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THE IMPORTANCE OF SOCIAL EUPHEMISMS AND THEIR APPLICATION TO BRITISH AND KAZAKH PRESS

The aim of this article is to explore the social euphemisms that are used in Kazakh language. It focuses on relations of taboo words and euphemism. Euphemism is an important technique that shows us how to deal with social taboos in a society. Taboos have been around for many centuries derived from customs and traditions of distinct cultures. Euphemistic expressions facilitate the avoidance of direct speaking taboo words by offering a category of replacement words. The article shows peculiarities of the usage of social euphemisms in Kazakh culture. It presents unique views on euphemisms to show attitudes of various scholars towards the phenomenon. The article focuses on the description of meanings of euphemisms found in certain situations. The objectives of the analysis are: to identify social euphemisms used in today's English and Kazakh online newspapers and examine why they are used in certain contexts. The article analyzes some euphemisms used in the British and Kazakh online newspapers. It compares euphemisms in the British press, with euphemism in Kazakh press and their underlying meanings. Social euphemisms from the online English newspapers The Guardian, The Telegraph, Express, Independent and Kazakh online newspapers Kazinform, AqJol and Қазақстан Zaman are subjected to analysis.

Key words: euphemism, social euphemism, newspaper articles, the language of press, taboo words.

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Қоғамдық эвфемизмдердің маңызы және олардың британдық және қазақстандық баспасөздегі қолданысы

Бұл мақаланың мақсаты – қазақ тілінде қолданылатын қоғамдық эвфемизмдерді зерттеу. Мақала табу сөздердің эвфемизмдермен байланысына шоғырланады. Эвфемизм – бұл қоғамдағы табу сөздердің мәселесін шешуге көмектесетін маңызды құрал. Табу көптеген ғасырлар бұрын түрлі мәдениеттердің әдет-ғұрпы мен дәстүрлерінен шыққан. Мақалада қоғамдық эвфемизмдердің қазақ мәдениетінде қолданылу ерекшеліктері көрсетілген. Эвфемизмдер алмастырма сөздердің белгілі бір санатын ұсына отырып, табу сөздердің тікелей айтылуына жол бермеуге көмектеседі. Эвфемизмге қатысты әртүрлі көзқарастар және әртүрлі ғалымдардың осы құбылысқа көзқарас пікірлері ұсынылған. Мақалада белгілі бір жағдайларда кездесетін эвфемизмдердің мағыналары сипатталған. Талдаудың мақсаты: қазіргі британдық және қазақстандық газеттерде және интернет – газеттерде қолданылатын қоғамдық эвфемизмдерді анықтау және олардың неге қолданылатындығын зерттеу. Автор британдық және қазақстандық баспасөздерде қолданылатын кейбір эвфемизмдерді талдайды. Сонымен қатар автор ағылшын баспасөзіндегі эвфемизмдерді қазақ баспасөзіндегі эвфемизмдермен және олардың негізгі мағыналарын салыстырады. The Guardian, The Telegraph, Express, Independent онлайн газеттеріндегі және «Kazinform», «AqJol» және Қазақстан Zaman қазақ газеттеріндегі қоғамдық эвфемизмдер талқыланады.

Түйін сөздер: эвфемизм, қоғамдық эвфемизм, газет мақалалары, баспасөз тілі, табу сөздер.

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Важность социальных эвфемизмов и их применение в Британских и Казахских газетах

Целью данной статьи является изучение общественных эвфемизмов, которые используются в казахском языке. Статья раскрывает связь табуированных слов с эвфемизмами. Эвфемизм – это важный инструмент, который помогает нам справляться с табуированными словами в

обществе. Табу существуют уже на протяжении многих столетий, будучи производными от обычаев и традиций различных культур. Эвфемистические выражения помогают избежать прямого высказывания табуированных слов, предлагая определенную категорию заменяющих слов. В статье показаны особенности использования общественных эвфемизмов в казахской культуре. Прежде всего, различные взгляды на эвфемизмы представлены, чтобы продемонстрировать отношение различных ученых к этому явлению. Статья описывает значения эвфемизмов, встречающихся в определенных ситуациях. Цели анализа: выявить общественные эвфемизмы, используемые в современных Британских и Казахских газетах и онлайн-газетах, и каким образом они используются. Автор анализирует некоторые эвфемизмы, используемые в Британских и Казахских прессах. Автор также сравнивает эвфемизмы в Британской прессе с эвфемизмом в Казахской прессе и их основные значения. Анализируются общественные эвфемизмы из британских онлайн-газет The Guardian, The Telegraph, Express, Independent и казахских интернет-газет Kazinform, AqJol и Қазақстан Zaman.

Ключевые слова: эвфемизм, социальный эвфемизм, газетные статьи, язык прессы, запретные слова.

Introduction

Euphemism is an important tool for avoiding words that can be considered offensive, or disturbing to listeners. People created the effective technique that combines vagueness, politeness and cleverness to minimize negativity in communications. The term «euphemism» derives from the Greek word «euphēmos», «eu» meaning well or sounding good, and «pheme» meaning speech (Merriem, 1986). The primary purpose of euphemism is to soften one's phrases to moderate the process of bad moods, which makes it similar to the language of diplomatic communication. They are connected with semantic ambiguities and tolerance that enable conflict avoidance.

Many researchers have attempted to define euphemism. According to Wilson, euphemisms are «words with meaning or sounds thought somehow to be nicer, clearer or more elevated and so used as substitutes for words deemed unpleasant, crude or ugly in sound or sense» (Wilson, 2001). Rawson explains that euphemism is a word (a phrase) which people use in place of terms which more disagreeable or offensive to themselves to their audience (Rawson, 1995). Fromklin states that euphemism is a word or phrase that replaces a taboo word or serves to avoid frightening or unpleasant subject (Fromklin, 1990). Allan and Burrige defined euphemism as «alternatives to dispreferred expressions, and are used in order to avoid possible loss of face» (Allan and Burrige, 1991). Moskvin notes that euphemisms are «verbal encodings used with the purpose of softening, masking, gracefully «packing» the subject of the message, however having left to any native speaker the opportunity to guess what is being spoken about» (Moskvin, 1991). For example, a Kazakh person can easily distinguish the phraseologies «тіл табысты» (get on well) and «тіл тигізді» (insulted),

and understand what they mean. Based on these definitions we can conclude that euphemisms are used in situations where people deal with taboos and sensitive topics in order to save their faces and to be considerate to others' feelings. There are different types of euphemisms. Euphemism can be positive and negative. Positive euphemisms are magnifying. They make things appear more significant than they are. People or journalists tend to call certain words such as «дукен» (shop) «бутик» (boutique), «шаштараз» (hairdresser) «сән салоны» (beauty salon) or «мемлекеттік орындар» (government bodies) «билік басы», «құзырлы мекеме» because they sound fancier.

Negative euphemisms are minifying. Minifying euphemisms reduce the sharpness of words. Most taboo marked words and concepts are minifying, and are used in relation with death, marriage, illness and other superstition things. Thus, we can identify superstition and non-superstition euphemisms. Superstition euphemisms deal with God, the devil, death, illnesses and animals. Non-superstition euphemisms describe taboo concepts such as sexuality, poverty, disabilities etc. Euphemism has smoothly incorporated into our daily lives that we utilize it in our social relationships and intercourses without being aware of it. We need euphemism in order to save our faces and self-images, to be thoughtful to people's feelings and emotions and to express our concern and politeness. It is a preferable way to approach sensitive topics since people usually communicate attitudes. For example, Kazakh people avoid using the word «қатерлі ісік» which means «cancer» as it frightens them. The phrase «жаман ауру» would be the euphemism to refer to «қатерлі ісік». On the other hand, it may also be away to pretend that they are not facing such most times incurable malady. In earlier times, Kazakh people would not even call such epidemic disease as «шешек»

(smallpox) by its name; therefore, they replaced it with euphemisms: «мейман», «қонақ», «әулие». There are still euphemistic words for some spreadable diseases such as «өкпе ауруы» (tuberculosis), «жіңішке ауру» (gonorrhoea), «самал» (syphilis). Speakers replace a taboo-marked subject of illness by its converse health, because they are still afraid of a number of illnesses (Tokar, 2012).

In Kazakh culture, euphemism is sometimes presented as nonce words. Since olden times in traditional families, a daughter-in-law has not been allowed to address parents and close relatives of her husband by their actual names. Therefore, she has been required to give them «names» as their actual names are taboo for her. A. Ahmetov also mentions this in his book «Түркі тілдеріндегі табу мен эвфемизмдер». He shows many examples when a daughter-in-law must create euphemistic names for those whom she cannot call by their actual names. As A. Ahmetov states taboo words generate euphemism; therefore, they cannot be separated from each other (Ahmetov, 1995).

The oldest euphemisms are probably the ones that belong to people's beliefs. People used to believe that words have tremendous power. For that reason, they were afraid to mention evil spirits, because they could attract them and bring bad luck. A. Mironina notes that «Суеверная боязнь духов, заклинаний, магического действия слов, прямого наименования породила запреты на определенные слова, дозволенные только приближенным к высшим силам – шаманам, жрецам, вождямя» (Mironina, 2010). According to Mironina people in olden times were terrified of spirits, spells, and the effect of some words; and therefore certain things were not referred to by their real names. Kazakh people avoided calling some animals by their names as these animals played special roles in their culture. For example, a wolf was considered a totem and people were careful in addressing it because they believed that if they called a wolf by its name, it would attack their cattle. Hence, they would call it «ит құс», «қара құлақ», «серек құлақ», «ұлыма». Furthermore, A. Ahmetov remarks that when a wolf attacks infected by epidemic disease cattle people would just say: «ит-құс араласса пәленің беті қайтады» implying that a wolf is a sacred animal that can reverse the disease. In this example, they avoid the real names of a wolf and a disease. M. Auezov dedicated a long tale «Көксерек» to the relationship of Kazakh people and wolf, which shows the status of wolf in their culture. Cultural euphemism have dynamic character. It may lose its semantics over

the time, whereas universal euphemisms are stable. Nowadays, we do not use most of the animal-related euphemisms, and they are only found in novels and other fiction books. We may conclude that euphemism is a social device and as Shipley notes «it also manifests the society and time in which they are used, so one can conclude that the attempts to use euphemisms are as old as our ability to use language.» (Shipley, 1977).

Certain types of euphemistic expressions are universal and not constrained by cultural boundaries. Though euphemism may differ from one community to another, the main fields where euphemism is summoned are generally indistinguishable encompassing death, sex, and body parts. Death, for instance, is an avoidable social norm that should be lightened and dealt with more cautiously as it is a compelling psychological subject (Takoua, 2015). According to Enright, the word death is one of the oldest taboos. It is one of the long-lasting taboo words with hundred kinds of replacements (Enright, 2005). He claims that consideration of feelings of family members and fear of unknown constitutes the motivations for euphemistic substitutions. Allan agrees that the theme of death is taboo because people have always been scared of dying (Allan, 1991). Even M. Auezov in his «Abai Zholy» used many euphemistic phrases to describe the taboo word «death»:

«Мағаштың қырқын беріп болған күннің ертеңінде Абай және қаза тапты. Ұлы дененің демі тоқталды. Шөл даланы жарып аққан дарияда игілік өмір үзілді. Сонау бір шақта тасты тақыр, жалтыр биік басына жалғыз шығып, зәулім өскен алып шынар құлады. Өмірден Абай кетті...» (M. Auezov, «Abai Zholy»). The expressions *демі тоқталды, қаза тапты, өмір үзілді, шынар құлады, кетті* presented in various lexical units indicate one taboo word «өлді» (death). On the other hand, euphemism makes it easier for people to discuss certain topics. As R. Keyes states, «Civilized discourse would be impossible without recourse to indirection. Euphemisms give us tools to discuss touchy subjects without having to spell out what it is we're discussing» (Keyes, 2010). Moreover, Crisp call euphemism as an unpleasant truths wearing diplomatic cologne (Crisp, 1985). It is inappropriate to use the word «жарлы» or «кедей» referring to the «poor»; therefore, it is often substituted with phrases «әлеуметтік жағдайын ашар» or «күн көріс қамымен жүргендер». Words for visually or hearing impaired people «соқыр» (blind) and «саңырау» (deaf) are replaced with «көру және есту қабілетінен айрылған», «құлағының нүкісі бар» etc.

When we use euphemism in this sense, it is important to make sure that the people who are in need are not being ignored due to the misunderstanding. Another impolite word people may use regarding disabled people is «мүгедек». Nowadays, journalists mostly replace the word with euphemistic expression «мүмкіндігі шектеулі жандар». However, all these expressions are not frequently used in daily speeches, but normally applied in the mass media and the scope of their application is dictated by a social context. Euphemism is widely used by mass media such as print and online newspapers. According to G. Mashinbayeva, in the language of information communication foreign, domestic policy, policy in the field of economy, security, law enforcement, etc. are considered as an object of euphemization (Mashinbayeva, 2014). Mass media cannot use colloquial expressions, as they need to be considerate to mass readers' feelings. G. Mashinbayeva notes that between the individual communicators, addressing to an elderly person as «еңбек ардагері», «құрметті демалыстағы адам», «зейнеткер», «қария» sounds politer than «пенсионер» (Mashinbayeva, 2014). The euphemism that mass media uses differs from euphemistic phrases we use in our daily lives. In colloquial Kazakh, we have many casual phrases to cover taboo words. Taboo refers to a proscription of behavior for a specifiable community of one or more persons at a specifiable time in specifiable contexts (Allan and Burrige, 2006).

Taboos have not vanished in modern languages, but are represented in a different way. The need to substitute taboo words encouraged the emergence of euphemism. The press is usually concerned about their reputation and their aim is to present itself as quality news. They are responsible for maintaining a balance between the emotional impact of certain news on mass hearers and their objectiveness. Therefore, the quality press is most likely to use formal euphemisms with the purpose of covering taboo words.

Experiment

The article compares and analyzes some euphemistic expressions used in the UK mass media and the mass media of Kazakhstan. The euphemism for taxation performs a cover-up function as politicians find it very difficult and uncomfortable to talk about tax increases because they usually cause frustration and rage among people. According to Ostermeier, using euphemisms connected with raising taxes is common in today's politics (Ostermeier, 2009). There is a large number of euphemisms for

the word. Most widely used expressions are *revenue raise*, *progressive revenue* or *progressive taxation* instead of tax increases:

«*Progressive taxation* and transfers are key components of efficient fiscal redistribution,» says the Fiscal Monitor, which demonstrates that these measures serve to reduce inequality in developed economies by as much as 30 per cent. (dailymail.co.uk, 03.09.2019).

«And those *revenues* just don't look like they will keep pace with the rising costs of services like adult social care – even with council tax bills going up at 4 per cent a year, which is double the rate of inflation. «That means finding billions more in funding to *top up* existing *local tax revenues*, even before thinking about new initiatives like free personal care.» (telegraph.co.uk, 11.11.2019).

Taxation is an issue people are sensitive about as it leads to the reduction of their income. Thus, in 1990 the British government used the expression *community charge* showing that the government cares about their people. It gave a rise to the appearance of other euphemistic expressions with the word «*community*» such as *community care*, *community home* etc.

One of the trickiest euphemistic expressions related to the tax is «*tax relief*» which is used in relation to tax cuts for taxpayers, but it covers the genuine nature of tax reduction. Controversial tax cut appear more attractive when labeled as «*tax relief*». Linguist George Lakoff notes, «For there to be [tax] relief, there must be an affliction, an afflicted party, and a reliever who removes the affliction and therefore her». Political parties at the national level argue over what is going to become an issue and then how to frame it. As Noam Shpancer, PhD, a professor of psychology at Otterbein College states «If enough people buy into the frame of taxes as 'social burden' rather than 'social virtue,' then taxes will be low. You will hence find that anti-taxation people speak of lower taxes as 'tax relief,' implicitly equating 'tax' with 'burden» (psychologytoday.com, 22.12.2010). Chris Powell, a managing editor of the Journal Inquirer in Manchester notes that «the Democrats figured, will not only allow everything in state government to trundle on just as before, eliminating any pressure to set better priorities, but also provide for dedicating a portion of sales tax revenue for grants to municipalities in the name of «property tax relief.» In certain cases, government bodies increase property taxes and then provide «tax relief». It means local property tax increases and the government saves billions of dollars in the name of reducing property taxes.

«Business owners can qualify for *entrepreneurs' relief*, under which they can pay just 10% CGT, when they sell all or part of a company, up to £10m. The standard CGT rate is 20%.» (theguardian.com, 06.11.2019). In this extract from the article, «tax relief» clause is straightforward; however, one in order to apply for a tax relief needs to comply with certain conditions, which sometimes may not be possible. It means there are prerequisites for tax relief and not everyone can take advantage of it. The government, on the other hand, may pursue certain aims in imposing such conditions and certainly, there are some unknown benefits for them.

In Kazakh press, there are similar expressions to show the raise of taxation or the need for progressive taxation. In the following extract from the article, we can use the usage of phrase «progressive taxation» similar to the one reflected in the British press: «...Олжеке табыс салығының прогрессивті шкаласын енгізу мүмкіндігін зерделеу тапсырылғанын атап өтті». «Салығының прогрессивті шкаласын» means the progressive taxation scale.

There is another interesting excerpt from different article where tax-related euphemism is used: «Осы орайда, 82 мыңнан астам нысан тіркелген (жылжымайтын және жылжымалы мүлік). Бұл ауыл бюджетінің салық салынатын базасын ұлғайтады. «... Екіншіден, тіркелген нысандар санын ұлғайту» (inform.kz, 18.11.2019). The sentence «тіркелген нысандар санын ұлғайту» implies contribution to the budget of the government by registering new entities; therefore, a way to increase the budget revenue is to increase the number of registered entities as the more registered entities means the more taxes.

Taxation is indeed scrupulous issue, which sometimes may be dangerous and misleading. However, euphemisms for financial crisis is one of frequently found euphemisms in articles. Financial crisis usually has negative impact on people's financial situations; therefore, positive-sounding words are used in relation to it. Politicians and journalists try to avoid words that may provoke people's discontent, and in order to avert unpleasant reactions they use such euphemistic words such as «*recession*», «*increased cost of living*», *downturn*:

«The UK has avoided falling into a *recession* after the economy eked out 0.3 per cent growth in a sluggish third quarter of the year marred by Brexit uncertainty and a global slowdown» (independent.co.uk, 11.11.2019).

While dealing with the crisis, the Governments plan their measures in order to please the financial

operators, the international institutions, the other States, but not the people (thenewfederalist.eu 26.12.2011). There is even a special euphemistic expression for financial crisis called «credit crunch». Even though the meaning of the word technically differs from «recession» politicians like to use this phrase referring to financial crisis. According Anne Karph a term is more likely to catch on if it is alliterative and there is the onomatopoeia factor.» «Crunch» sounds decisive, punchy and, crucially, short: it is an event, rather than a decade (theguardian.com, 31.07.2018).

The sentence «The paper added: «*the worldwide weakening of growth and trade* will be deeper and last longer than originally supposed.» in the article implies the worldwide recession. The following extract from the article shows another euphemistic way of mentioning «global financial crisis: «This has resulted in the International Monetary Fund warning of a «*synchronized slowdown*» around the world.» (express.co.uk., 23.10.2019). Similar euphemistic expression is found in Kazakh press: «Астана Клубы» сарапшылары 2020 жылы әлемдік экономикалық құлдырау қаупі туатынын ескертеді. Астана клубының V-ші жыл сайынғы отырысы барысында Еуразия үшін 10 басты қатерді жария етті» (aqjolgazet.kz, 11.11.2019). In this sentence «Әлемдік экономикалық құлдырау» means global economic recession.

The Kazakh press generally use circumlocutions type of euphemisms. K. Allan and K. Burridge state that using longer expressions is called circumlocution (Allan Keith and Burridge Kate, 1991). For example, such phrases as «*Өмір бойы бас бостандығынан айрылғандар*» or «*бас бостандығынан айрылғандар*» replace the word «prisoner». British newspapers use a single word to address «prisoners» such as «inmate» or «detainee». However, the word «jail» or «prison» in English press mostly appear as it is, whereas in Kazakh press the word «түрме»(prison) is replaced with circumlocution: «Айтқандай, Норвегияның Қазақстандағы елшілігінің жобасы аясында Мәжілістің Заңнама және сот-құқықтық реформа комитетімен PRI (Халықаралық түрме реформасы) ұйымының Орталық Азиядағы Өкілдігі бірлесіп ұйымдастырған кешегі Жергілікті билік органдарының ұлттық форумында облыстар мен қала басшылықтары бас бостандығынан айыру орындарынан босаған тұлғаларды қайта әлеуметтендіру міндетін қалай орындағандары жайында алғаш рет парламентарийлер мен қоғамдық ұйымдар алдында есеп берді». In this example, «бас

бостандығынан айыру орындарынан босаған тұлғаларды» is the euphemism, which means «persons released from places of detention» and the word «*тұлғаларды*» in this context could be considered as euphemism as it refers to prisoners as individuals.

Euphemism may lose its magic power or its softening nature over time and become dysphemism. When euphemism ceases to perform its function, we start looking for new forms to replace dysphemistic phrases. The word «оралмандар» was the word we used to apply to ethnic Kazakhs who immigrated to Kazakhstan; however nowadays the word is considered rude and people are encouraged to replace it with the word «*қандастар*». It means, once euphemism for a word disappears, new euphemisms appear. Different times have different euphemisms. The most frequently used word related to immigration in the Kazakh press is «оралман» as immigrants arriving in Kazakhstan are normally ethnic Kazakhs. Before this year «оралман» was the acceptable way to describe ethnic Kazakh repatriates; however, in September of this year the president Kassym-Jomart Tokayev tweeted that the term «оралман», derived from the Kazakh for «returnee,» should be substituted with «*қандас*», which translates as «person of the same blood.» The word «оралман» has developed a negative connotation as local people more often use this word in an offensive manner. The word «оралман» could also be replaced with «*отандастар*». Here are some extracts from the articles with the word «: «*Шетелдерде жүрген бауырларымыз – біздің баға жетпес бай қазынамыз!*» (kazislam.kz, 11.07.2019) «Сәйкесінше жазғы мектептің жұмысы *қандастарымыздың* тарихи Отанымен байланыстарын нығайтып, халқымыздың салт-дәстүрін танып, ана тілін, ел тарихын зерделеуге жағдай жасауға бағытталған» (kazislam.kz, 11.07.2019). «Газетіміздің атынан қойылған ата жұртқа оралатын *қандастарға* СҚО қандай көмек теркөрсете алады деген сауалға облыс әкімі Ерік Хамзаұлы рухты көтеретін жауап берді» (Қазақстан Заман, 21.01.2016).

Europe has been experiencing migration flow and therefore, the British press has frequently used immigration-related euphemistic words. Euphemism in forms of lexemes with diffuse semantics is common. Most of immigration – related euphemistic items found in the British press are based on the immigrant concept as someone who came from outside the UK: *foreigner, foreignborn-people, newcomers, foreign workers, those from outside the*

EU etc. Euphemistic expressions such as «*undocumented persons, undocumented workers, undocumented citizens*» are used less often in the British press. Immigration – related euphemisms is a tool used by the press to present immigrants in socially acceptable way.

Here are immigration-related euphemisms found in online British newspapers: «One of Italy's smallest and least famous regions is offering *newcomers* a bounty of €8,000 a year to settle in villages that are in danger of dying out.» (telegraph.co.uk, 11.09.2019).

«Previous statistics showed that 2.7m of the *foreign-born population* were born in EU countries, while 5.2m were from nations outside the bloc.» (independent.co.uk, 25.08.2015).

«Boris Johnson has signaled his support for giving an amnesty to as many as 500,000 *undocumented migrants* to allow them to remain legally in the United Kingdom.» (inews.co.uk, 25.07.2019). However, regardless of immigration – related euphemisms, it is harder to find news with positive views of immigrants. Most of the news items in the British press contain negative images. According to M. Lirola, the negative representation of immigrants is especially noteworthy in the British press, in which the percentage of positive representations of immigrants is extremely low (around 20% out of total of news items)...» (Lirola, 2014). As stated on the BBC news magazine in 2015 study by the Migration Observatory at Oxford University analyzed 58,000 UK newspaper articles and found that illegal was the most common descriptor for the word immigrants. However, Don Flynn, director of Migrants Rights Network urged to use words *irregular* or *undocumented migrants* instead of illegal immigrant as it associates them with criminal behavior (bbc.com, 28.08.2015).

Results and discussions

The analysis shows that it is possible to find similar euphemisms in both British and Kazakh presses, and some are used in a similar way; although there are euphemisms that appear more often in Kazakh press, but hardly found in British press and vice versa. There are some popular euphemisms used in the British press that have no equivalent units in Kazakh press, for example: *collateral damage, spin-doctor* or *credit crunch*. In such cases, it is important to consider cultural and historical backgrounds and political situations

of each country. The results obtained by comparing the euphemisms used in the British and Kazakh presses are similar to what V Panin said. V. Panin writes: «Результаты сопоставительного анализа использования эвфемизмов в английском и русском языках свидетельствуют о том, что «в русском языке не наблюдается столь масштабных языковых нововведений, какие произошли в английском языке последних десятилетий под эгидой борьбы за равноправие полов, преодоления ксенофобии, расовых предрассудков и социального неравенства» [Panin – с 19]. Probably, we have not reached the point when not using the replacement to rude expressions may create strong condemnation or outrage in our society. However, we cannot deny that we are moving towards using politically correct terms in situations that may insult or hurt one's feelings, for example, «*мүмкіндігі шектеулі жандар*» instead of «*мүгедек*» or «*көру қабілетінен айрылғандар*» instead of «*соқыр*». On the other hand, we avoid using the word «nigger» in the media because it is taboo to use the word in English language press; but, the word «nigger» used Kazakhstani press is devoid of emotional connotation. In daily speeches, we can see many people using the word «nigger» as these people were not part of the historical background that contributed to the emergence of the word «African-American».

Conclusion

As this article reveals, euphemisms often function as a double-edged weapon. Although they can be used for legitimate and justifiable purposes, they can also be used for the purpose of deception. The above examples from articles show that euphemisms are widely used by the newspapers in order to be considerate to people's feelings and play down the negativity or anger that certain news may rise among people.

We may conclude that euphemisms:

- are used to replace unpleasant or tabooed words.
- are applied to maintain one's face in order not to be rude and offensive to others.
- to obtain information about other cultures and customs
- to conceal the truth with purpose of gaining certain benefits
- to mitigate and mask the negative associations related to the mentioned issues in mass media.

In general sense euphemisms are driven by taboos, politeness and maintaining one's face and substituting vulgarity. Studying euphemisms is a useful and important way to help us learn certain details about other people's cultures, because euphemisms are strongly related to the traditions and customs of some cultures in the past or today.

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