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Human-Qualities Swear Words in English and Iraqi Arabic: A Sociolinguistic Study

ABSTRACT

Language is used by humans to carry out a wide range of social activities. They have to select, among a large number of grammatically correct terms, those that best reflect the social standards that have been established during various periods of time. Swearing is a linguistic device that serves both personal and interpersonal functions in almost all languages. As a result, linguists and anyone interested in language should pay attention to this linguistic phenomenon, which is also accompanied by a certain amount of taboo terms.

The current study focuses on English and Iraqi Arabic societies because they are wealthy in the use of swear words. Its aim is to define, state functions, and trace the history of swear words in language and culture. Also, it highlights and analyzes human qualities based swear words in English and Iraqi Arabic, and concludes the most essential findings.

To fulfil the above aims, it is hypothesized that human qualities swear words are used widely, and some of which are more used than others, culture influences the use of swear words, and the connotative meaning is determined by the context in which swear words are used.

To sum, a range of elements influence the communicative act of swear words, including age, gender, social and economic status, as well as the speaker-listener relationship.

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الشتام بالصفات البشرية في اللغة الإنجليزية والعربية العراقية: دراسة لغوية اجتماعية

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الخلاصة:

يستخدم البشر اللغة للقيام بمجموعة واسعة من الأنشطة الاجتماعية. يجب أن يختاروا من بين

عدد كبير من المصطلحات الصحيحة نحوياً تلك التي تعكس بشكل أفضل المعايير الاجتماعية التي تم وضعها خلال فترات زمنية مختلفة. والشتم هي أداة لغوية تخدم كلاً من الوظائف الشخصية واللاشخصية في جميع اللغات تقريباً. نتيجة لذلك ، يجب على اللغويين وكل من يهتم باللغة أن ينتبهوا لهذه الظاهرة اللغوية التي يصاحبها أيضاً قدر معين من المحظورات.

تركز الدراسة الحالية على المجتمعات الإنجليزية و العربية العراقية لأنها غنية في استخدام هذه الكلمات. هدفها هو تعريف وتصنيف وظائف الشتم وتدرس تاريخ الكلمات البذيئة في اللغة والثقافة وتسلط الضوء على أهم الكلمات البذيئة في اللغة الإنجليزية والعربية العراقية وتحليلها واستنتاج أهم النتائج.

تحقيقاً للأهداف المذكورة أعلاه ، يُفترض أن الكلمات البذيئة المرتكزة على الصفات البشرية تستخدم بكثرة في المجتمعات المدروسة وايضا بعضها يستخدم على نطاق أوسع من البعض الآخر وتؤثر الثقافة على استخدام الكلمات البذيئة ويتم تحديد المعنى الضمني من خلال السياق الذي تكون فيه الكلمات البذيئة مستخدمة.

باختصار : تؤثر مجموعة من العناصر على استخدام الكلمات البذيئة ، بما في ذلك العمر والجنس والوضع الاجتماعي والاقتصادي بالإضافة إلى علاقة المتحدث بالمستمع الكلمات الدالة: كلمات بذيئة، ثقافة، محرم، جنس، علم اللغة الاجتماعي

1. Introduction

Swearing is the expression of strong emotion through the use of a subset of a language's lexicon: it is a function of communication context. It has been noticed that profanity is primarily used to communicate emotions. Swearing can be used to identify friends or age mates and express solidarity, while it can be used to isolate people, according to sociolinguistics. This approach needs to take into account contextual factors such as the speaker-listener connection, gender, and the social-physical setting.

So, bad language is defined as an emotive language that uses utterance which contains taboo words with nonliteral meaning to reflect speakers' feelings and attitudes (Ljung, 2011:31).

Swearing can be used to reflect strong emotions like anger. But it does not mean it is 'emotional' because it is used out of person's control. Swearing has significant social functions, it can be an identity marker, social distance or social

solidarity. Swearing is used to create stylistic effect or for its shock value. Emotional swearing is used as reaction to anger or disappointment and reaction to annoyance or stress. These situations show that swearing function is to reduce stress and pain (Crystal, 2003:173).

Ljung (1984:18) states that with using swear words whether coincidental or intended, they show a stylistic effect, and the impact has to be different depending on the hearers and situations. These words can be mild to strong according to different aspects like context, age, social class, culture, relationships and level of formality.

Investigating the history of swearing could be useful in an attempt to understand swearing in general. The history of swearing as a whole is actually very significant. Montagu (2001:36) states that in ancient time, the majority of people did not put swearing in writing. It was never used in ancient time. Nevertheless, it gradually went higher. During the Middle Ages, swearing became common among different social groups. It was not limited to a particular age or gender. In the Dark Ages swearing was shown as a form of art. There was a frustration in society when swearwords started being used. Swearing, in the Middle Ages was regarded as destructor of social and religious organizations.

2. Four Letter Words

Another related concept or actually it is the origin of swear words called Four Letter Words these words were uttered nearly 100 years ago and there is a confusion about them. The confusion is that only about half of the words "four-letter" currently originate from Anglo-Saxon (Hughes, 2006:184). The motivation behind this use was that there were only eight out of the collection of obscenities that included four letters such as slut, shit, piss, hell, and fart, damn, fuck, and cock at the time when this term appeared. When this term was invented, the exact past and by whom it is unknown. but it was in the first half of the twentieth century. Another reason for the "four-letter" argument is the fact that a large number of English "swearwords" are incidentally four-character monosyllables. This term now indicates any number of bad words written with or without four letters which, including common popular or slang terms, are considered profane or offensive.

Kahlenberg and Dann (1999) as cited in Salih (2013:39), state that the use of this expression as synonymous to swear words when they say that "because four-letter words are an integral and sometimes interesting part of the English language, it is worthwhile to contemplate whether their use has changed over the past few decades".

3. The Structure

The words are annotated with the following information in the dictionary: how to write the word, how to pronounce the word, the meaning of the word, the nuance of the word, whether the word is vague in the sense that it also has vague meanings, what language the word comes from, and the part of speech. The field of ambiguity indicates whether a word has dirty meanings as well as non-dirty meanings. It can only be noted that both are possible (e.g., "**pussy**") or if a word is always dirty (e.g., "**fuck**"), and it can also be specified in more detail if the dirty meaning is much more common than any non-dirty meaning (e.g., "**cock**"). So, each swear word has all these features that include structure which is an important part for clear understanding (Sjobergh and Araki,2014).

Also, Salah (2013:31) states that swear words like '**ass**', '**shit**' and '**butt**' are good examples. They can place in the position of adjective (like **bloody, pussy, and potty**) which means "the main set of items which specifies the attributers of noun." The place of verbs can be filled out by a taboo word too like **die, shit, fart ...etc.** They can occupy the position of adverb as in **bloody sick and fucking soon.**

The following tables can help understand the structure of swear words:

Table (1) The Structure of Swear Words

No.	Type of word	Example
1	Simple	Breast, prick, fuck
2	Compound	Motherfucker, asshole

Swear words occupy certain grammatical classes in English as shown in table (2):

Table (2) The Grammatical Positions Swear Words Occupy

No.	Part of speech	Example
1	Verb	Piss, shit, die
2	Noun	Fuck, death, damn
3	Adjective	Bloody, pussy
4	Adverb	Bloody

Andersson and Hirsch (1985:1.35-49) outline the syntactic and morphological patterns of swearing, using the following grammatical hierarchy over the various elements in which swearing will appear:

1. *As separate utterances,*
2. *As a sentences,*
3. *As major constituents of a sentence,*
4. *As part of a constituent of a sentence, or*
5. *As part of a word.*

4. Denotation and connotation

a. Denotative Meaning

The denotative sense is the data usually presented in a dictionary, the mental representation of a collection of objects, characteristics, or events to which a term refers. Denotation involves truth, analysis, intention, significance or synonymity (Jay,1981:30)

Salih (2013:34) states that this kind of term is used with logical and cognitive sense interchangeably. An expression denotation is an eternal part of the truth to which the expression is related. The term 'blue, for instance,' signifies the colour blue. This implies that what the term really refers to is a denotative or conceptual meaning, or it is the lexical meaning in dictionaries. This kind of meaning is stable and constant regardless of ages and societies.

b. Connotative Meaning

Connotative meaning is defined by Leech (1981:12) as "the communicative value an expression has by virtue of what it refers to over and above purely

conceptual content.” connotation is conveyed meaning involved in irony, sarcasm, understatement, overstatement, humour, idiomatic usage and implied requests. Connotative reference can occur with both taboo and nontaboo words, just as both can be used denotatively (Jay, 1992:10).

But in using swear words, connotative meaning is dominant over denotative meaning, and it is easy to distinguish these two aspects of meaning. Usually, dirty-word expressions are interpreted connotatively (Jay and Danks, 1977).

Since people want to express emotional feelings or have an emotional effect on listeners, speakers choose dirty words for this message. So, when we call somebody a bastard, for instance, we do not question the legitimacy of his birth, but express dislike for him. Connotation is usually related to emotional expression, not to a specific characteristic of the person in question (ibid).

5. Culture and Swearwords

Culture contains all the critical elements related to the knowledge of beliefs, traditions and ways of life in order to be able to act well in a defined speech community.

The concept of culture according to Samovar and others (2010:23) cited in Ali, H. and Abdullah, M. (2018:5) has more than one meaning, it can be stated as the product of human activity, or it is an expression of human mind in a material sense.

As it elaborates that language plays an important role in each culture. Language and culture are linked because culture activities are carried out through language. Swear words are a part of each language and it is di from culture to another.

Each society has a cultural context that shapes our everyday lives, such as the distinctions between **men and women, humor, power and contact between speakers**, what is considered to be taboo and the subsequent words that are preferred in that situation are connected with these contexts. These nuts-and-bolts help form our attitudes towards swearing (Jay, 1999:158).

So, because each culture gives power to men, it is common that there is a stark dissimilarity in how swearing approaches men and women. One common opinion is that men seem to swear more than women and that when in the company of

women, men should refrain from swearing, as doing so would do rupture good manners (Hughes, 2006:195).

Jay (1999:153) also states that curse words are based on notions about **religion, sexuality, taboo, word magic, disgust, and legal restrictions**, and how terms that should be inhibited are defined by culture. The contextual considerations are available to the speaker immediately, who uses the meaning to determine whether or not to curse. Not so readily evident are the wider cultural explanations why certain words and ideas are taboo. It is out of the hands of the speaker to determine what words are taboo, since curse words are culturally described based on cultural beliefs and attitudes about life itself.

When it comes to sex, there is no freedom of speech because culture has made up its mind and, thus, the mind of the speaker, too. Almost all sex terms are offensive and inhibited because of the fact that sexuality is offensive to the culture (ibid)

Religiously speaking, cursing and swearing in England at the last decade of the seventeenth century were regarded as irreligiousness and immorality and there was a set of law to prevent it. Then immoral behaviour was increased since people used to be unconscious by having alcohol, it led to increase in the use of bad language. Also, power of money influences increase in the use of immoral things (McEnery, 2006:76). Culturally, the way people practice their beliefs is not different. Beliefs and culture intermingle with each other (Salih, A and Alwan, Dh., 2008: 22).

Also, in Arabic culture, there is prohibition in the use of swear words because the majority are Muslims, and Allah in the Glorious Quran prevents swearing by saying:

(سورة الأنعام:108) [وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ]

Surah Al-An'âm (6:108)

[**And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah Wrongfully without knowledge.**] (Al-An'âm :108, Al-Hilâlî and Khân,1404;187_188)

Since Allah forbade believers from cursing idols because of the corruption that this entails, he said: "ولا تسبوا الذين يدعون من دون الله," which means: do not go out of your way to name the infidels and their claims, until you curse what they worship

without Allah, for that is not one of the believers in anything." فيسبوا الله عدوا." that is, incorrectly " بغير علم " (Al-Tabrsi, 469-548:132).

So, Insults and curses are effective since members of a community feel that the target of insults can be hurt by words. Defining words as "**dirty**" words comes from sanctioned cultural perceptions of food and disgust, generally and broadly by all institutions in the culture and what words are taboo is beyond the reach of the speaker.

Finally, swear words are mainly affected by culture because how each community see things as being dirty, taboo and forbidden is reflected in their language, and swear words is part of that language.

6. Swear word and Gender

The differences in gender have been highlighted men to use more expletives, and stronger, more offensive, than women, but that women use milder swear words more often than men. It has also been found that in same-sex groups, both sexes are more comfortable with expletive use, but men are more likely to swear in public than women (Jay & Janschewitz, 2008:274).

Latest studies on the nature of aggression indicate that men have traditionally been the agents and victims of physical violence in our evolutionary history. As McDonald et al. (2012: 670) set up that conflicts among human groups have occurred in our modern history and range from large-scale conflicts, such as wars between nations, terrorism, racial and ethnic discrimination, and conflict among political parties, to comparatively small-scale conflicts involving rivalry, antagonism and violence among rival sport teams, gangs and high school cliques.

Stapleton (2003) provides that it has been suggested that the relationship between gender and swearing is more complex and context-specific than previously assumed, and that the expletive use of women can in some ways be seen as a transgression of cultural stereotypes and femininity expectations and a socially accepted means of constructing a masculine identity. As a result of these findings, there is a significant difference in swearing frequency, with males swearing is slightly more than females.

Brown (1991:15) argues that the conversation style of women is more respectful and contains indirect commands rather than imperatives which could be categorized as a lack of dominant actions. In contrast, men use more instructions. In conversations, they often act more competitively, such as interrupting and talking more often than their female conversational partners.

McEnery (2006:29) indicates that each gender has its own linguistic actions and its standardization depends largely on the context and gender of the listener, when the conversation is conducted between individuals of the same gender, non-standard language is used. However, women tend to use weaker words whereas men prefer to use stronger words.

7. Methodology

This section clarifies the way of selecting the data, corpus, models, analytical instruments, and procedures used in this study.

7.1 Source of Data

The current research focuses on the analysis of common swear words in both English and Iraqi Arabic. Data gathering is recognized as a necessary component for conducting and directing objective analysis. Nonetheless, deciding which data gathering strategy is optimal to use in a given study can be tricky. O’Leary (2004, 150) observes that collecting reliable data is a difficult task, and it is important to realize that one method of data collection is still not necessarily superior to another. As a result, data collection strategy would be determined by the research aims as well as the benefits and disadvantages of each method.

For this study, English swear words were taken from various sources, including encyclopedias of swear words, slang dictionaries, news, celebrator comments, movies, and novels. Variety is required for gathering the required number of swear words for the study.

Meanwhile, Arabic swear words have been collected from experts in language, friends, and comments on social media pages.

7.2 Method of Analysis

The current study uses the quantitative, qualitative, or a combination of the two methods for analysing. Quantitative research ‘involves collecting primarily numerical data and analysing it using statistical methods’ (Heigman and Croker 2009: 4). It is used to get the exact numerical result for common words that are analysed in the current study. A qualitative investigation, on the other hand, focuses on the details that ‘collecting primarily textual data and examining it using interpretive analysis’ (Heigman and Croker 2009: 5). Here, the information gathered in this type of study is frequently presented in the form of explanations, stories, and events. In practice, controlling and organizing the findings analysis is difficult. It is also not categorized into finite numbers. Objectivity is essential in order to make the qualitative data gathered more experimental and scientific.

At this stage, the study first presents a clear and full image of the swear words as a linguistic phenomenon under investigation, since we need to be aware of what is going on because the informant's answers can occasionally mislead us. Data availability and the avoidance of subjective judgments are equal key factors to consider when investigating an issue then read out with numerical results.

7.3 The adopted Model

Two different sub-models are used in this investigation: Ljung (2011) introduced several types of swear words, as well as how to formulate the meaning, and also the class and structure of each word. McEnery (2006), on the other hand, has clarified more types of swear words as well as the gender to which they are directed. So, to make the current research wealthy, an eclectic model is used.

7.4 Qualitative Analysis

7.4.1 Human-quality based swear words in English

Absurd

It is a synonym of ‘silly’ which denotatively refers to ridiculous, dumb, crazy things that people do. It is directed to both males and females. In general, it could be formed as an adjective, as in:

The allegations are patently absurd.

‘absurd’ in the above example is a simple word which has a major meaning in the sentence.

Snob

It is intended at those who are condescending or arrogant to others and imitates, cultivates, or slavishly admires social superiors. This expression is used by both males and females when one of them considers himself or herself to be an expert or connoisseur in a particular field and is condescending or dismissive of those who hold opposing views or have different tastes in that field. ‘Snob’ could be structured as simple word which takes the major part of the sentence, as in:

She's such a fucking snob.

In the above example ‘snob’ is formed as a noun.

Traitor

This swear word indicates a person who betrays another, a cause, or any trust and any person who commits treason by betraying his or her country or people. It is addressed to both genders in the same degree. ‘Traitor’ could be formed as a noun, as in:

She had had the gall to deny she had turned traitor.

In the above example, ‘traitor’ is structured as a simple word that has the major part in the sentence.

Wimp

This expression is indicated denotatively a weak, ineffectual, timid person. It directed to both genders but typically to male when a someone acts in a way that someone else cannot stand. ‘Wimp’ occupis the form of a noun that is structured as a simple word which hold the major meaning in the sentence, as in:

That guy is a real wimp.

Table (3) Human-quality based swear words in English

Words	Meaning	Structure	Form	Gender directed

				male	female	Both
absurd	ridiculous, dumb, crazy things that people do	Simple word	Adjective			√
snob	people who are condescending or arrogant to others and imitates, cultivates, or slavishly admires social superiors	Simple word	Noun			√
traitor	a person who betrays another, a cause, or any trust and any person who commits treason by betraying his or her country	Simple word	noun			√
wimp	weak, ineffectual, timid person	Simple word	Noun			√

7.4.2 Human qualities based swear words in Iraqi Arabic

جايف 'jayif' (dirty)

This word refers to someone who is extremely filthy and has a bad smell. The same could be said about 'وصخ' and 'معفن' but 'جايف' is stronger somehow. It is

addressed to both genders and with female it shapes as 'جايفة'. As a swear word it is structured as a simple word that has part of a constituent of the sentence, as in:

شكد جايف! 'shakad jayif!' (how a dirty!)

Here, it occupies the position of the adjective.

جبان 'jaban' (coward!)

This expression is translated into English as "coward.". It is a personality quality in which a person's extreme fear prevents him/her from taking risks or facing danger. It is addressed to both genders, with females it is shaped as 'جبانة'. This swear word is a weak one and structured as a simple word which has part of a constituent of a sentence, as in:

لا اصير جبان! 'laasir jaban!' (Don't be a coward!)

Here, it is formed as an adjective.

جذاب 'jadhaab' (liar)

This term 'كذاب/جذاب' refers to a liar and also has the same meaning as swear word. It is used everywhere and profusely. It is addressed to both genders, but with females it is shaped as 'جذابة'. The structure of this term is a simple word which takes the major constituent of the sentence, as in:

اشكد جذاب! 'shakid jadhaab!' (how liar he is)

In the above example, 'جذاب' is a adjective.

حقير 'haqir' (Despicable)

Both 'حقير' and 'نذل' denote an outcast, vile and depraved person and also are used for belittling. This expression is normally used between people and directed to both genders. But with female it is formed as 'حقيرة' and 'نذلة'. As a swear word it is structured as a simple word which takes an important place in the sentence, as in:

حقير ما يستحي ابد! 'haqir mayistahi abuda!' (Despicable never ashamed!)

Here, it is formed as an adjective.

خبث 'khabith' (malignant)

When someone says to another ‘خبيث’, it means that the addressee has bad manners and is acting maliciously. It is an important human quantity. This expression is directed to both genders. But with females, instead of ‘خبيث’ we use ‘خبيثة’. It is structured as a simple noun which takes part of a constituent of the sentence, as in:

!شكد خبيث! ‘shakad khabith!’ (how malicious!)

Here, ‘خبيث’ is taken the form of the adjective.

زعطوط ‘zaetut’ (children)

This expression usually indicates children. But as a swear word, it is connotatively used to refer to a person who behaves like a child and has no responsibility. It is commonly used in Iraqi Arabic and directed to males more than females which is shaped as ‘زعطوطة’. The structure of ‘زعطوط’ is a simple word which holds the major constituent of the sentence, as in:

زعطوط على هالسوالف ‘zaetut ealaa halswalf’ (he is a child for that matter)

Here, it takes the position of the adjective.

سختجي ‘sakhtaji’ (cheater)

He is a fraudster or someone who deceives others, as well as a cheater. The word origin is Turkish, and it refers to a lawyer. However, this shift in the perception stems from the fact that lawyers in the Ottoman Empire were associated with disagreements, falsehoods, and hypocrisy (<https://ashourland.net>). This expression is addressed to both genders in the same shape. ‘سختجي’ is formed as an adjective and as a simple word, it takes the important place of the meaning in the sentence, as in:

!سختجي روح منا! ‘sakhtaji ruh mina!’ (go from here cheater!)

سرسري ‘sarsari’ (immoral)

‘سرسري’ is a word taken from the Turkish language which means the son of the streets and immoral person(<https://www.arabpage.net/>). In Iraqi society, it is widely used to indicate someone who likes to stalk or harass women. So, it is directed to males only. The class of word is an adjective which is structured as a simple word, as in:

!سرسري فاضحنا! 'sarsari fadihna!' (Immoral man scandalize us!)

In the above example, 'سرسري' takes the major constituent of the sentence.

فاهي 'fahy' (dull)

It describes someone who is cold, dull, and slow in their reactions and behaviors toward another person or situation. It is always addressed to both genders, but with female it is 'فاهية' instead of 'فاهي'. The class of this expression is an adjective which is structured as a simple word and it holds the major constituent of the sentence, as in:

!شكد فاهي! 'Shaged Fahy!' (how a dull!)

قشمر 'qashmere' (unsophisticated person)

This expression is commonly used in Iraqi society and we can hear it everywhere. As a swear word it indicates an unsophisticated person at whom others laugh at his/her behaviors' and offends his appearance or a person who has little understanding. Some people believe it came from Persia. It is made up of two syllables: (qash - mar). (qash) denotes a lack of understanding, while (mar) denotes illness or mental illness. It is directed to both genders males and females in the same shape. This expression is structured as a simple word which is taken the part of a constituent of the sentence as in

!أيا قشمر! 'ayana qashmar!' (such an unsophisticated man!)

In the above example, it occupies the position of the noun.

Table (4) Human Qualities based swear words in Iraqi Arabic

Words	Meaning	Structure	Form	Gender directed		
				male	female	Both
جايف	extremely filthy and has a bad smell	Simple word	adjective			√
جبان	person's	Simple	adjective			√

	extreme fear prevents them from taking risks or facing danger	word				
لااجذب/جذاب	lair	Simple word	adjective			√
حقير	outcast, vile and depraved person	Simple word	adjective			√
خبِيث	bad manners and is acting maliciously	Simple word	adjective			√
زعطوط	person who behave as a child and has no responsibility	Simple word	noun			√
سختجي	fraudster or someone who lives on deception, as well as a cheater	Simple word	adjective			√
سرسري	someone who likes to stalk or harass women	Simple word	adjective	√		
فاهي	someone who is cold, dull, and slow in their reactions and behaviors toward another	Simple word	adjective			√

	person or situation					
قشمر	an unsophisticated person who others laugh at his/her behaviors' and offends his appearance or a person who has little understanding	Simple word	noun			√

7.5 Quantitative Analysis

This analysis is also required in order to present an objective analysis and avoid being subjective while analyzing.

Firstly, the study shows total frequency of the class of swear words in English and Iraqi Arabic languages.

Table (5) Total frequency of the class of swear words in English and Iraqi Arabic language

No.	The gender targets of swear words	English Data		Arabic Data	
		Frequency	Percentage	Frequency	Percentage
1.	Both genders	4	100%	9	90%
2.	Male	0	0%	1	10%
3.	Female	0	0%	0	0%

The total frequency of the swear word class in English and Iraqi Arabic is shown.

Table (6) Total frequency of the class of swear words in English and Iraqi Arabic languages

No.	The class of swear words	English Data		Arabic Data	
		Frequency	Percentage	Frequency	Percentage
1.	Adjective	1	25%	8	80%
2.	Adverb	0	0%	0	0%
3.	Noun	3	75%	2	20%
4.	Verb	0	0%	0	0%

Finally, the total frequency of the structure of swear words in English and Iraqi Arabic language is shown.

Table (7) the Total frequency of the structure of swear words in English and Iraqi Arabic languages

No.	The structure of swear words	English Data		Arabic Data	
		Frequency	Percentage	Frequency	Percentage
1.	Simple word	4	100%	10	100%
2.	Compound word	0	0%	0	0%
3.	Phrase	0	0%	0	0%
4.	Sentence	0	0%	0	0%

8. Results and Discussions

The words chosen for this research are the most commonly used in English and Iraqi Arabic societies. In total, there are (4) swear words in English, whereas in Iraqi Arabic, there are (10). As a result, these numbers determine the percentage of the structure, class and gender target of each words.

The study finds out that all of the words used are structured as simple words, implying that this is the only structure of the study, as seen in the diagram below.

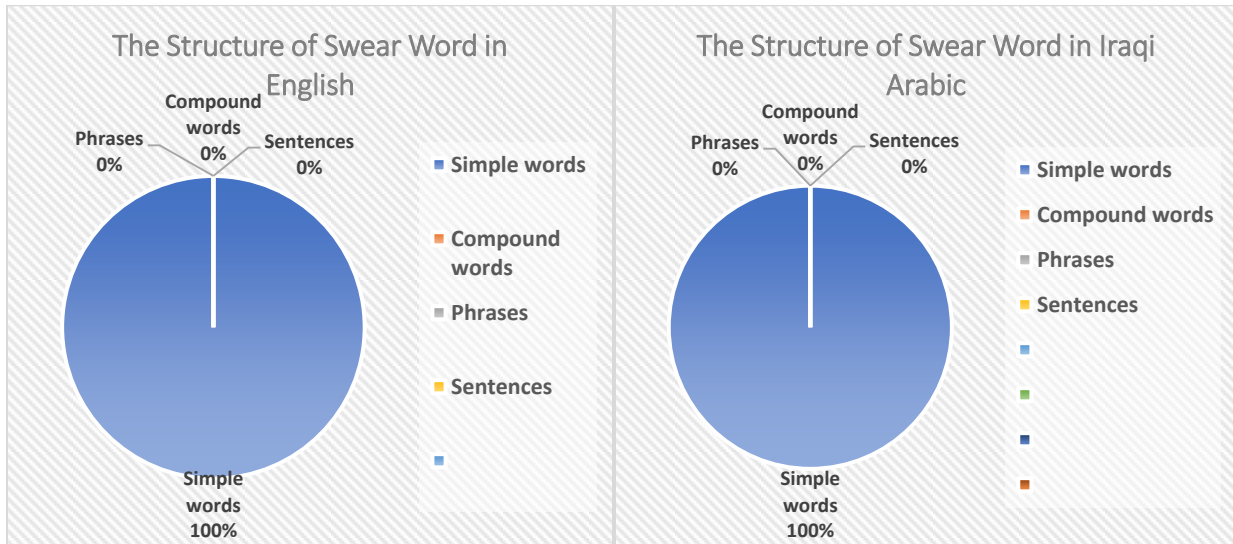


Figure (1) The Total Percentage of the Structure of Swear Words in English and Iraqi Arabic languages

Whereas the class that each word takes a position of adjective and noun only. In English adjective is used one time while noun is used three times. On the other hand, in Iraqi Arabic, adjective is used 8 times, while noun is used 2 times, as it is shown in the figure below.

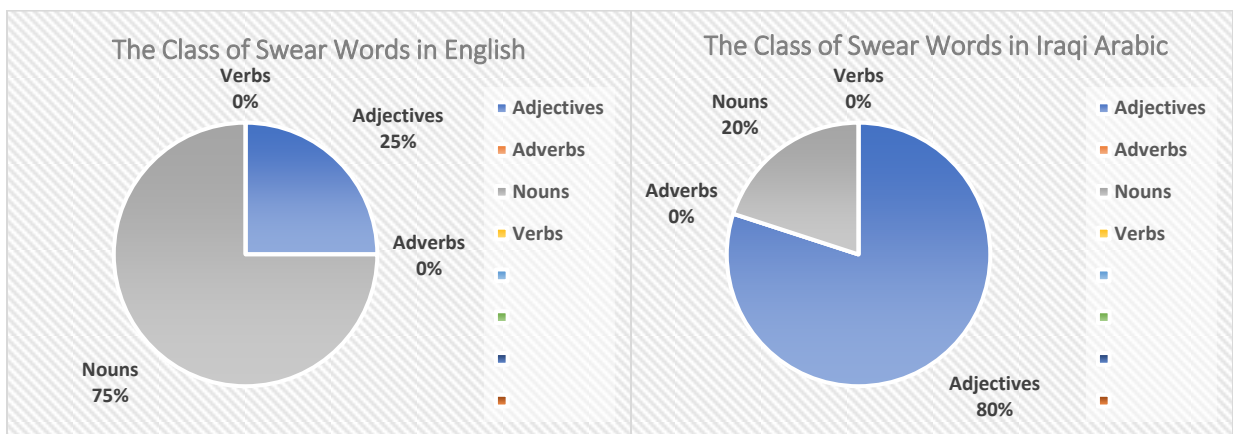


Figure (2) the Total Percentage of the Class of Swear Words in English and Iraqi Arabic languages

Finally, the gender target that is shown in figure (3) is clarified. The words that are directed at both genders are more common by using them (4) times in English and Iraqi Arabic (9)times, while male is used just once in Iraqi Arabic.

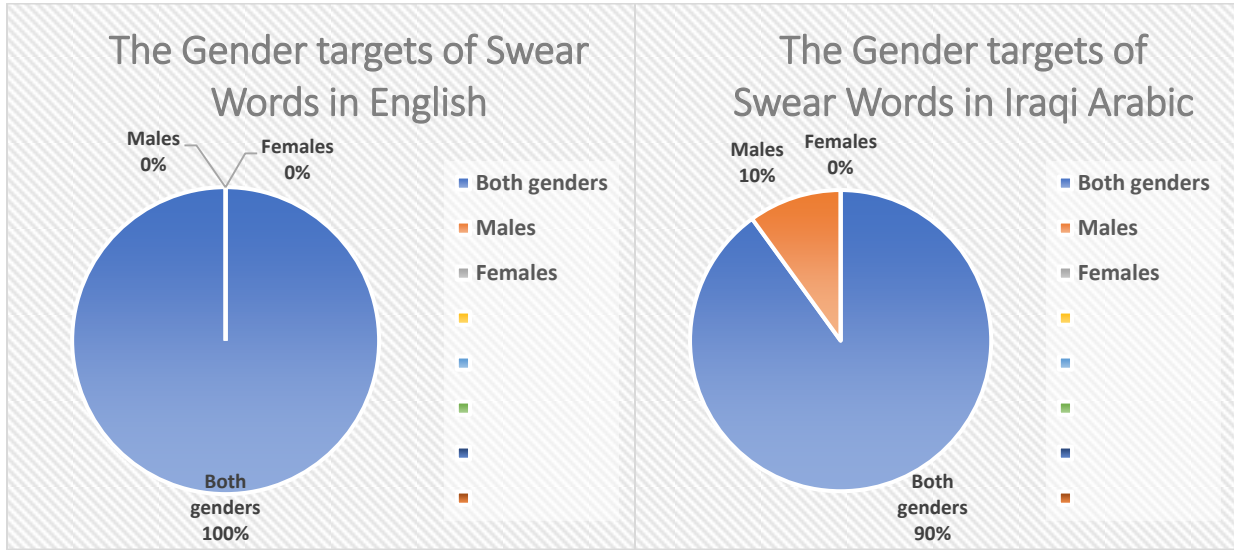


Figure (3) the Total Percentage of the Gender targets of Swear Words in English and Iraqi Arabic languages

Findings

As a result of previous analysis, data analysis in both English and Arabic reveal the most regularly used swear words in both languages showing similarities and differences between them in terms of swearing. As a consequence, the study finds out that:

1. Every language has its own characteristics and ways of expressing strong emotions, and swearing is one of those.
2. Iraqi Arabic language speakers have utilized more swear words in their expressions than English language speakers do. As a result, more swear words can be found in Iraqi cultures.
3. In both languages, swear words with a connotative meaning that occur in specific contexts are more common than their counterparts with a denotative meaning.

4. In general, swear words that are directed at both male and female genders are more commonly used than swear words that are directed just at males or females.
5. The most frequent form of swear word is a noun in English, which is followed by adjectives in Iraqi Arabic.
6. In both languages, a simple single word is the most typical structure used to represent swearing.

9. Conclusions

This study has come up with the following conclusions:

1. Iraqis who speak Arabic use more swear words in their utterances than those who use English. As a result, Iraqi culture has a higher number of swear words.
2. The context in which swear words are used is the most essential factor in determining whether an ordinary word becomes a swear word.
3. The number of swear words directed at men and women is the highest in both languages, followed by male-directed swear words. As a result, men use swear words more frequently than women do.

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