

Research Article

Exploration of the Impact of Harsh Language in Kurdish Society on Social Media – Facebook: A Sociolinguistic Case Study

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Article Info	Abstract
Article History	The study explores the multifaceted realm of language within the Kurdish society. Employing a sociolinguistic perspective, the study meticulously examines horizontal elements such as environmental influences, social groups, values, and attitudes, alongside vertical elements including language variations across societal classes, literacy levels, demographics, and age groups. Recognizing language as a fundamental tool for comprehension and communication, the research emphasizes its pivotal role in human life and societal progress. The paper aims to investigate that language usage significantly influences relationships, either strengthening or straining them, necessitating careful consideration by language users. The study focuses on diverse facets, encompassing language applications, the role of slang, and the repercussions of its use in social media. Explicit language, particularly prevalent in online platforms, is scrutinized for its motivations and subsequent adverse effects on individuals and society. With a specific focus on slang, the paper seeks to validate this linguistic form and elucidate its informal impact on both senders and recipients, contributing to a comprehensive understanding of language dynamics in Kurdish society.
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1. Introduction

Language serves as the architect and originator of social relationships within a society. Its effectiveness hinges on how and why it is employed. This intrinsic nature of language gives rise to diverse dimensions, explored through the lenses of pragmatics and cosmology (Medina, 2010). The principles of pragmatics, as articulated by Grace, substantiate the artistry inherent in linguistic usage. Language serves as a unifying force among group members, with its primary function being the communication of information (Culpeper, 2011). While conveying information is paramount, language sentences perform various functions that contribute to the development of relationships. This multifaceted role constitutes what is known

as the social function of language in human life (Faraj, 2013). The social function of language, viewed through a functionalist lens in linguistics, involves the assumption that language not only conveys meaning but also performs duties and actions. This perspective establishes the foundation for linguistic interpretations (Qadir & Amin, 2020). Implementations are intricately linked to the content of the speaker's sentences and expressions. Emotional expressions, one such task, involve constructing emotional content to convey the speaker's feelings about a subject. Heylighen and Dewaele (2002) state that the choice of language strategy depends on the speaker's inclination, interpretation, and level of understanding.

In addition to the conventional linguistic meaning, these examples reveal the speaker's expressive intentions, reflecting their feelings. Such expressions of feelings are present in both spoken and written language, adapting to the circumstances of the speech, including the person, time, subject, and place (Mahwi et al., 2018) for more insights into time and person categories (Mustafa & Aziz, 2021).

The aim of the study is to investigate the sociolinguistic aspects of language use in Kurdish society, with a specific focus on the influence of harsh language in the context of social media, using Facebook as a case study.

1.1. The Use of Respect in Language

This language usage involves constructing sentences and expressions that foster an atmosphere of love, understanding, and convey the speaker's intentions in a respectful manner (LoCastro, 2013). Respect represents the harmonious blend of an individual's personality with their conduct, a manifestation of a virtuous character (Hama Rashid, 2013). Language respect is the art of pleasing and satisfying others through our linguistic choices, a pinnacle of human behavior and a crucial aspect of social relations. While present in every culture, the manifestation of linguistic respect varies across cultures and social contexts. Its significance lies in fortifying and nurturing relationships.

The more respect is embedded in conversations, the stronger the relationships and the deeper the understanding. Numerous words express respect, such as "dear," "you," "thank you," "please," which speakers employ to convey heightened respect (Mohammad, 2021).

Example 1. Wa pêwîst dekat ke êweş lekobûnewekeda amadebin [Your presence at the meeting is expected].

Speakers employ this conversational style to achieve specific objectives, influenced by social factors like rank, position, age, cultural elements, and personality. The use of the pronoun "you" exemplifies the

application of the respectful mode, even when addressing a single individual. This reflects the speaker's perception that the other person, despite their individuality, is regarded with a heightened level of respect, illustrating the cultural norms of respect prevalent in Kurdish literature. "Respect is a tendency by which the mind assigns value to something valuable, spurred by a unique movement of the mind, reinforcing these perceptions for a specific purpose". The expression of value is conveyed through language and linguistic behavior, encapsulating the essence of respect (Descartes, 2010).

1.2. The Use of Harsh Language

This form of language usage stands in stark contrast to language respect, representing a disrespectful way of expressing thoughts. Language plays a pivotal role in shaping social relationships within a given community Kadri et al. (2019). How individuals within the community use language directly influences the exchange of ideas, governed by the social norms of language that emphasize cooperation, respect, and love (Mohammed, 2022). Failure to adhere to these norms can lead to disruptions in social relationships, fostering misunderstandings and, in extreme cases, even contributing to conflicts, as discussed in (Aziz & Saeed, 2023).

1.3. Using Harsh Language on Social Media and its Effects

Slander is a form of language employed by speakers on various occasions. It serves the purpose of insulting, threatening, and defaming. Slang can be perceived as a type of violence enacted through language, akin to linguistic violence. Unlike physical violence, it leaves no visible marks like burns or bruises, but its impact resonates within people's hearts, generating a lasting negative effect. According to Brzo (2013), slander encompasses spoken or written statements used for maligning, defaming, insulting, or injuring others. This includes swearing, destructive criticism, inappropriate names, spreading unverified information, and delving into the other person's past. Such linguistic violence can be sensed through speech and behavior. Harsh language involves expressions considered undesirable in Kurdish culture, hindering constructive criticism or effective communication (Gharib & Ismail, 2020; Khalid et al., 2023).

1.4. Social Media and its Impact on Language and Society

Social media facilitates rapid social communication, connecting users across distances and breaking down barriers. Language, the primary medium of communication on social networks, involves three crucial

aspects: the speaker, the listener/receiver, and the subject. It's essential to note that these participants don't exhibit the same common characteristics on social networks; instead, they assume diverse natures and characteristics. For instance, speakers are no longer confined to a specific locale or time, and listeners vary in characteristics and circumstances (Sergeant & Tagg, 2014). The subjects discussed have also evolved; while academic and scientific matters were once confined to universities and schools, now the same purpose can be achieved through various platforms and apps, such as online learning during the COVID-19 pandemic. Religious sermons and messages, once limited to mosques and holy places, now proliferate on social media platforms like Facebook, Instagram, Snapchat, and TikTok (Mehmood, 2022). Social media, with its unique characteristics, plays a pivotal role in the transmission and dissemination of language in various forms—writing, speech, and images. It shapes public opinion, exerting significant influence on society, human thought, and culture. The impact of social media on language and society is multifaceted, with positive and negative consequences. The interconnectedness of language and society implies that the positive or negative influence on one invariably affects the other (Aivas & Abdulla, 2021).

1.5. Social Media and its Positive and Negative Impact on Language and Society

The utilization of innovations such as social media is contingent upon cultural awareness, individuality, family upbringing, and cognitive capacity. Proper use of social media can yield societal benefits. When individuals engage in meaningful discussions on social media, they not only enhance their language skills but also cultivate language etiquette and mutual respect. Proficiency in both the language of civilization and the language of affection contributes to societal development (Schwartz et al., 2016).

However, improper use of social media can have adverse effects on individuals, communities, and language. Language serves as a reflection of society; failure to safeguard oneself from the quantity and quality of social media content can result in errors and expose individuals to verbal and psychological abuse. Issues are often exaggerated on social media, leading to harsh discussions, disrespectful language, and the perpetuation of problems in a sensationalized manner. Ultimately, this negatively impacts both language and society (Sheyholislami, 2010).

1.6. Using Harsh Language on Social Media and its Effects

Considering that each language has defined boundaries and unique characteristics, the use of slang within its designated context is expected. However, the expansive nature of today's social media means that

there are often no clear boundaries. Merely participating on a social platform makes an individual an immediate participant in any event on that platform. Whether the language used is respectful or harsh, the latter—characterized by verbal violence, hatred, insults, threats, and defamation—is deemed psychologically, socially, and communicatively inappropriate behavior. It proliferates on social media without specific limits, spreading easily across the internet and current means of communication (Zeebaree et al., 2020).

2. Criticism and Hatred

Within the expansive realm of social media, where accessibility is open to all, individuals find a platform for expressing opinions that span from constructive criticism to expressions of outright hatred and mutual shame. In this diverse online space, users frequently engage in critiquing figures of authority, artistic works, religious beliefs, organizations, and notable personalities, prompting a critical examination of the distinction between constructive criticism and expressions of hatred (Pretus et al., 2023).

Social media is a vast realm accessible to everyone, providing a platform for expressing opinions. While it allows for constructive criticism, it is often observed that criticism descends into expressions of hatred and mutual shame. Users commonly criticize figures of authority, artistic works, religious beliefs, organizations, and notable personalities. It's important to distinguish between those who engage in criticism and those who express hatred (Campbell, 2010).

Critics communicate thoughtfully and spontaneously, employing logical and civil language while recognizing nuances and avoiding black-and-white thinking. They maintain a positive outlook, offering solutions and alternatives with the intention of improvement.

On the other hand, individuals expressing hatred create discord and chaos by resorting to harsh language and profanity. They exhibit a narrow perspective, seeing only one side of a situation, and their thinking tends to be negative. Unlike critics, those expressing hatred are less likely to present solutions or alternatives, as their goal is often to undermine relationships (Sheyholislami, 2010).

2.1. Criticism of Religion

Language users with specific anti-religious beliefs often resort to language characterized by hatred, criticism, insults, and swearing. Such language not only reflects a lack of civility but also invites negative reactions from others, often resulting in verbal abuse (Kgatlé, 2018). Examples 2 and 3 illustrate the use of

slang and critical language directed at a particular religion or belief. The reactions in Figure 1 depict the level of impact and responses from recipients:

Example 2:

A. "Leçk û ballapoşî cwanîyekan lejinan desenêtewe û jinanî kurd berewdwawe debat." [Wearing the hijab diminishes the beauty of women and holds back Kurdish women.]

B. "Kçan û jinan tkatan lêdekem, êweş leçkekantan frêbiden, ba cwanîyekantan derbikewêt."

[To girls and women, I encourage you to discard your hijabs and reveal your beauty.]

Example 3:

A. "Min kefilm to bebê clîş kes seyrt nakat, nek beleçkewe."

[I assure you, without the hijab, no one will pay attention to you, unlike with it.]

B. "Wella meymun leto cwantire, şite pîs, emirt nemînê boxot û qset."

[I swear to God, a monkey is more attractive than you, what a disgusting creature, shame on you for what you say.]

C. "Wella leşwên to bumaye, peçem dekrd, ziman drêj, dellêyi qelemunît."

[I swear to god, if I were you, I'd wear the hijab. You talk too much. You're like a monkey.]

(Metaphorical use of animal names, Gharib, 2022).

D. "Rast dekeyt, bepêyi qsekeyi to bêt, eger leçk bikeyt, debêt rakeyin, çunike leçkt nekrduwe wayt, wayi were bîkeyt."

[You're right. According to you, if you wear a hijab, we should run from you. You seem terrible enough without wearing one.]

E. "To xot her naşrînît leçk bikeyt yan nekeyt."

[Whether you wear the hijab or not, you're still ugly.]

F. "lutt lade dellêyi destt leteksî ragrtuwe."

[Your nose is so big it looks like it's waving for a taxi.]

G. "Wella leçk baştirîn şite bo şardineweyi naşrînîyekanî to, taêsta nemdiywe cwanêk dijayetî leçk bikat, meymunekan nebêt."

[The hijab is the best way to conceal your ugliness. I've never seen a beautiful woman oppose the hijab, except for monkeys.]

H. "De'bayi wek to peçe bikat, bo eweyi ew dem û flîqe naşrînet bşarîtewe."

[Someone as ugly as you should wear a hijab to hide that stupid ugly face.]



Figure 1. An Example of the Effects and Repercussions of Using Slang on Social Media

- A. [What is the reason for bringing shame on yourself?! Your page fans are not active anymore? After a while you will dishonor yourself after bringing active to yourself, Ok?, if it goes like this, you will put your mother and sister on the page so that you will be active.]
- B. [Such a shameless person like you does not have any red lines and you act like a mad dog, you are barking at Islam by day and night. I don't know what you get from such a disrespect towards Islam instead of bringing shame on yourself. Don't go any further and take Sweden as an example, they burnt Quran and see how much shame and disrespect they brought on themselves.]
- C. [What a shameless and simp atheist you are, you only want some atheist girls to support you.]
- D. [I swear to God, you are such a stupid donkey, don't worry. Such a person like you who does not know what God is till now and what is his message, we should expect posts like this from you.]

2.2. Criticizing the Organization

Kurdish society and social media users extensively criticize women's rights organizations, holding them responsible for confusing women and disrupting families. Consequently, on social media, these criticisms and statements are often conveyed using harsh language (Ghareb et al., 2018). Examples 4 illustrate this type of language usage in statements made by women's organizations and feminists. They elaborate on the impact of such language on Kurdish speakers and recipients in their comments:

Example 4.

A. “hemûyan ledwayi temenî bê umêdîyewe debine fimînzim.”

[They all turn to feminism after experiencing despair.]

B. “dijî piyawî û hezşîyan le şuwe.”

[They oppose men and are against marriage.]

C. “emane tellaqdrawekanin.”

[These are the divorced ones.]

D. “komelleyi serlêşêwawanî kurdistan.”

[Kurdistan Confused Association.]

E. “to seyrî em hemû jin û ze’îfe û qeyre û kollkejin û bêwejin û konejin û bawejine bike, herseyrî demuçawyan bikeyt, diyare ke faşîlin, xozge mirîşkî hêlkeker bûnaye.”

[Look at all these women—the weak, the poor, the widows, the elderly. Examine their faces; it's evident that they are failures. I wish they were laying hens.]

G. “komelleyi dayinesorekan.”

[Dinosaur Society.]

H. “bê kesukar û bê lane û bê xoşewîstî, kes lêyan naprsêtewe, ca cwanîş nîn, a eme pşîtî şkandûn.”

[Without relatives, without a nest, and without love, no one will ask them. They are not beautiful, and this has broken their backs.]

I. “to seyrî em hemû mêye bê bazarrane.”

[Look at all these undesirable females.]

J. “başê ew hemû naşrîne bo layî yek kobûnetewe.”

[Well, all those naughty ones have come together.]

K. “debêt emane çend afretîyan lexşite brdbît, xwa lanawtan bidat, çend vayrosêkî pîsin.”

[These must have taken some women off the table. God forbid, they are like dirty viruses.]

2.3. Criticizing the authorities

In the realm of criticism, the recourse to coarse language, the breaking of taboos, and the utilization of inappropriate words have become prevalent, particularly in critiques aimed at those in positions of power. The ensuing examples and data showcased below illuminate instances where expressions of protest and criticism have surpassed conventional limits, descending into insults and breaches of decorum, thereby

exemplifying some of the most extreme forms of slang (Pawelec, 2019). Criticism often resorts to the use of coarse language, breaking taboos and employing inappropriate words. Critiques of those in power have frequently escalated to the use of such language. The examples and data below show instances where expressions of protest and criticism have crossed the limits, leading to insults and breaking (Kristensen et al., 2018). This use of words and expressions can be considered among the worst forms of slang. For instance, when discussing the referendum, comments from participants exhibit expressions like (5):

Example 5.

A. “to swarî serî xot buwît, eyi serokî nazan û nefam.”

[You are leading ignorantly, on your own head.]

B. “ew rojeyi qurrtan beser mîlletda krd.”

[The day you muddied the nation.]

C. “xoyan wşeyi (naçemênîn)yan danawe, keçî her xodeçemênin.”

[They have applied the term "we will not bend" to themselves, yet they continue to bend themselves.]

D. “rîfrandom wek tîrrî bin gom wabû.”

[The referendum was akin to the dampness of a pond.]

E. “şkst bote şanazî?”

[Has failure become a source of proudness?

F. “hálltan cwane, beşda nebêt muçetan pêadrêt, xuda rswatan bikat.”

[Look at your shape. You will not receive your salaries without Baghdad. May God shame you.

3. Threats

In the realm of interpersonal communication, aggressive language emerges as a potent tool wielded by individuals in response to perceived disrespect, embodying a forceful means of asserting dominance, expressing desires, and shaping attitudes through the use of threatening and destructive content (Joseph, 2012).

3.1. Harsh Language

It is a form of harsh language employed by users due to perceived disrespect from others. This type of language is used to assert dominance and achieve desires, employing threatening content, often characterized by harsh and destructive expressions. Such language falls under the category of private expression,

where the speaker not only communicates their feelings but also aims to influence the listener or prompt a specific attitude (Fatah, 2011).

3.2. Insult

On social networks, individuals with negative thoughts, simplistic views, and low cultural understanding attempt to publish offensive content to provoke inappropriate comments and reactions. They use derogatory language to create a distance between themselves and those they target (Husda & Saragih, 2021). This negative thinking and reaction are evident in examples 6 and 7, along with their respective statements in 8 and 9.

Example 6:

A man says: “jinekem dawayi ayfon 14 dekat, dellêt eger bom nekrrît, deçmewe mallî bawkm.” [My wife is demanding an iPhone 14. She claims she'll return to her father's house if I don't buy it for her].

Example 7:

A. “wella sê berd bedwaya hellde.”

[I swear to God, you should throw three stones after her.]

B. “ta peşîman nebotewe dergakeyi bo bikerewe.”

[Quickly leave the door open before she changes her mind.]

C. “ba birrwa milî bşkê, çi zore jin zore.”

[Let her go; let her break her neck. What is more than enough? women.]

D. “bîst û yek wereqe, dû jine 'ereb û baqîş werdegrîtewe.”

[\$2,100, get two Arab women, and receive the change.]

E. “carî keverekeyi bo bikrre bamaweyek layi bêt.”

[Buy her a cover to keep her quiet for a while.]

F. “xêr û bereket rwî lêkrduwî, dergayi xêrt lêkrawetewe.”

[Blessings have come your way; the door of goodness has opened for you.]

G. “yek pşite dest lenaw demî bide, dû danî pêşeweyi lêbşkêne, ta carêkî tir billê, tanha 'elî bapîrm dewêt.”

[Slap her mouth with the back of your hand, break two front teeth, so she can once again demand only an Ali Bapir [old model Nokia].]

H. “sê hezar teksî û necat.”

[Give three thousand to the taxi and be done with it.]

Example 8:

Shilan Akcan posted a picture of herself without makeup and wrote:

"xomm behemû şeweyek xoşewêt." [I love myself in every way.]

Example 9:

A. “katêk leser ktirî û qorî seyrî xotekeyt.”

[When you look at yourself in a kettle or a pot.]

B. “pareyi sê xanwî ledem û çawî serfkrduwe, herbaşewê beweş razîye.”

[She spent about three houses worth of money on her face. It's good that's she's still satisfied with that.]

C. “wîstm nanbixom rast serudllm gîra.”

[I wanted to start eating, now I lost my appetite.]

D. “eme xoyi xoşewêt teşîte tecmîlî krduwe, eger rqt lexotibêt çî ekey?”

[She loves herself; she has undergone a lot of enhancements. What would you do if you hated yourself?]

E. “behezar tecmîl û slîkon hêşita her rezagrane.”

[A thousand cosmetics and silicone, and she's still satisfied.]

F. “em teyre naşrînane em komelliyan wêranîkrd, mallî ewe wêran bêt pşgîr û yarmetîderyane.”

[These ugly comments ruin our society. When her reputation is destroyed, they support her.]

G. “pareyi hemû kurdistan ledem û flîqt xerckrduwe, îşella xoşit xoşewêt.”

[You've spent the money of the entire Kurdistan on your appearance and people.]

4. Defamation

In the dynamic landscape of social media, a disturbing trend unfolds as users resort to crafting articles laden with harsh language, often without careful scrutiny, leading to the unjust tarnishing of innocent individuals' reputations—an alarming manifestation of both explicit expressions and the underlying harsh and taboo behavior (Luttrell & Wallace, 2021).

Woolley and Howard (2018) state that social media users often compose articles using harsh language to defame others. These expressions are frequently published without thorough interpretation and investigation, resulting in the tarnishing of an innocent person's reputation. If not through explicit harsh and taboo expressions, the very act itself committed against the person is considered as harsh and taboo behavior.

4.1. Self-expression and fame:

In the contemporary realm of social media, a pervasive phenomenon unfolds as users actively employ harsh language as a tool for self-expression, strategically navigating the digital landscape to attain fame, amass a considerable following, and captivate a vast audience, a trend elucidated through illustrative examples (10) and pertinent statements (11) focusing on comments and expressions. In today's social media landscape, many users seek self-expression through the use of harsh language, aiming to garner fame, numerous followers, and a vast audience.

Example 10:

Omar Klol, Secretary of the Kurdistan Donkeys: “dengm be nexêrda ta êraq bzanêt bes kerekan legell ewanin.” [I voted against it so that Iraq would know that the donkeys are with them.]

Example 11:

A. “sllaw ledengî ker --- siyasetî zorî krd.”

[Hello to the voice of the donkey — he did a lot of politics.]

B. “kurd ewende bedbexte kerekans nayanewêt.”

[The Kurds are so unfortunate that even the donkeys don't want them.]

4.2. Mocking and Insulting:

Pamungkas et al. (2020) claim that social media users attempt to ridicule humanity and insult individuals using harsh language due to the private nature of social networks, providing a wide range of freedom for expressions and presentations. Sometimes, intentions are specifically geared towards creating a particular effect. For instance, Bawele, an "old woman," consistently insults women in various ways, as seen in example (12). In response, inappropriate words are used, as shown in example 13:

Example 12:

Bawele:

A. “jinî êsta be piyawekeyi dellê, birro endomî û çbz û lefem bo bêne.”

[The current house wife tells her husband to go and get me endomi, chips, and rolls.]

B. “jinî êsta natwanî minall bexêwbikat.”

[The current house wife cannot raise children.]

C. “jinanî êsta dem qutekenewe û sîkotîn dekene rumetiyân berizîdekenewe wlut billawdekenewe.”

[Women today beautify their mouths and use silicone to raise their cheeks and spread their noses.]

D. “rojane piyawan dên lelam gleyî le jinekaniyan deken, ke çend tembell û patallin.”

[Every day men come to me and complain about how lazy their wives are.]

Example 13:

A. “danîşe pîrjinî axir şerr.”

[Sit down, you old woman of the last war.]

B. “başê çon mandûnabît ewende qsedeket.”

[Well, how can you not get tired of talking so much?]

C. “dwakewtû.”

[You’ve fallen behind.]

D. “baxwa zor xot naşrînikrduwe.”

[I swear to God, you have made yourself very ugly.]

E. “xwa wekîl desellatm hebêt dan ledemta nahêllm, bo eweyi her flltet bêt û kes lêt tînegat, zor qêzt lêdekemewe.”

[I swear to God, if I have the power and ability, I will not leave your teeth in your mouth, so that when you talk, no one understands what you’re saying, you look so disgusting.]

F. “kure nawskt bibrê, dem heraşî dem şrr.”

[Boy, cut your stomach, mouth-watering.]

G. “rwî babî ew piyawe reşbêt dête layi drindeyekî wek to, gleyî dekat.”

[Shame on the father of who comes and talks to you.]

H. “txwa kesukart nîye, pêt billên bese wazbêne, ewende xot rswa meke?”

[By God, don’t you have any family to tell you give up and don’t make your self in such a shame?]

I. “bexwa pêt radebwêrin û kobunewekaniyant pê germdeken.”

[I swear to God, they will warm their meetings with you and they are making you a joke.]

4.3. The effects of using slang on social media

The use of harsh and inappropriate language on social media is akin to a form of mental illness, affecting the human mind. In today's world, social media has become a platform for such expressions. Some individuals view harsh language as a genuine expression of their grief, pain, and anger, while others use it for criticism, rebellion, and freedom of expression (Aisyah, 2022). A glance at social networks, especially Facebook, clearly reveals a vast space that facilitates the use of this type of language. "The language of Kurdish media, especially on Facebook, is often harsh, violent, provocative, and crosses boundaries" (Osman, 2017).

Harsh language and careless writing erode trust between individuals and disrupt social relationships. It leaves a lasting impact, sometimes leading to the failure of negotiations and the termination of relationships (Mills, 2003). Verbal violence results in isolation, frustration, and depression. The negative impact of harsh language on social media exacerbates social problems. For instance, when news of a woman's death is posted on social media, inappropriate comments abound, falling into the category of false expressions and leading to many false and unwarranted interpretations. This underscores that using harsh language on social media is not a solution but a way to complicate situations and relationships. The inappropriate expressions conveyed through speech or writing are repeated by others, revealing people's true personalities. June 18 is World Day against Slander.

5. Conclusions

In conclusion, the pervasive use of offensive language within Kurdish society and its social networks is a complex phenomenon rooted in diverse motivations such as destructive criticism, threats, insults, defamation, and the pursuit of self-expression or fame. From psychological, social, and communicative perspectives, the negative impact of such expressions is evident, fostering undesirable situations and contributing to the escalation of harsh language patterns. These offensive expressions, with their underlying negative motivations and energy, not only shape the dynamics of communication but also exert a detrimental effect on the emotions and thoughts of speech participants. This extensive prevalence of offensive expressions and taboo language within Kurdish social networks underscores the need for a nuanced understanding of the impact of language choices, as they erode certain values and social principles. The findings emphasize the importance of fostering a more respectful and constructive discourse within Kurdish society to promote positive communication and preserve societal values.

Declaration of Competing Interest The authors declare that they have no known competing of interests.

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