



RESEARCH PAPER

**A Sociolinguistic Analysis of Taboo Words in Urdu Language
Used by Males and Females of Lahore, Pakistan**

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ABSTRACT

The usage of taboo words in Urdu is now common in our society, which is under the influence of socio-cultural factors. This research study analyses the taboo words that are prevailing in society and their usage in a particular context by both males and females in Lahore, Pakistan. Quantitative methodology is used to highlight the level of acceptance of these taboo words and the socio-cultural factors that influence the use of such swear words. This includes three questionnaires from three sets of groups of 30 participants, i.e., 5 male participants and 5 female participants in each group, where Urdu is their first language: (1) 10 from 18 to 25 years of age in group A; (2) 10 from 26 to 35 years of age in group B; and (3) 10 from 36 to 50 years of age in group C. The results have shown that males are more inclined towards the usage of taboo words as compared to females. The study also reflects the role of age, qualification, and occupation in using such derogatory terms; e.g., people of older age belonging to a better social class refrain from using taboo words publicly in comparison to people who belong to a lower social class and have a low education status. It is evident in this study that there is a strong link between language and culture. For future researchers, this study will help them open up new ways to analyse linguistic taboos both grammatically and semantically.

KEYWORDS Culture, Derogatory words, Euphemism, Sociolinguistics, Taboo

Introduction

Taboo is an activity that is forbidden, and it covers topics that are socially unacceptable and are banned in some customs. Taboos are especially related to activities, food, language, body functions, etc. Taboos activities can include abortion, adultery, addiction, suicide, slavery, etc. Taboos related to food are Halal food, regional vegetarianism, smoking, etc. Examples of body functions are menstruation, spitting, urination, etc. Linguistic taboos, or taboos in language, are obscenities, epithets, profanity, cursing, and swear words. Linguistic taboos are an indication of the prohibited social norms and cultural values of a society within its language. Linguistic taboos can be used in various contexts, such as using harsh or inappropriate words towards someone's religion, which is also called "blasphemy." These are also used to insult someone due to their race, ethnicity, gender, sex, appearance, disability, etc. People also use these indecent words to show differentiation between higher and lower classes or to show dominance and power over those who are weak (Sagheer & Zubair, 2020). Giving someone a sexual remark is also considered taboo in many areas of the world. Emotional expressions such as anger, frustration, stress, joy, surprise, hatred, etc. are also becoming part of the linguistic taboo.

Mazhar et al. (2009) Lahore is the capital of the province of Punjab and the second-largest city in Pakistan. There are a total of nine towns and 46 localities within

Lahore city. The population of Lahore is around 7.132 million, mainly consisting of a large number of Muslims (Shea and Sunni). Minorities, including those from other religions, are Christians, Hindus, Sikhs, and Parsees. It mostly consists of urban areas, but small rural areas are also a part of Lahore. Mostly, their social status is middle class, and Urdu or Punjabi is their first language. Urdu is the national language of Pakistan. It was considered one of the most civilised and prestige languages, and that is why we can observe that poetry is mostly written in Urdu. It shows politeness and humbleness during conversation. Our cultural and social heritage is preserved in Urdu. But the addition of some taboo words in the Urdu language is affecting its charm and value.

This study is focusing on all those factors that are responsible for the habitual usage of taboo words in Urdu by men and women in Lahore, Pakistan. The usage is very common now that we are considering those words as a part of our daily life routine. This study explores and describes the different terms that are considered taboo within Pakistani culture in terms of their relationship with the society in which they are used. The study examines the comparison of using Urdu taboo language in male and female speech. The problem statement of this research is that the true integrity of Urdu is affected by the frequent usage of these derogatory words. Previously, Urdu was regarded as a language of politeness and was spoken by civilised people, but now the usage of such words is having a bad impact on Urdu. So, this research is also helpful in saving the true essence of Urdu in a social-cultural context.

Literature Review

Taboo has been prevalent in our society for centuries. Singer (1926) mentioned that the taboo word is derived from the Polynesian words "tabu" and "tapu," which mean "under prohibition." Sacred, hazardous, and impure are all the other words used for taboo. Steiner (2013) has mentioned in his writing about the origin of the word taboo that it was introduced for the first time by Captain James Cook in the English language when he went on a voyage to Tonga. According to Wardaugh (2011), a professor in the Linguistics Department at the University of Toronto, taboo is defined as the prohibition of actions in a society that are considered detrimental to the community of an area. It can cause disgrace, humiliation, and stress among people in that community. Taboo can be classified in terms of both actions and language. Battistella (2005) described taboo words as odious language. Bousfield (2008) defined impoliteness as statements, expressions, or behaviours that may assault one's interlocutor, which is contrary to politeness. Moreover, it is responsible for dissonance and social disturbance. Therefore, the usage of taboo words is also considered an impoliteness strategy.

Similar to taboo, linguistic taboo also has many types or categories. Battistella (2005) explained that linguistic taboo has different types, such as obscenity, profanity, nick names, vulgarity, swear words, etc. Later on, five categories of taboo words were analysed by Ekstrom (2008), which are obscenity, epithet, cursing, profanity, and insults. Yakubu (2013) considered culture as a complete code of life lived by the individuals of a society. The culture of any society is explained by the language in which it is spoken. Customs and norms, which are part of every language, not only guide people but also shape the cultural and traditional norms of those people who are living within a society (Sagheer, Gulzar, Suri, & Mahmood, 2023). Every language has specific sequences of actions and peculiar cultural norms, due to which there are some restrictions and distinct boundaries within that culture that affect the usage of a language, and breaching its rules and regulations can lead to retribution. This retribution is considered taboo. Mbaya (2002) analysed norms and customs in Oromo culture (Ethiopia). He found that, in Ethiopia, it is a common notion to avoid the usage of these derogatory terms, which

are prohibited and are not acceptable in a society, and the usage of linguistic taboo is often shunned by people from those communities. Moreover, Mbaya (2002) explained that in Ethiopian culture, calling the names of different persons who are a part of wedding relationships is avoided by husbands, wives, and their relatives. This tradition is practiced among these people in Ethiopia to show respect for one another. The spouse of the groom is hesitant to call his husband by his name out of respect; therefore, calling him by his name will be considered taboo. Even after her husband's death or divorce, she has to follow the traditions. But the traditions stand opposite for the husband, as he isn't bound to not take her name. Moreover, it is considered a sign of disrespect to call elders by their names. In addition, Ahmad et al. (2013) also studied taboo words. He considered that taboo words are used by everyone in all societies. Some people use them carefully because of their sensitive nature, while others are reluctant to use them as they are considered offensive and improper to use. The degree of severity of linguistic taboo differs from culture to culture and language to language. It is recommended to avoid the use of these linguistic and cultural taboos.

There are many factors that are responsible for the prevalence of the usage of linguistic taboo in a society. Wardhaugh (1998) has clearly specified that bilingualism can be considered the main reason for the prevalence of certain linguistic taboos. In 2011, Hysi found that, apart from gender, many other factors such as customs, ethnicity, edification, and social class have a great impact on the usage of euphemism. It is widely used in those areas of a community where women do not have much freedom for their expressions and are given less importance in the communication environment. In 2011, Qanbar explained that with the passage of time and the advancement of globalisation, the meanings of many words have changed. There are many taboo words that were considered part of profane language in the past, but now, because of frequent usage and due to socio-cultural factors, they have changed their offensive identity and degree of severity. For instance, calling a spouse by name is no longer considered taboo in cities, and every female can call her spouse by his name.

The severity of linguistic taboo varies from culture to culture and language to language. Burridge (2004) explained in his study that sexual words may prove offensive to many people. But now, ethnic and racial words are more offensive than sex-related words to anyone in a community. That is why the use of racial and ethnic taboo words is legally prohibited in many areas these days. According to Qanbar (2011), a single linguistic taboo can have different influences on different speakers of many groups, as everybody has their own psyche and perceives words according to their own psychological level of perception. Many derogatory words may be perceived differently by different individuals, e.g., some consider them offensive, some consider them vulgar, but some individuals use them in their regular conversations as a part of their daily routine. Holmes (1992) said that teenagers are more interested in using linguistic taboo as compared to children and adults. They are more attracted to the use of these taboo words. Also, the frequency of using these derogatory terms in males is higher than that in females because they are more open to the elements of society, whereas females' exposure is far less. Males interact more in social gatherings, which affects their usage of linguistic taboo.

Bayard and Krishnayya (2001) conducted a study on New Zealand university students' expletive usage in their conversations and found that there is a little gender difference in the usage of curse words, but males use stronger ones than females. Also, females swore less in structured contexts as compared to males. In 2003, Agustin and Nugroho studied a conversation of males, females, and mixed-sex groups and found that females' favourite topic of discussion is mostly about a person, and males have a great

interest in objects in their or someone's possession. Bakhtiar (2011) also agreed that women are closer to euphemism as they are not allowed to speak certain taboo words in public as they are always educated to behave well in a society and have less freedom. Contrary to this, men have more freedom to speak those taboo words publicly. Whereas Holmes (2013) highlighted that men have a tendency to talk about their experiences and mostly describe their aggressive nature, which they make use of in society, while women mainly discuss their emotions, opinions, and connections. Ahmad et al. (2013) highlighted the taboo words in Pashtoon culture. He mentioned that in Pashtoon culture, socio-cultural and religio-cultural factors are the key factors responsible for analysing the usage of taboo words. The level of acceptance and avoidance by Pashtoons is also determined by these factors. Illiterate people in Pashtoon society use more taboo words as compared to educated Pashtoons. It shows that the usage of these taboo words differs among various groups of Pashtoon society.

Material and Methods

The researchers have used quantitative methodology to quantify data and gather results by sampling. The instruments used by the researchers for this study are valid and reliable. These different instruments are used to show the validity and reliability of the research, as the researchers have performed a t-test and a one-way ANOVA. A statement called Likert item is provided where respondent is asked to respond to that statement which is later evaluated and measured by the level of agreement or disagreement. It is considered balanced as it has equal positive and negative responses which leads to the validity of the research. Moreover, analyses are done on the basis of these questionnaires' responses and results are deduced. The significance of using quantitative methodology is to get more reliable results as it is objective in nature and data of large number of populations can be collected. In this way the statistical data can be used to generalize the results.

Sampling Techniques

There are a total of three (3) questionnaires in this research study. The first questionnaire consists of fifteen (15) questions, the second eleven (11) questions, and the third questionnaire consists of fourteen (14) questions. Structured, non-disguised questions are carefully designed by the researchers to evaluate the results of the research. The types of questions in all three questionnaires are closed-ended, where the answers of the respondents are from a fixed and limited list. The types of closed-ended questions that are used in these questionnaires are:

1. Multiple-choice questions (M.C. Qs)
2. Yes/no questions
3. Scaled questions, where the respondents scale the given question or part of a question.
4. Likert-scale questions in which five options are given.

The native language of these groups from urban areas is Urdu, and their second language is English, whereas the native language of these groups from rural areas is Punjabi, and their second language is Urdu. Out of many types of sampling, the researchers have used quota sampling, which is a type of non-probability sampling. Subjects in quota sampling are selected from a fixed quota.

Sample Size

The data is collected from three distinct groups of 30 participants from Punjab province, Lahore, Pakistan.

- 10 from 18 to 25 years of age in Group A
- 10 from 26 to 35 years of age in Group B
- 10 from 36 to 50 years of age in Group C

The research study consisted of 50% males and 50% females, i.e., 10 participants in all three categories, with 5 males and 5 females each.

The data was collected in the form of three (3) questionnaires in Urdu and English, from people belonging to rural and urban areas of Lahore. Keeping in mind about the ethical consideration, the researchers had visited places personally and gets the form filled by the participants especially from the people of the rural areas who were a bit reluctant in giving responses. Though it was mentioned in the questionnaires that the information will be kept hidden and will not be leaked out but still it was difficult for the researchers to convince these participants of rural areas to fill these questionnaires because many housewives were not allowed to openly discuss about these derogatory words. But finally, the data was gathered in an appropriate way. It was easy for the researcher to collect data from urban areas than rural areas as Lahore city itself comprises mainly on urban areas. The purpose of this research was to explain the questionnaires to those participants whose level of education was matriculation, as it was not expected by the researchers that these participants could not even read the questionnaires in their national language, i.e., Urdu.

Results and Discussion

Three questionnaires were administered to three groups of participants. The first questionnaire has covered our first and second objectives of this research. The groups, with reference to various sociolinguistic factors, are as follows:

Table 1
Group A (participants with age range from 18-25 in years)

Gender	Age (years)	Religion	Regional Origin	Social Class	Qualification	Occupation
Male	19	Islam	Urban	Elite	Intermediate	Student
Male	22	Islam	Urban	Middle	B.A	Student
Male	21	Islam	Urban	Middle	Intermediate	Shopkeeper
Male	25	Islam	Urban	Middle	M.A	Lecturer
Male	25	Christianity	Rural	Lower	5 th grade	Peon
Female	19	Islam	Urban	Middle	Inter	Student
Female	22	Islam	Urban	Middle	Undergraduate	Student
Female	21	Islam	Rural	Lower	Intermediate	Teacher
Female	24	Islam	Urban	Middle	M. Phil	Lecturer, trainer
Female	25	Islam	Urban	Middle	Matriculation	Housewife

Table 2
Group B (participants with age range from 26-35 in years)

Gender	Age (years)	Religion	Regional Origin	Social Class	Qualification	Occupation
Male	28	Christianity	Rural	Lower	Matriculation	Shopkeeper
Male	33	Islam	Rural	Middle	M.A	Farmer
Male	33	Islam	Urban	Middle	M.B.B.S	Physician

Male	33	Islam	Rural	Middle	M.Phil Linguistics	Lecturer
Male	32	Christianity	Rural	Lower	Matriculation	Peon
Female	30	Islam	Rural	Lower	8 th grade	Peon
Female	28	Islam	Urban	Middle	M.A Urdu	Lecturer
Female	32	Islam	Urban	Middle	M.B.B.S	Physician
Female	34	Islam	Urban	Lower	B.A	Housewife
Female	35	Christianity	Rural	Middle	B.A	Teacher

Table 3
Group C (participants with age range from 36-50 in years)

Gender	Age (years)	Religion	Regional Origin	Social Class	Qualification	Occupation
Male	47	Islam	Urban	Middle	Matriculation	Shopkeeper
Male	46	Islam	Rural	Middle	Engineer	Armed Forces
Male	47	Islam	Rural	Elite	B.A	Landlord
Male	39	Islam	Rural	Middle	P.H.D Scholar	Lecturer
Male	47	Islam	Rural	Middle	P.H.D	H.O.D
Female	36	Christianity	Urban	Lower	Matriculation	Peon
Female	42	Islam	Urban	Elite	M.A	Housewife
Female	40	Islam	Rural	Elite	M. Phil	Defence Forces
Female	39	Islam	Urban	Middle	M.A English	Editor, Teacher
Female	46	Islam	Urban	Middle	M. Phil	Lecturer

Questionnaire No. 1

This questionnaire consisted of 15 questions where five options were given. The responses in percentages are as follows:

1. The first question, naming the spouse in the market place, is 100% accepted by males in group A, whereas it is 40% accepted by females in group A, and 20% of females remain neutral about it. It is 100% accepted by males and females in Group B. It is 60% accepted by both males and females in Group C.
2. The second question is uttering the names of parents that are 100% negated by both genders of groups A, B, and C.
3. The third question, talking about sexual organs, any sexual activity, etc. in a conversation with friends of the same gender, is accepted by 80% of females and 60% of males in group A, whereas 40% of males remain neutral about it. It is 60% negated by females, whereas 100% is accepted by males in group B. It is 60% accepted by females, whereas 60% is negated by males in group C.
4. In the fourth question, where the researchers asked if both genders can talk about body parts and their functions or about undergarments with the same gender, the results were the same for both males and females in group A, i.e., it is 100% accepted by both genders. It is 100% accepted by males, whereas only 60% of females in group B accepted it. It is also 60% accepted by both genders of group C, i.e., males and females.
5. The fifth question, uttering the word toilet in front of someone rather than saying restroom or bathroom, is accepted by 80% of females and males in group A. It is 50% accepted by females and 40% by males in group B. It is accepted by 80% of females in Group C and 60% of males in the same group.

6. The sixth question, whether calling someone blind is a more suitable term instead of visually impaired, is accepted by 60% of males and negated by 60% of females in group A. It is 100% negated by females and 60% by males in group B. It is 80% negated by females and 60% by males in group C.
7. Open discussion against someone's religion in a social gathering is 100% negated by females and 60% by males of groups A and C. It is also negated by 80% of females and 60% of males in group B.
8. The eighth question, using the word "yaar" for the opposite sex, is negated by 60% of females and accepted by 60% of males in group A. It is 100% negated by females and 80% by males in groups B and C.
9. Calling a divorcee a "divorcee" in a sitting is 100% accepted by females and 80% by males in Group A. It is accepted by 60% of females and 100% of males in group B. It is accepted by 60% of females and negated by 80% of males in group C.
10. The tenth question is about calling someone a pig, which is negated by 80% of both genders in group A. It is 100% negated by females and 60% by males in group B. It is negated by 80% of females and 60% of males in group C.
11. Calling someone a dog is 50% negated and 50% accepted by females in group A, whereas it is 80% accepted by males in the same group. It is rejected by 60% of females in group B and accepted by 80% of males in the same group. It is negated 80% by females belonging to group C and accepted 80% by males of the same group.
12. Open discussion about any cult (religious group) in front of people belonging to different cults is 100% negated by females, whereas 80% is accepted by males in group A. It is rejected by 80% of females and accepted by 60% of males in group B. It is negated by 80% of females and accepted by 60% of males in group C.
13. Swearing many times in casual conversation is 60% accepted by both genders in Group A. It is 80% negated by females and 60% by males in group B. It is 100% negated by females and 50% by males in group C.
14. Talking about women's cycles with any gender is 60% negated by males and females in Group A. It is negated by 80% of females and 60% of males in group B. It is negated 100% by females and 80% by males in group C.
15. The last question, calling someone an owl or a donkey, is accepted by 60% of females and 80% of males in group A. It is negated by 60% of females and accepted by 80% of males in group B. It is accepted by 60% of females and 80% of males in Group C.

Questionnaire 2

This questionnaire is again conducted by the same three groups of participants. There are a total of three questions in this questionnaire, which cover the second and third objectives.

Question No. 1: Select any five words you use the most

In the very first question, the participants are asked to select any five taboo words from a list of given taboo words that they use most frequently. The list of 30 taboo words in the form of a table is given below:

Table 4
List of 30 taboo words

Kameena	Gulchary/ ayyashi	Sharamgah	Behayya	Lanti/lanat
Kutta/Kuttiyya	Manhoos	Zaleel	Tharki	Taaweez ganday
Salay/Sala/Sali	Ganwaar	Badkara/ badkirdaar	Tawaif	Jin
Gaddha/ Gadhi	Jahil	Bakwas	Ghunda	Dheet
Uloo	Pagal	Besharam	Dellaal	Ghatiyya
Beghairat	Badmaash	Churail	Bewaqaof	Randwa

Table 5
Response of Group A (participants with age range from 18-25 in years)

Male	Kameena, Salay/Sala/Sali, Bakwas, Tharki, Ghatiyya
Male	Salay/Sala/Sali, Beghairat, Jahil, Bakwas, Tharki
Male	Kutta/Kuttiyya, Beghairat, Besharam, Zaleel, Lanti/lanat
Male	Beghairat, Pagal, Jahil, Besharam, Bakwas
Male	Pagal, Jahil, Bakwas, Bewaqaof, Dheet
Female	Gaddha/ Gadhi, Pagal, Bakwas, Gulchary/ ayyashi (enjoyment), Lanti/lanat
Female	Pagal, Jahil, Bakwas, Ghatiyya
Female	Pagal, Besharam, Bakwas, Bewaqaof, Dheet
Female	Pagal, Jahil, Bakwas, Bewaqaof, Dheet
Female	Gaddha/ Gadhi, Besharam, Bewaqaof, Dheet, Behayya

The results are showing that the most frequent taboo words used by males and females of Group A are "Bakwas", "Jahil" and "Pagal".

Table 6
Response of Group B (participants with age range from 26-35 in years)

Male	Beghairat, Pagal, Jahil, Bakwas, Zaleel
Male	Gaddha/ Gadhi, Badmaash, Jahil, Ganwaar (illiterate), Lanti/lanat
Male	Pagal, Jahil, Bakwas, Bewaqaof, Dheet
Male	Pagal, Bakwas, Bewaqaof, Dheet, Behayya
Male	Salay/Sala/Sali, Beghairat, Besharam, Bakwas, Lanti/lanat
Female	Jahil, Bakwas, Zaleel, Ghatiyya, Dheet
Female	Pagal, Bakwas, Bewaqaof, Ghatiyya, Dheet
Female	Pagal, Jahil, Bewaqaof, Dheet
Female	Beghairat, Pagal, Besharam, Zaleel, Bewaqaof
Female	Pagal, Jahil, Dheet, Zaleel, Kameena

The results are showing that the most frequent taboo words used by males and females of Group B are "Bakwas", "Pagal" and "Jahil".

Table 7
Response of Group C (participants with age range from 36-50 in years)

Male	Beghairat, Pagal, Jahil, Bakwas, Zaleel, Bewaqaof
Male	Jahil, Besharam, Bakwas, Bewaqaof, Tharki
Male	Uloo, Jahil, Besharam, Bewaqaof, Ghatiyya
Male	Pagal, Besharam, Bakwas, Bewaqaof, Dheet
Male	Gaddha/ Gadhi, Uloo, Badmaash, Bakwas, Bewaqaof
Female	Pagal, Bakwas, Bewaqaof, Dheet, Behayya
Female	Jahil, Bewaqaof, Ghatiyya, Dheet, Behayya

Female	Jahil, Besharam, Bewaqoof, Ghatiyya, Dheet
Female	Pagal, Besharam, Bewaqoof, Dheet, Behayya
Female	Jahil, Besharam, Bakwas, Bewaqoof, Behayya

The results are showing that the most frequent taboo words used by males and females of Group B are “Bakwas”, “Bewaqoof” and “Behayya”.

Question No. 2. Scale the severity of the given word

The second question is used to check the level of acceptance of certain taboo words with the help of a scale. The question is further divided into five parts. It consists of those taboo words that are not spoken frequently by both genders in our society.

- **Kutta/Kuttiyya**

60% of males in Group A considered it not rude at all, whereas 60% of females considered it extremely rude. 60% of males in groups B and C considered it rude, whereas 80% of females considered it extremely rude.

- **Badkara/ Badkirdaar**

50% of males in group A considered it rude, whereas 60% of females considered it extremely rude. 60% of males in group B considered it rude, whereas 80% of females considered it extremely rude. 60% of males in Group C considered it awful, whereas 80% of females considered it extremely rude.

- **Sharamgah**

60% of males in Group A considered it not rude at all, whereas 80% of females considered it extremely rude. 80% of males in group B considered it rude, and 100% of females also considered it rude. 60% of males and females in Group C considered it rude.

- **Dallaal**

60% of males in groups A and B considered it awful, whereas 100% of females considered it extremely rude. 60% of males in Group C considered it extremely rude, whereas 100% of females considered it extremely rude.

- **Tawaif**

60% of males in groups A and B considered it awful, whereas 100% of females considered it extremely rude. 60% of males in Group C considered it extremely rude, whereas 100% of females considered it extremely rude.

Question No. 3: Scale the severity of the given word.

The third question is also used to check the level of acceptance of certain taboo words and it consists of those taboo words that are commonly used by both genders, i.e., males and females, in our society.

- **Jahil**

80% of males in group A considered it casual, whereas 60% of females considered it rude. 60% of males and 50% of females in group B considered it casual, whereas it was considered rude by 50% of females. 60% of males in group C considered it rude, and 80% of females also considered it rude.

- **Pagal**

60% of males in group A considered it casual, whereas 80% of females considered it rude. 60% of males and 50% of females in group B considered it casual, whereas it was considered rude by 50% of females. 60% of males in group C considered it rude, and 80% of females also considered it rude.

- **Bakwas**

80% of males in group A considered it casual, whereas 60% of females considered it not rude at all. 80% of males and 60% of females in group B considered it casual. 50% of males in group C considered it casual, whereas 50% considered it rude. Similarly, 60% of females in Group C considered it rude.

- **Zaleel**

60% of males in group A considered it casual, whereas it was considered rude by 80% of females. 60% of males in group B considered it casual, whereas it was considered rude by 60% of females. 80% of males and females in Group C considered it rude.

- **Bewaqoof**

80% of males in groups A, B, and C considered it casual. 60% of females in groups A and B also considered it casual, whereas 40% of females considered it rude. 50% of females in group C considered it not rude at all, whereas 50% considered it rude.

Questionnaire No. 3

This questionnaire is again conducted by the same three groups of participants. There are a total of fourteen (14) questions in this questionnaire, which cover the second, third, fourth, and fifth objectives of this research.

1. According to males in group A, 20% of males consider words of groups 1, 2, 5, and 7 taboo, whereas 40% of males consider words of group 8 taboo. 60% of males consider words from groups 4 and 6 to be taboo, whereas 100% of males consider words from group 3 to be taboo. According to females in group A, 20% of females consider words from groups 7 and 8 taboo, whereas 40% of females consider words from group 4 taboo. 60% of females consider group 3 words to be taboo, while 100% consider group 5 and 6 words to be taboo. According to males in group B, 20% of males consider words of group 8 and group 2 taboo, whereas 60% of males consider words of group 5 taboo, and 100% of males consider words of group 4 and group 3 taboo. According to females in group B, 60% of females consider words in groups 4 and 8 taboo, whereas 80% of females consider words in groups 7 and 4 taboo, and 100% of females consider words in groups 5 and 3 taboo. According to males in group C, 20% of males consider words of group 6 taboo, whereas 60% of males consider words of group 8 and group 2 taboo. 80% of males consider words in group 5 to be taboo, whereas 100% of males consider words in groups 3 and 4 to be taboo. According to males in group C, 60% of females consider words of groups 2 and 7 taboo, whereas 80% of females consider words of group 8 taboo, and 100% of females consider words of groups 3, 4, and 5 taboo.
2. 100% of males and females in groups A, B, and C agree that they have heard and seen these derogatory words on television.

3. 100% of males and females in groups A, B, and C considered Pakistani Urdu radio, cinema, national or cable television, including programmes, advertisements, talk shows, dramas, etc., to be the major factors responsible for the usage of these taboo words. 20% are male, whereas 100% of females from Group A consider Pakistani Urdu magazines another factor, and Pakistani Urdu newspapers are considered by only 20% of females. 20% males and females in group B consider Pakistani Urdu magazines, and 20% males and 80% females consider Pakistani Urdu newspapers to be the major root cause of this frequent usage of taboo words. 80% males and 40% females had selected Pakistani Urdu newspapers, and 60% males and 80% females in Group C had selected Pakistani Urdu magazines, which is responsible for the usage of these offensive words.
4. 100% of males in groups A and B agree that yes, their second language influences them to use these words, whereas 80% of females in groups A and C agree on this. It is also acceptable for 100% of females in group B and for 80% of males in group C.
5. Only 40% of males in group A accepted that they use such words to show power or dominance, whereas it was negated by 100% of females. 20% of males and females in group B accepted that they use it to show dominance or power. On the contrary, 100% of males in group C accepted it, and it was negated by 80% of females in the same group.
6. It is 100% accepted by males and females of groups A, B, and C that they use these taboo words to insult someone.
7. 20% of males and females in Group A use these words to follow fashion and trends. 20% of males and females in group B also use these words to be part of this trend, whereas it is 100% negated by both genders in group C.
8. Words of group 7 are used in anger by 100% males and females of group A, whereas words of group 1 are used by 40% males and 60% females of the same group, i.e., group A. 40% of males and 20% of females in group A use words from group 4, and only 20% of males use group 8 words in anger. The words of groups 1 and 7 are used in frustration by 100% of the females in group B. whereas words of group 7 are used at 100%, words of group 4 and group 1 are used at 60%, words of group 2 are used at 80%, and words of group 8 are used at 20% by males in group B. Words of group 7 are used 100% by females and males of group C, whereas only 20% of females use words of group 1 and group 8. 60% of males in group C use words from groups 1, 8, and 4, and only 40% use words from group 2 in anger or frustration.
9. All males and females in groups A, B, and C had selected none of these as an option for this question.
10. All males and females in groups A, B, and C had selected none of these as an option for this question.
11. In hatred, 100% of males in group A use words from group 1, 80% of males use words from group 2, 60% of males use words from group 8, and only 40% of males use words from groups 4 and 7. 100% of females use words from groups 1 and 7 in hatred, whereas words from group 4 are used by only 60% of females in group A. 80% of females in group B use words from groups 1 and 7, and 20% use

words from group 4 in hatred. 60% of males in Group B use words from Groups 1, 2, and 4. 20% of males use words of group 8, and 80% of males use words of group 7 in hatred. 60% of females in group C use words from group 1, 80% use words from group 7, and only 20% use words from group 4. 60% of males in group C use words from groups 1, 4, and 8 out of hatred, whereas 40% of males use words from group 2, and 80% of males use words from group 7.

12. All males and females in groups B and C had selected none of these as an option for this question. Whereas 80% males and 20% females in group A had selected group 7 words that they use in stress.
13. 60% of males in group A less frequently consider these words, and 40% never consider the literal meaning of these words while speaking. Contrary to males' responses, 40% of females in group A less frequently consider and 60% never consider the literal meaning of these words while speaking. 40% of males in group B less frequently consider and 60% never consider the literal meaning, whereas 20% of females never consider and 80% of females consider the literal meaning of these words less frequently while speaking. 20% of males never consider, and 80% of males in group C consider the literal meaning of these words less frequently while speaking. 60% of females in group C less frequently consider, and 40% never consider the literal meaning of these words while speaking.
14. 60% of males in group A know the literal meaning of hatred, but 40% of males use some of these words, but they don't actually mean them while speaking. Also, 20% of males know the literal meaning of stress. 40% of females in group A know the literal meaning of hatred, but 60% of females use some of these words, but they don't actually mean them while speaking. 20% of females in group A know the literal meaning of stress. 40% of males in group B know the literal meaning of hatred, but 60% of males use some of these words, but they don't actually mean them while speaking. 80% of females in group B know the literal meaning of hatred, but only 20% of males use some of these words, but they don't actually mean them while speaking. 80% of males in group C know the literal meaning of these taboo words when they use them in hatred, but only 20% of males use some of these words, but they don't actually mean them while speaking. 60% of females in group C know the literal meaning of hatred, but only 40% of females use some of these words, but they don't actually mean them while speaking.

Discussions

In the first questionnaire, it was found that there were certain linguistic taboos that are now becoming a part of our society, and their usage is prevailing among the users. For instance, naming the spouse in the market is accepted by both genders, especially males, so it is no longer considered taboo and is now diminishing in our society. In our culture, it is not accepted by any gender to call one's parents by their names. Males belonging to the age group 18–35 can talk about sexual organs, any sexual activity, etc. in a conversation with friends of the same gender as compared to males above the age of 36. Whereas, females in the age groups 18–25 and 36–50 can talk more in comparison with females in the age group 26–35. It is accepted by both genders that they can talk about body parts and their functions or about undergarments with the same gender, but the participants, both males and females of age 36 or older, are hesitant to talk about it. Also, females aged 26 or older are reluctant to talk about it. Uttering the

word toilet in front of someone rather than saying restroom or bathroom is more acceptable to females than males. Calling someone blind is a more suitable term instead of visually impaired, which is mostly negated by females than males. All participants are reluctant to openly discuss someone's religion in a social gathering, but the proportion of females in negation is higher than that of males. Mostly, calling a divorcee as "divorcee" in a sitting is negated by all the participants except males belonging to the age range of 25 and below, so now it is not considered taboo. Calling someone a pig is mostly negated by all the participants. This word is considered "haram" in Islam and shouldn't be spoken by Muslims. But these results have shown that, despite the religion factor, Christians have also avoided using such words. Males are more inclined to give someone a dog as compared to females. Females aged 36 and above consider it more inappropriate to call someone a dog as compared to females who are 35 or younger. Females belonging to all groups of age cannot talk openly about any cult (religious group) in front of people belonging to different cults as compared to males, which shows that males are more open to such discussions because of their greater exposure to society. So, the participants above the age of 26, both males and females, are less inclined to use swear words in casual conversation, but participants from age 25 or less use swear words in casual conversation. All males and females are less inclined to talk about women's menstrual cycle in front of any gender. So, it is still considered taboo to talk about bodily excretions. Calling someone an owl or a donkey is more accepted by males than females. Only females belonging to group B considered it inappropriate to call someone an owl or a donkey as compared to the females belonging to other groups.

In the second questionnaire, there are certain taboo words that are diminishing in our society, but due to some sociolinguistic factors, the severity of many taboo words varies among both genders. For instance, pagal, jahil, and bakwas are those words that are mostly used by both males and females. Females of all ages consider the word kutta ruder as compared to males aged 36-50. Badkara/badkirdaar, tawaif, sharamgah, and dellaal are those words that are considered rude by both males and females. Males consider it less rude to call someone Jahil or Pagal as compared to females. Males and females belonging to the age group 18-35 consider bakwas a casual word. Males belonging to the age group 18-35 consider the word zaleel casual as compared to females. Males consider bewaqoof taboo more of a casual word as compared to females.

In the third questionnaire, the results showed that other than sociolinguistic factors, there are certain other factors that are responsible for the prevalence of these taboo words. Also, context and situation do have an effect on the usage of these taboo words. For instance, all males and females consider sexual remarks, bodily excretions, and designating someone hijra or calling a man zanaani taboo. It is accepted by all males and females that many of these words of group can be heard and seen on television. All the males and females considered radio, TV programmes, and cinema as the key factors responsible for the usage of these taboo words. But females belonging to age group 36 or above consider Urdu magazine also a factor responsible for the usage of these taboo words. Almost both genders have accepted that there is an influence of other languages on their usage of these taboo words. All males in age group 36 or above can use these words to show dominance, whereas all females cannot use them to show power. Males and females use these taboo words to insult someone. Only students belonging to the age group 18-25 use these words to follow the trend. Almost all taboo words in the groups that were given by the researchers are used by both genders in hatred, except words from ethnicity, sexual remarks, and excretion groups. Only males belonging to the age group 18-25 use taboo words like manhoos or laanti in stress. All males and females consider less frequently the literal meaning of taboo words in their minds while

speaking. With growing age, males and females literally know the meaning of the taboo words that they use in hatred. But the usage in reference to the literal meaning of these words by females is less than that of males.

Conclusion

Language is an important part of our society as it provides cultural information about social norms and traditions. This research provides an insight into Pakistani society and the usage of linguistic taboos that are prevailing in Pakistan. The research shows that there are certain words of taboo that are now popular among the new generation, despite their gender differentiation. Media, certain emotional expressions, and the influence of other languages played a wide role in the commonality of these taboo words. Still, the severity level of many linguistic taboos varies among the individuals who belong to different occupations and different educational backgrounds in urban and rural areas of Lahore, Pakistan. But males are more inclined to use linguistic taboo as compared to females. Furthermore, unawareness of the severity of these linguistic taboos in Urdu is affecting our prestigious and civilised national Urdu language.

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