

## Artículo de investigación

**Dysphemisms in the Arabic and Russian languages, and new aspects of their formation (as exemplified in the modern Arab media)**

Дисфемизмы в арабском и русском языках и новые аспекты их формирования (на примере современных арабских СМИ)

Disfemismos en los idiomas árabe y ruso, y nuevos aspectos de su formación (como se ejemplifica en los medios árabes modernos)

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**Abstract**

This article considers dysphemism as a new linguistic phenomenon in the Arabic language, the development of ways of forming dysphemistic units and the effect of psychological, sociolinguistic, and social factors on this process. Our method is intellectual and we try forming dysphemistic units develop and new aspects appear in their formation. Results showed that dysphemisms are a poorly understood language phenomenon in ancient and modern Arabic footprints.

**Key Words:** Dysphemism, Arabic language, methods of dysphemization, extralinguistic factors.

**Аннотация**

В этой статье дисфемизм рассматривается как новое языковое явление в арабском языке, разработка способов формирования дисфемистических единиц и влияние психологических, социолингвистических и социальных факторов на этот процесс. Наш метод интеллектуален, и мы стараемся формировать дисфемистические единицы, развиваться и в их формировании появляются новые аспекты. Результаты показали, что дисфемизмы являются плохо понятым языковым явлением в древних и современных арабских следах.

**Ключевые слова:** Дисфемизм, арабский язык, методы дисфемизации, экстралингвистические факторы.

**Resumen**

Este artículo considera el disfemismo como un nuevo fenómeno lingüístico en el idioma árabe, el desarrollo de formas de formar unidades dishemísticas y el efecto de factores psicológicos, sociolingüísticos y sociales en este proceso. Nuestro método es intelectual e intentamos formar unidades disfemísticas para desarrollar y aparecen nuevos aspectos en su formación. Los resultados mostraron que los disfemismos son un fenómeno del lenguaje poco entendido en las huellas árabes antiguas y modernas.

**Palabras clave:** Disfemismo, lengua árabe, métodos de disfemización, factores extralingüísticos.

**Introduction**

Freedom of speech in Iraq after the events of 2003 (the fall of the regime of Saddam Hussein and the democratization of the country) and the Arab Spring in the Arab world have led to the more frequent use of coarse obscene words and expressions by the Arab society. The sharp

deviation from the norms of the culture of speech, embodied in speech aggressiveness, by increasing the volume and emotionality of the dialogue, or the number of rude obscene units, is also reflected in the language of the Arab media.

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Dysphemism, as a linguistic phenomenon, which means (deliberate use of stylistic reduced words and expressions instead of contextually more appropriate neutral words, in order to convey a negative evaluation or create expression) became a deadly weapon of members of the party, factions, and countries of the modern Arab world (Dukhovnaia, 2013).

### Literature review

Studies of the ancient Arab heritage and modern works did not reveal any special works devoted to a detailed, separate study of the definition, function, and means of dysphemistic units. There are only occasional references to the reduction and coarsening of speech, in particular in modern Arabic discourse. During the analysis of scientific material, it was noted that Arab specialists consider dysphemism exclusively through the prism of euphemism, pointing only to its translation from English into Arabic, for example, the Iraqi Anglicist Hanfr Adil Malik in his work (Euphemism in Arabic: Typology and Formation) offers an Arabic expression (al isaa bi istikhdam al lugha) (insulting with language) Senior Member of the Association of Arab International Translators Faruq Mawasi (Faruq Mawasi) gives a more specific analogue to dysphemism (al- tashnia) (discredit and do something bad), which causes a similar reaction in an Arab recipient (Khanfar, 2010).

Ineta Dukhovnaia in her Master's work (The function and semantics of euphemisms and dysphemisms in women's and men's illustrated magazines) asserts that despite the inclusion of the term "dysphemism" in early linguistic dictionaries, there was no particular interest in the process of dysphemization for scientists. She states that the number of works devoted to this subject is quite a lot in the English language, compared with the Russian language (Dukhovnaia, 2013). Even in terms of the ways this phenomenon forms in Russian, which are part of the material of our research, the above work is considered the only one.

Based on the above facts, we can note that although Russian attempts to study dysphemisms began earlier than Arabic ones, interest in dysphemism as an independent language phenomenon remains low.

As it was noted, the study of dysphemism has a long tradition not only in foreign linguistics but also in Russian works, especially on the basis of foreign languages. When analyzing this phenomenon, most Russian linguists associate it

with social, cultural, psychological, and pragmatic factors, for example, Larisa Mosievich in her article (Dysphemism and language picture of the world) states that "sociocultural factors are essential for the functioning of dysphemisms, that is, they are closely related with a picture of the world" (Mosievch, 2010; Dukhovnaia, 2013). A.N. Razanova in her work "Pragmatics of dysphemism in modern English", when naming the cause of the need for the process of dysphemization in the modern speech act, brings to the fore its psychological, sociolinguistic, and pragmatic aspect (Rezanova, 2007; Dukhovnaia, 2013). As the conclusion of the article, the author says that the list of lexico-semantic dysphemisms is not exhaustive, because "as a society develops and changes, there will be new taboos and ethical and; accordingly, speech norms will be adjusted in a new way, which means that the vocabulary of dysphemisms will continue expanding (Rezanova, 2007; Rakhmatulloevna, 2016).

### Methodology

Our method is intellectual and we try forming dysphemistic units develop and new aspects appear in their formation

In this regard, we can say that ways of forming dysphemistic units develop and new aspects appear in their formation. As examples, we shall cite the following excerpts from the modern Arab media.

### Results and discussion

One of the rare Turkish influences on Arabic grammar is the borrowing of the suffix (chi) for the formation of nominations of certain folk professions in the Iraqi dialect. Currently, for the purpose of dysphemization with this suffix, nominations are formed that are related to ideological affiliation, for example (the beneficiary of the former regime in Iraq, as they say today, protect the regime and religious radical parties with their works and actions more than the Dawa members. He became a member of the Daawa party"..... And others, for sectarian reasons, forgetting their goal, began to defend Mursi, "the former president of Egypt and a member of the Muslim brothers" and the Muslim brothers more than their ideas and their former affiliation. Even more than the regime that used to worship and praise them; they forgot that Saddam Hussein was neither a member of the Muslim Brotherhood" nor Dawa) (Ahmadi et al, 2018; Sharif & Butt, 2017).

Rhymed substitution is one of the most productive modern ways of dysphemization in

modern Arab media. As a result of a dysphemistic substitution based on the similarity of form, the semantic change of the substitute occurs and takes on a new meaning. The opponents often rhyme the former Prime Minister of Iraq's al-Malki with "Al-Haliki." In some cases, a rude word or expression has an ironic character, for example: (The post of minister and governor, speaker and naheb ("elected official") or nahem ("sleeping" on the heart of Iraqis) (Alpeisso et al, 2018; Fitriani & Suryadi, 2019; Villalobos, 2015).

Along with the method of foreign borrowing at the modern stage of the Arabic language, internal borrowing can be noted too:

(Female students are an honor to defend, precious stones who should be kept away from wolves. Calling school principals "female mullahs" is the result of an inverted hybrid culture. In this example, the term "female mullah" loses its religious function under the dysphemistic influence.

The acronym, as a type of abbreviation, is one of the most productive modern methods of dysphemism formation.

The Arabic version of the DAESH, denoting the expression "The Islamic State of Iraq and the Levant" is considered the most famous dysphemistic abbreviation in the modern Arab media. In order to dysphemize the name of this entity, the former Prime Minister of Iraq, Haydar Al-Ibadi, during a meeting with the US foreign minister in December 2014 announced that the so-called Islamic State of Iraq and the Levant was not considered Islamic and official, therefore it's better to call it using Arabic abbreviation (DAESH). According to the Iraqi researcher Hadi N. J., this abbreviation in both the Arabic and Russian languages plays a dysphemistic role in the Russian media (Hadi, 2019).

The formation of dysphemistic units on the basis of a pun, in particular, based on phonetic homonyms, also refers to productive methods of making a speech in modern Arab media ruder. For example, the following expression is used when the Arabic family name "Al - Musawi" is disfigured: "Al - mu sawi", meaning a literal translation of "a bad person". Here, the Iraqi writer exposes the word "government" to dysphemization (Al-hakoma ("government") that skipped the letter "ha" and became "koma" meaning that the government lost its consciousness and has nothing to do with its people" (Al-Khalifah, 2018).

Antonomasia can also be attributed to the techniques of dysphemism, for example (HAMAS has propaganda missiles that have no effect and are even less effective than the Al-Odjah ("the birthplace of Saddam Hussein") mouse missiles (Hadi, 2019). Dysphemization, in this case, is the replacing of the proper name of the former President Saddam Hussein with the common noun "mouse".

It should be noted that the introductory phrase - "so-called" - can be considered dysphemism. "But not always", "which is called" can perform the same function, for example: Consequently, the description refers to the delegation of the Qatari quasi-state, led by Al-Muhammad al-Sulayti, deputy of the so-called "Council of the Shura" of Qatar, (We would not take part in the conference of high-level Arab leaders that started on Saturday in the headquarters of the League of Arab States in Cairo without the participation of the Qatari government and the named delegation, "which is called the Qatari Council of the Shura".

## Conclusions

In the language of the Arab media, words or phrases that are subject to dysphemization are often placed in quotes, as in the above example.

Public figures are most often subjected to dysphemism in the modern Arabic language by deliberately skipping honorable and catching words and phrases as follows.

(When he said that "the political platform of the party presents the Ba'ath immunity as the immunity of the Companion of the Prophet Mohammed Omar Ibn al-Khattab", he said the name of Omar without the honorable expression "May Allah be pleased with him", therefore, I think your argument is weak, those who sell religion and blood, and that was no excuse for stopping a television program) (Ceisil, 2018; Aziz & Abdolghader, 2018; Hosseini et al, 2017).

Thus, dysphemisms are a poorly understood language phenomenon in ancient and modern Arabic footprints. Review of scientific Arabic material indicates that Arab specialists view dysphemism exclusively through the prism of euphemism, while in our opinion the Arabic term (altashnia) is a more specific translation analogue to the foreign language term 'dysphemism' since its semantics cause a similar reaction in the Arab recipient. Analysis of the linguistic material shows that the methods of the formation of dysphemistic units take place simultaneously

with the continuous development of the vocabulary of dysphemisms.

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