THE PRAGMATIC POTENTIAL OF EUPHEMISMS IN MEDIA DISCOURSE AND THEIR TRANSLATION INTO UKRAINIAN

ПРАГМАТИЧНИЙ ПОТЕНЦІАЛ ЕВФЕМІЗМІВ В МЕДІАДИСКУРСІ ТА ЇХНІЙ ПЕРЕКЛАД УКРАЇНСЬКОЮ МОВОЮ

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The article examines the pragmatic potential of euphemisms in English media discourse and the peculiarities of their translation into Ukrainian. The relevance of the topic is determined by the need to identify sociolinguistic and pragmatic aspects of the functioning of euphemisms, their semantic and communicative integrity, as well as insufficiently studied issues of reproducing pragmatic functions of euphemisms in different types of discourse. An analysis of contemporary research shows that euphemisms have been studied in both domestic and foreign linguistic traditions, in particular from the point of view of general aspects of euphemization, semantics, functional and pragmatic characteristics, motives for their use, and means of formation. At the same time, the issue of translating euphemisms, especially from the perspective of their sociolinguistic and pragmatic potential, remains insufficiently explored.

The article examines the nature of euphemisms as units of secondary nomination that have intentional, socio-regulatory, contact-establishing, expressive-emotive, and aesthetic functions. It is shown that the pragmatics of euphemisms is determined by their contextual use, dependence on sociocultural norms, and value-normative orientations of society. Particular attention is paid to politically correct euphemisms that replace words and expressions that may be discriminatory on the grounds of race, ethnicity, age, gender, appearance, or social status.

Methods of reproducing euphemisms in Ukrainian translation are examined, including lexical equivalents, calques, grammatical transformations (deletion, transposition), lexical generalization, and the use of phraseological analogues. A comparative analysis of English contexts and their Ukrainian translations was conducted, which allows us to conclude that the function of euphemism cannot always be fully preserved, especially in cases of conveying intentional and expressive components. The article emphasizes that pragmatic and sociolinguistic conditions, i.e., the addressee factor, communicative purpose, and sphere of discourse, determine the choice of translation means.

The results confirm the need for an integrated treatment of euphemism translation, being attuned to its pragmatic and functional sense and striving towards the most accurate approximation of the communicative effect in the target language.

Key words: euphemisms, pragmatics of language, media discourse, translation, political correctness.

Стаття досліджує прагматичний потенціал евфемізмів у медіадискурсі та особливості їхнього перекладу українською мовою. Актуальність теми зумовлена необхідністю виявлення соціолінгвістичних та прагматичних особливостей функціонування евфемізмів, їхньої семантичної й комунікативної цілісності, а також недостатньо вивченим є питання відтворення прагматичних функцій евфемізмів у різних типах дискурсу. Поведений аналіз сучасного наукового доробку з теми показує, що евфемізми вивчаються як в українській, так і в зарубіжній лінгвістичній традиції, зокрема з погляду загальних аспектів евфемізації, семантики, функціонально-прагматичних характеристик, мотивів їхнього використання та засобів формування. Проте, питання відтворення евфемізмів, особливо з точки зору їхнього прагматичного потенціалу, залишається недостатньо розкритим.

Автор статті розглядає природу евфемізмів як одиниць вторинної номінації, що виконують низку функцій, а саме: інтенціональну, соціально-регулятивну, контактно-встановлювальну, експресивно-емотивну та естетичну. Доведено, що прагматика евфемізмів визначається їхнім контекстуальним використанням, залежністю від соціокультурних норм і ціннісно-нормативних орієнтацій суспільства. Особлива увага приділяється політично коректним евфемізмам, які вживаються замість слів та виразів, що мають дискримінаційний характер за ознаками раси, етнічної приналежності, віку, статі, зовнішності або соціального статусу.

Досліджено методи відтворення евфемізмів у перекладі українською, серед яких словниковий відповідник, калькування, граматичні трансформації (вилучення, транспозиція), генералізація, а також використання фразеологічних аналогів. Проведено порівняльний аналіз англомовних контекстів і їхніх українських перекладів, що дозволяє констатувати, що функцію евфемізму не завжди вдається повністю зберегти, особливо у випадках відтворення інтенціональної та експресивної функцій. Стаття підкреслює, що вибір засобів перекладу визначається прагматичними й соціолінгвістичними чинниками, такими як фактор адресата, комунікативна мета та сфера дискурсу.

Отримані результати підтверджують важливість інтегрованого підходу до перекладу евфемізмів, що враховує їхню функціонально-прагматичну значущість і забезпечує максимально точне відтворення комунікативного ефекту в цільовій мові.

Ключові слова: евфемізми, прагматика мови, медіадискурс, переклад, політична коректність.

Problem statement. In recent years, scholars have increasingly turned their attention to the issues of euphemization, addressing questions related to its mechanisms and methods of emergence, examining the worldview significance of this phenomenon, and exploring its impact on both the individual and the text. The relevance of this study is determined by the need to identify pragmatic aspects of the functioning of euphemisms in Ted Talks speeches, their semantic and communicative integrity, as well as by the insufficient exploration of issues related to reproducing the socio-linguistic and pragmatic functions of euphemisms across different types of discourse. The relevance is also reinforced by the growing interdisciplinary interest over recent decades in studies at the intersection of such linguistic fields as text linguistics, stylistics, pragmatics, lexicology, and translation studies.

Analysis of recent studies and publications. The phenomenon of euphemisms has been studied in the works of both domestic and foreign researchers, focusing on general aspects of euphemization (I. K. Kobyakova [6], A. M. Kovalchuk [7], K. Allan, K. Burridge [13], K. Linfoot-Ham [19], B. Warren [21]), the semantic and functional-pragmatic characteristics of euphemisms (V. B. Velykoroda [2], O. I. Manyutina [10], M. Radulovic [20]), the means of their formation (Ye. V. Kornelaieva [9], I. V. Reshetarova [11]), the motives for using euphemisms (R. Y. Vyshnivskyi [3]), and the use of euphemisms in language as a means of influence as well as a component of political discourse (E. Koliada, A. Kondruk [8], V. B. Tkhir [12], E. Crespo-Fernández [14]). The issue of translating euphemisms has been addressed in several works by domestic scholars (N. S. Borysenko, A. V. Briukhovets [1], A. Yu. Halaichuk [4]). However, the extent of research on this topic remains insufficient due to the multifaceted and complex nature of the phenomenon. In particular, no specialized studies have yet been conducted on the translation of euphemisms from the perspective of their sociolinguistic and pragmatic potential in English and Ukrainian.

The **aim** of the study is to identify the pragmatic features of translating euphemisms in English-language media discourse.

Presentation of the main research material. The phenomenon of euphemy lies at the intersection of extralinguistic and linguistic issues, since by their very nature euphemisms are social formations. The emergence of euphemistic expressions reflects a certain stage in the development of society, which explains the interest in their study on the part of historians, ethnographers, psychologists, sociologists, as well as linguists.

Since the time of the ancient Greeks, the term "euphemism" has been used to denote a stylistic trope that served as a form of verbal softening. The rhetorical and stylistic term *euphemism* (Greek ἐυφήμη from εὔφημος – good speech) was introduced into scholarly circulation at the beginning of the 1580s by the English writer G. Blount.

The word "euphemism" has become an international linguistic term, which is understood and interpreted in different ways. At present, there are numerous definitions of euphemism. One of the most widespread definitions describes them as emotionally neutral words or expressions used instead of synonymous words or expressions that seem to the speaker indecent, rude, or tactless. R. Fowler notes that euphemism is a mild, vague, or periphrastic expression used in place of a blunt precision or unpleasant truth [15, p. 59]. According to C. Kany, it is a way in which an unpleasant, offensive, or fear-inducing word is replaced with an indirect or softer term [17, p. 153]. K. Allan and K. Burridge define euphemism as an expression used as an alternative to a taboo word in order to avoid possible loss of face by the speaker, the audience, or any third party [13, p. 86]. J. Lawrence considers euphemism to be a form of words that, for various reasons, conveys an idea in a softened, veiled, or more respectful manner, although this softening is sometimes merely apparent [18, p. 56].

The Ukrainian linguist A. Yu. Halaichuk notes that euphemisms are "an indirect nomination of objects and phenomena for which there is a direct designation, but whose use is, for some reason, undesirable, indecent, or prohibited in a given society" [4, p. 232]. N. Borysenko and A. Briukhovets regard euphemism as the result of lexical taboo imposed on the use of names for certain objects and phenomena of the surrounding world due to various prejudices, superstitions, and religious beliefs, leading a person to resort to figurative expressions [1, p. 57]. V. B. Velykoroda defines the concept under analysis as "units of secondary nomination with relatively positive connotations, used to replace direct designations whose use is deemed undesirable for socially or psychologically determined reasons" [2, p. 86]. Euphemisms are emotionally neutral words or expressions used instead of synonymous words or expressions that seem to the speaker indecent, rude, or tactless.

It should be noted that all the above-mentioned definitions of euphemism differ little from one another. However, we consider it possible to unify them under the definition proposed by A. Kovalchuk, which reflects a general point of view and which we shall follow in this work. Euphemisms are "words or expressions used instead of those considered

unacceptable, rude, or undesirable in a particular communicative situation and which may offend or hurt its participants; they are employed in order to avoid direct naming of anything that could negatively affect the addressee or to mask certain facts of reality" [7, p. 87].

Euphemisms are considered markers of a communicative strategy that contribute to the "harmonization of interpersonal relations". As a means of "veiling indecent, tactless, or euphonically unpleasant linguistic phenomena," euphemisms are discussed by scholars, who argue that the euphemistic nature of speech is motivated by a desire for a "communicative compromise" [17].

A. V. Kapush identifies four reasons for the emergence of euphemisms and the corresponding groups of euphemisms: 1) fear and religious prohibition; 2) moral-ethical factors; 3) the desire to observe rules of etiquette; 4) the desire to conceal the true state of affairs, either a) for reasons of prestige or b) for ideological reasons. According to this classification, she divides euphemisms into the following groups: 1) the oldest renamings "due to prohibition"; 2) euphemisms formed for moral-ethical reasons; 3) euphemisms formed from a desire to follow rules of etiquette; 4) euphemisms formed for reasons of prestige; 5) euphemisms formed for ideological reasons [5, p. 207–208].

Studying the semantic and pragmatic characteristics of euphemisms in English, V. B. Velykoroda notes that the range of reasons for the use of modern euphemisms by speakers is broader than previously thought and distinguishes four main groups of causes: 1) the desire to avoid any type of taboo; 2) the principle of politeness (showing respect, wishing to sound "aristocratic," the intent to soften an unpleasant fact, or to avoid any form of discrimination); 3) the attempt to conceal negative aspects of reality within a certain professional, social, or age group (leading to the emergence of sociolects); 4) the principle of pragmatic regulatory influence on a mass audience (the aim to raise the status of a person or the quality of things, or the desire to amuse, persuade, or otherwise influence the audience) [2, p. 92].

The pragmatics of euphemisms stems from their nature. They represent periphrastic words, that is, units of secondary nomination, and their denotata relate to intensional, anthropocentric objects – those whose naming is determined not so much by their objective characteristics as by the speaker's subjective point of view. Euphemisms improve the denotatum that is perceived negatively, regardless of its actual qualities. Simultaneously with the emergence of a positive connotation, there is an elevation of the stylistic register. Thus, euphemisms are "tied"

to the value-normative worldview – both in terms of their referential-logical content and their rules of use. Consequently, they can be classified as pragmatically marked linguistic means, whose semantics and pragmatics – that is, rules for contextual usage – are determined by the culture of the society and its value-normative orientations.

From a pragmatic perspective, the formation of such euphemisms is based on the enhancement of positive effect. The positive or neutral semantics of the original word meaning imparts a certain positive pragmatic effect to the entire utterance in which the euphemism is used. For example: *"I've been trying to raise the alarm about just how different the experiences of <u>women of color</u>, but particularly <u>black women</u>, are when it comes to pregnancy and birth in the US". – "Останнє десятиліття, відколи акушерка стала журналістом і блогером, я намагаюсь бити на сполох, говорячи про те, якими є переживання <u>жінок іншого кольору шкіри</u>, а зокрема <u>темношкірих жінок</u>, коли йдеться про вагітність та пологи в США"* [24].

Expressions such as "black child," "women of color," "black women", "Asians," "indigenous" and their Ukrainian equivalents "чорний", "кольорова дитина", "жінки іншого кольору шкіри", "темношкірі жінки", "азіати", "корінний житель" are chosen instead of racially charged words and expressions. The pragmatic effect is grounded in the positive associations linked to the euphemisms in both the source and target texts. The use of these euphemisms in the original and in translation is motivated by various pragmatic reasons: politeness, tact, decency, taboo avoidance, the desire to veil negative aspects of certain phenomena, and the enhancement of prestige.

Adherence to the principle of interracial and interethnic tolerance underlies the changes that have occurred and continue to occur in language concerning words and expressions perceived by society as discriminatory based on race or ethnicity, thus prompting the emergence of various politically correct euphemisms to replace them. Following this principle is a way to avoid verbal aggression associated with forms of discrimination based on racial or ethnic grounds.

Politically correct professional terms are widely used in English, avoiding gender specification – for instance, chairman is replaced by chairperson, or chair, committee chair, rendered in Ukrainian as "голова", "завідувач", or flight attendant is used instead of steward and stewardess, usually translated as "бортпровідник" or "бортпровідниця". However, we also find outdated usages of gender-biased "стюардеса", for example: *"I was saying*

271

to the *flight attendant*, the pilot, *"Guess where I'm going?"* – *"Я говорила стюардесі та пілоту: "Вгадайте, куди я прямую?"* [28]

The principle of political correctness, as a culturally and behaviorally informed linguistic practice defining changes in language in contemporary English-speaking society, presupposes the use of linguistic means for professional titles that avoid gender marking, thereby preventing gender-based discrimination and forming a new lexical layer without gender specification.

Beauty "standards" imposed by advertising, "experts," and propaganda have led to feelings of vulnerability and helplessness among those who do not meet these "norms and standards," exposing them to linguistic tactlessness. The type of politically incorrect behavior is called "lookism", i.e., prejudice or discrimination based on physical appearance and especially physical appearance believed to fall short of societal notions of beauty.

There are specific terms denoting various types of appearance-based discrimination. For example, "fattism" (fatism) refers to discrimination against overweight people, "weightism" to discrimination based on body weight, and "heightism" to discrimination based on height. The term "ageism" denotes age-based discrimination, and "ableism" refers to discrimination related to physical abilities. For example, the lexeme "short" has been replaced by the expression "vertically challenged," with Ukrainian equivalents such as "низькорослий", "низького росту", "людина з нестандартними вертикальними пропорціями", "дуже низька людина", "людина маленького росту", "невисокого зросту".

Politically correct equivalents for the lexeme "fat" have also emerged – "overweight person", "differently weighted," "horizontally gifted," "gravitationally challenged," with Ukrainian equivalents "люди з надмірною вагою", "повні люди", for instance: *"Adding just one healthy habit pulls overweight people back into the normal range". – "Додавши лише одну здорову звичку, повні люди повернулися у нормальний діапазон"* [35].

The study of media discourse also highlights politically correct euphemisms aimed at eliminating discrimination based on social status. This group includes euphemisms for various types of professional activity. For example, "gas station attendant" is replaced by the politically correct "petroleum transfer technician" (технік-бензозаправник) or "petroleum engineer" (інженер-бензозаправник), "car washer" by "vehicle appearance specialist" (менеджер з контролю за зовнішнім виглядом транспортних засобів), "cleaning lady" by "domestic assistant" (хатня помічниця), "cosmetologist" by "beautician" (косметолог), "dishwasher" by "utensil sanitizer" (санітар кухонного начиння), "garbage man" by "sanitation engineer/worker" (інженер із санітарії), for example: *I find the stigma especially ironic, because I strongly believe that sanitation workers are the most important labor force on the streets of the city, for three reasons" – "Ці стереотипи сміховинні, тому що я вірю, що прибиральники вулиць – одні з найбільш значущих робочих сил міста з трьох причин"* [34].

Manipulative influence, targeting both conscious and unconscious spheres of personality, is achieved through specially selected lexical units charged with particular semantics and evoking specific associations. A whole system of generalized euphemistic designations has developed in the language. Regarding military actions, general-purpose denominations are frequently used, generally rendered in Ukrainian dictionary equivalents, for example: *conflict – конфлікт, action – акція, operation – операція, campaign – кампанія, crisis – криза*, for example: *"For these types conflicts – when people's rights are violated, when their countries are occupied, when they're oppressed and humiliated – they need a powerful way to resist and to fight back". – "Для тих видів конфлікту, в яких порушуються права людини, в умовах іноземної окупації, коли люди переслідуються та принижуються, їм потрібен потужний засіб для опору та відплати"* [32].

The stylistic characteristic of a euphemism determines its stylistic register, that is, the selection of expressive-stylistic possibilities according to the topic of conversation and the significance of the subject matter. Many words in explanatory dictionaries carry labels such as "formal," "literary," "colloquial," or "vernacular." Changing the stylistic affiliation of euphemisms contributes to the effect of softening. For example, the stylistic difference of euphemisms masking the lexeme "to die" is quite pronounced: *to pass away – піти з життя, to go to heaven – вознестися на небеса, to come home feet first – вперед ногами, to kick up one's heels – простягнути ноги, to kick the bucket – врізати дуба*. Stylistically contrasted are: *ceased to be – перестати існувати, fallen asleep – заснути вічним сном, gathered to his ancestors – відійти до прабатьків, no longer with us – не бути посеред нас*. Since these euphemisms are mostly idiomatic units, they are translated using Ukrainian idiomatic equivalents and analogues, for example: *To kick the bucket, bite the dust, cash in your chips, check out, depart, expire, launch into eternity ... These are all euphemisms we use in humor to describe the one life event we are all going to expe-*

rience: death" – "*Протягнути ноги, врізати дуба, відкинути копита, від'їхати, сконати, згаснути, відправитися на той світ ... Всі ці жартівливі висловлювання ми використовуємо для опису однієї життєвої події, з якою зустрінеться кожен з нас, – це смерть*" [29].

In the process of translating English euphemisms, translators should also take into account the functions that euphemisms perform in the text. Euphemisms in media discourse fulfill several main functions. The genuinely euphemistic function is characteristic of euphemisms that are used by the speaker instead of a word or phrase they are afraid to use, which denote phenomena and objects that cause fear, for example, "to lose one's life" is used instead of "to die" or "to be killed." The analysis of the target Ukrainian context shows that the euphemistic function was not preserved, since the translator paraphrases the original euphemistic expression "to lose one's life" with the Ukrainian expression "було вбито", which is not a euphemism: "*In the end, 300 people were gravely wounded and over 172mtmen, women and children lost their lives that day*" – "*Зрештою, 300 осіб отримали важкі поранення і більш, ніж 172 чоловіків, жінок і дітей було вбито того дня*" [23].

Speakers use euphemistic units that perform an intentional function in order to achieve a certain communicative effect. Thus, a TED Talks lecturer seeks to persuade the recipient, manipulate their consciousness, conceal undesirable facts, or present them in a different light, for example: "*Firstly, sex work is and always has been a survival strategy for all kinds of unpopular minority groups: people of color, migrants, people with disabilities, LGBTQ people, particularly trans women*" – *По-перше, проституція була і є стратегією виживання всіх видів непопулярних меншин: кольорових людей, мігрантів, інвалідів, ЛГБТК, особливо транссексуалів* [30].

In the given context, the translator employs different methods to reproduce the euphemisms used – a dictionary equivalent ("інваліди"), calquing ("кольорові люди"), omission ("ЛГБТК"), and generalization ("транссексуали"). It should be noted that the intentional function was not fully preserved in the target text, since the Ukrainian lexeme "інваліди" used in the translation is not a euphemism.

The socio-regulative function is quite frequent in the use of euphemisms in TED Talks. Direct nominations of certain phenomena are considered indecent or unacceptable in particular situations, and therefore speakers resort to "more decent" euphemisms that replace them, for example, *red-light district – a brothel area* [16, р. 331]. The translator uses the tra-

ditional Ukrainian equivalent, applying the transformation of transposition of the lexeme "квартал": "*In desire, we want an Other, somebody on the other side that we can go visit, that we can go spend some time with, that we can go see what goes on in their red-light district*" – "*Коли ми бажаємо, ми хочемо Іншого, кого-то по ту сторону, до кого ми можемо піти, провести час з цією людиною, подивитися, що відбувається в його «кварталі червоних ліхтарів»*" [31].

Euphemisms often replace socially unacceptable words and expressions that may be perceived as discriminatory, for example, those referring to a person's age. Euphemisms such as *advanced in age person, advanced adult, gerontologically advanced, people of the "third age", third ager* successfully fulfill the function of mitigation in everyday communication. Euphemistic expressions like *seasoned person – досвічена людина, experientially enhanced person – людина, збагачена досвідом, chronologically gifted – людина з певним віковим досвідом, mature American – зрілий американець,* or expressions such as *golden years – поважний вік/зрілий вік, September people – люди поважного віку* have firmly entered everyday usage and are employed in media discourse. In the context provided below, the translator omits the euphemism *"seasoned"* in translation: "*I'd been brought in to the company because I was a seasoned expert in my field, but in this particular room, I felt like a newbie amongst the tech geniuses*" – "*Мене взяли на роботу тому, що я був експертом у своїй області, але в цьому колективі я відчував себе новачком серед технічних геніїв*" [33].

Since the speaker aims to establish productive and successful communication, they avoid using direct designations, as these may alienate the recipient, create an unpleasant impression, cause hostility or misunderstanding, and lead to conflict. To prevent misunderstanding, TED Talks lecturers use euphemisms that perform a contact-establishing function. For example, in the context presented below, the speaker avoids using the lexeme "abortion" and replaces it with the euphemism "to terminate pregnancy", which allows them to avoid audience disapproval: "*There are blood tests which are making progress that would pick up Down syndrome more clearly and earlier in pregnancies than ever before, making it easier and easier for people to eliminate those pregnancies, or to terminate them*" – "*Існують аналізи крові, які дають можливість більш чітко й на більш ранніх стадіях вагітності визначити синдром Дауна. А це дає можливість перервати таку вагітність раніше*" [25]. To pre-

serve the mentioned euphemistic function, the translator uses the dictionary equivalent "переривати".

The expressive and emotive functions are achieved through the use of euphemisms that represent periphrastic denominations formed by means of metonymic and metaphorical transfers. Speakers employ such euphemisms to express their emotional state and to influence the audience in the most effective way. The expressive function is also manifested in the ironic use of euphemisms, for example: *"We include everyone: the young, the elderly, the disabled, the mentally challenged, the blind, the elite, the amateur runners, even moms with their babies"* – *"Ми приймали усіх: молодих і літніх, неповносправних, людей з розумовими вадами, незрячих, представників еліти, просто любителів бігу і навіть матусь із дітьми"* [26]. The expressive use of the euphemism "mentally challenged" was adapted into Ukrainian with the equivalent "з розумовими вадами", therefore the expressive function is preserved.

In the example below, throughout the entire paragraph, the speaker avoids the direct nominations *hunger – голод, hungry – голодний* and uses euphemisms created by means of meiosis, which provide a neutral style of presentation. Such a style of presentation does not provoke indignation in the audience, and its feelings remain unaffected, since the utterance lacks emotionally evaluative vocabulary capable of evoking strong emotions in the addressee. This is preserved in translation through the Ukrainian dictionary equivalent "недоїдати", for example: *"And not just us, but the two billion people worldwide who are still chronically undernourished". – "Для всіх, не тільки для нас, але і для тих двох мільярдів людей, які живуть з нами в цьому світі і які все ще хронічно недоїдають"* [22].

The aesthetic function of euphemisms consists in the speakers' use of more refined, beautiful, and elegant designations of those phenomena of reality that evoke negative feelings. The expression "exotic dancer", which in the given example replaces the direct nomination "stripper", is reproduced by means of calquing with grammatical adaptation to the feminine gender, for example: *"Like, you keep calling it the sex industry or whatever, but it's like, if the girl wants to be an exotic dancer and she's 18, like, that's her right" – "Ти знаєш? Ти звеш це секс-індустрією чи якось так, але ж, якщо дівчина хоче бути екзотичною танцівницею і їй 18, то це її право"* [27].

Conclusion. Political correctness as a cultural-behavioral and linguistic practice is a way of avoiding verbal aggression. The reasons for political correctness in the English language are related, first, to the existing and socially recognized forms and varieties of discrimination; second, to the aspiration to overcome discrimination, which is conditioned by cultural and behavioral traditions, a high level of social culture, and the mentality of Western society; and third, to the manipulative activity of communication. Political correctness is represented by euphemisms aimed at eliminating possible manifestations of different types of discrimination (racial, ethnic, age-related, based on appearance, on social status, etc.). The systematization of the obtained data made it possible to distinguish the following principles of political correctness: the principle of adherence to interracial and interethnic tolerance; the principle of independence of professional designation from gender; the principle of social acceptability of word usage.

The need to use euphemisms is determined by pragmatic and sociolinguistic reasons. Euphemisms serve to fill "etiquette" gaps that arise in language under the influence of taboo. English euphemisms depend on components of the pragmatic situation such as the subject factor, the addressee factor, as well as the purpose and sphere of communication, which influence the translator's choice of how to render them in Ukrainian.

Euphemisms in English media discourse perform euphemistic proper, intentional, socio-regulative, contact-establishing, expressive and emotive, and aesthetic functions. In order to reproduce these functions, translators employ such basic methods of translation as dictionary equivalents, calquing, grammatical translation transformations of omission and transposition, as well as the lexical transformation of generalization. The analysis of contexts shows that the function of the euphemism is not always successfully reproduced in the target language.

A comparative analysis of English-language contexts and their parallel Ukrainian translations allows us to state that pragmatic and functional features of euphemisms in English-language media discourse affect the peculiarities of their translation. The translation of euphemisms is characterized by the use of dictionary equivalents, calquing, translation grammatical transformations such as omission, substitution, and transposition, as well as lexical transformation through generalization. The reproduction of euphemisms in the form of phraseological units takes place with the help of Ukrainian phraseological equivalents and analogues.

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