death has not occurred yet, so it’s less abrasive and gentler to use

euphemisms at that time. Or you can use a euphemism in conjunction with a dose of reality. For example, you could say, *“After a medical battle, she died this week and is now at peace.”*

In general, we use euphemisms about death to distance ourselves from the reality of death. While this habit might help us in the moment, it doesn't address the underlying issue: most of us are afraid of death and don't know how to grieve. While carefully considering when to use euphemisms is just one small step toward accepting the reality of death and our own mortality, it's no small thing. After all, you take every journey just one step at a time [3; 61].

Today, politicians and the press are constantly changing the meaning of words and the rules of the game according to the market. Public political discourse is characterized by the manipulation of public opinion to serve the political interests of the dominant record its commitment to the political rules of the game and to affirm its social role. Political euphemisms that mask the true meaning of phenomena are also created by means of terms. These precise meaning, and the audience is divided quite clearly between those who know the exact meaning of the term and those who do not.

The new morality was reflected in language and culture. effect on consciousness, having on themselves the imprint of the authority of science. In the opinion of S.G. Kara-Murza, the beautiful term does not seem to people to call any abomination. example, the word embargoes instead of price increases, confrontation instead of confrontation, correction instead of correction, sequestration instead of reduction. Many «old» prohibitions disappeared and «new» racism, ageism (ageism), religion, etc.

Euphemisms as a linguistic reflection of the phenomenon of taboo are present in all spheres of human activity. This chapter notes that the «eternal» problem also remained and remains the search for criteria on which it would be possible to define, identify and describe words with the meaning of a veil and a ban. Traditionally, the concept of euphemism is the subject of much debate for centuries. Nowadays, words of similar meaning are denoted in linguistic publications by the expression «almost synonyms».

These include virtually all kinds of connections between lexicons based on commonality of meaning, such as paraphrasing and euphemisms. The synonym of words, being an intralinguistic phenomenon in the sense that it is determined by the regularities that exist in a language, at the same time clearly depends on used to indicate exactly what is outside the system. Analysis of the studies shows, which the study is discussed, can be divided into two groups. Some of the issues are described in theoretical terms, but theoretical considerations are not accompanied by extensive empirical evidence. In others mainly dictionaries - extensive empirical material is given, but the theoretical provisions according to which this material is collected and organized are not sufficiently convincing [4; 61].

So, we investigated the study of euphemisms, which soften the harsh and rude language.

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