



THE USE OF CURSES AMONG WOMEN AND MEN IN UZBEK SOCIETY AND THEIR DIFFERENCES

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Abstract: Language is considered a tool that provides information about society, and it also reflects the values of society. In this study, curse words used by Uzbek men and women in society are mentioned and discussed. The article shows that despite the fact that swear words are mostly used by women, they are more polite and soft than men's curse words. Looking at other situations, it was found that men are more likely to use curse words and negative words often as dominance. Curse words are divided into 3 main types in the article. According to a survey conducted among Uzbek speakers, they mainly use it culturally and socially. The study helps to reveal gendered linguistics based on culture and society.

Key words: Curse words, Uzbek society, gender, linguistic behavior, habits, Positive curses, negative curses, survey, expressions.

Introduction

The world is always alive with language. The language that serves to communicate among people is passed from generation to generation as a legacy. In this way, not only words, phrases or sentences with parts, but also words without parts, cursing and pro-bad words pass. In such a situation, whether we can use these curse words appropriately, whether we can use them with their original meaning, or whether they are used only because they have been absorbed into our consciousness, all this will be studied in the course of our research. Cursing words or expressions are when spoken by one person towards another person, it means to wish bad things to the other person. In what situations does this process occur? This kind of process is mainly said when people are sad or hurt, to express that they are angry or not grateful to the person who caused this situation. It is in such situations that people who use curse words are divided into two categories. These are divided into categories that have settled in their minds and are used because they understand the meaning and content of the curse words they are using and because they have heard a lot of the curse words they are using without deep understanding. According to previous studies, curse words are used among three types of people. They are gender: men and women, and the senior members of society. The following facts are interesting for our community and they will be discussed during the research. They are:

Many men and women use curse words in different ways.

The truth is that the use of curse words by older people goes back to their ancestors.

Reasons why people feel the need to use curse words.

These will be worked on and discussed during the research.

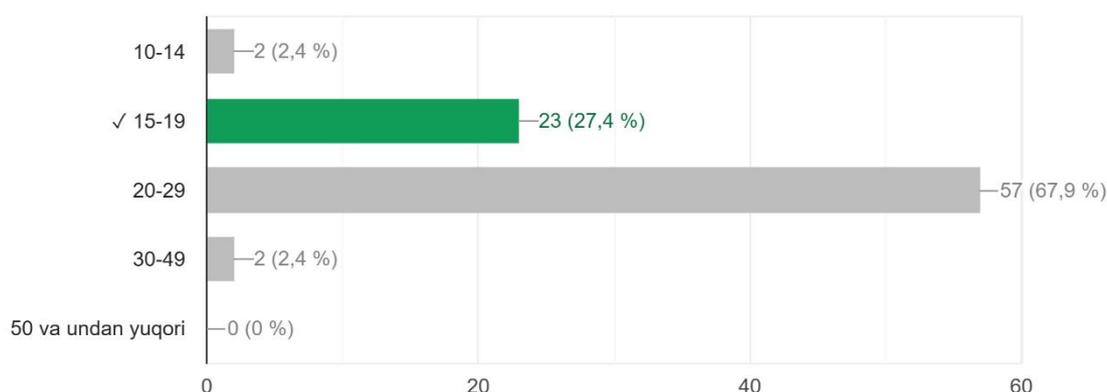
Methods

First of all, a short survey was conducted among Uzbeks in order to clarify what curse words are. According to the results of the survey, the following curse words are used among Uzbek men and women.

First of all, in order to clarify the youth of the participants in the survey, they were asked about their youth:

Yoshingiz nechida?

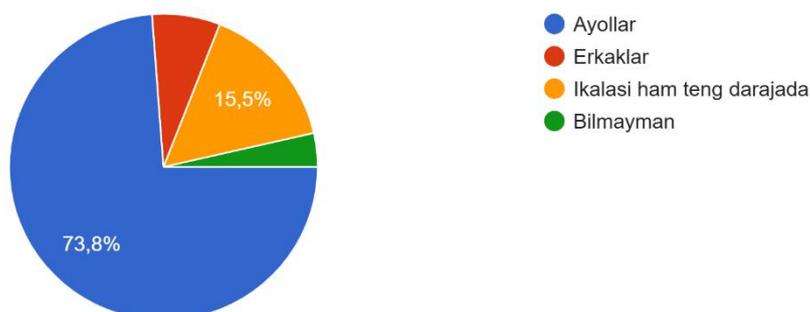
Верных ответов: 24 из 84



It can be seen from the above diagram that the main group of those who took part in the survey are in the age range of 15-19, 20-29.

Sizningcha, O'zbek jamiyatida qarg'ish so'zlaridan kim ko'proq foydalanadi – ayollar yoki erkaklar?

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The coefficient of use of curse words in the opinion of the society is much higher among women than among men. This does not mean that men do not use curse words.=

Results

Curses from the participants themselves are divided into 3 parts. They are: positive curse words,

negative curse words and abusive words.

First, let's talk about positive curse words. Positive swear words are mostly used by middle-aged and older women, who use such positive swear words against younger people. Our society often calls such expressions as "Alqishlar".

Below are examples of them:

1. Bor bo'lgur
2. Xirmoning bug'doyga to'lsin
3. Makkaga imom bo'lgur
4. Uying bug'doyga to'lsin

The meaning of the word " Bor bo'lgur" is mainly used in relation to the youth. The person who uses it indicates that he wishes for the life of the person in front of him. By saying that the "Xirmoning bug'doyga to'lsin " is full of wheat, people are wishing each other sustenance. If we focus on the origin of this, it means that people are grateful to each other. If a man's threshing floor is full of wheat, he can eat from it or buy it and become rich. It is also possible that they are inviting you to wish for wealth through this. People wish each other high status by saying that they will be imams in Makkah. This word "alqash" is a common expression among the Muslim population. "Imam" is a great title worthy of respect among Muslims, and being an Imam in Makkah is defined by wishing him the highest title.

Now it is the turn of curse words that have a negative connotation. Below are common curse words that belong to the Uzbek people:

1. Afting qursin, basharang qursin
2. Qoshinga bit tushkur
3. Ovozing orchis
4. Ko'zing o'yilsin
5. Oyog'ing sinsin
6. Og'zingdan qoning kelsin
7. Baloga yo'liqqur
8. Odam bo'lmay o'l
9. Bu kuningdan battar bo'l
10. Yer yutsin, yer yutkur
11. Harom o'lgur
12. Bo'yning yerda chirigur
13. Juvormag bo'lgur
14. Padaringa la'nat
15. Uying kuysin
16. Hay yashshamagur
17. Xudodan top ilohim
18. Qurib ketgur
19. Oq qildim

One of them is analyzed for negative staining. For example, "Og'zingdan qoning kelsin", this expression is used by old women and in some cases by men to wish illness and misfortune to the person in front of them. Naturally, when a part of a person's body is injured or hurts, blood comes from the mouth, which means that he is wishing for an illness. The use of these words can be an example not only of lack of education, but also of more or less formed heresy among the people. That is, if these words are used, it is believed that this situation will definitely happen.

Discussion

According to other research, men often use powerful swear words more frequently than women, but women tend to use milder swear terms more frequently. (Bailey and Timm, 1976, McEnery, 2005). Nonetheless, men typically use fewer profanities with women and prefer to use them in male-only settings. (Bayard and Krishnayya, 2001, Coates, 1986).

If we talk about the study we did and the study above, both of them put forward the same idea. That is, if we compare the percentages of use of curse words by women and men, women are always higher in these amounts, because men prefer to use abusive words rather than swearing and cursing.

Analysis

In Uzbek society, men often communicate strongly, firmly and directly, including cursing. They believe that using profanity makes them look superior. On the contrary, women should be gentle, polite and respectful. Curses are considered inappropriate for young women and girls.

Conclusion

In conclusion, the study of curse words among Uzbek speakers reveals a rich and intricate relationship between language, culture, and emotion. Language is not only a means of communication but also a vessel that carries the emotional and cultural heritage of a people across generations. Curse words, whether positive or negative, represent a deeply ingrained layer of societal expression, reflecting personal emotions, social hierarchies, historical beliefs, and communal values. Through our research, it became evident that curses in Uzbek society are far from homogeneous; they can serve as both heartfelt blessings and harsh condemnations, depending on the context, the speaker's intention, and the relationship between interlocutors.

The findings also show that the use of curse words is highly influenced by gender and age. Women, especially middle-aged and older women, often employ "positive" curses—expressions that wish prosperity, health, and high status to others, a phenomenon deeply tied to cultural notions of goodwill and community support. Meanwhile, men tend to use stronger, more direct curses, often in same-gender groups, emphasizing social dominance, anger, or camaraderie. This pattern aligns with broader sociolinguistic studies, which suggest that men's swearing is often more aggressive and performative, while women's usage tends to be relational and contextually softer (Bailey & Timm, 1976; Coates, 1986; McEnery, 2005).

Moreover, the persistence of certain negative curses—wishing harm, illness, or disgrace—reflects historical and cultural worldviews, including elements of fatalism, superstition, and the belief in the power of the spoken word. These expressions often carry not just emotional weight but also a sense of social regulation, serving as informal mechanisms of approval or punishment within the community. Interestingly, the fact that some speakers use curses consciously, understanding their origins and meanings, while others repeat them unconsciously due to social conditioning, demonstrates the layered nature of linguistic behavior.

Overall, this research highlights that curse words in Uzbek society are not mere linguistic outbursts; they are powerful cultural artifacts that mirror social roles, emotional states, and historical consciousness. Understanding the ways they are used, differentiated by gender and age, opens a broader window into the fabric of Uzbek social life. It underscores the importance of analyzing language as a dynamic cultural practice, where even seemingly marginal or stigmatized forms like cursing reveal profound insights into human interaction, social values, and cultural continuity.

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