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## **SOCIAL AND LINGUISTIC ANALYSIS OF TABOO WORDS**

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**Annotation:** By examining the phonological, morphological, and semantic patterns of taboo words in Uzbek and English, this article investigates their social and linguistic dimensions. It looks at the historical and cultural factors that shaped these terms, emphasizing variations in how they are used and understood. The study looks into how taboo words affect social standards, how they are used in communication, and how they are used to represent identity. This work adds to the larger area of sociolinguistics and cross-cultural linguistic studies by contrasting English and Uzbek and shedding light on how language reflects society values and changing views on profanity.

**Key Words:** Taboo words, sociolinguistics, Uzbek language, English language, phonology, morphology, semantics, cultural influences, historical context, profanity, identity expression, social norms, cross-cultural linguistics.

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## **ТЫЙЫМ САЛЫНҒАН СӨЗДЕРДІ ӘЛЕУМЕТТІК-ЛИНГВИСТИКАЛЫҚ ТАЛДАУ**

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**Аннотация:** Бұл зерттеу өзбек және ағылшын тілдеріндегі тыйым сөздердің фонологиялық, морфологиялық және семантикалық құрылымдарын талдай отырып, олардың әлеуметтік және тілдік аспектілерін зерттейді. Ол осы сөздерді қалыптастыратын мәдени және тарихи әсерлерді зерттейді, олардың қолданылуы мен қабылдауындағы айырмашылықтарды көрсетеді. Зерттеу тыйым сөздердің қарым-қатынаста қалай жұмыс істейтінін, олардың жеке басын білдірудегі рөлін және олардың әлеуметтік нормаларға әсерін зерттейді. Ағылшын және өзбек тілдерін салыстыра отырып, бұл талдау тілдің әлеуметтік құндылықтарды қалай көрсететінін және балағат сөздерге деген көзқарасты қалай көрсететінін түсінуге мүмкіндік береді, әлеуметтік лингвистика мен мәдениетаралық лингвистикалық зерттеулердің кең саласына үлес қосады.

**Түйін сөздер:** Табу сөздері, әлеуметтік лингвистика, өзбек тілі, ағылшын тілі, фонология, морфология, семантика, мәдени әсерлер, тарихи контекст, балағат сөздер, тұлғаны білдіру, әлеуметтік нормалар, мәдениетаралық лингвистика.

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## **СОЦИОЛИНГВИСТИЧЕСКИЙ АНАЛИЗ ЗАПРЕЩЕННЫХ СЛОВ**

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**Аннотация:** В этом исследовании изучаются социальные и лингвистические аспекты табуированных слов в узбекском и английском языках, анализируются их фонологические, морфологические и семантические структуры. В нем изучаются культурные и исторические

влияния, формирующие эти слова, подчеркиваются различия в их использовании и восприятии. В исследовании изучается, как табуированные слова функционируют в коммуникации, их роль в выражении идентичности и их влияние на социальные нормы. Сравнивая английский и узбекский языки, этот анализ дает представление о том, как язык отражает общественные ценности и развивающееся отношение к ненормативной лексике, внося вклад в более широкую область социолингвистики и кросс-культурных лингвистических исследований.

**Ключевые слова:** Табуированные слова, социолингвистика, узбекский язык, английский язык, фонология

## Introduction

Language is a crucial element of human communication, mirroring social hierarchies, cultural beliefs, and personal identities. Within the range of linguistic phenomena, taboo words occupy a distinct role, acting as indicators of societal rules and limitations. Often associated with subjects like religion, sexuality, bodily functions, and offensive remarks, taboo words vary greatly between cultures regarding their acceptability, usage, and perception.

This article intends to examine the social and linguistic dimensions of taboo language in both Uzbek and English, focusing on their phonological, morphological, and semantic characteristics. While the evolution of English profanity has been influenced by historical, religious, and cultural changes, taboo words in Uzbek are significantly tied to Islamic customs and Central Asian cultural values. By investigating these linguistic features, this study aims to emphasize the relationship between language and society, revealing how various cultures view and manage offensive language. The results will add to the fields of sociolinguistics and cross-cultural language research, providing valuable understanding of how language mirrors and influences societal attitudes toward taboo language.

## Theoretical Analysis

Taboo language has been a topic of interest in linguistic and sociolinguistic studies for many years. Frameworks such as Sapir-Whorf's linguistic relativity hypothesis and Brown and Levinson's politeness theory help us understand the role of taboo words across various linguistic communities. This section explores important theoretical viewpoints regarding the development, use, and perception of taboo language in both English and Uzbek, accompanied by relevant examples.

### 1. Phonological Features of Taboo Language

Phonology is vital in the creation of taboo words. A number of English swear words feature harsh consonants and distinct stress patterns, which amplify their emphatic quality. For instance, terms like *fuck*, *bitch*, and *damn* display phonetic severity that intensifies their offensive effect. In contrast, Uzbek taboo words often include elongated vowels or reduplication, which adds emphasis and expressiveness. Words like *ahmoq* (idiot) and *iflos* (filthy) demonstrate these phonological patterns. The phonological characteristics of taboo words in both languages contribute to their function in communication, whether as insults, exclamations, or expressions of frustration.

### 2. Morphological Structure of Taboo Words

The morphological analysis of taboo words differs between English and Uzbek. In English, taboo terms often undergo processes of inflection and derivation to form various iterations, such as *fucking* (adjective/verb), *motherfucker* (compound noun), and *shitstorm* (compound noun). These variations enable speakers to adjust the intensity and use of taboo expressions contextually.

Conversely, Uzbek predominantly employs suffixation and compounding. For instance, *tentaklik* (foolishness) is formed from *tentak* (fool), while *haromzoda* (bastard) merges *harom* (forbidden, impure) with *zoda* (born of). This morphological adjustment illustrates the language's agglutinative nature, where affixes change meaning and intensity.

### 3. Semantic Classification of Taboo Words

Taboo words in English and Uzbek can be classified semantically according to their thematic connections:

**Regarding Sexuality and Bodily Functions:** In English, terms like fuck and piss are included in this category, while in Uzbek, equivalents such as orqa ishlar (backside matters) fulfill similar roles but are more often expressed in euphemistic terms.

**Concerning Religious and Cultural Offenses:** English words like damn and hell have roots in religious contexts, while Uzbek curse words frequently encompass terms such as harom (forbidden) and kafir (infidel), which reflect the impact of Islamic principles.

**With regard to Insults and Social Degradation:** English derogatory terms such as bastard and moron find their counterparts in Uzbek with words like nodon (ignorant) and ahmoq (idiot), each carrying significant social implications.

#### 4. Sociolinguistic Variation in the Use of Taboo Words

Gender, age, and social class are inscribed in social languages and influence the use of taboo words in both languages. It has been proven that, on average, men swear more than women, but this habit is changing in contemporary societies. Younger people of English-speaking cultures tend to use profanity more frequently and in more relaxed contexts. However, among Uzbek speaking communities, social norms strongly prohibit the use of explicit language in public spaces.

For example, an English speaker might use the word shit to express anger while an Uzbek speaker would instead use a euphemism. Even while absent of extreme distress, an Uzbek person would use a milder way such as voy dod. In the case of politeness and respect, there is clearly more politeness in Uzbek cultures which is rooted in their cultural background over hierarchy.5. Pragmatic Functions of Taboo Words

Taboo words serve several pragmatic functions, including:

Using profanity to express emotions is a common practice in both languages. Phrases like "Oh, shit!" in English show astonishment or annoyance, but "tentak!" in Voy, Uzbek, convey the same feelings.

**Social Bonding:** Among close friends, swearing might help to cement group identification. Phrases like "what's up, bastard?" may be lighthearted in English, while "tentak bola" (silly boy) is a milder version that has a similar meaning in Uzbek.

**Aggressive and Offensive Use:** Using profanity as a weapon in disputes and insults is possible. While "you son of a bitch!" is a frequent insult in English, "iflos odam" (filthy person) is a more culturally sensitive term in Uzbek.

There are notable linguistic and cultural distinctions between Uzbek and English taboo terms, according to a theoretical investigation. The structure and appropriateness of profanity are greatly impacted by historical, theological, and social reasons, even though both languages use it to convey emotions, affirm identity, and uphold societal standards. English is more tolerant of swearing in casual contexts due to its secularization and media impact. Uzbek has more stringent rules about forbidden phrases because of its high social etiquette and Islamic customs. Our understanding of how language expresses cultural identities and societal ideals is improved by being aware of these linguistic variations.

#### 1. Methods of Research

This study examines the linguistic and social characteristics of taboo words in Uzbek and English using a qualitative comparative method. The following elements are part of the research methodology:

1. **Data Collection:** A collection of banned terms was gathered from online discussion boards, media (TV series, movies, and song lyrics), and literary works. Native speakers of Uzbek and English participated in structured interviews and surveys to learn more about their opinions on profanity and the situations in which it is used. The development of taboo terms in both languages was traced by looking at historical and linguistic sources.

2. **Phonological, Morphological, and Semantic Analysis:** To determine common sound patterns

that contribute to the impact of taboo words, the phonetic structures of these words were examined.

To learn how taboo words are created in both languages, morphological processes like derivation, compounding, and affixation were investigated. Taboo words were categorized using semantic classifications according to topics like insults, religion, sexuality, and body functions.

### **Sociolinguistic Analysis:**

Gender, age, social status, and environment were examined as contextual factors that affect the use of banned terms. It was examined how euphemisms and politeness techniques help people avoid using foul language directly. Cross-cultural comparisons were used to show how Uzbek and English societies view and control taboo words differently.

This article offers a thorough examination of taboo terms by fusing linguistic and sociocultural viewpoints, demonstrating their function in communication and how they represent social standards in both English-speaking and Uzbek-speaking societies.

### **Experimental Analysis**

An experiment using questionnaires, discourse analysis, and participant observation was carried out to experimentally examine the social and linguistic usage of taboo words in Uzbek and English. The purpose of the experiment was to investigate how different groups and situations perceive and use forbidden terms differently.

200 volunteers in all, 100 of whom were native English speakers and 100 of whom were native Uzbek speakers, were chosen from a wide range of social backgrounds, ages, and genders. In response to questions about taboo terms, participants indicated how offensive they felt they were, how frequently they used them, and whether or not they thought they were permissible in certain contexts.

#### **1. Discourse Analysis:**

Samples of real-world written and spoken speech that contained prohibited terms were gathered from casual chats, movies, and internet forums. To find trends in the use of taboo words, including their pragmatic purposes (e.g., emphasis, insult, humor, solidarity), these samples were examined.

#### **2. Findings and Observations:**

Especially among younger participants, English speakers showed a greater tolerance for the casual use of profanity. Older respondents strongly disapproved using explicit language, especially in formal situations, and Uzbek speakers were generally more conservative.

Compared to female participants, men participants in both languages reported using prohibited words more frequently. By avoiding overt profanity and frequently substituting it with euphemistic terms, women in Uzbek-speaking communities demonstrated a stronger commitment to societal standards.

In informal discourse, phrases like "That's fucking amazing" are widespread, and banned words were often employed for hilarious and forceful causes in English.

Strong forbidden words were mostly utilized in confrontational or intensely emotional contexts in Uzbek, while gentler words were chosen in everyday conversations.

These experimental results demonstrate how cultural values influence how forbidden words are perceived and used in both Uzbek and English societies, supporting the sociolinguistic patterns seen in the theoretical analysis.

### **Discussion**

The results of this study demonstrate that social, historical, and cultural factors have a significant impact on how forbidden terms are used and perceived. The growing use of profanity in media, digital communication, and casual conversation in English is indicative of larger linguistic shifts toward expressiveness and less formality. The impact of traditional ideas on

language use is evident in Uzbek, where taboo words are still heavily restricted by cultural standards and religious values.

The use of euphemisms is one of the main distinctions that may be seen. A higher concern for upholding civility and social harmony is shown in the frequent substitution of gentler alternatives for blatant vulgarity in Uzbek speech. Although euphemisms are also employed in English, blatant profanity has become more socially acceptable in some settings, especially among younger people and in the creative sectors.

Existing sociolinguistic ideas on gendered language behavior are supported by the gender differences in both languages, which indicate that men are typically more prone than women to utilize explicit taboo words. Nonetheless, the change in public perceptions, especially in urban English-speaking populations, suggests that profanity is becoming more accepted among female speakers as well.

The two languages also differ in the pragmatic roles of forbidden terms. Profanity is used in English as a way to bond with peers, as an emotional release, or as an intensifier. Although similar functions exist in Uzbek, the informal use of such phrases is restricted due to the language's greater focus on modesty and respect.

### Conclusion

All things considered, this study emphasizes the connection between language and culture by showing that although taboo words are present in all civilizations, their definitions, social acceptance, and purposes are firmly ingrained in historical customs and social norms. By investigating the impact of media and globalization on the changing usage of taboo language in both English-speaking and Uzbek-speaking groups, future studies could build on this comparative analysis.

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