



Sudan University of Science and Technology
College of Graduate Studies
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**ACOMPARATIVE STUDY BETWEEN ENGLISH
AND ARABIC IN TABOOS AND PROFANITY USAGE**

دراسة مقارنة بين اللغة العربية واللغة الانجليزية
في استخدام اللامساس والألفاظ النابية

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الاستهلال

قال تعالى : (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ)
صدق الله العظيم

سورة الحجرات – الآية 11

DIDICATION

To The Soul of My Father,
Sister,
mother, Brothers, Sisters, Relatives,
To those who helped me with available
knowledge and skills,
I dedicate this work.

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Surely no work could be achieved without the help and mercy of Allah, I thank
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ABSTRACT

This study aimed to:

To know the offensive expressions that was used by Arab and English people. To examine gender language and ethnic language of the speaker as well as the choice of expletive with. The sample of the study was 30 students from university of Sudan for Science and Technology College of Languages – English Department. The present study investigates the reasons behind the using of taboo language in English and Arabic Language. A relevant test was used and data were analyzed to answer the question. A questionnaire was also distributed to the same students to give their knowledge of taboos and profanities. The data is analyzed statistically in the form of tables and figures in chapter four. The researcher discovered that the students were: Students agree, there are many offensive expressions used by Arab and English people. Students confirm there is affection of gender and race language of perceived offensiveness.

المستخلص

تهدف هذه الدراسة الى:-

معرفة العبارات الجارحة التي تستخدم بواسطة العرب والانجليز. لدراسة اللغة بين الجنسين واللغة العنصرية للمتحدث فضلاً عن خيار من الشتائم مع النوع والعرق. عينة الدراسة كانت ثلاثون طالباً من جامعة السودان للعلوم والتكنولوجيا كلية اللغات – قسم اللغة الانجليزية. الدراسة الحالية تهدف للتحقيق من الاسباب الكامنة وراء استخدام اللغة النابية في اللغتين العربية والانجليزية. تم استخدام اختبار ذو صلة ثم تم تحليل البيانات للرد على الأسئلة وقد وزع استبيان أيضاً الى نفس الطلاب لإبداء معرفتهم باللامساس والكلمات النابية. البيانات تم تحليلها إحصائياً في شكل جداول وارقام في الفصل الرابع. اكتشف الباحث أن الطلاب كانوا موافقون أن هنالك عدة عبارات جارحة تستخدم بواسطة العرب والانجليز، وأنهم أكدوا أن هناك أثر للغة الجنس والعرق في الإحساس بالجرح.

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CHAPTER ONE

INTRODUCTION

Chapter One

1-1 Introduction:

Taboo language has traditionally been associated with impure, crude, illegitimate and unacceptable usage. It is primarily a social creation rather than a linguistic one.

Taboo words are defined and sanctioned by institutions of power (e. g. religious. Media) and prohibitions are reiterated in child – rearing practices. Native speakers acquire folk knowledge of taboo words, but it lacks the complexity that physiological science and in society at large about how frequently people swear or what it means when they do.

Profanity is “an offensive word” or “offensive language”. It is also called bad language, Strange, Coarse language, foul language, bad words vulgar language or using expletives. This use is a subset language’s lexicon that is generally considered to be strange impolite, rude or offensive. In its older, more literal sense, the term “profanity” refers to offensive words, or religious words, used in a way that shows the user does not respect (God or holy things) or behavior showing similar disrespect.

The uniquely human facility for swearing evolved and persists because taboo words can communicate emotion information (anger-frustration) more readily than no taboo words, allowing speakers to achieve variety of personal and social goals with them “utility”.

Most of us humans

Taboo subjects include body functions about sex and excretion, private parts of the body, illness and deaths; words and believed to be blasphemy, income, salary, age of ladies, etc, societies in different countries share this point of view especially in English – speaking countries, but some of these are openly talked about Arabic countries.

Therefore, studies in English taboo have been an important topic. However, systematic and comprehensive studies on this especially in the fields of intercultural communications and sociologists in Arabic countries gave not been easily seen yet. This study is to explore various forms of English taboo, along which some comparisons between English and Arabic taboo are made and euphemisms are thus introduced to relieve the harshness of taboo words. Through these, the socio – cultural values reflected by them are acquired.

Taboo is a wide phenomenon across the world and it has become so sensitive that the word taboo itself is a taboo. Words or sentences, even some topics, have at the moment become so sensitive to talk about that they have become taboo.

Some taboo words and phrases have been used for so long that they at this point have become so frequent and wide spread.

As a result of taboos frequently they have in the present time been seen more or less as not being taboos any more.

Taboo language will:

Firstly: be considered in relation to the macro-social factors of age and gender. Such analysis builds previous and ongoing socio-linguistically and pragmatically focused studies of other various varieties of English.

Secondly: a preliminary account of the influence of micro-social factors, such as context of use, personal relationships, and power-differentials will be offered.

1-2 statement of the problem:

This study is conduct to show the effect of profane words on the individual and what the reasons for profanity usage are, and to do encourage nationally and linguistically respect of all sorts of people.

1-3 objectives of the study:

- a. To know the offensive expressions that were used by Arab and
- b. To avoid the use of profanity in English language and it causes.
- c. To examined gender language and ethnically language of the speaker as well as the choice of expletive with
- d. To look at some words that lacks any profanity when translated into English language.

1-4 Questions of the study:

- a- What are the expressions of taboos used by Arab and English people?
- b- What are the causes of using offensive words?
- c- How language used by gender, race and expletive choice perceived offensiveness?
- d- How profanity in one language may often lack any profane quality when translated into another language.

1-5 Hypothesis of the study:

Based on the questions, the study hypothesized that:

- a- There are many offensive expressions used by Arab and English people.
- b- People should void the causes of using offensive words.
- c- There are affections of gender and race language of perceived offensiveness.
- d- Some taboo words in Arabic language does not reflect any profanity when translate into English language.

1-6 Methodology of the study:

To achieve the objectives of the research and to answer its questions the research will built a questionnaire for students and then will use descriptive analytical approach to obtain its data to gain results.

1-7 Significance of the Study:

The significance under the slogan (no offense, profanity is changing for the better) because offensive words injures the humanity the study will going to look for these offensive, and the causes of making offensiveness.

Most people who speak English and Arabic know the rules of taboo and observe the results. Breaking the rules may arouse considerable dissatisfaction. The use of a taboo word can lead to a variety of feed backs, even physical violence or legal action; therefore it is important for a foreign language learner to acquaint himself with such knowledge.

CHAPTER TWO

LITERATURE REVIEW AND
PREVIOUS STUDIES

Chapter Two

Literature Review

Definition of Taboo Language:-

Yule (2006) states that taboo terms are words and phrases that people avoid for reasons related to religion, politeness, and prohibited behavior. They are often swearwords, typically “bleeped” in public broadcasting or “starred” in print. In a study of linguistic differences among “tocks” (higher status) and “burnouts” (lower status) in Detroit high schools, Eckert (2000) reported the regular use of taboo words among both males and females in the lower status group. However, among the higher-status group, males used taboo words only with other males, while females didn’t seem to them at all. Social class divisions, at least in the use of slang, are already well established during adolescence (Yule (2000)).

According to Wardhaugh (2000, p. 234), taboo is the prohibition or avoidance in any society of behavior believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame. Consequently, so far as language is concerned, certain things are not to be said and certain objects can be referred to only in certain circumstances, for example, i.e. euphemistically Tabooed subjects can vary widely; sex, death, illness, excretion, bodily functions, religious matters, and the supernatural. But quite often they extend to other aspects of social life.

Gao (2013) writes that:

The new Oxford Dictionary of English (2001) says, taboo (also tabu) is a social or a religious custom prohibiting or restricting a particular practice or forbidden association with a particular person, place or thing. (Oxford advanced learner’s English) (sixth Edition, 2004) explains it like this, taboo is a cultural or religious custom that does not allow people to do, use or talk about a particular thing as people find it offensive or embarrassing; taboo words are words that many people consider offensive or shocking, for example because they refer to sex, the body or people’s race. In Routledge Dictionary of language and Linguistics, political or sexual reasons and is usually laced by euphemism. e. g. rest room or bathroom for toilet. In these dictionaries, the definitions “taboo” seemingly vary but basically they are same.

Word History:-

Harcourt (2011) writes that:

The word taboo first appears in English in the journals of Captain James Cook, the British explorer who led three expeditions to the Pacific Ocean and greatly broad banded European knowledge about the people's living on the Pacific Islands. In 1777, Cook wrote that the word "taboo" has a very comprehensive meaning but, in general, signifies that a thing is forbidden When anything is forbidden to be eating, or made use of, they say that it is taboo. Cook was in Tanga at the time and so it is the tanga form taboo. However, words related to tangantabu are found in other Polynesian languages such as maoritabu and Hawaiian tabu (in the history of Hawaiian, the original Polynesian t-sound has regularly changed to ak-sound) other words Cook brought back from his journeys include tattoo (also of Polynesian origin) Kangaroo (from Guuguyimidihirr a language) Australia.

According to (Gao (2002):

Language is considered to contain special powers be able to cure sickness, keep away evils, bring good to one self and harm to an enemy. This believes that word control objects, people and spirits influences human activities through human history since ancient time. Such language usually has to be used with great care, and meticulous attention is paid to pronunciation and wording. People even tend to avoid mentioning them. When people have to talk about those things, they are talked about in very round bout ways. Then we have instances of linguistic taboo and euphemism.

The word taboo is borrowed from Tongan a language spoken by Polynesians in the pacific archipelago, where any sacred or humble things are forbidden to touch or even to talk about. (Gu, 2002, p264)

Gao (2013) states that:

"taboo" does refer to this phenomenon and means "holy" or "untouchable" for a long time, English and American believe that avoiding linguistic taboo is the symbol of their civilization, they refuse to talk about certain objects or actions and refuse to use the language referring to them.

Word Meaning in context:-

According to Kupier (2010):

The majority of animal metaphors for women in English such as “bitch”, have negative connotations, whereas many of the animal metaphors for men have positive connotations.

Look for example at the word dog, used of a woman in North America. It refers to a woman who is not considered good-looking, and therefore it has negative connotations. However, referring to a man, as in (you old dog), it has positive connotations. There are exceptions. The word foxy has positive connotation when used of women and the word “rat” negative ones when used of men.

One area where connotations and social attitudes can be clearly seen is in the case of euphemisms when the senses of words have very negative connotations. They sometimes become taboo that is, their use socially forbidden.

You will find that because they are social taboos are context determined. One would not expect a priest at a funeral to say that the person being buried snuffed it, while this might be acceptable in another context.

People swear and so they use words with strong negative connotations, often taboo words.

In English these words often deal with religion, sex or excretion since these are major topic areas in which words have developed strong negative connotations (and consequently, euphemisms).

To swear one utters one of the words with powerful connotations to express one’s negative feelings about something such as hitting one’s thumb with a hammer. The stronger the negative feelings, the closer to taboo word speakers tend to get, so it doesn’t do to use euphemism instead swearing at something by say “oh” excrement,! Is funny just because excrement is a clinical term and therefore away to escape saying.

The word “shit”, which is taboo in many situations, but therefore suitable as a swear word. Again, swearing is a contextual matter and so part of pragmatic.

How often do people say taboo words? And who says them?

According to (Jay 2000): There are two features of taboo words that are worthy of more attention. Curse words are used persistently over a person's lifetime and are frequently uttered in public. The term "persistence" here refers to the fact that we say taboo words as soon as we speak and we continue to swear into old age even through dementia and senile decline.

Taboo speech persists through brain dysfunction for aphasics and Alzheimer's who forgot the names of their family members but still remember how to swear, or hey "mysteriously" begin swearing in cognitive decline when before they did not. Paul Broca's famous aphasic patient, leborgne, lost his facility for fluent speech but his swearing did persist. Neuroscientists over the years have gone to great lengths to explain the language functions laborgne lost but not why his swearing persisted through brain damage.

Swear words persist through parents' attempts to dominate them as parental sanctions have virtually no effect on swearing rated when children reach adulthood.

Field studies of swearing have provided consistent estimates for frequency of using taboo words.

Jay (1980) found 70 swear words in an 11,609 – word type – recorded sample of conversation or a rate of 0.7% of the corpus. More recently, a British spoken word corpus showed that swear words occurred at a 0.3% to 0.5% rate, and a 0.5% taboo word rate over a 2-day period. The rate of swearing was consistent over the recording sessions for individual speakers. Substantial individual differences were also found: taboo word rates varied from a minimum of 0% per day to a maximum of 3.4% per day in regard to swearing.

As for who swear, that depends on one's group identity and personality factors. Swearing has been documented in the lexica of many social groups: soldiers, police, high school and college students, drug users, athletes, laborers, psychiatric patients, and prisoners.

An individual's personality also plays a significant role in frequency of taboo word use; hostility, sexual anxiety and religiosity loom preeminent. Hostile swearing is a defining feature of the type. A personality, in contrast,

swearing is not prevalent in populations characterized by high religiosity, sexual anxiety, or sexual repressiveness.

People who swore most frequently in life history interviews were generally described as more extraverted, dominant, and socially negative, and that people who swear more are clearly lower in agreeableness and higher in extraversion.

Reasons for using or not using taboo words depend on the conversational goals of the speaker. Swearing is like using the horn on your car, which can be used to signify a number of emotions (e.g. anger, frustration, joy, surprise). Our control over swearing ranges from the spontaneous forms (e.g. habitual epithets) over which we seem to have little control, to the reflective forms (e.g. new obscene joke), where we take time to think about what to say.

(Jay 2000) states that: Taboo words can be used to achieve a variety of personal and interpersonal outcomes that may be positive, negative, or inconsequential in terms of their impact on others, although some might argue all uses of taboo words are harmful to some degree. We do more than just say swear words; there are specific categories of use that fall under the rubric of swearing.

Positive social outcomes are achieved by using taboo words in jokes and humor, social commentary, sex talk, storytelling, in-group slang, and self-depreciation or ironic sarcasm in order to promote social harmony or cohesion. A positive outcome is also achieved when a speaker replaces physical violence with speech or feels a sense of relief or catharsis after swearing.

Examples of English taboo:-

A- Bodily excretions:

Gao (2013) writes that: In any language there are certain things which must be avoided of mentioning. It applies to the words with such connotations as well, in English, the first of them that occur to people are words dealing with excretions. In fact, except tears, all the words concerning bodily excretion are believed taboo, the earliest sayings of (move the bowels) and (pass water) are considered inelegant. And “defecate” and “urinate” seem to be the words used

in hospitals, thus some euphemisms find themselves in replacing them, such as answer the call of a nature, do one's need.

We ask where the "rest room" is, although we have no intention of having a rest "powder room" "loo" and "john" are other ways to say "toilet".

B- Death and Disease:-

The fear of death carries into fear of words having to do with death and certain disease. Many people believe words have great relations with what they symbolize, therefore "if anything should happen to me" means "when I die" instead of saying "die", they use substitute expressions such as "pass away", "go home", "to have a better place", "depart" and "go west", similar words are so many.

C- Sex:-

According to Dang (1989, p,93), words having to do with anatomical or sexual matters, have remarkable connotations, especially in American culture.

Ladies of the nineteenth century could not bring themselves to say "breast" or "leg", not even of chicken, so that the terms "white meat" and "dark meat" were substituted. It was thought intelligent to speak of "going to bed" and "to retire" was used instead.

In the United States, the sexual revolution of the 1960s began to make it a great change. English-speaking countries tend to be freer and more tolerant on this in recent years. People, particularly younger ones, feel freer than they once did to take about sex-related subjects, masturbation, importance, sexual activities of various kinds and human sex organs are more likely to be talked or written about than they were 15 or 20 years ago.

D- Four-letters words:-

People are more tolerant with such words like "fuck" tits, damn, the so-called "four-letter-words". For instance, on the streets in London we could see the eye-catching shop name "FCUK", which in fact is the abbreviation of "French Connection United Kingdom". In spite of the sexual revolution, these words are still considered improper in most conversations, even in written form.

E- Swear words:-

A remarkable variety of linguistic forms can be considered as cursing and swearing. There are the complex and sophisticated expressions that may be found in religious, legal and other formal contexts.

At the same time, there are many daily examples of taboo language that express such emotions as hatred, frustration and surprise.

Euphemisms and taboo:-

Euphemisms is mainly concerned with the term “taboo”, as Pyles and Algee (1968, 201) mention that a word that has much strong associations and that is barred from polite use, is said to be taboo. Many languages have words which are considered dangerous, holy, magic or shocking, and which are only used in certain situations or by certain people. English has three main groups of taboo words and expressions. As mentioned by Swan (2005, 564-65), these include:-

a- a number of words connected with the Christian religion, for example, the names “Christ” and “God” are considered holy by some people. These people prefer to use such words only in formal and respectful context, and they may be upset or shocked by the “careless” use of them.

b- Certain words relating to sexual activity and the associated parts of the body: for example, “fuck”, “balls” are regarded as shocking by many people. Thirty or forty years ago some of these words could not be printed or broadcasted, and they are still comparatively unusual in public speech and writing, they are usually replaced by “making love” or having “sexual intercourse” and “testicles”.

C- Some words referring to the elimination of bodily wastes (what one does in the lavatory) and the associated parts of the body, are also regarded “dirty” or shocking (e.g. piss, shit) they are often replaced by more “polite” words and with some meaning (e.g. urinate, defecate) or by substitutes (e.g. go to the lavatory, wash one’s hands).

Swan (ibid) also adds that swearwords are considered shocking since they express powerful emotions, when people swear, taboo words usually change their meanings completely. For example “fuck off” and “piss off” have

nothing to do with sex or urinating. They are simply violently rude ways of saying “go away” and they have better be avoided as well.

Attitudes considering taboo in a speech community are strong, and violations may be represented by imputation of immorality, social ostracism, and even illness or death, no topic is universally forbidden, that is, what cannot be said in one language can in another and vice versa. Linguistic taboos are not arbitrary since they are integrity related to cultural – specific beliefs, practice in religion and decorum and social control.

Stubbs, (2002) states that: Depending on the kind of offence suggested by a word, there are three general typed of taboo:

Profanity, which is concerned with offence against religion, is the first type. The second is obscenity, which is an offence against morals, it involves the sex-related terms. Finally, vulgarity is an offence against good taste. Taboo words related to excretion and birth is distinguished by being both vulgar and obscene. Since they also refer to sex (pyles and Algeo, 1982: 248). Death is another taboo area where there are many approximate synonyms, such as the many words and phrases for “die”: e.g. expire, give up the ghost, pass away, perish, shuffle off his mortal coil, etc.

Euphemism for the profane:-

Profane words and expressions are generally taken from these areas: religion, excretion, and sex. While profanities themselves have been around for some time, their limited use in public and by the media has only in the past decade become socially acceptable, and there are still many expressions which cannot be used in polite conversation. The common maker of acceptability would disappear to be used on prime-time television or in the presence of children. (khanafar (2012).

Euphemisms and Taboos in Arabic:

Khanfar (2012) states that:

- 1- Euphemisms is a wide spread linguistic phenomenon in Arabic. Speakers of Arabic depend on it heavily in everyday life speech to avoid taboo.

- 2- Avoidance of taboo in Arabic results from the same University – known reasons that make such expressions unacceptable for all humans. i.e. embarrassment, offence, profanity, fear, shame, superstition, etc.
- 3- Euphemisms in Arabic is dependent on in the subjects that are also related to the same universal non-linguistic domains i.e. religion, sex, politics, excretion and some other sensitive social relations.
- 4- Euphemisms are an apparent technique in the main book of Arabs and Muslims i.e. The Holy Quran. This fact proves how far Arabs adhere to the linguistic and non-linguistic etiquettes which are deeply rooted in their culture.
- 5- Some euphemisms are combined with senses of irony, mocking and humor; particularly in politics and sex. This means that euphemisms is employed not and only as a device to avoid taboo as is the general case, but also as a tool of indirect “bitter” criticism.
- 6- Taboo or not taboo” is a relative judgment. This doesn’t mean that it is individual or personal.

Some taboo is hundred percent agreed upon other than that, mostly, the linguistic and non-linguistic contexts or situations determine if the expression is taboo or not, and if it is taboo, they determine to what degree it is so “jargon” is also one of the determinants. This entails that whether euphemisms is needed or not is also relative and graded. Besides, “once” euphemisms do not necessarily mean “forever” i.e. the euphemisms is no longer helpful because it, itself, has become taboo for one reason or another and it needs to be euphemized.

- 7- Arabic borrows some loan words as euphemisms, How on the other hand, some foreign words (that as not taboo in the source language) they are not embarrassing (particularly in the ELT situation) because incidentally, their pronunciation creates an “echo” of a taboo word in Arabic.
- 8- Very rarely, euphemisms are morphologically-formed they are made in the phonological level to some extent. But they are mainly done in the semantic level (the type of reversal, understatement, overstatement and metonymy).

- 9- Pragmatically, most of the euphemistic expressions (except the phonologically and morphologically- formed ones) are “stripped” of their denotative meaning and are fulfilling their function i.e. euphemism; connotatively and only connotatively.
- 10- To a very lesser extent, taboo and euphemism in Arabic are culture – specific. This could be difficult in translation because of the problem of non-equivalence, specially that euphemism the SL should be translated as so in the TL as well.
- 11- Phonological and lexical differences among Arabic dialects result sometimes in taboo which is realized as such either for the speaker or for the listener, but not for both of them. Mostly it is taboo for the listener, because if the speaker knows that it is taboo, he will not utter it in the first place. This kind of taboo is not needed to be euphemized because it is not mutually understood as such.
- 12- Arabic is characterized by a unique kind of euphemism which is based not on lexical replacement, but simply, syntactically on addition of a phrase or a sentence that is usually mentioned before the context of taboo.

Globalization and Gay Language:-

According to Coupland (2013): a prominent element in the linguistic components of these assemblages, and in the linguistic components of the territorializations that they inspire, is the phenomenon have elsewhere termed “gay language”.

Broadly defined, gay language designates a set of discursive practices associated with a subject position (gay man) and which has emerged in the context of gay liberation struggles in the 1970th. This subject position has changed dramatically in recent years, thanks to the politics of the AIDS pandemic and to the emergence of queer activism during the 1980s and now under the growing neo – liberal pressures for (place at the table) gay conformity (leap 2008).

In effect, what began as ways of talking about sexual liberation and transgression has changed into ways of talking that equate sexual sameness with assimilation, mobility, achievement, and conspicuous consumption. In that sense, far from being limited to erotic desire, object choice, and sexual

identity gay language now gives voice to a broader ideological stance “homo normative”. This is a political that does not contest dominant hetero normative assumptions and institutions but upholds and sustains them, while promising the possibility of demobilized gay constituency and of a privatized depoliticized gay culture anchored in domesticity and gay consumption.

CHAPTER THREE

METHODOLOG

Methodology

3.0 Introduction

The researcher reviews the methodology used in the study along with the tools, instruments, method of data collection and analysis. The chapter also discusses the procedures followed in collecting the data and analysis and reliability and validation are provided as well.

3.1 The Methodology

The researcher has adopted the descriptive analytical approach in this study. The descriptive approach was represented in the theoretical frame work discussed in previous chapters. In the analytical approach, the researcher has followed both the quantitative and qualitative approaches in achieving data collection and analysis. The quantitative approach is believed to give an overall look at the phenomenon the study investigates, while in the qualitative approach the researcher tried to take a close look at the actual measures that affect the study hypothesis and hence the study aims.

3.2 Tools and Instruments

The main aim of this study is to investigate “the comparative study between English and Arabic in Profanity and Taboo” and to achieve this aim the researcher has designed a questionnaire and a mini-test for the students to give their responses, while the test shows their actual performance. The researcher believes that the two instruments combined can give the desire indication of the problem being tackled.

3.2.1 The questionnaire

The aim of design the questionnaire is to obtain some responses from the samples and get some overall findings about the study topic. The questionnaire consists of 6 items divided upon the two hypotheses of the research. The Likert Scale was used in designing the choices of each statement which range between (“Strongly agree, Agree, Neutral, Disagree and Strongly disagree”).

3.2.2 The Mini-Test

The purpose of designing this mini-test is to guarantee that qualitative measures have been obtained from the data. The test requires from the students to write down some profanity words with their equivalences.

3.3 Population of the Study

The study was intended to investigate “the comparative study between English and Arabic in Profanity and Taboo” among Sudanese students of Sudan University of Science and Technology. These students specialize in English and study it as a foreign language.

3.4 Study sample

The sample of the study is a group of (30) students randomly chosen at Sudan University of Science and Technology who study English as a foreign language in the Collage of Languages. The researcher has chosen students from 2nd level to undergo the questionnaire and the mini-test.

3.5 Procedures

In the quest to fulfill the study aims, the researcher has chosen the thirty (30) students to undergo a questionnaire sessions with mini-test assigned to it. Place was chosen for the participants to take the questionnaire and time was adjusted for the test.

To do that, the researcher has advised the participants to sit in an empty classroom and pick the right answers.

After taking the questionnaire, papers were collected and analysis was done for the obtained data using SPSS package.

The chi-square method of validation was used to test the validity of the hypothesis according to the results obtained and the mini-test was qualitatively analyzed.

3.6 Reliability and Validity

For the tools of data collection and analysis to be valid the researcher has consulted experts to review the designed questionnaire and test, and some modifications have been done in accordance.

The reliability measures have been calculated using SPSS as shown below:

***** Method 2 (covariance matrix) will be used for this analysis *****

RELIABILITY ANALYSIS - SCALE (ALPHA)

N of Cases = 30.0

Statistics for	Mean	Variance	Std Dev	Variables
Scale	15.0000	9.0345	3.0057	6

Item Means Variance	Mean	Minimum	Maximum	Range	Max/Min
2.5000	2.0000	2.8667	.8667	1.4333	.0818

Reliability Coefficients 6 items

Alpha = .2898 Standardized item alpha = .2300

The value .8667 of the range indicates that the questionnaire is reliable. And it can be represented in percentage as 86.67%.

3.7 Summary:

The chapter has discussed the methodology and the tools and instruments used in carrying out the study along with procedures followed.

CHAPTER FOUR

DATA ANALYSIS AND

DISCUSSION OF RESULTS

Chapter Four Data Analysis

Introduction

In this chapter, the researcher analyzes the questionnaire data quantitatively using (SPSS) program package. Another qualitative method is used where students put into a test of giving profanity words in Arabic and English.

(4.1)

	Frequency	Percent
Totally agree	1	3.3
Agree	20	66.7
Neutral	4	13.3
Disagree	5	16.7
Total	30	100.0

Table (4.1) above shows the descriptive results of the first item in students' questionnaire. as can be shown in the table the frequency of 'Totally agree' is 1 and its percentage is 3.3%, the frequency of 'Agree' is 20 with percentage 66.7%, the frequency of 'Neutral' is 4 and its percentage is 13.3% and the frequency of 'Disagree' is 5 with percentage of 16.7% while there is no frequency of 'Totally disagree'. The following graph shows results in details.

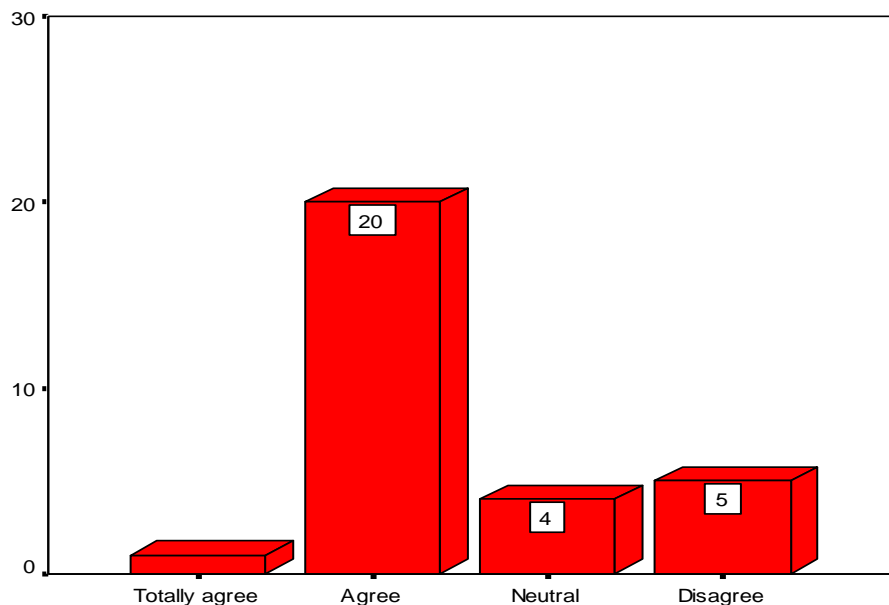


Figure (4.1)

(4.2)

	Frequency	Percent
Totally agree	1	3.3
Agree	17	56.7
Neutral	7	23.3
Disagree	5	16.7
Total	30	100.0

Table (4.2) above shows the descriptive results of the second item in students' questionnaire. As it is shown in the table the frequency of 'Totally agree' is 1 and its percentage is 3.3%, the frequency of 'Agree' is 17 with percentage 56.7%, the frequency of 'Neutral' is 7 and its percentage is 23.3% and the frequency of 'Disagree' is 5 with percentage of 16.7% while there is no frequency of 'Totally disagree'. The following graph shows results in details.

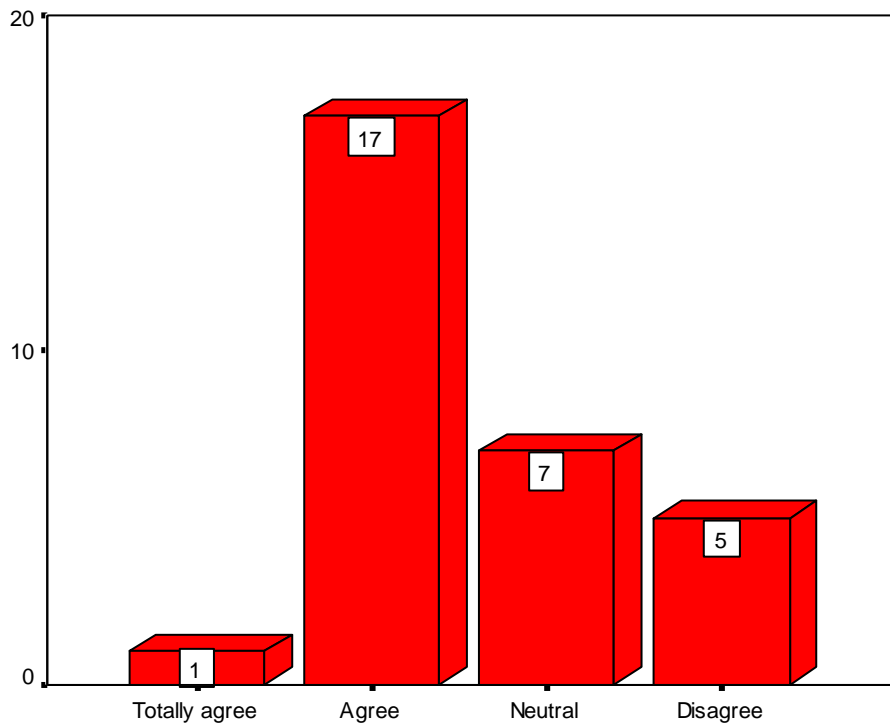


Figure (4.2)

(4.3)

	Frequency	Percent
Totally agree	7	23.3
Agree	20	66.7
Disagree	2	6.7
Totally Disagree	1	3.3
Total	30	100.0

Table (4.3) above shows the descriptive results of the third item in students' questionnaire. as can be shown in the table the frequency of 'Totally agree' is 7 and its percentage is 23.3%, the frequency of 'Agree' is 20 with percentage 66.7%, the frequency of 'Disagree' is 2 and its percentage is 6.7% and the frequency of 'Totally disagree' is 1 with percentage of 3.3% while there is no frequency of 'Neutral'. The following graph shows results in details.

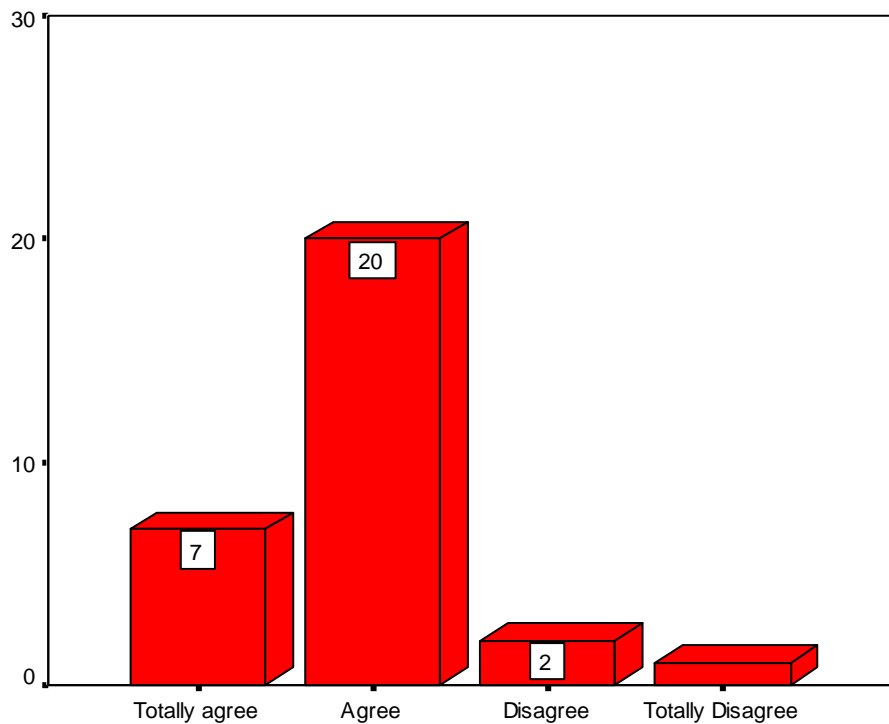


Figure (4.3)

(4.4)

	Frequency	Percent
Totally agree	5	16.7
Agree	12	40.0
Neutral	3	10.0
Disagree	9	30.0
Totally Disagree	1	3.3
Total	30	100.0

Table (4.4) above shows the descriptive results of the fourth item in students' questionnaire. As can be shown in the table the frequency of 'Totally agree' is 5 and its percentage is 16.7%, the frequency of 'Agree' is 12 with percentage 40%, the frequency of 'Neutral' is 3 and its percentage is 10%, the frequency of 'Disagree' is 9 with percentage of 30% while the frequency of 'Totally disagree' is 1 with percentage 3.3%. The following graph shows results in details.

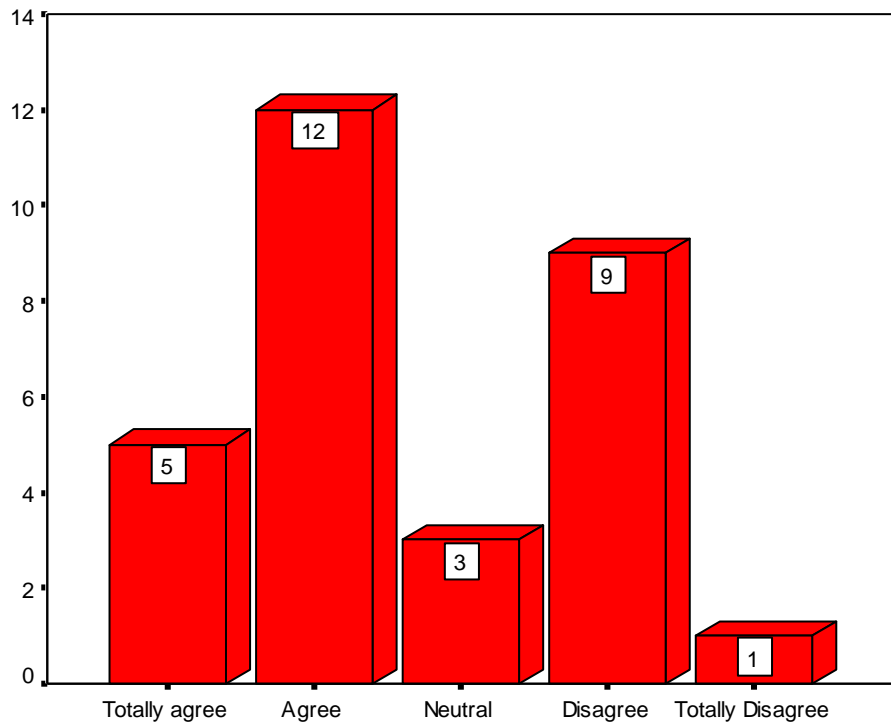


Figure (4.4)

(4.5)

	Frequency	Percent
Totally agree	4	13.3
Agree	15	50.0
Neutral	4	13.3
Disagree	5	16.7
Totally Disagree	2	6.7
Total	30	100.0

Table (4.5) above shows the descriptive results of the fifth item in students' questionnaire. As it is revealed in the table the frequency of 'Totally agree' is 4 and its percentage is 13.3%, the frequency of 'Agree' is 15 with percentage 50%, the frequency of 'Neutral' is 4 and its percentage is 13.3%, the frequency of 'Disagree' is 5 with percentage of 16.7% while the frequency of 'Totally disagree' is 2 with percentage of 6.7%. The following graph shows results in details.

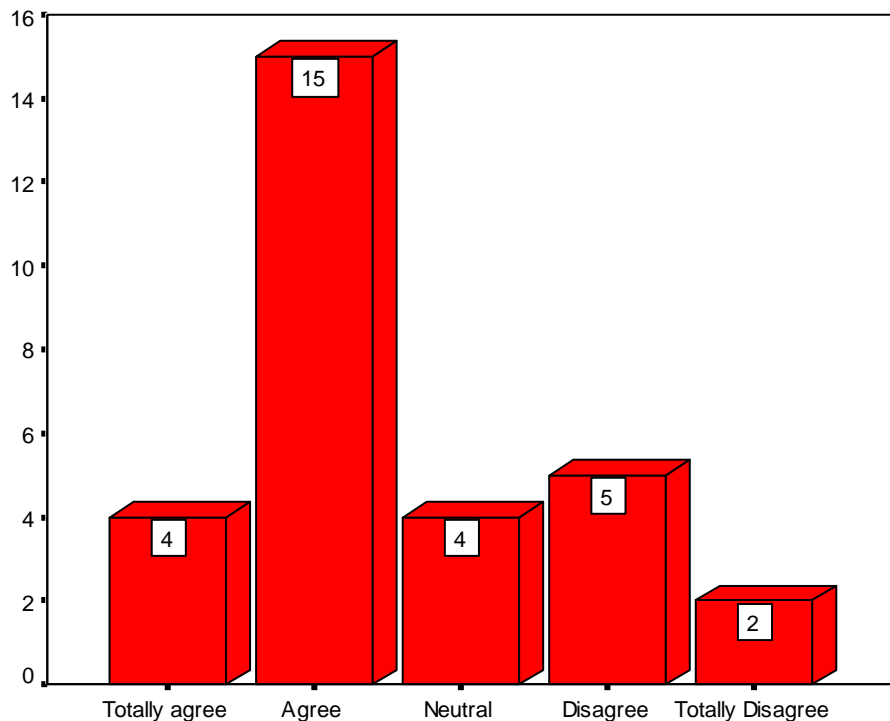


Figure (4.5)

(4.6)

	Frequency	Percent
Totally agree	6	20.0
Agree	7	23.3
Neutral	8	26.7
Disagree	3	10.0
Totally Disagree	6	20.0
Total	30	100.0

Table (4.6) above shows the descriptive results of the sixth item in students' questionnaire. As it can be shown in the table the frequency of 'Totally agree' is 6 and its percentage is 20%, the frequency of 'Agree' is 7 with percentage 23.3%, the frequency of 'Neutral' is 8 and its percentage is 26.7%, the frequency of 'Disagree' is 3 with percentage of 10% while the frequency of 'Totally disagree' is 6 with percentage of 20%. The following graph shows results in details.

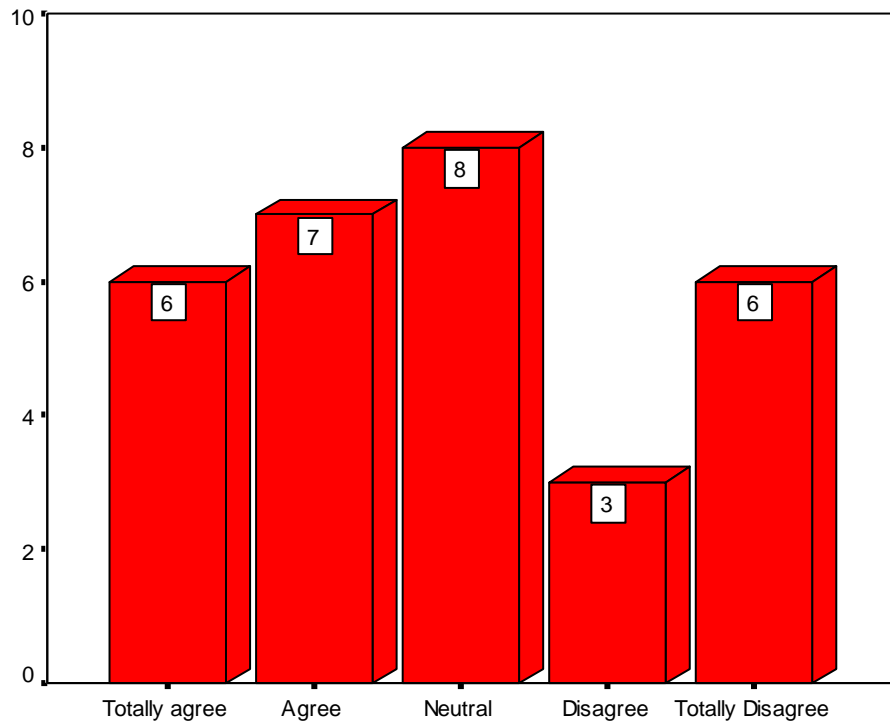


Figure (4.6)

Overall descriptive result:

Looking at the previous tables of the descriptive statistics, the researcher provides the following results:

The greatest percentage of the first item is 66.7% which represents the choice 'Agree' which means students agree the item '[mu awag] is considered offensive in Arabic when someone described by it'.

In the second item, the greatest percentage is 56.7% which represents 'Agree', here students also agree the second item '[Negro] is considered offensive word over the world'.

As the case in the first item, the third item shows 66.7% the greatest percentage and it represents 'Agree' choice also. In the fourth and fifth item students also agree with greatest percentages 40% and 50% respectively while in the sixth item the greatest percentage represents 'Neutral' and it equals 26.7%.

Chi-square Test

Chi-square test is done on the questionnaire items against the hypotheses of the study. The p-value is the determiner which decides the significance of the questionnaire results.

Test Statistics

	Chi-Square(a,b)	df	Asymp. Sig.
Item 1	28.933	3	.000
Item 2	18.533	3	.000
Item 3	30.533	3	.000
Item 4	13.333	4	.010
Item 5	17.667	4	.001
Item 6	2.333	4	.675

The table above shows the statistical results of Chi-square test, the first column represents the general percentage of each item, the second column labeled 'df' represents (Degree of freedom) which equals (N-1) the last column represents p-value (significance value). When the Sig. value is less than or equal (0.05) the results is considered significant and hence valid and accepted.

As it is shown in the table, all the values except of the sixth item is valid and significant as they all less than or equal (0.05).

Qualitative Analysis

In the question designed for students to state down profanity words in English and Arabic, most of the students easily find the appropriate words but they hardly get equivalent of each.

Within the qualitative test, students were required to write down profanity words in English and then give the equivalent for each word.

Most of the students with percentage of 66.2% have given the words but with appropriate equivalent missing, while the rest of them with percentage 43.8% provide words with their equivalents.

The researcher also has noticed the variety of answers among the participants with regard to gender difference and the background.

Hypotheses Discussion

Hypothesis one:

There are many offensive expressions used by Arab and English people.

Looking at the descriptive analysis results and the qualitative test, the researcher has found that the hypothesis one was confirmed and valid. The descriptive results tend to agree the statements of the questionnaire as we can see that most of the responses tend to agree choice.

The significance value also verifies the hypothesis as we can see that the values are equal or less than (0.05).

Hypothesis Two:

There are affections of gender and race language of perceived offensiveness

This hypothesis also was confirmed by both the quantitative and qualitative results of the questionnaire and the test.

CHAPTER FIVE

CONCLUSIONS, RECOMMENDATIONS

AND

SUGGESTIONS FOR FURTHER

STUDIES

Conclusion

Taboo affects us all. We all probably have a few things we refuse to talk about and still others we do not talk about directly.

Even though we know the words, or else we express our selves on them very indirectly. We may have some words which are hardly ever used because they are too emotional or offensive.

Each social group is different from every other in how to behave in this way or that way, and mutual respect in the use of language is the basis of friendly mutual communication.

In the following are the conclusions that are derived from discussing the results of the analysis done in the study:-

- 1- Avoidance of taboo in Arabic results from the same universally – known reasons that make such that expressions unacceptable for all humans. i.e. embarrassment, offence, profanity, fear, shame, superstition, etc.
- 2- Euphemism in Arabic is dependent on in the subjects that are also related to the same universal non-linguistic domains i.e.: religion, sex, politics, excretion and some other sensitive social relations.
- 3- Euphemism is an apparent technique in the main book of Arabs and Muslims i.e. the Holy Quran. This fact proves how far Arabs adhere to the linguistic and non-linguistic etiquette which are deeply rooted in their culture.

Arabic borrows some loan words as euphemism, however, on the other hand some foreign words (that are not taboo in the source language).

Recommendations

- 1- Students must be learning how they interact between themselves, i.e. how to build mutual respect and select a appropriate words to use it in their communication.
- 2- Lecturers should sometimes exhort the student to avoid being close with offensive words and empowers them to be more polite when they talk.
- 3- The researcher suggests to the university admin. To design method contains respect to all cultures and religions and their forbidden expressions to help them avoid taboo language.

5-2 Suggestions Further studies:

On the basis of finding the researcher suggest some further studies in the future in order to cover other areas in the realm of taboo and profanity.

- Taboo words in Expressive Language.
- Male. Female teenagers degree of taboo usage.

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