

A Sociolinguistic Study of the Dynamics of Taboo Language in Intercultural Communication

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Abstract. The prevalence of intercultural communication is underpinned by the ongoing globalisation of contemporary communication. As an important branch of sociolinguistics, the issue of Chinese-English taboos has become typical of the study of intercultural communication. Based on the different linguistic features of the Chinese and English languages, and the obvious differences in such features, the two are constantly confronted with the confrontation and challenge of taboo language in intercultural communication, not to mention the new vocabulary of communication that has emerged as a result of the development of the Internet. When taboo language and specific communication situations on both sides are accurately analysed, it is more likely that the root of the problem can be identified and avoided in order to ensure the progress and quality of intercultural communication. The analysis of regular cases from recent years has shown that the active avoidance of the direct use of taboo language and the reinforcement of linguistic knowledge for reasons of cultural sensitivity are effective in preventing intercultural communication errors.

Keywords: Sociolinguistics; Chinese-English taboo language; intercultural communication; cultural differences; language features.

1. Introduction

In the light of today's increasingly globalized economy and information, people belonging to different cultural groups encounter many obstacles in the process of contact and communication with each other under the continuous development and expansion of intercultural communication. One of these is the difference in taboo language, an easily overlooked but crucial issue in intercultural communication. Language represents a social phenomenon, and different languages often correspond to different cultures. As a specific linguistic phenomenon in conventional language communication, taboo language regulates the speech behaviour and social communication methods of users in specific situations and contexts. The linguistic positioning of taboo language and the conditions of its use have their own cultural roots, and it is important to explore the exposed differences as well as the source of the differences. The differences between Chinese and Western taboos can be initially summarized by different historical traditions, customs, religious beliefs, values, and other factors. In cross-cultural communication, a lack of understanding of the content of the other party's taboo language, or unintentional violation of the other party's taboo language habits, usually results in communicative failures and even leads to the breakdown of benign social relations between the two parties [1].

From the results of literature combing and consolidation, the study of taboo language in sociolinguistics has gradually transformed from a communicative model in public settings to a multifaceted inquiry, with a certain number of specialized studies in educational fields such as foreign teaching. In addition, there has been a significant amount of standardised analysis and comparison of taboo language in culture, usage, and even in famous literary works.

However, the sociolinguistic study of taboo language in English and Chinese in intercultural communication, although a certain number of topics have focused on the analysis of common cases and vocabulary from the past, is not fully adapted to today's high-frequency and flexible social language, and this new research object and environment makes it necessary to break free from the past to explore the language of intercultural communication from a more recent time perspective and to This new object and context makes it necessary to break free from the past and to analyse strategies for solving current cases.

Therefore, the similarities between Chinese and Western taboos are analysed from a practical perspective. It is only by comparing the similarities and differences in the scope of Chinese and Western taboos that people can further understand the social psychology and customs of countries such as the UK and the US, and develop learners' awareness of intercultural communication, so that people can explore the differences between Chinese and Western cultures and ensure quality and quantity in intercultural communication.

Through the origins and definitions of taboo language, the different features and the contradictions that arise, the logic of linguistic development in different language societies and the ethnicity and commonality of cultures can be seen. With the rapid development of society, intercultural communication has become an important part of modern communication. A comparative study of English and Chinese taboo language can help to understand the cultural connotations of the language and avoid communicative errors, thus making intercultural communication more appropriate. In addition, it can improve the appreciation and application of the English language and, more importantly, the social psychology and customs of countries such as the UK and the US. Only by studying the common usage of taboo language in English and becoming familiar with the use of taboo language can people understand and use it in a more accurate way. The study and understanding of taboo language in English can therefore help to develop learners' awareness of intercultural communication and thus better adapt to current intercultural communication patterns.

Through the objective definition of taboo language in sociolinguistics, the analysis of the characteristics and conflicts of the respective taboo language in English and Chinese, this study will use fresh examples to explore whether there are new features and contradictions in the development of Chinese and English taboo language over time, analyze whether new conflicts have arisen by virtue of the innovation of modern communicative vocabulary, and whether these arguments need to correspond to the consideration of new solutions to alleviate the communicative embarrassment caused by the conflict of taboo language, or even the breakdown of bargaining. The three screened cases from the recent timeline are used to explore the causes of the conflicts and the strategies used to deal with them, and to consider the possibility of constructing relatively reasonable solutions to ensure the communicative purpose if the conflicts cannot be completely avoided due to cultural or environmental factors.

For the first section, the focus of the writing is to explain the definition of taboo language in sociolinguistics. Then, this section analyses the characteristics of the Chinese and English taboos and explores their specificity in concrete examples, in order to discover the differences between Chinese and English taboos. In the last section, based on the above analysis of the characteristics of Chinese and English taboos and their contradictory conflicts, the detailed reasons for the conflicts and the strategies for their resolution are analysed in the light of the actual cases of conflicts that arise.

2. Comparison between Chinese and English Taboos

2.1 Definition of taboo language in sociolinguistics

Taboo is a cultural term attributed to linguistics, which is used as a substitute for words and imagery that have a negative impact and are likely to produce unpleasant emotions for various reasons, such as religion, habits and education. The word taboo is an indigenous South Pacific Polynesian custom that describes a particular folklore phenomenon, such as a place to which only a certain group of people has access or a case of behavioural activity. The sociolinguistic word 'tabu' is a taboo word, representing a sacred and dangerous association. In contemporary society, taboos based on specific cultures and customs can be subdivided into taboos of time, taboos of colour, taboos of biology, taboos of sexual topics, and taboos of lifestyle, which are distributed in different countries and represent different cultural changes [2].

The language of taboo words has evolved from ancient beliefs and cultures, and as a result of technological, literary and educational advances. Taboo words in everyday communication have been refined and have come to exist as a linguistic heritage, an important area of study for contemporary

sociolinguistics in the context of cultural intermingling. The following text will focus on the characteristics of Chinese and English taboos, and present a comparative analysis of the specificity of the language taboos based on their differences.

2.2 The classification and characteristics of Chinese and English taboos

2.2.1 The classification and characteristics of Chinese taboo

Based on the political system and the social landscape of ancient China, most of the common taboos in the Chinese language are based on two broad categories: taboos of avoidance and taboos of custom.

Avoidance taboos usually involve avoiding the use of names of people, places, countries, etc. Ancient China was influenced by Confucianism, which led to an elegant and euphemistic style of language. In order to avoid addressing others directly by name, the ancients would usually give themselves a word after crowning, and mentioning the names of emperors, lords, or ancestors was something to be emphatically avoided. These taboo words usually arose out of respect. In ancient China, the feudal hierarchy was seen as a symbol of the monarch's power, which represented his supreme status. Therefore, words closely related to the monarch's name, title, and even their pronunciation, should be actively avoided during the conversation.

The taboo of the king's name evolved into the life of the people in the form of the family taboo. The emergence of the genealogy is based on this extended rule, whereby the ancestors of the family, in order to avoid repetition of names and other considerations, established a genealogy in which descendants were given names in the order already established, thus effectively avoiding the taboo names of ancestors and important family members. The family taboo is a practice within the family to avoid direct names or to avoid the same words or phrases as the ancestors' names when making articles, and is essentially an extension of the state taboo, a reflection of the feudal concept of hierarchy and ethics.

Customary taboos are mostly distributed in people's daily lives and existence, and as human society progresses, its requirements for language become more and more demanding. In most public formal communication situations, elegant speech is sought as a substitute for vulgar appellations. In addition, the taboo language of Chinese folk life has a distinctly religious flavour. As China is a religiously diverse country, it is mainly concerned with Taoism, Buddhism, Islam and the worship of mythical creatures, among others. For example, it is a taboo to refer to a revered deity, the fox, as a 'fox fairy', a personal belief. Similarly, in a time when technology was not yet developed and consciousness was still hazy, there was a tendency to avoid death and even to use taboo terms to determine the height and status of the dead. As the diversity of patriarchs deepened into folklore, it became easier to accept the religious connotation of 'death' as a proxy for the deceased and death itself, for example, the specific word used to express the death of an emperor, for example, 'collapse'. People knew about death, but they also feared and avoided it, a taboo for survival and extinction.

Even today, the Chinese still choose to use euphemisms to replace these taboos. For example, words such as "ghost" and "sick" cannot be used during the festive Chinese New Year. The common expression for the death of an important person should also be 'stopped breathing'. Similarly, through the millennia of Confucianism, the Chinese still choose subtle words to address their ancestors and people in high places, without the strict rules of avoidance that existed in ancient times, but also to show reverence between words.

From the above examples, the main features of the Chinese taboo language are reflected in the constrained expression of the noun of title, which represents the hierarchical concept of class and the plurality of social and cultural life.

2.2.2 Research features of common taboo phrases in English

The taboo language in English is similar to, but different from, that of Chinese, depending on its specific social ethos and national culture. Considering the deep penetration of religion into the English-speaking world, it is clear that the formation and evolution of taboo language and religious beliefs form an inseparable bond.

As a linguistic phenomenon, religiously influenced English taboos are a reflection of the psychological characteristics of the different ethnic groups in the region where the language is spoken. Most Westerners are Christian and, out of devotion to God, English uses taboo language that also avoids the names of God and people of high status, and avoids direct imagery of 'death' and 'illness' in conversation. Except in serious and solemn contexts, it is common for Anglo-Americans to avoid offending the theological concepts of God and Satan by referring to the 'lord of this world' and the 'gentleman in black' instead. "God" and "devil". Unlike China, however, the English language is used in a more homogeneous religious context, which is different from China's diverse religious reality, making it specific and homogenous in terms of religious theology-related taboos.

Generally speaking, the concept of death has always presented itself as an 'unfortunate plague' for human beings, a point of sociolinguistic similarity between English and Chinese. Similar to the Chinese taboo, it is a taboo to speak directly in English about serious illnesses and issues of life and death, including the issue of age, which can be associated with death. In English, the direct use of 'old' is avoided in relation to the elderly, as it tends to create bad associations, and 'elder' is often used instead of 'old'. The word "older" is often used instead of "old", replacing an intuitive point with an unintuitive one. Alternatively, individual words about cancer are often replaced by euphemisms such as 'the big C', even if only a single letter of the original word is used as a pronoun, rather than the specific word appearing in the actual conversation.

In this way, the taboo and euphemism of English speakers on the issue of 'birth' extend from 'survival' to 'procreation' and, similarly, the social development of the taboo language to 'sex'. The same is true of the linguistic development of the taboo language, which leads to the issue of 'sex'. This is another very stark contrast between the English taboo and the Chinese taboo. The development of liberal culture and the pervasiveness of human rights have led to a strong emphasis on the protection of privacy in Britain and America, and it is for this reason that words about personal privacy have become a taboo language specific to English. On the one hand, this is based on everyday enquiries about personal information, such as age and income. In China, this would be after-dinner pleasantries, but in the UK and the US, it can easily become a trigger for an argument, which runs counter to the locally held values of putting people first and is a taboo subject. On the other hand, this is due to the avoidance of the private issue of 'sex', which can be too indecent in social and linguistic communication, both in terms of what it refers to and in terms of what it directly represents. The British, due to their Puritan influence, are still largely old-fashioned in their conception of the concept of 'sex', either directly or by implication, as a taboo. Even common words, which are subjectively adapted to give the concept of 'sex', are not used at all to avoid misunderstandings. For example, "rubbers" and "cock" have been diluted by the influence of slang and modern culture, resulting in "obscene" imagery that is easily misunderstood by those with whom they are communicating. "The use of 'cock' today is more likely to be 'rooster' as a specific imagery rather than 'cock'".

From the above examples of English vocabulary, it appears that English taboo language takes on a new form, the main feature of which can be seen in the imposition of 'human' rights and thinking on specific words, and its homogenizing feature is not only directed at an almost exclusive religion, but is also a positive feedback on the privacy of the human being as a single individual.

2.3 A comparison of the characteristics and causes of Chinese and English taboo language

Taboo language, as a linguistic phenomenon, has its own cultural roots. The experience of communicative difficulties has led to the need to explore the source of the differences as well as the differences. The differences between Chinese and English taboo languages are often due to different historical traditions, values influenced by the social context, etc. These unique features are precisely what makes them unique. These unique features are the root cause of social problems.

On the one hand, Chinese and English taboo phrases differ significantly in their expression of class. The prevalence of the Chinese taboo name system is not only based on the advocacy and promotion of the ruling class through the ages, but also on the extensive social soil and cultural accumulation. China is a law-respecting society, and it is a long-standing tradition for Chinese people to respect

their ancestors, and children in families are still forbidden to call their parents and other elders by their first names, let alone use their elders' names to name their juniors. In English-speaking regions, however, there is no such taboo, or it is very rare. In these regions, it is natural for the younger generation to call their parents by their first names, and sometimes the names of deceased ancestors and distinguished forefathers are used to show respect and admiration for the younger generation. This is in line with the English region's emphasis on 'personal values' and 'independence and freedom'. This is due to the difference in values between the Chinese and English taboos, where the Chinese taboos emphasize the order of the elders and the young, while the English taboos reflect the freedom of the individual subject [3].

On the other hand, the perspective on the individual derived from the above-mentioned class is also a unique perspective on the difference between Chinese and English taboos, namely the concept of 'individual' contained therein, which is not common in Chinese taboos. Privacy is a highly valued subject in English-speaking countries, where interfering with the privacy of others is seen as uncultured behaviour. As a language with a predominantly individualistic culture, English is used in social interactions where the principle of individuality is emphasized in order to achieve harmony between people. English-speaking people do not like to be asked about their personal affairs and do not want to be interfered with. They place great emphasis on protecting and respecting the private life of individuals and do not allow others to pry, interfere or intrude on it. However, China is a country where group culture is the dominant characteristic, and such a large-scale population environment makes the vast majority of Chinese people have a perception and recognise that they exist as part of a group. The idea of the individual is diluted and the concept of the group is enhanced. This social context makes it possible that Chinese people do not draw the same strict and clear boundaries as English-speaking countries regarding the privacy of others and themselves, and that people recognize each other as part of a group, so that some topics involving personal information are understood and accepted accordingly [4].

In addition, the taboo language in Chinese and English is based on different religious systems, and there is a clear difference in the object of the taboo on the concept of faith. This is a contrast that arises on the basis of quantity. China has a wide range of religious worship, so people also have a variety of taboos on the objects of worship. Compared with the specific taboos of a single Christian god in English, the religious taboos in Chinese are more complex. A variety of religions have been introduced into China and combined with the continuous development of the local Confucian culture. To a certain extent, the taboos of the Chinese people have been added to the original religious taboos, such as the frequency of specific word exchange Specific language corresponding to special communication places.

3. Main Problems in Intercultural Communication

Intercultural communication is a communicative activity between people who rely on different geographical and cultural characteristics. Intercultural communication occurs when a cultural message is accepted and attempted to be understood and applied by other cultures, thus penetrating into the cultural accumulation of the region. However, when different cultures try to merge together, conflicts inevitably arise, even direct conflicts. In a small way, this can seriously affect the daily lives and work of both parties, and if not properly resolved, when the conflict spreads from a single individual to the whole of a particular cultural carrier, the consequences of the conflict deepen to the point of destroying friendly relations between nations [5].

3.1 Misjudgement of linguistic differences

In modern intercultural communication, speakers of Chinese and English often choose to show as much respect as possible when dealing with a second language and to convey their own cultural specificities. Unfortunately, however, even though these intentions are often well-intentioned and positive, it is easy for conversational errors to occur due to cultural incompatibility. One very obvious

pragmatic difference between English and Chinese is the hardness and flexibility of the language. The English language is characterised by its hardness, so it is usually recognisable at a glance. In contrast, Chinese is mainly a kind of meaning law in the combination of sentences. The so-called meaning law means that the composition of Chinese words, phrases, and sentences generally lacks formal signs, and their combination mainly relies on the meaning relationship between the constituents, which has greater freedom and arbitrariness.

The Chinese linguist Wang Li once pointed out: "Western grammar is hard and inflexible; Chinese grammar is soft and flexible." Since English is hard, grammar has many strict requirements, such as there must be a subject in every complete sentence. On the contrary, Chinese is soft, Chinese grammar only focuses on conveying meaning.

Therefore, in the understanding of the language, English communication often uses figurative words, which can be used for direct understanding, but Chinese expressions are general and not direct, and even in recent years, harmonics have come into people's daily life, and in order to regulate the atmosphere, Chinese speakers will naturally use harmonic words to regulate the atmosphere. If a direct translation is done purely according to the rules of English discourse, it can easily lead to misunderstanding and failure in intercultural communication. This is a common example of everyday intercultural communication. In China, people use homophones to express auspiciousness in order to express auspiciousness. Chinese people generally like to say "ji" related topics or words. As the word "chicken" is homophonic with "ji", it is used as an auspicious animal for various happy events, such as the large red packets of The "Big Chicken" ("Daji") brand of cigarettes is used by locals for wedding receptions. However, there are a number of colloquialisms in English for 'chicken', such as 'chicken' meaning timid and 'Count one's chicken before they are hatched', which is overconfident and derogatory. It has a derogatory connotation. For example, if we give a foreigner a "chicken" or something related to "chicken", and say the same sound as "chicken", such as "ji If we give a foreigner a "chicken" or something with "chicken" in it, and say "ji", which is the same sound as "chicken", the foreigner will directly associate the physical gift with "chicken" in his or her mind, even if he or she is able to pick up the sound of "ji" in Chinese, based on the "hardness" of English. "chicken" rather than the homophonically processed "ji" (auspicious), and would thus misunderstand it as the direct word meaning "chicken" and is conveying to them that they are "chicken" rather than a blessing for good fortune. In these cases, therefore, the use of the word 'chicken' and its harmonies is used as a taboo word for animals in intercultural communication.

3.2 Cultural differences produce errors

Linguistic taboos, as part of the language, have evolved to meet the needs of human society in terms of communication and are closely related to the culture of the society and the specific context in which they are used [6].

The Renaissance and the Reformation in Europe in the 14th-16th centuries were like stars of light in a dark night, illuminating the English-speaking countries in the pursuit of a culture of "freedom" and "human rights" and the notion of "privacy" in personal life. The extreme development of the notion of 'privacy' rights in personal life made the area of privacy an important element of the linguistic taboo. The English proverb constantly states that 'home' is sacrosanct as private property, and even more so in private life.

Therefore, a survey of British greeting topics shows that in most cases, they choose to begin with the weather, probably because it is awkward to be alone with an unfamiliar person in silence. However, by talking about neutral topics such as the weather, it is possible to establish a relationship with the person, which is in line with English culture, where people do not want to exchange too much personal information with others. It is taboo to exchange too much personal information about oneself, and objective and neutral topics are more welcome. This is the social convention of the English-speaking region.

In China, however, the dominant Chinese culture is completely different from that of the English-speaking regions. The traditional Chinese culture of "grand unity" has been passed down to this day,

and in terms of values, the relationship between the individual and society still emphasises a culture of collectivism in order to safeguard the collective interests. Based on the importance attached to the collective, the sense of "group orientation" makes it possible to ask questions about the privacy of the other person in order to show concern and affection and not to fall under the category of taboo words [7]. What is more, based on the importance of finding the collective and commonality for Chinese people, in some specific occasions, compatible personal information often becomes the beginning of a friendly exchange.

It is easy to see that, due to cultural differences and divergent social attitudes, some topics in Chinese can become taboo in English with regard to privacy, which is perceived as a lack of distance and an intention to infringe on the rights of others; the pursuit of individual spiritual liberation in English, which downplays the concept of the collective, can easily be criticised as selfish and 'unconcerned with the bigger picture' in the process of intercultural communication.

3.3 Differences in social communication habits cause problems

Taboo words are able to express directly relevant emotional content and social and human relations communication to both parties in the place of communication in a timely manner. They are unique in that these taboo words are almost ubiquitous and have a variety of uses. Even the same word can have a pejorative meaning, a positive meaning, or represent a neutral and objective concept. But these different images are shaped by different social contexts and are constantly reflected in society, where the deposition of social conventions is sufficient for users to choose the positive and negative concepts represented by these taboo words. The social aspect of taboo words is therefore prominent, as they may signal the social status of the interlocutor and or relevant cues within or outside the group, thus highlighting the social meaning and also enhancing the tool of emotional communication. Taboo words thus become a window to string together different social communication habits, and this window, too, can easily be broken because of the impact of different social habits [8].

Because of their different histories and cultures, the two languages each have fixed expressions of praise and courtesy. In their interactions, English speakers like to tell their friends how wonderful their partners and children are, and to compliment them on the new clothes they have bought or the new hairstyle they have done. Chinese people, on the other hand, rarely praise their family members in front of outsiders in a straightforward and explicit manner, otherwise it can easily be seen as a sign of lack of modesty. It is also often seen as taboo for Chinese men to praise another man's wife or female partner, but such praise is quite common in Western cultures.

It is common for British and American people to accept compliments with a pleasant "Thank you" or "It is very kind of you to say so" and to express their appreciation for the compliment, so there are only complimentary words in English that are respectful and not demeaning. Chinese people, on the other hand, usually say "I'm ashamed of it", "where, where", "you're too kind" and other words that express modesty. This kind of polite language shows the interpersonal attitude of self-effacement and respect for others. For Chinese people, when receiving appreciation from others, they should show a modest gesture as a sign of courtesy.

Obviously, the English side will feel an uncomfortable distance, whether near or far, or even hypocrisy caused by misunderstanding, due to the regularised etiquette and modesty of Chinese; the Chinese side will be seen as showing off and showing off due to the straightforwardness and unconcealed nature of English.

4. Suggestions

Taboo words are words that restrict their use in society on the assumption that they will somehow cause harm to a particular group and representative. However, even some taboo words, like humor, can serve a positive purpose. The damage they can cause in cross-cultural communication is more evident and direct, and the need to avoid misunderstandings and arguments is even more important to consider in many ways [9].

4.1 Strengthen the knowledge of the rules of speech

Even if the same words or sentences are used in each language, they have a meaning that is not only superficial but also derivative. It is important to be aware of both the positive and the negative meanings of words and sentence patterns when they are used in different contexts, and to be familiar with both the common surface meanings of words and sentence patterns and their associative and pragmatic meanings. The correct use of pragmatic principles is also very important in intercultural communication. Appropriate use of pragmatic principles can reduce or avoid negative transfer from the mother tongue [10].

4.2 Sensitivity to specific cultural differences

Cultural differences are the root cause of English language misuse in intercultural communication. It is imperative to enhance the learning of the culture of the target language, including the knowledge and mastery of cultural factors such as history, thinking patterns and values, which are the root causes of culture and the full expression of its role in social communication. Conformity to cultural differences, avoiding major mistakes in cultural factors such as religion, increasing sensitivity to cultural differences and facing up to the differences between national and foreign cultures will lead to the correct use of language and enable communication to proceed smoothly.

4.3 Transforming taboo words into euphemisms or vague expressions

Euphemisms are a product of taboo psychology and are closely related to people's social life and psychology. For the sake of smooth communication, to make it more acceptable to both parties and to create a relaxed and harmonious atmosphere, the names of taboo language must be changed, some irritating words and sensitive topics have to be shifted to a name that is considered "decent and elegant", and taboo things are either avoided or euphemised, thus the rhetorical technique of avoiding euphemism was born and has developed and deepened in cross-cultural communication. The existence of cultural taboos has made the use of euphemisms necessary, allowing speakers to speak freely about what is taboo. Or the use of vague words to euphemise precise words. The translation of 'cripple' as 'physically hadi-capped', which means physically handicapped, does not specify a leg condition but hides it. Or translate "fat person" as "weight-watcher", meaning someone who is concerned about their weight, to make it seem more polite [11].

5. Conclusion

In summary, this study analyses the characteristics of taboo language in Chinese and English in the light of cultural differences and based on specific cases of failed intercultural communication, the reasons for the conflict between the two languages' unique characteristics are extracted, which can be broadly categorised as cultural clashes, opposing social habits and linguistic differences. The study also draws conclusions on how to deal with these failures in terms of language learning, cultural differences, and euphemism transformation, thus providing a dynamic study of Chinese and English taboo languages. With the development of the Internet, the global circulation of cultures has reached unprecedented heights and breadth, and the production and use of language have undergone radical changes. The past research on the Chinese-English taboo language is not fully applicable to contemporary social communication patterns, resulting in more complex cross-cultural communication errors. The development of these taboos is in contrast to the new era of life, which makes it all the more important for the target audience to have an accurate grasp of the different taboos in different cultures in order to prevent communication breakdowns and the loss of time, and to ensure the quality and sustainability of intercultural communication.

The trend in contemporary social circulation is towards globalisation and the inevitable intermingling of cultures, which explains the constant advancement of sociolinguistic development. At the same time, based on the extensive coverage of the Internet, the intermingling of languages is also taking place all the time. New words are being created, multiple meanings of words are occurring,

everyday words in different languages are being integrated and circulated in every region, taboo words are becoming more and more flexible and indistinguishable, and it is easy to see that the study of taboo words in intercultural communication from the Internet will gradually become a new research direction and a new theme in sociolinguistics and intercultural communication research.

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