ORIGINAL ARTICLE

AMERICAN ACADEMIC PUBLISHER
OPEN ACCESS JOURNAL

INCLUSIVE AND NON-STIGMATIZING LANGUAGE IN INCLUSIVE EDUCATION DISCOURSE: A LINGUO-PRAGMATIC AND SOCIOCULTURAL ANALYSIS

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Annotation: This article analyzes the role of respectful language and euphemisms in inclusive education discourse from a linguo-pragmatic and sociocultural perspective. The study reveals the pragmatic functions of language units, their connection with social roles, power relations, and cultural values. Based on examples of inclusive discourse in English and Uzbek, the article demonstrates the role of euphemisms in reducing discrimination, preserving personal dignity, and strengthening social inclusion.

Keywords: inclusive education, respectful language, euphemism, discourse, linguistic pragmatics, sociocultural analysis. Introduction

Introduction: In recent years, inclusive education has become a priority direction of global education policy. The inclusive approach is not only limited to equalizing physical or academic opportunities, but also requires the language used in the educational process to be fair, respectful, and neutral. From this perspective, respectful language and euphemisms play an important linguistic role in the discourse of inclusive education. Language is a powerful tool that shapes social consciousness, through which stereotypes existing in society can either be reinforced or mitigated. Especially when speaking about persons with disabilities, ethnic or gender minorities, and socially vulnerable groups, euphemistic expressions serve to create a conciliatory and ethical environment in communication. The aim of this article is to identify the linguo- pragmatic functions of euphemisms and respectful language in the discourse of inclusive education and to highlight their socio-cultural significance.

Main part: The research was conducted based on discourse analysis, a linguo-pragmatic approach, and methods of socio-cultural interpretation. Discourse allows for the analysis of how linguistic units function and what meanings they convey in context, that is, in real social situations. Linguo-pragmatics, on the other hand, focuses on the speaker's intention, the addressee's reception, and the outcome of the communication.

The article analyzed normative documents on inclusive education, educational and methodological materials, and euphemistic units in pedagogical speech examples. Phrases in English such as 'students with special educational needs' and 'differently abled learners' as well as expressions in Uzbek like 'imkoniyati cheklangan oʻquvchilar' and 'alohida eʼtiborga muhtoj bolalar' were examined from a comparative perspective. Respect is a central component of the discourse on inclusive education, which is based on recognizing a person as an individual rather than through their problems. For example, in English, using the form 'child with a disability' instead of 'disabled child' reflects the principle of person-centered language. Here, the grammatical structure itself carries pragmatic meaning and reduces stigmatization. A similar process can be observed in the Uzbek language as well. The traditional term 'nogiron bola' (disabled child) is gradually being replaced by euphemistic and neutral expressions such as 'nogironligi boʻlgan bola' (child with a disability) or 'imkoniyati cheklangan shaxs' (person with limited abilities). This situation demonstrates the close connection between language and social consciousness. Euphemisms serve several important pragmatic functions in inclusive discourse.

First, they help to soften potential communication conflicts. Second, they assist in conveying information carefully while taking the addressee's psychological state into account.

For example, in pedagogical speech, the phrase 'learning difficulties' is regarded as gentler compared to 'learning problems' and helps avoid socially isolating the student. In Uzbek, the form referring to a student encountering difficulties in studying allows one to avoid direct negative evaluation.

From a pragmatic perspective, euphemisms help reduce social distance, strengthen the spirit of cooperation, and create a positive communicative environment in the educational process. The formation and use of euphemisms are directly related to cultural values. In every society, respect, caution, and moral norms are reflected in language units. In Uzbek culture, since indirect expression and politeness are predominant, the role of euphemisms in inclusive discourse is felt even more strongly.

In English inclusive discourse, on the other hand, it is largely associated with the concept of political correctness. This concept also creates a basis for the widespread use of euphemisms. As a result, in both languages and cultures, euphemisms become an important linguistic tool for ensuring inclusivity.

Conclusion

Analyses show that in the discourse of inclusive education, respectful language and euphemisms are not only a linguistic phenomenon but also an important socio-cultural mechanism. Through them, the principles of equality, respect, and tolerance are reinforced in the educational environment. From a linguo-pragmatic perspective, euphemisms increase the effectiveness of communication and help prevent discriminatory attitudes.In the future, studying inclusive discourse in more depth, particularly determining the impact of euphemisms in pedagogical speech on educational outcomes through empirical research, will remain a pressing issue.

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