

RESEARCH ARTICLE

Representation Of The Linguistic Worldview Through Taboo Words

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Abstract

This research aims at comprehensively studying the natural and cultural aspects of taboo words in Uzbek language. Various sources were analyzed, classification principles developed, and social-psychological, ethnocultural, and linguistic factors highlighted with regard to their nature, usage scope, and cultural implications. The study concluded that taboo words are not only integral components of the Uzbek language but also pillars of culture.

KEY WORDS

Taboo words, culture, psychology, literary language.

INTRODUCTION

Language plays a crucial role in all spheres of life—from social interactions to expressing personal thoughts and emotions. Through its lexical richness, syntactic structure, and semantic layers, it reflects humanity, society, and culture. From this perspective, taboo words occupy a special place in linguistics. These are words or expressions restricted by societal, religious, or ethical reasons within a particular community or culture, often hidden or expressed euphemistically in speech.

Linguistic studies have shown that taboo words perform several functions in shaping the linguistic worldview. Firstly, they enhance emotional expression since socially limited words carry strong emotional weight, increasing the effectiveness of speech. For example, certain offensive terms in Uzbek are used in contexts where intense emotion is conveyed, while being softened through euphemisms. Secondly, taboo words define moral and cultural boundaries, regulating individual behavior in communication. Lastly, synonyms, euphemisms, and metaphorical variations enrich vocabulary and provide creative means of expression.

Academic literature emphasizes that the phenomenon of

taboo extends beyond linguistics into anthropology, psychology, and sociology. For instance, Allan and Burridge analyze taboo words linguistically, highlighting their close connection with euphemism and metaphor.

Uzbek language studies focus on exploring both linguistic and cultural dimensions of taboo phenomena. It was examined religious and social taboos in Uzbek, outlining their contextual use and concealment forms. It was also investigated taboo words in Uzbek literary works, illustrating how these words enlarge the emotional layer of language.

METHODS

To identify the role of taboo words in representing linguistic worldview in Uzbekistan, it was combined corpus-based linguistic analysis with discourse analysis. The following criteria were applied to categorize taboo words:

Social taboo - specific words or phrases deemed inappropriate in society (e.g., sexually explicit, insulting, or derogatory terms).

Religious taboo - religious-related words or phrases confined

to narrow contexts.

Ethical taboo - ethically unacceptable words or expressions.

Once identified, synonyms and euphemistic alternatives were noted. For instance, in Uzbek, certain profane or sexual terms are replaced with euphemisms such as substituting "fool" ("ahmoq") with "ignorant" ("bilimsiz"), or replacing "alcohol" ("ichkilik") with euphemistic expression "spirtli ichimliklar".

This study looks at how taboo words are used in emotional, social, and metaphorical ways, depending on the situation. It shows that people use these words not only to express feelings, but also to connect with others and strengthen their message. As a result, taboo language reflects the beliefs and values of the society in which it is used.

Euphemistic variants and metaphorical uses of taboo words were studied separately, focusing on their semantic shifts and adaptability to different contexts.

RESULTS AND DISCUSSION

Through this study, various linguistic and cultural functions of taboo words in Uzbek were explored. The findings indicate that taboo words enrich the linguistic worldview across multiple levels: emotional, social, and metaphorical.

Analysis showed that taboo words serve as tools for amplifying emotions in speech. Sexual and insulting terms can heighten the intensity of spoken emotion. For example, words like "misery" ("bechoralik") or "conflict" ("bir-biriga qarshi turish") increase emotional significance when used appropriately, balanced by socially acceptable euphemisms. This aligns with the research by Allan & Burridge who emphasize the importance of taboo words in enhancing emotional expressiveness.

Furthermore, taboo words act as mechanisms of social control. Findings revealed that decisions about using or hiding prohibited words mirror societal norms. For instance, religious taboos appear strictly within religious contexts, while elsewhere they may be replaced by euphemisms or metaphors. Additionally, the euphemistic and metaphorical usage of taboo words contributes to linguistic creativity and diversity. For example, the word "trap" ("tuzoq") might be employed metaphorically or euphemistically as "deceit" ("makkorlik"). Such flexibility enhances the depth and nuance of language, broadening the linguistic landscape.

The article underscores the critical role of proper taboo word

usage in fostering effective communication skills. When used judiciously, taboo words enhance conversational effectiveness, whereas overuse leads to negative outcomes. Therefore, incorporating specialized lessons on appropriate usage in schools and universities seems beneficial.

Internationally conducted studies highlight unique characteristics of taboo words across languages. English, for instance, has widely recognized taboo words like "F-word" and "S-word," which contrast sharply with more restrained usage patterns observed in Uzbek. These findings encourage comparative cross-cultural investigations and international collaborations in linguistics and cultural studies.

CONCLUSION

In conclusion, the study demonstrates that taboo words form essential parts of both society and culture, reflecting complexities inherent in their origins, usage domains, and sociocultural influences. In Uzbek, taboo words exhibit diverse features, with practical applications closely tied to social norms, cultural ethics, and psychological dynamics. Their investigation remains crucial in advancing linguistics research.

The study confirms that taboo words contribute significantly to linguistic richness, carrying substantial socio-psychological and educational value. These insights deepen understanding of Uzbek language and culture while providing practical guidance for improving communicative competence.

Moreover, comparing Uzbek taboo words internationally could further solidify country's position globally. Collectively, the findings lay groundwork for promising future research directions in linguistics, cultural studies, and pedagogy.

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