

**THE USE OF ENGLISH SWEARWORDS BY
PAKISTANI YOUTH: A CULTURAL-
LINGUISTIC PERSPECTIVE**

BY

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**The Use of English Swearwords by Pakistani Youth: A
Cultural-linguistic Perspective**

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ABSTRACT**Thesis Title: The Use of English Swearwords by Pakistani Youth: A Cultural-linguistic Perspective**

Males and females have differences in their speech in terms of style, choice of words and pronunciation. Due to globalization, people have become multicultural and multi-lingual, and now they tend to use the swearwords of other languages in general and English in particular. Based on the purpose of the study, the current study explored the differences between the speech of males and females concerning the use of English swearwords in the context of Pakistan. Moreover, the study investigated the influence of culture on the educated male and females-Pakistani youth concerning the use of English swearwords which is one of the purposes of the study. The study used a mixed method approach by means of using questionnaires, interviews and causal group conversations in order to collect qualitative and quantitative data from the undergraduate students of six public and private universities in Pakistan. The results of the study show that both males and females-educated Pakistani youth use English for swearing, and females swear more in English than males; however, the difference between both the genders regarding the frequency of swearing is not significant. Furthermore, the study found that due to cultural and religious restrictions, the educated youth of Pakistan feel it easy to swear in English instead of their native language. The culture of universities encourages the educated youth of Pakistan to swear in English. In addition, the study found that the educated youth from the Sind province use English more for swearing. Moreover, the study concluded that swearing in English among the educated males and females-Pakistani youth is common, and due to substantial cultural influence, they tend to choose English for swearing to express their feelings and emotions instead of their mother tongue as swearing in their own languages is made prohibited by the their cultures.

Keywords: Swearing, Taboos, Cultural influence, multi-lingual, multi-cultural.

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DEDICATION

This thesis is dedicated to my all the members of my family.

CHAPTER 1

1.1 INTRODUCTION

Human language is powerful and flexible. It is used in a variety of ways to get the desired effect. Words carry weight and meaning. The meanings of words are highly dependent on the context in which they are used. Every human language has different registers to meet the requirement of a social setting or situation. Registers such as Slang, Taboo words, Colloquial, jargon, and formal and informal language registers are used in specific settings. Culture plays an essential role in using a particular register. Culture guides us to use language in specific settings accordingly. It is the beauty of human cultures and a distinguishing feature of human language to use it differently in various situations. In some cases, such as in offices, educational institutions and courts, the language is used formally because it is a requirement of such places.

Moreover, the same language is used informally outside these various institutions because the setting outside suits the informal language to be used. In addition, in certain situations, humans use harsh words to create a more substantial impact. In cases such as expressing hatred, strong emotions and anger, people tend to use taboo words to express their anger, hatred and feelings or reduce irritation by means of swearing. Furthermore, the language of one gender is different from another in terms of style, choice of words and pronunciation. Generally, in many civilized societies, swearing is strictly prohibited. As every community has its own norms and beliefs, these norms and ideas are given by the particular culture of that society. Therefore, culture has got links with the use of one specific jargon in certain settings. As language is a constituent of culture, like many other constituents, cultural beliefs, norms and values are communicated through language. In other words, language is somehow the reflection of a culture. Due to globalization, people have become multicultural, and now they tend to use the swear words of other languages in general and English in particular. As English is a lingua franca, it is ubiquitous for non-indigenous people to use English swearing. Pakistan, too, is a country where English is not the native language; however, people, especially the educated youth, tend to swear in English. It is a country where people belong to different ethnicities and

have their own lifestyles. They speak regional languages as well as English. In Pakistan, English has got significance. It is considered the language of prestige and has been taught from school to university level. The trend of using English often is more common among the aristocratic class. However, the educated class, whether middle or lower class too, uses English frequently. These multicultural and multilingual people tend to swear in English more regularly when they get angry, emotional or to show hatred. Despite their own languages, they prefer to use English for swearing, which is one of the areas the study is going to explore the reasons behind it. There is a very healthy debate on the language of men and women in terms of the difference such as choice of words, style and the use of euphemism. Linguist such as Lakoff (1973) draws the line of demarcation between the language of women and men in terms of obscenities, covertness and overtness. This study also explores the difference between men's and women's language regarding swearing.

The first two cases of swearing appeared in ancient Egypt. It is evident from the very inception that swearing traces self-cursing. In ancient times the swearing produced by Hercules and Zeus was thoroughly acceptable in Latin and Greek. The swearing related to names of God and those related to bad language was not the part of their swearing. Classical Latin had terrible words, but those bad words were not included in the linguistic repertory. Moreover, differences in language related to gender were vivid among the Romans. In addition, during medieval times, producing swear words could cause the death penalty. More importantly, swearwords were used only in spoken in the beginning for hundreds of years. The reason was that people did not dare to produce swearwords in written form. Despite such harsh punishment during medieval times and the rise of church power, swearing was neither restricted nor exterminated. Contrary to the expectation, swearing got increased. It has now become an art form as it can convey a well-designed linguistic product and could be used in a complex way. It remains most crowded-pleasing among soldiers to express their anger (Shakiba, 2014). Moreover, despite the cultural and religious restrictions, the frequent use of swearwords is observed today. The current study investigates the use of English swearwords in the context of Pakistan.

The word "swearing" is an English word which denotes a specific linguistic behavior. The functions and realizations of swearing are the same across languages, and they seem to emit from a shared pool of emotive utterance types. The criteria for swearing are: it is a sort of utterance which includes taboo words. Taboo words are perceived with non-literal meanings. Articulations that make up swearing are generally conditional to particular constraints such as lexical, phrasal, and syntactic, which shows that swearing often qualifies as a formulaic language. Moreover, the language of swearing is emotive; it functions to show the speaker's feelings and attitude (Ljung, 2011). The current study falls under the domain of sociolinguistics as it investigates into the use of swearwords by the youngsters in English. Moreover, the present study incorporates the cultural aspects of swearing too in the context of Pakistan. Generally, in the social context, language is categorized into different domains such as Social dialects, Regional dialects, prestige, style-shifting, Speech style, speech accommodation, convergence, divergence, Register, jargon, Slang, and taboo terms. The tabooeness of English language in the context of Pakistan is under investigation. Furthermore, taboo expressions are those terms which frequently involve parts of the body and sexual acts. Taboo terms are usually avoided owing to religious reasons. In certain situations, people use a formal style, while others prefer informal Yule (2021). In spite of the cultural and religious restrictions, still people tend to swear more in their conversations. In addition to the gender based aspect, the current study also seeks to investigate the language of multi-cultural educated youth of Pakistan regarding swearing in English.

1.2 Academia, Language, and Cursing

In a period of more than a hundred years, many theories of language have been developed by linguists and psychologists; however, they thoroughly ignored cursing. Every scholar is cognizant that cursing is part of colloquial speech. Awareness regarding cursing in academia is not a problem, but it is the nature of the topic that is problematized. Topics related to human sexuality and taboo speech are not considered appropriate to be discussed scholarly. The lack of research in this domain strengthens and perpetuates the taboo in a culture. Language scholars do produce theories that exclude the aspects of taboos. This has resulted in the loss of things such as the Wantage of cursing,

producing language theories that do not contain the offensive and emotional features of the language. The potentiality of taboo language in the culture eventually defines and sculptures what language is to the academy. The scholastic literature on language has wholly ignored the taboo aspects of language as if taboo were not part of the colloquial language. In other words, linguistic theories mainly focus on the ideal formal speech or polite speech. The NPS (Neuro-Psycho-Social) of speech redefines language in terms of entailing cursing since a language needs to represent humans' knowledge of things such as vulgarity, politeness, insults, figurative language, pragmatics, verbal abuse, sex talk, anger and humor. The NPS (Neuro-Psycho-Social) theory of speech considers the unique and typical features of curse words. Curse words are familiar in the language as they follow semantic and syntactic rules. Curse words are in a class by themselves as they bring emotional strength to the speech. Moreover, curse words are used for specific purposes, such as connotative and emotional. The connotative function of curse words provides information about emotions and feelings that are not expressed in ordinary language. Language and people cannot be expected without emotions. Curse words strongly affect the comprehension process as they provide linguistic information regarding emotions. The NPS (Neuro-Psycho-Social) theory of speech tries to incorporate emotions into language theories, as without emotions, language theories are not the true representative of human language (Jay, 2000).

1.3 Statement of the problem

Swearing is part of every culture and language. Although in many societies and cultures, swearing is strictly prohibited, people tend to swear more frequently. Lakoff (1973) believes that women and men use language differently and that the language of women is indirect and polite while the language of men is direct and impolite. However, my preliminary observation is the other way round. Moreover, the tendency to swear in the English language is more in educated youth than the adults. In Pakistan's society, people with multicultural and multilingual backgrounds live together. They are, in fact, greatly dominated by their rich culture and language. As language is a constituent of culture, therefore, the dominancy of a culture is reflected in the lexicon of speakers' language. **The current study explores the trend of using English swearwords among**

the educated youth of Pakistan having multilingual and multicultural backgrounds. Moreover, the present study explores the difference between the language of males and females regarding swearing in English. It also sheds lights on the cultural influence upon the educated males and females Pakistani youth in terms of swearing in English.

1.4 Research Objectives

1. To compare the ratio of swearing in English between the educated male and female Pakistani youth.
2. To shed light on the reasons for the tendency of Pakistani youth to swear in the English language instead of their mother tongue.
3. To find the influence of culture upon educated Pakistani youth in terms of swearing in the English language.

1.5 Research Questions

1. What is the ratio of swearing in English between educated male and female Pakistani youth?
2. Why do Pakistan's educated youth (males and females) use English for swearing instead of their own mother tongue?
3. How does culture influence Pakistan's educated males and females to swear in the English language?

1.6 Significance and Rationale of the study

The study is of great significance as swearing has long been disregarded in research, owing to its non-standard and taboo nature (Ljung 2011). However, it needs to be taken into consideration as it is a linguistic phenomenon. This study is significant because it explored the similarities and differences between male and female Pakistani-educated youth in terms of swearing, a critical sociolinguistic phenomenon but relatively unattended. Moreover, Pakistan is a multicultural and multilingual country; therefore, the

study is of significant importance in terms of knowing the influence of culture on swearing. Furthermore, the study explored the culturally rich linguistic diversity of Pakistan in terms of swearing. In addition, limited observations of the use of swearwords inspired a detailed systematic study.

1.7 Delimitation

There are many universities in Islamabad and Rawalpindi, but this study was delimited to the undergraduate students of six public and private sector universities in Pakistan. These universities include: National University of Modern Languages (NUML), Islamabad, Air University, Islamabad, Quaid-i-Azam University, Islamabad, National Defense University, Islamabad, Bahria University, Islamabad and Foundation University, Rawalpindi. The data collection instruments used in the study was delimited to the questionnaire, interview, and recordings of casual campus conversations that focus on using English swearwords. The Students of four different linguistic and cultural backgrounds (Punjabi, Pashtun, Baluchi and Sindhi) took part in the study.

1.8 CHAPTER BREAKDOWN

CHAPTER 1 INTRODUCTION

Chapter one presents the research topic and ventilates the background of the study. It also contains a statement of the problem, research objectives, research questions, significance of the study and delimitation.

CHAPTER 2 LITERATURE REVIEW

Chapter two contains the literature related to the domain of the current study. It examines the different studies and links the current study with the literature produced earlier in this study.

CHAPTER 3 RESEARCH METHODOLOGY

Chapter three explicates the methodology employed in order to carry out the study. This chapter includes the research design, the method of the data collection, population, sampling, and theoretical framework of the study.

CHAPTER 4 DATA ANALYSIS

Chapter four contains the analysis of questionnaires, interviews, and conversations. This chapter also includes the discussion section.

CHAPTER 5 FINDINGS AND CONCLUSION

Chapter five contains the findings and conclusion of the study. Moreover, it contains recommendations for future studies.

CHAPTER 2

2 LITERATURE REVIEW

This chapter reviews the existing literature on swearing, gender, culture and language theories regarding swearing.

2.1 Differences in the Language of Males and Females and their Perceptions regarding Swearing

Gauthier and Guille (2017) conducted a study on the language of males and females in terms of differences. The data of the study was taken from Twitter. The study analysed one million tweets which were twitted from the UK. The study uncovered that swearwords such as fuck and cunt were frequent in the language of men. While on the other hand, swearword such as bitch was frequent in the language of women. Moreover, the detailed analysis of the collocation of the mentioned three swearwords revealed that the word "fuck" and "cunt" were used by men in different contexts. The study also uncovered the different patterns of language associated with both genders. Most importantly, the study highlighted that both the genders (males and females) use swearwords, and there is no such significant difference between both genders in terms of swearing. Although, there were a few words that were overused by the female gender and some by the male gender. Similarly, Muhanovic et al. (2018) studied using language on Facebook. The study explored why males and females swear on Facebook and how the context tunes the frequency and form of such words on Facebook. According to the study's findings, both men and women swear when they comment on the content produced by the same gender and when surrounded by other men and women. Moreover, the study also confirmed that according to the previous studies, males swear more because of aggressiveness, and females swear to exaggerate their words. However, the present study focuses on Pakistani youth in terms of swearing in English and the impact of their culture upon them while swearing in English. Moreover, Knirnschild (2019) conducted a study to investigate a gender-based perception of profanity, obscenity, vulgarity, and derogatory language. The study focused on the students of US universities. The study used a Google form survey to collect the data using some of the questions of

Stapleton's (2003) questionnaire. Convenience sampling was used for the selection of participants. A total number of four hundred and nine (409) students participated in the study. Ten (10) students participated in the interviews. Among the participants (70.1%) were females, and (29.9%) were males. The finding of the study showed that the perception of vulgarity among the males and females was not as different as expected. The study found no such difference among the vulgar words that were assumed to be more acceptable to one gender than another. In other words, the perceptions of both genders regarding vulgarity were similar. The only difference between both the genders was that 19 % of the females thought that a female using whore for another female is more derogatory. The fact is that words such as "cunt" and "whore" are not used for males, and they are only used for females. Moreover, the most crucial difference was the use of words such as "cunt" by one female for another was considered more derogatory than the use of "asshole" by a male for another male. The study suggested that the severity of words such as "cunt" and "whore" show the negative stigma attached to female promiscuity. However, the current study is conducted in the context of Pakistan. The present study tries to determine the difference between genders in terms of swearing in English and shed light on the influence of culture on swearing in English.

2.2 The Origin of Swearing

The first two cases of swearing happened in ancient Egypt. It is evident right from the beginning that swearing traces self-cursing. In the past, the swearing produced by Hercules and Zeus was thoroughly acceptable in Latin and Greek. The swearing related to names of God and those related to lousy language was not the part of their swearing. Classical Latin also had terrible words, but basically, those bad words were not included in the linguistic repertory. In addition, differences in language related to gender were vivid among the Romans. In addition, during medieval times, producing swear words could cause the death penalty. More importantly, swearwords were used only in spoken in the beginning for hundreds of years. The reason was that people did not dare to produce swearwords in written form. Despite the fact of such harsh punishment during medieval times as well as the rise of church power, swearing was neither restricted nor exterminated. Contrary to the expectation, swearing got increased. It has now become an art form as it can convey a well-designed linguistic product and could be used in a

complex way. It remains most crowded-pleasing among soldiers to express their anger (Shakib, 2014).

2.3 Swearing across Languages and their Degree of Offensiveness

Ljung (2011), the function of swearing across languages remains the same, and they appear to emanate from the common pool of emotive utterances. Languages such as English language: French and Swedish are the only three languages which make Use of the similar verb form for swearing and oath-taking in the sense of profanity. Many languages have separate words for religious and other types of swearing. Among the languages, Russian is a special one in terms of swearing as some serious swearing in this language involves female relatives such as mother, grandmother or any other female relative. Swearing is the Use of expressions that contain taboo words. Languages provide their speakers with many devices to emphasise their speech. This emphasis is usually used along with other techniques such as tone of voice, intonation, stress and, more importantly, non-linguistic expressions such as facial expressions and body gestures. The taboo words add strength to swearing, which in fact, is mandatory for it to take place. The form taboo is a Tongan word, and its Use in the Tongan language was quite complicated as such words were mainly used for horrified places reserved for important people such as Priest, Chiefs, Kings and gods. Captain James Cook was the person who borrowed the word "taboo" into the English language. He used this word for the first time in his book "Voyage to the Pacific Ocean". The word "taboo" got started used in the English language widely, irrespective of its meaning in the Tongan language. The meaning of the word "taboo" in the English language now denotes any social imprudence that should be shunned, and it directly has procured the sense of offensiveness or something impolite. In most languages, the taboos of words are broadly classified into two groups: words related to religion and the supernatural and the other group related to sexual acts, bodily waste and sexual organs. Significant and diverse linguistic forms may be considered as swearing and cursing. There are basically two extremes concerning swearing. One is related to religiosity and legality as well as other such formal contexts. While on the other hand, words related to daily life routine are in line with profanity and obscenities. These lexicons usually express emotions, surprise, frustration, hatred, and antagonism. The taboos used in religious swearing have a different taste from non-religious swearing.

Non-religious swearing contains words related to vulgarity, embarrassment, sexual intercourse, and other sex organs-related words. Vulgarity is a social construct determined by the prospects of people living in polite society. The polite society defines what is considered suitable and what is wrong. Moreover, Ljung (2010), taboo words have different degrees of offensiveness. Many speakers believe that their speech containing taboo words impacts their status, and they also think that words such as goodness and God should not be considered swearing. Moreover, the listing of taboo words in terms of their offensiveness is not an easy job to do; however, BBC has listed some words that are offensive in terms of intensity. These words are: swearwords used for sex, words used for racist abuse, words used for sexual and sexist abuse, or abuse refers to sexuality, Pejorative terms that refer to disabilities or illness, derogatory or the everyday Use of holy names, expressions or religious swearwords, especially in relation with other offensive languages. Even though compiling a list of definitive swearing is difficult. However, BBC has categorised three words that are rated the most offensive ones. These three words are cunt, fuck, motherfucker. In the United States of America, the Use of language in media is regulated by Federal Communications Commission (FCC). The federal law of the US does not permit the Use of obscenity, profanity and other types of indecent language on Radio. This law was later then extended to television as well. However, in Pakistan, the Use of language in media is regulated by Pakistan electronic media regulatory authority (PEMRA). The current study investigates the swearing nature of Pakistani educated youth and also tries to find gender and cultural based differences in their swearing.

2.4 Swearing and the Reflection of American Culture

Zhou and Fan (2013) researched American slang language. The study showed that the Americans talked about the evolution of American slang concerning the development of American history. Moreover, the reflection of American culture is exhibited in the study. The study demonstrated that American society and culture are described in American slang. Furthermore, the study focused on the individual and social factors affecting American slang. However, the current research focuses on the English swearwords used by Pakistani youth and explores whether their culture is reflected in their swearing or not.

2.5 Swearing as a Response to Pain

Stephens and Robertson (2020) conducted a study in which the focus was to observe swearing as a response to pain. The participants of the study were one hundred and two (102). These participants were hired, and the payment given to them for the purpose of the survey was £8 in cash. Out of the total participants, two participants declined the offer. The participants were both males and females who were taken from around Keele University. During the data collection, four (04) participants were counted out owing to their first language, which was other than English. The first criterion for inclusion was that a participant was supposed to be a speaker of English as a first language. In addition, eight (08) more participants were excluded due to their health conditions which increased the number of excluded people to ten (10). The remaining participants who actually participated in the study were ninety-two (92) in number. Among the participants, fifty-nine (59) were females, and thirty-two (32) were males. The data was collected with the help of student research assistants. The research assistants collected the data under the supervision of the authors. Different hypotheses were tested in the study. Some of the proposed hypotheses were supported by the study's data, and some were not. According to the study, the newly discovered swearwords do not have pain mitigating effects. Moreover, the study demonstrated that the new curses are something similar to swearwords in terms of evoking emotions and humour. Furthermore, the study suggested that swearing strongly correlates with emotions and pain. However, the current study focuses on the differences in the speech of males and females Pakistani Youth regarding swearing in English, and the influence of their culture in terms of swearing.

2.6 Swearing and Conversation

Kapoor (2014) conducted a study, and according to it, swearing is a part of the daily conversation even though swearing comes under a taboo language. Swearing was contextualised in two studies where the participants were Indians and non-Indians. The findings of the study reflect that mild and moderate swearing is appropriate in a casual setting. Furthermore, the study also revealed severe swearing is inappropriate regardless

of context. Moreover, it is shown that the study's participants tend to use mild and moderate taboo words in their conversations. The present study focuses only on Pakistani youth to find gender and cultural based differences in their speech regarding swearing in English.

2.7 Swearing and the Perception of the Students of Syarif Hidayatullah State Islamic University, Jakarta

Husna (2020) conducted a study to know about university students' perceptions regarding the Use of English swearwords. The study used a qualitative method and relied on the findings of the survey carried out by the researcher herself. Numerical statistics were used to calculate the results of the study. The study participants were fifth-semester English department students studying at "Syarif Hidayatullah" State Islamic University Jakarta. The data was collected two times owing to a specific purpose via questionnaires. The purpose of collecting the data for the first time was to get comprehensive general information about the use of English swearwords. The researcher collected the data for the second time to answer the research questions. Seventy-five (75) students participated in the first round of data collection, and their ages were between twenty (20) to twenty-one (21) years. Moreover, the second time questionnaires were given to only thirty (30) students. The study only focused on the findings of the second data collection. The findings of the study showed that the majority of the participants were familiar with the forms of swearwords. Out of the many forms of swearwords, ten (10) states were marked as the most known ones. According to the analysis of the study, familiarity with these words did not mean that they used them. Moreover, the frequency of swearing was not that higher in the target population, but in fact, that was debatable owing to swearing in the second language. According to the findings, the participants believed that they tend to use swearwords to express their feelings and emotions. Furthermore, the study believed that findings might change in other circumstances owing to some influencing factors such as a different sample, the age of the participants and the background of the participants. However, the current study focuses on undergraduate students who have multicultural and multilingual backgrounds in the context of Pakistan. The data of the current study is taken from the six public and private universities of Pakistan.

2.8 Swearing and Transgender Community

Asiyah (2014) conducted a study with the aim of finding the use of swearwords in the language of the transgender community. The title of the study was "Transgender Community and its Slang Words". The study also aimed to find the meaning and function of swearwords used by the transgender community of Salatiga. Moreover, a descriptive qualitative method was used in the study. The data was taken from day-to-day communication. The findings of the study show that their slang is formed either by the addition of a particular suffix to the borrowed word or by changing it into a common word in Javanese and Indonesian languages. Furthermore, they use the syntactic structure of the Javanese language and as a secret code to show solidarity. However, the current study is conducted in the context of Pakistan to explore the swearing nature of males and females Pakistani youth.

2.9 The Practice of Swearing in Various Settings of Society

Gao (2013) conducted a study in which he asserted that there are certain words in every society which are considered inappropriate and that both euphuism and taboo language affect us. Furthermore, this study also studied the various varieties of English taboo language ranging from taboos related to sex, diseases, death, and racism. It also explored some euphemistic ways to mitigate the effect of such words. Moreover, Doherty et al. (2018) discussed the construction of swearing in a classroom setting and how it is managed as a moral problem as it is something against the decorum of the classroom. The study reviewed the sociolinguistic understanding of Anglophone settings and what makes a bad language. The study also discussed the trend of swearing across societies, the pragmatics of swearing, and growing tolerance in public and media settings in the context of Australia. The study used Douglas's theory of purity, hygiene, taboos and moral boundaries. Moreover, the study conceptualised schools as sites that inculcate ethical standards in citizens. The choice of the students to swear in the classroom despite the moral teaching is termed as inappropriate. The conclusion of the study shows a more secular environment for swearing. Furthermore, Finn (2017) conducted a study in which he discussed the cases both in favour and against the incorporation of swearing into the curriculum of Adult ESL courses. The study addressed the prevalence as well as the

function of swearing. The study showed that the use of taboo language is 4% to 13% of the language used daily. The study also shed light on the exposure of students to swearing without context in which students feel embarrassed. Moreover, the study investigated the proper and improper ways of swearing and the benefits of swearing for professional and interpersonal nexus. According to this study, swearing is prevailing, and now it is no more restricted to a specific group. Furthermore, the study discussed some positive reasons for incorporating swearing as part of the ESL curriculum. However, the present study focuses on four different ethnicities of Pakistan (educated males and females) having multilingual backgrounds in terms of swearing in English.

2.10 Euphemisms, Swearing, and Linguistic Relativity

Bowers and Pleydell-Pearce (2011) conducted a study on euphemisms, swearing, and linguistic relativity. The participants of the study were asked to read words such as swearwords, the euphemistic form of the swearwords, and the neutral stimulus, and at the same time, their autonomic activity was measured by electro dermal- activity. The findings of the study showed that the Use of swearwords was more than that of euphemism and neutral stimuli. Furthermore, the study's findings concluded that the form of a word, either swear or euphemistic, exerts some control on effect and cognition. Therefore, the study is linked with the linguistic relativity hypothesis. However, the current study is conducted in the context of Pakistan, which focuses on the youth in terms of swearing in the English language instead of their mother tongue. The study has also incorporated the element of cultural influence upon the use of swearing.

2.11 Swearing across Languages and the Tendency of Polyglots towards Swearing in a Specific Language

Dewaele (2007) conducted a study to find multilingual language swearing. The data of the study was collected through an online web questionnaire. The questionnaire comprised thirty-two (32) questions related to emotions and bilingualism. One thousand and thirty-nine (1093) people participated in the study. Socio-graphical information such as age, language, gender, education, ethnic group and occupation was collected through a questionnaire. Among the participants, seven hundred and thirty-one (731) were females, and three hundred and eight (08) were males. The study's participants were speakers of

seventy-five (75) different L1 languages. Among the participants, the most significant number represented English, and that was three hundred and three (303). The second largest group was that of the Spanish language. The total number of speakers representing the Spanish language was one hundred and twenty-three (123). The number of participants who represented the German language was one hundred and one (101). This was then followed by the group of Dutch and Italian languages, which were ninety-seven (97) and seventy-six (76), respectively. Moreover, the number of Catalan speakers was thirty-two (32), and that of Russian was twenty-nine (29). Furthermore, there were some more participants who were speakers of languages such as Portuguese, Greek, Swedish, Japanese and Welsh. The population of the study was a polyglot. Among the participants, one hundred and forty-four (144) were bilingual; two hundred and sixty-nine (269) were trilingual, two hundred and eighty-nine (289) were quadri-linguals, and three hundred and thirty-seven (337) were penta-lingual. The study used paired t-tests in order to find the difference in languages in terms of frequency. In addition, the study used four hypotheses in order to test them. The results of the study show that there were various variables that determined the choice of swearing or polyglot. The study also concluded that socio-demographic variables have nothing to do with the choice of swearing. The findings of the study supported the hypothesis presented in the study, which was related to the learning of languages in relationship to swearing. Moreover, Harris et al. (2003) conducted a study in which it was reported that bilingual speakers usually tend to express their emotionally charged words in a language other than their native language. The study used a hypothesis in order to test the data. Bilingual speakers of two thoroughly different languages were recruited for this study. They were speakers of English and Turkish languages. Turkish-English bilingual speakers were selected for this study. The participants were actually thirty-two (32) in number. Among the participants, fifteen (15) were males, and seventeen (17) were females. The participants were either professionals or students. They were proficient in both Turkish and English. The participants were late learners of the English language. According to this study, numerous authors have reported that swear words are easier to be uttered in a foreign language owing to their less anxiety when uttered in a language other than their native language. The study reported that bilingual speakers feel it easier to create a discourse related to any taboo topic in a

language other than their native language. The study's primary purpose was to determine whether electro dermal recording would substantiate that the forms of words having the same semantic content in two languages, such as L1 and L2, create a different degree of autonomic reactivity. The findings of the research demonstrated that it is easier for the speakers to use the taboo words of their second language or any other language which is not their native language. However, the current study is conducted in the context of Pakistan, which explores the influence of culture upon people in terms of swearing in the English language. The present study also investigates multicultural and multilingual undergraduate students in terms of their tendency to swear in the English language, which is not their first language. Moreover, the current study is a gender-based study which investigates the direction of both the genders concerning swearing in the English language.

2.12 Emotional Force behind Swearing

Dewaele (2004) conducted a study in which the perception of emotional force behind swearing was investigated. The data was collected from 1039 multilingual speakers. The data was collected via questionnaires. According to the study, the perceived emotional force of swearing is more in the L1 speakers than in the languages which are learnt later. According to the views of participants, the language which is learnt in a natural or partially natural environment has a high rating on the emotional force for swearing. While on the other hand, the language which is learnt by means of instruction or teaching has a lower rating on the emotional force for swearing. Similarly, the present study tries to find the reasons behind swearing in English language.

2.13 Face-to-Face Interaction and Gender based Language Differences

Plug et al. (2021) conducted a study to compare the language of males and females in face-to-face interaction. The study used five different theoretical perspectives to elaborate the relationship of language with gender. The first theoretical perspective that the study used was the deficit approach which assumes that the language of women showcases their inferior status. Moreover, the study used the dominance approach of Lakoff as a theoretical lens to investigate the matter. The dominance approach assumes

that men gain dominance by employing language, which means that their language is as powerful as the male gender. Furthermore, the study collected data from various disciplines using six electronic databases. The multiple disciplines included: the abstracts of linguistic and language behaviour, abstracts of communications, web of sciences, PsycINFO, EMBASE and PubMed. The main focus of the research was on discourse, communication or speech pertaining to the gender of speakers. The study was an empirical one. The study included audio-recorded face-to-face conversations of the speakers. The study selected fifteen (15) studies empirically for review, which were discussed in detail in light of the four theoretical perspectives. The study's findings identified more than thirty (30) linguistic variables which were relevant. These linguistic variables included intensifiers and interruptions. The study found some ferocious differences in the language of males and females in various contexts. According to the study's findings, women seemed to be more engaged in friendly and supportive turn-taking. In addition, the study identified some factors that strongly affect the languages of both males and females. These factors included: interactional settings, institutional roles, and contextual and social aspects. However, the present study focuses on the language of male and female Pakistani-educated youth in terms of swearing. The study also focuses on the reasons that trigger them to swear in the English language. In addition, the current study also looks into the cultural influence on the youth in terms of swearing in the context of Pakistan.

2.14 The Use of swearwords in the Context of Indonesia

Aisyah et al. (2020) conducted a study in the context of Indonesia, which was related to the Use of swearwords. The study used a descriptive qualitative approach. Moreover, the study used the phenomenological method as the application of the study. The data was collected from both genders (males and females). The main focus of the study was to identify the type of swearwords used on the basis of gender. The data of the study were shown in the tables based on swearwords used by males and females. The study used different instruments to collect the data. The study instruments were: questionnaires, observations, interviews, filed notes and data in recorded form. The study's findings showed that men were far ahead of women in terms of using swearwords

in their conversations. However, women excelled over men in terms of their rude comments. However, the current study focuses on males and females Pakistan youth in terms of swearing. It also focuses on the cultural influence upon the educated youth concerning using English swearing.

2.15 The Use of Swearing in the context of Korean Youths

Cho and Tian (2019) conducted a study in the context of Korea. This study used the theory of normative social behaviour as a test to know if the outcome expectations, such as anticipatory socialisation and benefits-to-self, intermediate the connection between descriptive norms and swearing norms and intentions. The population of the study was Korean high school students. Four hundred eighty-three students took part in the study. The result of the study came in line with the moderating role outcome expectations. The participants of the study reported that there are high personal advantages. Moreover, the participants got more influenced by their peers' behaviour. Furthermore, their beliefs in the role of swearing in socialisation are more likely to affect adolescents. However, the current study is performed in the context of Pakistan.

2.16 The Attitude of Pashto Speakers towards Swearing in English

Khalil and Saleem (2021) studied the attitude of Pashto speakers towards swearing in English. The study used semi-structured interviews to collect the data and investigate the matter. The data was first recorded and then transcribed for analysis. Some of the participants were interviewed in Pashto and Urdu language as per their wish. Their recorded interviews were then translated into English. Thirty students took part in the study, and they all were men. The students were from the three different universities in Peshawar. All the students were Pashto speakers. Moreover, the participants were given a list of words containing English swearwords and their Pashto equivalents, and they were asked to rank them according to their degree of offensiveness. The study investigated that the participants of the study had a positive attitude toward both English and Pashto. The participants' positive attitude towards Pashto was because of their affinity with their mother tongue, which in fact, is a source of identity. Furthermore, the participants' positive attitude towards English was because they considered it a language of social prestige and a language of achieving success such as social and economic. In addition,

the student's choice of swearing in the English language owed to show them educated, while their choice of swearing in the Pashto language was due to the sense of belonging and solidarity. However, the current study has incorporated the speakers of Punjabi, Bacchii, Sindhi and Pashto from the four provinces of Pakistan. Moreover, both males and females participated in the current study. Furthermore, the current study includes the influence of culture upon swearing in the English language.

2.17 The Use of Swearing and Expletives in the Workplace

Baruch and Jenkin (2007) conducted a study titled "Swearing at work and permissive leadership culture". The research aimed to investigate the Use of swearing and expletives in the workplace. The research was a case study, and qualitative analysis was applied. The findings of the study identified the relevance as well as the significance of swearing in the workplace. According to the practical implication of the study, a leader should apply a permissive leadership culture. Moreover, the study also advised the leaders on bringing positive consequences of swearing.

2.18 Specific Theories on Language, Swearing and Gender

There has been a healthy debate among linguists and theorists regarding the difference between the language of men and women. Specific theories have been proposed, and some of them are discussed below.

Lakoff (1973) stated that the language of women is different from the language of men; women are inclined to use super polite language and elude using swearwords. Contrary to it, men prefer to use covert language. Lakoff (2004) added that usually, men, without thinking, blurt out, but women are the experts at euphemism.

Jay (2000) proposed Neuro-Psycho-Social (NPS) Theory which talks about cursing. This theory homogenises three broader aspects of human behaviours: neurological control, psychological restraints, and socio-cultural restrictions. The social-historical analysis plays a significant role in distinguishing curse words from non-curse words. The NPS theory attempts to explain the reasons behind the Use of swearing. The historical-social information related to the use of terms is encompassed by the socio-cultural system. The socio-cultural system delineates the appropriateness and

inappropriateness of a word in a particular context. Different cultures have their own criteria for the goodness and badness of a word or joke. The offensiveness or humorousness of a word or joke depends on the cultural context in which it is used. The psychological system accounts for the linguistic and semantic analysis of the Use of swearwords. A person gets linguistic competence and showcases linguistic performance as a result of psychological development that takes place in a socio-cultural language context. The Use of curses is determined by the psychological development of a speaker within a given familial, linguistic and cultural environment. Variables such as religiosity, temperament, personality traits, punishment and social rewards are part of the psychological development and directly affect cursing. There are two effective integrating neural systems: the cerebral cortex, which is responsible for producing and comprehending speech. And the subcortical systems are responsible for regulating emotional behaviours, for instance, approach-avoidance responses. These two systems play a significant role in regulating a person's verbal expression; therefore, the speaker's emotional responses befall at various levels of controllability and awareness. Cursing, therefore, either takes the shape of spontaneous reflex (outside of awareness and challenging to control) or a more intricate, strategic, and controlled response (consciously observed). This theory provides a three-dimensional model regarding the knowledge of an individual related to cursing. This knowledge of cursing develops as the person matures. The knowledge of a person regarding cursing depends on three basic things, which are: the personal experience of the person, the psychological makeup of the person and the culture in which the person is brought up. These three systems or postulates of the theory are integrated, and one of the systems, in a given context, may pre-dominate another to produce cursing. However, each of these three systems has some role in making cursing episodes.

2.19 Biological Theory and Social Construction Theory

Bell et al. (2016) examined the use of the language of both men and women. The study used two theories: biological theory and social construction theory of gender, in order to examine the language of both males and females. The biological theory defines gender concerning biological sex, which results in static and polarised differences based on sex. While on the other hand, according to the social construction theory of gender,

the difference in the Use of language depends on the context in which the language is produced. Furthermore, the study used a qualitative linguistic approach to investigate the difference in language using the context of marital conflict. The findings of the study provided evidence in favour of biological theory but failed to support the assumptions of the sociological theory.

2.20 Neuro-linguistic and Neurobehavioral Perspectives on Swearing

Van Lancker and Cummings (1999) conducted a study. The study first explored the nature of using swear words in normal human beings who were healthy in terms of speaking a language. The study then compared the swearing of normal human beings with impaired and augmented swearing. The study demonstrated that swearing is something common. It added that swearing is something more frequent in neurological disorders such as head trauma, aphasia, and spinal cord injury. According to the findings of the study, the swearing of neurological disorders is different from the swearing of normal human beings. Moreover, the study added that swearing of normal human beings occur in a situation such as frustration, anger and intense emotional situation. During such a situation, the limbic system structure gets activated, limbic vocalisation gets facilitated, and swearing of ordinary human beings occurs. Furthermore, in many aphasic and normal speakers' conversations, swearing occurs as a sort of habituated rhetorical production. The study found both differences and similarities between the swearing of normal people and that of aphasic individuals. Normal swearing and coprolalia swearing both have an emotional signalling system. However, the current study focuses on swearing in the context of Pakistan. The present study sheds light on the reasons for swearing in the English language and the cultural influence on the youth of Pakistan in terms of swearing in English. Moreover, the study focuses on the language of male and females educated youth in terms of similarity and differences in swearing.

2.21 Selected Theories on Profanity

Ashwindren et al. (2018) performed a study intending to elaborate on the selected theories related to profanity. The study basically discussed two theories: the theory of sociolinguistics and the self-perception theory. The sociolinguistics theory talks about the

relationship between language and the society in which it is used. Moreover, the approach also sheds light on how a person speaks a particular language as a part of their socio-cultural act. While on the other hand, according to this study, self-perception theory talks about the formation of attitude and emphasises the development of people's perspectives. However, the current study focuses focus on Pakistani youth in terms of English swearwords.

The reviewed literature shows that different studies have been conducted in various countries about swearing. None of the studies has been conducted in the context of Pakistan. Moreover, the studies mentioned above never discussed the element of culture in the context of swearing. The current study attempts to fill the knowledge gap. The study focuses on the swearing habit of males and females educated youth of Pakistan. In addition, the study also focuses on the influence of culture in terms of swearing.

CHAPTER 3

3 RESEARCH METHODOLOGY

Research methodology is a broader concept which is widely used for the selection of particular research methods to find answers according to the research goals. According to Griffin (2005) "Research methods are the exact tools and techniques that have been used to conduct a research". The current study aims to get an insight into the use of English swearwords by Pakistani youth who have multicultural and multilingual backgrounds. Moreover, the current study aims to shed light on the role of culture in terms of swearing. Furthermore, the current study aims to investigate the ratio of swearing between both male youth and the reasons behind swearing in the English language instead of their own mother tongue. The present study is both qualitative and quantitative in nature. The researcher conducted interviews and distributed questionnaires among the target population in order to get the data for the analysis. The data were analysed in the light of the selected theories mentioned in the theoretical framework.

3.1 Research Design

The study is both qualitative and quantitative in nature. The researcher used Survey as a tool in order to investigate the matter.

3.2 Research Methods

The research method was a mixed method. Both Interviews and questionnaires were used in order to collect the data. Moreover, conversations of different groups were also recorded in order to find the natural occurrence of English swearwords in the speeches of males and females.

3.3 Population

The population of the current study is six public and private sector universities in Pakistan. These universities include :(1) National University of Modern Languages (NUML), Islamabad, Air University, Islamabad, Quaid-i-Azam University, Islamabad, National Defence University, Islamabad, Bahria University, Islamabad and Foundation University, Rawalpindi.

3.4 Sample

The sample of the current study is two hundred and eighty-eight (288) students. **The students were selected on the basis of their ethnicity, and they were selected from the six mentioned universities situated in the capital tertiary. Moreover, the students who study English as their compulsory subject were selected for the study. Forty-eight students from each university took part in the study.** Among forty-eight students twenty-four (24) students were males and twenty-four (24) were females. In each university, among forty-eight (48) students: six (06) males and six (06) females students were Pashtuns, six (06) males and six females students were Punjabi, six (06) males and six female students were Baluchi and six (06) males and six females students were Sindi. These male and female students represented their cultures and province. **A purposive sampling technique is used in order to get the data.** Furthermore, a suitable situation was provided to the students during the interviews to let them speak naturally. Forty students took part in the interviews of which half were males and half were females. Further, the casual campus conversations of ten groups of students were also recorded. **Moreover, the participants were informed about the recording of their casual conversation. The researcher did not force them to take part in the study. They did the recording by themselves. The recordings of the conversations were done in the absence of the researcher.**

3.5 Research Tools

The researcher collected the data with the help of structured interviews and questionnaires. **The rationale for structured interview was to get the desired data and due to time constraint it was difficult to get the data that falls beyond the scope of the study.** The questionnaires were open-ended and close-ended. Antconc software was used for the analysis of questionnaires. Moreover, the researcher recorded the conversations of students which were observed and analysed later on. Furthermore, the interviews of the students were recorded. Interviews and conversations are separately analysed using Antconc software. **Moreover, the research questions guided the**

development of these tools. The research questions are linked to the theories mentioned in the theoretical framework of the study.

3.6 Validity of the Tools

The tools used in the study were vetted by five PhD doctors. In addition, a pilot study was carried out before this study in order to check the validity of the research tools.

3.7 Reliability

Statistics

Cronbach's Alpha	N of Items
.865	15

The reliability of the tools was measured through SPSS as shown above. The alpha value is .865 which is acceptable in social sciences.

3.8 Theoretical Framework

The study uses two theories which are given below.

Lakoff (1973) stated that the language of women is different from the language of men; women are more likely to use a super polite language and elude using swearwords. Contrary to it, men prefer to use covert language. Lakoff (2004) added that usually men without thinking blurt out but women are the experts at euphemism. This means that females usually avoid the use of swearwords as they are experts at euphemism. While men usually use swearwords and their language is impolite as compared to the language of females. The current study looks into the differences between the language of Pakistani-educated males and females concerning swearwords using the difference theory as a theoretical lens. **This theory addresses research questions one and two. In the light of this theory both the research questions are investigated in order to find the difference between the language of males and females in the context of Pakistan.**

3.8.1 A Neuro-Psycho-Social (NPS) Theory of Speech

Jay (2000) proposes that the culture at large has defined things that are taboo, obscene, disgusting and offensive, that is, how the culture delineates words in terms of their usage. The swearwords are culturally defined based on cultural beliefs and attitudes related to life. Swearwords are referred to the four semantic domains such as religion, laws, taboo and disgust. Words related to these four categories are curse words and they are offensive owing to the negative cultural values and attitudes. The semantics of offence is defined by the preeminent cultural values. It is basically the concept which is offensive in itself not the word because the concept is associated and delineated by the culture which is termed as offensive. Therefore, those words which refer to or represent offensive concepts become offensive or curse words. For instance, neither parent will discuss taboo concepts with their children nor will children discuss them with their parents. A teacher is not supposed to talk about taboos such as sex which is something prohibited and it cannot be talked about openly on television, radio or in any other sort of public forum. A person cannot make sex non-taboo in culture as these cultural influences interpenetrate all contexts. There is no freedom in terms of sex as society has set its mind as well as the mind of the speaker. As sexuality is offensive to culture, therefore, all words related to sex are termed offensive and prohibited. Moreover, every culture has got institutions within it such as government, religion, education, media, law enforcement, community, business and family. These institutions have the privilege to decide the inappropriateness of a word. The four semantic domains are (1) taboo and word magic, (2) religion, (3) disgust, (4) and secular legal ruling. The discussion about these four domains is interdicted by the powerful cultural institutions which also decide words as curse words. For instance, the definition of a word in terms of "goodness" or "badness" comes from religious institutions. Defining something as dirty comes from cultural views. Furthermore, considering something "obscene" and "harassing" comes from the law. These semantic domains define and explain their own curse words and then their inappropriateness is justified by the cultural institutions. **This study will employ the semantic domains of this theory as an analytical lens. This theory addresses research questions two and three in order to find the cultural influence upon the language regarding swearing in the context of Pakistan. The research questions are**

made in the light of both the theories mentioned above. Moreover, the questions of interview and questionnaires are made in the light of the research questions of the study.

CHAPTER 4

4 DATA ANALYSIS

This chapter contains the analysis of questionnaires, interviews and observations. The chapter is divided into four sections. The first section of the chapter contains the analysis of questionnaires in which SPSS software is used for the analysis of the data. Quantitative data was collected through questionnaires from two hundred and eighty-eight (288) students. The second section of the chapter contains the analysis of open-ended questionnaires. Antconc software is used to highlight the different themes reflected in the data. The third section of the chapter contains the analysis of interviews. Forty (40) students were interviewed in order to collect qualitative data. Among forty (40) students, twenty participants were girls and twenty (20) were boys. Antconc software is used for the analysis of interviews. The fourth section of the chapter contains the analysis of observations. The conversations of Ten (10) groups were recorded. Antconc software is used for the analysis of conversations. Qualitative data and quantitative data are separately analyzed. All four sections of the data are analyzed in the light of the two theories discussed in the theoretical framework.

4.1 Analysis of the Questionnaire (Close-ended)

The questions of the questionnaire are discussed one by one in ascending order.

4.1.1 Analysis of Question 1

Question no.1 I prefer to use English for swearing when I am with my friends.

Statistics

Table 1

I prefer to use English for swearing when I am with my friends.

N	Valid	288
	Missing	0
Mean		3.90
Mode		4

Table one shows the mean and the mode of question number one. The Mode is four (4) and the mean is 3.9. Mode 4 of question number one illustrates that the majority

of the participants chose their option as agree as a response to item one of the questionnaires. Moreover, the mean of 3.9 shows that most of the respondents chose 4 as their response to the statement. 4 stands for agreeing and most of the participants have chosen it as their response. This means that most of the participants agreed with the statement.

Table 1.1

I prefer to use English for swearing when I am with my friends.

Valid	SD	17	5.9	5.9	5.9
	D	17	5.9	5.9	11.8
	N	36	12.5	12.5	24.3
	A	127	44.1	44.1	68.4
	SA	91	31.6	31.6	100.0
	Total	288	100.0	100.0	

Table 1.1 shows the frequency of respondents to question number one. Two hundred and eighty-eight (288) participants responded to question number one. Out of two hundred and eighty-eight (288) respondents, one hundred and twenty-seven (127) agreed with the statement of question number one. Moreover, out of the total number of participants ninety-one (91) participants strongly agreed with the statement of the question. While on the other hand, the responses of thirty-six (36) participants were neutral. It means that they neither agreed nor did they disagree with the statement of the question. They remained neutral. Furthermore, seventeen participants strongly disagreed with the statement of the question which is followed by another seventeen participants who disagreed with the statement of the question. The overall statistics of the question show that majority of the participants do swear in English when they are with their friends. The percentage of the responses that endorsed the statement of the question in terms of agreeing with the statement of the question is 44.1 percent. In addition, 31.6 per cent of the participants strongly agreed with the statement of the question. Table 1.1 shows a remarkable difference among the views of the participants. The percentages of

respondents who disagreed, strongly disagreed and remained neutral are significantly lower than the ones who agreed and strongly agreed. The statistics of question number one reflects that the majority of the participants endorse the statement of the question which means that they do swear in English when they are with their friends.

Table 1.2

I prefer to use English for swearing when I am with my friends

		SD	D	N	A	SA	Total
Gender	Male	5	9	18	65	47	144
	Female	12	8	18	62	44	144
Total		17	17	36	127	91	288

Table 1.2 shows a gender-based comparison of males and females in terms of swearing. Two hundred and eighty-eight (288) participants responded to question number one. One hundred and forty-four (144) were males and exactly the same number of females responded to question number one. According to the statistics of the question, sixty-five (65) males agreed and forty-seven (47) strongly agreed with the statement of the question. Moreover, eighteen (18) people recorded their responses as neutral, nine (9) disagreed and five (5) strongly disagreed with the statement of the question. On the other hand, sixty-two (62) females agreed and forty-four strongly agreed with the statement of the question. Furthermore, twelve (12) females strongly disagreed, and eight (8) disagreed with the statement of the question. In addition, eighteen (18) females recorded their responses as neutral which in fact is equal to the number of males. The overall statistics demonstrates that the tendency of males towards swearing in English is slightly more than that of females. There is no such huge difference between the genders in terms of swearing in English.

Table 1.3*Chi-Square*

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.111 ^a	4	.539
Likelihood Ratio	3.199	4	.525
Linear-by-Linear Association	1.399	1	.237
N of Valid Cases	288		

The p-value of the statement number is .539 which is insignificant. It means that there is no remarkable difference between males and females concerning the use of swearing in English. This means that both males and females swear equally in English.

4.1.2 Analysis of Question 2

Question no 2. I prefer to swear in English instead of my mother tongue.

Table 2*I prefer to swear in English instead of my mother tongue.*

N	Valid	288
	Missing	0
Mean		3.87
Mode		4 ^a

Table two shows the mean and the mode of question number two. The mean of question number two is 3.87 while its mode is 4. Most of the participants agreed with the statement of the question. 4 stands for agreeing. The mean of the question is 3.87 which again demonstrates that the greater part of the target population endorses the statement of the question.

Table 2.1
I prefer to swear in English instead of my mother tongue.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	19	6.6	6.6	6.6
	D	24	8.3	8.3	14.9
	N	37	12.8	12.8	27.8
	A	104	36.1	36.1	63.9
	SA	104	36.1	36.1	100.0
	Total	288	100.0	100.0	

Table 2.1 shows the overall frequency and percentage of responses to question number two. The total responses were two hundred and eighty-eight (288). The number of agreed and disagreed responses is equal which is one hundred and four (104) each. This means that a large number of people endorsed the statement of the question. Moreover, thirty-seven (37) people remained neutral while responding to this question. Twenty-four participants disagreed and nineteen (19) strongly disagreed with the question. The overall statistics of question number two show that the larger portion of the population uses English for swearing despite their mother tongue. The responses of the participants confirm two things here: that they swear, and they use English for swearing instead of their mother tongue.

Table 2.2*Gender * I prefer to swear in English instead of my mother tongue. Cross tabulation*

		SD	D	N	A	SA	
Gender	Male	6	10	22	60	46	144
	Female	13	14	15	44	58	144
Total		19	24	37	104	104	288

Table 2.2 shows the comparison of males and females in terms of using English for swearing instead of their mother tongue. According to the statistics of table 2.2 forty-six (46) males strongly agreed and sixty (60) agreed with the statement of the question. In addition to it, the number of male participants who marked their response as neutral is twenty-two (22) in number. Moreover, ten (10) male participants disagreed and six (6) strongly disagreed with the statement. While on the other hand, the number of female participants who strongly agreed with the statement of the question is more than the male participants. Fifty-eight (58) female respondents agreed strongly that they prefer to use English for swearing instead of their mother tongue. Apart from it, forty-four (44) female participants agreed with the statement of the question. The total number of female participants who endorsed the statement of the question is one hundred and two (102). Moreover, fifteen (15) females marked their responses as neutral as a response to the question. Fourteen (14) disagreed and thirteen (13) strongly disagreed with the question statement. The number of female participants who strongly agreed is more than that of males, therefore, it can be concluded that the tendency of females towards using English for swearing instead of their mother tongue is more than the males.

Table 2.3

Chi-Square Test

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	8.416 ^a	4	.077
Likelihood Ratio	8.502	4	.075
Linear-by-Linear Association	.247	1	.619
N of Valid Cases	288		

Table 2.3 illustrates the p-value. The p-value is .077 which is insignificant. This means that there is no such difference between educated males and females in terms of preferring to use English for swearing instead of their mother tongue. Both genders responded equally that they prefer English for swearing.

4.1.3 Analysis of Question 3

Question no 3. I use English for swearing when I am in the same gender group.

Statistics

Table 3

I use English for swearing when I am in the same gender group.

N	Valid	288
	Missing	0
Mean		4.00
Mode		4

Table 3 demonstrates the mean and the mode of question number three. The mean of the question is 4 and the mode is also 4. Both mean and mode show that most of the participants selected option number 4 which is the option of agreed. It means that most of the students believe that they use English for swearing when they are in the same gender group.

Table 3.1*I use English for swearing when I am in a same gender group.*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	7	2.4	2.4	2.4
	D	25	8.7	8.7	11.1
	N	38	13.2	13.2	24.3
	A	110	38.2	38.2	62.5
	SA	108	37.5	37.5	100.0
	Total	288	100.0	100.0	

Table 3.1 demonstrates the overall frequency and percentage of the responses of the participants. A total of two hundred and eighty-eight (288) participants responded to question number three (3). Out of the total number, half were males and half were females. One hundred and ten (110) participants agreed with the statement of the question which shows that they swear when they are of the same gender. Moreover, one hundred and eight (108) participants strongly agreed with the statement of the question which means that they endorsed the statement strongly. The total number of agreed and disagreed responses is two hundred and eighteen (218), which is a big number. This big number shows that swearing in the same gender group is something common in Pakistan. Contrary to it, thirty-eight (38) people appeared neutral, twenty-five (25) disagreed and seven (7) strongly disagreed with the statement of the question. The number of agreed and strongly agreed responses is far more than that of neutral, disagreed and strongly disagreed. This calculation shows that Pakistani youth (males and females) swear when they are in the same gender group.

Table 3.2*I use English for swearing when I am in the same gender group.*

		SD	D	N	A	SA	
Gender	Male	3	16	17	55	53	144
	Female	4	9	21	55	55	144
Total		7	25	38	110	108	288

Table 3.2 demonstrates the comparison of Pakistani youth (males and females) in terms of swearing being in the same gender group. Fifty-three (53) male participants strongly agreed with the statement of the question. Fifty-five (55) males responded and agree with the statement of the question. The total number of males who agreed and strongly agreed is one hundred and eight (108). Seventeen males remained neutral while sixteen (16) disagreed and three (3) strongly disagreed with the statement of the question. Contrary to these statistics, fifty-five (55) females strongly endorsed the statement of the question. Fifty-five (55) female participants agreed with the statement. Furthermore, twenty-one (21) of them remained neutral, nine (9) disagreed and four (4) strongly disagreed with the statement of the question. This comparative statistics of both the genders shows that both males and females swear when they are in the same gender group and the inclination of females towards swearing in the same gender group is more than that of males.

Table 3.3*I use English for swearing when I am in the same gender group.*

Chi-Square test

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.561 ^a	4	.634
Likelihood Ratio	2.589	4	.629
Linear-by-Linear Association	.261	1	.609
N of Valid Cases	288		

Table 3.3 illustrates the p-value. The p-value is .634 which is insignificant. This means that there is no significant difference between both genders concerning swearing when they are in the same gender group. Both genders swear almost equally when they are in the same gender group.

4.1.4 Analysis of Question 4

Statistics

Table 4*I feel easy while swearing in English when I am in the mixed gender group.*

N	Valid	288
	Missing	0
Mean		3.90
Mode		4

Table 4 illustrates the mean and mode of question number four. The mean of question number four is 3.90 while the mode is 4. The mode and the mean of question number show that the responses of the participants to question number four were in favour of the statement. In other words, it means that most of the participants believe that they feel easy while swearing in English when they are in the mixed gender group.

Table 4.1

I feel easy while swearing in English when I am in the mixed gender group.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	15	5.2	5.2	5.2
	D	18	6.3	6.3	11.5
	N	49	17.0	17.0	28.5
	A	105	36.5	36.5	64.9
	SA	101	35.1	35.1	100.0
	Total	288	100.0	100.0	

Table 4.1 illustrates the frequency and percentage of the responses of the participants to question no four. The total number of participants who responded to question number four was two hundred and eighty-eight (288). One hundred and forty-four (144) were males and exactly the same number of females responded to question number four. Out of the total number of participants, one hundred and five (105) participants agreed with the statement of the question. Besides it, one hundred and one participants strongly agreed with the statement of the question. It means that out of the two hundred and eighty-eight (288) participants two hundred and six (206) endorsed the statement of the question. Moreover, forty-nine (49) participants recorded their responses as neutral which is 17 percent of the total percentage. In addition, eighteen (18) persons disagreed with the statement of the problem, and fifteen (15) strongly disagreed. The statistics of this question exhibits that swearing in English in the mixed gender group is a common phenomenon and it is something normal people usually do in the context of Pakistan. In other words, swearing in English in the mixed gender group is not an issue for the undergraduate youth (males and females) of Pakistan.

Table 4.2

I feel easy while swearing in English when I am in the mixed gender group.

	SD	D	N	A	SA	Total
Male	4	9	21	56	54	144
Female	11	9	28	49	47	144
Total	15	18	49	105	101	288

Table 4.2 displays the comparison of Pakistani-educated males and females in terms of swearing in English in a mixed-gender group. One hundred and forty-four (144) males and the same number of females responded to this question. Fifty-four (54) males strongly agreed and fifty-six (56) agreed with the statement of the question. One hundred and ten (110) males responded that they feel easy while swearing in English when they are in the mixed gender group. Twenty-one (21) males remained neutral while responding to this question. Moreover, nine (9) males disagreed with the statement of the question, and four (4) strongly disagreed. While on the other hand, forty-seven (47) females strongly agreed and forty-nine (49) agreed with the statement of the question. Moreover, twenty-eight (28) females marked their responses as neutral. Furthermore, nine (9) females disagreed and eleven (11) strongly disagreed. According to the statistics of the question, a large part of both male and female participants feel it easy to swear in English when they are in the mixed gender group. However, comparatively the ratio of males is slightly more than that of females. It means that males have no problem swearing in English in a mixed-gender group.

Table 4.3

Chi-Square Test

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.218 ^a	4	.266
Likelihood Ratio	5.353	4	.253
Linear-by-Linear Association	3.448	1	.063
N of Valid Cases	288		

Table 4.3 illustrates the p-value. The p-value is .266 which is insignificant. This means that there is no monumental difference between males and females regarding the use of swearing in the mixed-gender group. Both genders feel it easy to swear in English when they are in the mixed gender group.

4.1.5 Analysis of Question 5

Table 5*Females swear more in English than males.*

N	Valid	288
	Missing	0
Mean		4.05
Mode		5

Table 5 shows the values of mean and mode. The mode of question number five is 5, while its mean is 4.05. The mode of question five is 5 which means that the majority of the participants have chosen strongly agreed as their response to question number five. It means that many of the participants believe that females swear in English more than males. Moreover, the mean of the question is 4.05 which illustrates that the majority of the responses were between 4 and 5. 4 stands for agreeing and 5 stands for strongly agree.

Therefore, the major part of the participants chose 4 and 5 which means that they agreed and strongly agreed with the statement of the question.

Table 5.1

Females swear more in English than males.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	10	3.5	3.5	3.5
	D	20	6.9	6.9	10.4
	N	31	10.8	10.8	21.2
	A	112	38.9	38.9	60.1
	SA	115	39.9	39.9	100.0
	Total	288	100.0	100.0	

Table 5.1 demonstrates the frequency and percentage of the responses of Pakistani-educated males and females to question number five. A total of two hundred and eighty-eight (288) students responded to this question. One hundred and twelve (112) students strongly agreed that females swear more than males. In addition to it, one hundred and fifteen (115) students agreed with the statement of the question. A total of two hundred and twenty-seven (227) students out of two hundred and eighty-eight (288) endorsed the statement of the question. This is a huge number which seconded the statement. Furthermore, thirty-one (31) students out of the total remained neutral and twenty (20) disagreed with the statement of the question. Moreover, only ten (10) students strongly disagreed with the statement of the question. The statistics reveal that the target population believes that females swear more in English than males.

Table 5.2*Females swear more in English than males.*

		SD	D	N	A	SA	
Gender	Male	2	10	19	57	56	144
	Female	8	10	12	55	59	144
Total		10	20	31	112	115	288

Table 5.2 illustrates the comparison of Pakistani-educated youth (males and females) in terms of their inclination towards swearing in the English language. According to the statistics, fifty-six (56) males believe that females swear more in English than males and fifty-seven (57) agreed with the statement of the question. A total of one hundred and thirteen male students endorsed the statement. Moreover, nineteen (19) students appeared neutral while responding to this question. Ten (10) of male students disagreed with the statement while two (2) of them strongly disagreed. Contrary to the responses of male respondents, fifty-nine (59) female participants strongly agreed with the statement that females swear more in English than males. Besides it, fifty-five (55) female students agreed with the statement of the question. A total of one hundred and fourteen (114) female students endorsed the statement of the question. Moreover, twelve (12) female respondents marked their responses as neutral while responding to this question. Furthermore, ten (10) of them disagreed and eight (8) strongly disagreed with the statement of the question. According to the statistics, more females and males believe that females swear more in English than males.

Table 5.3

Chi-Square Test

	Value	Df	Asymptotic Significance (2- sided)
Pearson Chi-Square	5.295 ^a	4	.258
Likelihood Ratio	5.563	4	.234
Linear-by-Linear Association	.202	1	.653
N of Valid Cases	288		

Table 5.3 illustrates the p-value. The p-value of p is .258 which is insignificant. This means that there is no remarkable difference between males and females in terms of endorsing the statement that females swear more than males swear. Both genders agreed that females swear more.

4.1.6 Analysis of Question 6 Statistics

Table 6*Swearing in English has become my habit.*

N	Valid	288
	Missing	0
Mean		3.84
Mode		5

Table 6 shows the mean and mode of question number 6. The mean of question number 6 is 3.8 while its mode is 5. The mean of the question reflects that the average response of the participants among the five responses was 4. 4 stands for agreeing in the table. Moreover, 5 was the choice of the majority of participants. 5 stands for strongly agree. This statistics shows that the target population believes that swearing in English has become their habit. Habit is something that is practiced daily. It means that swearing in English is practiced daily.

Table 6.1*Swearing in English has become my habit.*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	16	5.6	5.6	5.6
	D	26	9.0	9.0	14.6
	N	48	16.7	16.7	31.3
	A	95	33.0	33.0	64.2
	SA	103	35.8	35.8	100.0
	Total	288	100.0	100.0	

Table 6.1 illustrates the frequency and percentage of the participants endorsing the statement of the question. According to the statistics of question number six (6) given in table number 6.1 one hundred and three (103) participants strongly agreed with the statement of the problem. Moreover, ninety-five (95) participants agreed with the statement. The number of participants who agreed and strongly agreed is a significantly high number which shows that swearing in English has become their habit and they do it habitually. Habitual things are practised daily which shows how frequent swearing is done on daily basis. In addition, forty-eight (48) people remained neutral while responding to question number six (6). This means that they did not show any concern. Furthermore, twenty-six (26) participants disagreed while sixteen (16) strongly disagreed with the statement of the question. According to the views of these twenty-six (26) and sixteen participants swearing is not something habitual for them.

Table 6.2*Gender * Swearing in English has become my habit.*

		SD	D	N	A	SA	Total
Gender	Male	5	11	23	52	53	144
	Female	11	15	25	43	50	144
Total		16	26	48	95	103	288

Table 6.2 illustrates the comparison of males and females in terms of their responses to question number 6. According to statistics, fifty-three (53) males of the participants strongly believe that swearing in the English language has become their habit. In addition to this number, fifty-two (52) male participants agreed with the statement endorsing the statement. In contrast, fifty (50) female participants strongly agreed with the statement of the question. Moreover, forty-three (43) female respondents agreed with the statement of the question. The statistics of this comparison illustrate that males have more inclination to swear in English habitually than females. However, the difference is small.

Table 6.3

Chi-Square Test

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.889 ^a	4	.421
Likelihood Ratio	3.948	4	.413
Linear-by-Linear Association	2.443	1	.118
N of Valid Cases	288		

Table 6.3 shows the p-value. The p-value is .421 which is insignificant. It means that males and females have no such big difference in terms of saying that swearing has become their habit.

4.1.7 Analysis of Question 7

Statistics

Table 7

I swear in English in order to reduce my anger.

N	Valid	288
	Missing	0
Mean		4.09
Mode		4

Table 7 illustrates the mean and mode of question number 7. The mode of question number 7 is 4.09 which means that the average number was 4.09. The mode of question number 7 is 4 which means that 4 was the number that was repeated by the participants. 4 stands for agreeing which means that majority of the participants agreed with the statement of the question. Agreeing with the statement of the question, means that a great number of participants believe that they swear in English to reduce their anger.

Table 7.1*I swear in English in order to reduce my anger.*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	6	2.1	2.1	2.1
	D	13	4.5	4.5	6.6
	N	38	13.2	13.2	19.8
	A	124	43.1	43.1	62.8
	SA	107	37.2	37.2	100.0
	Total	288	100.0	100.0	

Table 7.1 illustrates the frequency and percentage of the responses of participants to question number 7. According to the statistics of table number 7.1, one hundred and twenty-four (124) participants agreed with the statement of the question. In addition to it, one hundred and seven (107) participants strongly agreed with the statement of the question. Out of the total number of participants, two hundred and thirty-one (231) agreed and strongly agreed with the statement of the question. It means that two hundred and thirty-one (231) believe that they swear in English in order to reduce their anger. Moreover, thirty-eight (38) of the total participants appeared neutral. Furthermore, thirteen (13) of them disagreed and only six (6) participants strongly disagreed with the statement of the question. According to the statistics, Pakistani-educated youth (males and females) swear in English in order to reduce their anger.

Table 7.2*I swear in English in order to reduce my anger.*

		SD	D	N	A	SA	Total
Gender	Male	3	5	23	59	54	144
	Female	3	8	15	65	53	144
Total		6	13	38	124	107	288

Table 7.2 explicates the comparison of Pakistani-educated males and females in terms of using English for swearing when they are angry. According to table 7.2, fifty-four (54) males strongly agreed and fifty-nine (59) agreed with the statement of the question. Twenty-three (23) remained neutrals and five (5) disagreed with the statement of the question. However, only three (3) of them strongly disagreed with the statement of the question. In addition, fifty-three (53) female participants strongly agreed and sixty-five (65) agreed with the statement of the question. 15 females remained neutral, eight (8) disagreed and three (3) strongly disagreed with the statement of the question. The number of female participants who agreed with the statement of the question is sixty-five (63) which is more than the number of male participants fifty-nine (59). However, the number of male participants who strongly agreed with the statement of the question is fifty-four (54) which is more than the frequency of females, which is fifty-three (53). Moreover, more females endorsed the statement of the question which means that they are more inclined to use English swearing to reduce anger.

Table 7.3

Chi-Square Test

	Value	Df	Asymptotic Significance (2- sided)
Pearson Chi-Square	2.676 ^a	4	.613
Likelihood Ratio	2.695	4	.610
Linear-by-Linear Association	.004	1	.950
N of Valid Cases	288		

Table 7.3 illustrates the p-value. The value of p is .613 which is insignificant. This means that males and females have no significant difference concerning reducing anger with the help of swearing. Both genders swear to reduce the anger.

4.1.8 Analysis of Question 8 Statistics

Table 8

I feel more comfortable to swear in English than in my mother tongue.

N	Valid	288
	Missing	0
Mean		4.09
Mode		5

Table 8 illustrates the mean and the mode of question number 8. The mean of question 8 is 4.09 while its mode is 5. The average selection of the participants was 4.09. The mode of question number 8 is 5. The mode of question number 8 shows that majority of the participants agreed with the statement of the question. Option 5 is the most repeated option which stands for strongly agrees.

Table 8.1*I feel more comfortable to swear in English than in my mother tongue.*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	7	2.4	2.4	2.4
	D	16	5.6	5.6	8.0
	N	42	14.6	14.6	22.6
	A	102	35.4	35.4	58.0
	SA	121	42.0	42.0	100.0
	Total	288	100.0	100.0	

Table 8.1 illustrates the frequency and percentage of the responses of participants to question number 8. According to the statistics of table 8.1, one hundred and twenty-one (121) participants strongly agreed with the statement of the question. Moreover, one hundred and two (102) participants agreed with the statement of the question. A total number of two hundred and eighty-eight (288) participants took part in it, out of the total number; two hundred and twenty-three (223) endorsed the statement of the question. This means that a huge number of the participants believe that they feel more comfortable using English for swearing rather than swearing in their mother tongue. Furthermore, forty-two (42) participants marked neutral as their option as a response to the statement of the question. In addition, sixteen (16) participants disagreed and only seven (7) strongly agreed with the statement of the question. The number of agreed and disagreed responses is far more than that of neutral, disagreed and strongly disagreed. This means that the majority of the participants believe that they feel more comfortable to swear in English than in their mother tongue.

Table 8.2

I feel more comfortable to swear in English than in my mother tongue.

		SD	D	N	A	SA	Total
Gender	Male	6	7	26	50	55	144
	Female	1	9	16	52	66	144
Total		7	16	42	102	121	288

Table 8.2 demonstrates the comparison of males and females in terms of their responses to the statement of question number 8. According to the statistics of table number 8.2, fifty-five (55) male participants strongly agreed with the statement of the question. Besides it, fifty (50) male participants agreed with the statement of the question. Moreover, twenty-six (26) male participants remained neutral, seven (7) of them disagreed and six (6) strongly disagreed with the statement of the question. Contrary, sixty-six (66) female participants strongly endorsed the statement of the question, and fifty-two (52) of them agreed with the statement of the question. Furthermore, sixteen (16) females remained neutral, nine (9) of them disagreed while only one female participant strongly disagreed with the statement of the question. This statistics shows that females are more inclined towards swearing in English than males. They feel more comfortable to swear in English than in their mother tongue.

Table 8.3

Chi-Square Test

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.242 ^a	4	.124
Likelihood Ratio	7.658	4	.105
Linear-by-Linear Association	3.547	1	.060
N of Valid Cases	288		

Table 8.3 illustrates the p-value. The p-value is .124 which is insignificant. It means that there is no significant difference between the genders in terms of their comfort while swearing-in English.

4.1.9 Analysis of Question 9

Statistics

Table 9

Swearing in English is no more taboo for me that's why I swear in the English language.

N	Valid	288
	Missing	0
Mean		4.16
Mode		4

Table 9 shows the mode and the mean of question number 9. The mean of question number 9 is 4.16. The mode of question number nine is 4. The mean of question 9 shows that the average selection of the participants was 4. 4 stands for agree. The mode of question number 9 is 4 which means that option number 4 was the most repeated option.

Table 9.1

Swearing in English is no more taboo for me that's why I swear in the English language.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	3	1.0	1.0	1.0
	D	13	4.5	4.5	5.6
	N	29	10.1	10.1	15.6
	A	132	45.8	45.8	61.5
	SA	111	38.5	38.5	100.0
	Total	288	100.0	100.0	

Table 9.1 illustrates the frequency and percentage of the responses of participants to question number 9. According to the statistics of question number 9, one hundred and thirty-two (132) participants agreed with the statement of question number 9. Moreover, one hundred and eleven (111) participants strongly agreed with the statement of question 9. A total of two hundred and forty-three (143) endorsed the statement of question 9. It means that this huge number of participants believe that they do not consider swearing in English taboo therefore, they swear in English. Moreover, twenty-nine (29) participants remained neutral while responding to this question. In addition to it, thirteen (13) participants disagreed with the statement of the question and only three (3) strongly disagreed with the statement. This statistics of the question goes in favour of the statement of the question. It means that the majority of the participants believe swearing in English is no more taboo for them which is why they swear in the English language.

Table 9.2

Swearing in English is no more taboo for me that's why I swear in English language.

		SD	D	N	A	SA	Total
Gender	Male	1	7	17	66	53	144
	Female	2	6	12	66	58	144
Total		3	13	29	132	111	288

Table 9.2 illustrates the comparison of males and females in terms of their responses to question number nine (9). According to statistics of table 9.2, sixty-six (66) male participants agreed with the statement of the question. Moreover, fifty-three (53) male participants strongly agreed with the statement of the question. Furthermore, seventeen (17) participants appeared neutral while responding to the statement of the question. Seven of them disagreed and only one strongly disagreed with the statement of the question. To sum up this whole calculation of male participants, a total of one hundred and nineteen (19) male participants out of one hundred and forty-four (44) endorsed the statement of the question. Contrary to it, sixty-six (66) female participants agreed with the statement of the question and fifty-eight (58) of them strongly agreed with the statement of the question. Moreover, twelve (12) females remained neutral, six (6) of them disagreed and only two (2) females strongly disagreed with the statement of the question. According to this statistics, a total of one hundred and twenty four (124) female participants endorsed the statement of the question. Female participants supported the statement of the question more than that of the male participants.

Table 9.3
Chi-Square Test

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.498 ^a	4	.827
Likelihood Ratio	1.508	4	.825
Linear-by-Linear Association	.382	1	.537
N of Valid Cases	288		

Table 9.3 shows the p-value. The value of p is .827. This means that there is no monumental difference between the genders in terms of their views related to the statement of the question.

4.1.10 Analysis of Question 10

Statistics

Table 10

Swearing in English is not offensive and it is acceptable to my friends.

N	Valid	288
	Missing	0
Mean		4.17
Mode		4

Table 10 shows the mean and mode of question number 10. The mean and mode of question 10 is 4.17 and the mode of it is 4. The average of the question is 4.17. The mode of question is 4. It means that the most repeated number was 4. 4 stands for agree. The statistics shows that most of the participants agreed to the statement of the question.

Table 10.1

Swearing in English is not offensive and it is acceptable in my friends' circle.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	8	2.8	2.8	2.8
	D	8	2.8	2.8	5.6
	N	29	10.1	10.1	15.6
	A	124	43.1	43.1	58.7
	SA	119	41.3	41.3	100.0
	Total	288	100.0	100.0	

Table 10.1 illustrates the frequency and percentage of the responses of the participants. According to the statistics, one hundred and twenty four (124) participants endorsed the statement of the question. In addition to it, one hundred and nineteen (119) participants strongly agreed with the statement of the question. Moreover, twenty-nine (29) out of the total participants remained neutral. Furthermore, eight (8) of them disagreed (8) and eight strongly disagreed with the statement of the question. a large number of participants gave their verdict in favor of the statement of the question. It means that many of them believe that swearing in English is not offensive and it is acceptable in their friend's circle.

Table 10.2

Swearing in English is not offensive and it is acceptable in my friends' circle.

		SD	D	N	A	SA	Total
Gender	Male	2	5	18	56	63	144
	Female	6	3	11	68	56	144
	Total	8	8	29	124	119	288

Table 10.2 illustrates the gender-based comparison of the responses of males and females to the statement of the question. According to the statistics of question number ten (10), sixty-three (63) males strongly agreed with the statement of the question. Fifty-

five (56) male participants agreed with the statement of the question. Moreover, eighteen (18) males remained neutral, five (5) disagreed and two (2) strongly disagreed with the statement of the question. A total of a hundred and forty-four (144) males responded to this question. Out of the total participants, hundred and nineteen (119) male participants endorsed the statement of the question. Contrary to it, fifty-six (56) females strongly agreed with the statement of the question, and sixty-eight (68) agreed with it. Furthermore, eleven (11) of them remained neutral, three (03) disagreed and six (6) females strongly disagreed with the statement of the question. a total of a hundred and forty-four (144) females responded to this question. Out of the total number, one hundred and twenty four (124) endorsed the statement of the question. The statistics of this question shows that more females believe that swearing in English is not offensive and it is acceptable in their friend's circle.

Table 10.3

Chi-Square Test

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.763 ^a	4	.218
Likelihood Ratio	5.880	4	.208
Linear-by-Linear Association	.262	1	.609
N of Valid Cases	288		

Table 10.3 illustrates the p-value. The p-value is .218 which is insignificant. This indicates that there is no such great difference between males and females in terms of their views related to the question.

4.1.11 Analysis of Question 11 Statistics

Table 11

Swearing in English boosts up my confidence level.

N	Valid	288
	Missing	0
Mean		4.18
Mode		5

Table 11 shows the mean and the mode of question number eleven (11). The mean of question eleven is 4.18 while its mode is 5. Table 11 shows that the average response of the participants was 4. 4 stands for agree. Moreover, the mode of question eleven is 5. 5 stands for strongly agree. It means that the most repeated option was 5. The mode of this question shows that the majority of the participants strongly agreed with the statement of the question.

Table 11.1

Swearing in English boosts up my confidence level.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	6	2.1	2.1	2.1
	D	18	6.3	6.3	8.3
	N	18	6.3	6.3	14.6
	A	122	42.4	42.4	56.9
	SA	124	43.1	43.1	100.0
	Total	288	100.0	100.0	

Table 11.1 illustrates the frequency and percentage of the responses of the participants to question number eleven (11). According to the statistics of question 11, one hundred and twenty four (124) participants agreed with the statement that swearing in English boosts up their confidence level. One hundred and twenty-two (122) strongly agreed with the statement of the question. A total of two hundred and forty-six (146)

endorsed the statement of the question. It means that the majority of the participants believe that swearing in English boosts up their confidence level. Moreover, eighteen (18) students remained neutral and eighteen (18) disagreed with the statement of the question. Furthermore, only six (6) participants strongly disagreed with the statement of the question. This endorsement of the statement in such a great amount in fact shows that there is a relationship between swearing and confidence.

Table 11.2

Swearing in English boosts up my confidence level.

		SD	D	N	A	SA	Total
Gender	Male	2	8	13	59	62	144
	Female	4	10	5	63	62	144
Total		6	18	18	122	124	288

Table 11.2 illustrates the comparison of males and females in terms of their responses to question number eleven (11). Table 11.2 shows the statistics of the responses of males and females. According to this table, sixty-two (62) males strongly agreed with the statement of the question and fifty-nine (59) agreed with it. Moreover, thirteen (13) males remained neutral; eight (8) disagreed and only two strongly disagreed with the statement of the question. Contrary to this statistics, sixty-two (62) females strongly agreed and sixty-three (63) agreed with the statement of the question. Furthermore, five (5) remained neutral; ten (10) disagreed and four (4) strongly disagreed with the statement of the question. A total of two hundred and eighty-eight (288) participants responded to this question. Out of this total number, half were males and half were females. One hundred and twenty-one (121) males endorsed the statement of the question. Contrary to this figure, one hundred and twenty-five (125) females endorsed the statement of the question. It means that the number of girls who endorsed the statement is greater than that of boys. More females believe that swearing in English boosts up their confidence level.

Table 11.3

Chi-Square Test

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.576 ^a	4	.334
Likelihood Ratio	4.716	4	.318
Linear-by-Linear Association	.015	1	.901
N of Valid Cases	288		

Table 11.3 illustrates the p-value. The value of p is .334 which is insignificant. This insignificant value means that there is no significant difference between male and female-educated youth. They are the same when it comes to booting the confidence level due to swearing in English.

4.1.12 Analysis of Question 12 Statistics

Table 12

Swearing in my mother tongue is prohibited that is why I swear in English.

N	Valid	288
	Missing	0
Mean		4.06
Mode		5

Table 12 shows the mean and the mode of question number 12. The mean of the question is 4.06, while its mode is 5. It means that the average number is 4.06 and the most repeated option is 5. Five (5) stands for strongly agree and most of the participants strongly agreed with the statement of the question.

Table 12.1

Swearing in my mother tongue is prohibited that is why I swear in English.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	16	5.6	5.6	5.6
	D	15	5.2	5.2	10.8
	N	25	8.7	8.7	19.4
	A	113	39.2	39.2	58.7
	SA	119	41.3	41.3	100.0
	Total	288	100.0	100.0	

Table 12.1 illustrates the frequency and percentage of the responses of participants to question number 12. According to the statistics of table 12.1, one hundred and nineteen (119) participants strongly agreed with the statement of the question and one hundred and thirteen (113) agreed with it. Moreover, twenty-five (25) participants remained neutral while responding to this question. Fifteen (15) agreed and sixteen (16) strongly disagreed with the statement of the question. The statistics shows that two hundred and thirty-two (232) out of two hundred and eighty-eight (288) endorsed the statement of the question.

Table 12.2

Swearing in my mother tongue is prohibited that is why I swear in English.

		SD	D	N	A	SA	Total
Gender	Male	8	5	13	57	61	144
	Female	8	10	12	56	58	144
	Total	16	15	25	113	119	288

Table 12.2 illustrates the comparison of males and females in terms of their responses to the statement of question 12. According to the statistics, sixty-one (61) males strongly agreed and fifty-seven (57) agreed with the statement of the question. Moreover, thirteen (13) males remained neutral; five (5) disagreed and eight (8) strongly disagreed with the statement of the question. Contrary to it, fifty-eight (58) females strongly agreed and fifty-six (56) agreed with the statement of the question. Furthermore,

twelve (12) females remained neutral; ten (10) disagreed and eight (8) strongly disagreed with the statement of the question. The comparison shows that more boys believe that swearing in their mother tongue is prohibited which is why they swear in English.

Table 12.3
Chi-Square Test

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.791 ^a	4	.774
Likelihood Ratio	1.823	4	.768
Linear-by-Linear Association	.413	1	.520
N of Valid Cases	288		

Table 12.3 illustrates the p-value. The p-value is .774 which is insignificant. This means that both males and females almost have the same views regarding the statement.

Table 12.4

Swearing in my mother tongue is prohibited that is why I swear in English.

	SD	D	N	A	SA	Total
Province KPK	6	3	9	27	27	72
Punjab	5	3	5	32	27	72
Sind	3	2	5	30	32	72
Baluchistan	2	7	6	24	33	72
Total	16	15	25	113	119	288

Table 12.4 illustrates the culture-based responses of the participants to the statement of the question. According to the statistics of table 12.4, twenty-seven (27) participants from KPK strongly agreed with the statement of the question; twenty-seven (27) agreed, nine remained neutral, 3 disagreed and 6 strongly disagreed with the statement of the question. In addition to it, twenty-seven respondents from Punjab strongly agreed, and thirty-two agreed with the statement of the question. Moreover, five

remained neutral; three disagreed and five strongly agreed. Furthermore, thirty-two students from Sind strongly agreed and thirty agreed with the statement of the question. Besides it, five remained neutral; two disagreed and three strongly disagreed with the statement of the question. Moreover, thirty-three participants from Baluchistan strongly agreed and twenty four agreed with the statement of the question. In addition, six remained neutral; seven disagreed and two strongly disagreed with the statement of the question. To sum up this calculation; a total of fifty-four participants from KPK, fifty-nine from Punjab, sixty-two from Sind, and fifty-seven from Baluchistan endorsed the statement of the question. It means that the participants from Sind endorsed the statement in a greater number than the rest of the ethnicities.

4.1.13 Analysis of Question 13 Statistics

Table 13

Swearing is considered a taboo in my mother tongue; therefore, I use English for swearing

N	Valid	288
	Missing	0
Mean		4.26
Mode		4

Table 13 shows the mean and the mode of question number 13. The mean of question 13 is 4.26 while its mode is 4. It means that the average number is 4.26 and the most repeated number is 4, which stands for agreeing. This statistics shows that majority of the participants agreed with the statement of the question.

Table 13.1

Swearing is considered a taboo in my mother tongue; therefore, I use English for swearing.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	2	.7	.7	.7
	D	9	3.1	3.1	3.8
	N	20	6.9	6.9	10.8
	A	137	47.6	47.6	58.3
	SA	120	41.7	41.7	100.0
	Total	288	100.0	100.0	

Table 13.1 illustrates the frequency and percentage of the responses of participants to the statement of question 13. According to the statistics, one hundred and thirty-seven (137) participants agreed and one hundred and twenty (120) strongly agreed with the statement of the question. Moreover, twenty of the participants remained neutral; nine disagreed and two strongly disagreed with the statement of the question. This statistics shows that a total of two hundred and fifty-seven (257) participants endorsed the statement of the question. This is in fact a gigantic number. It means that the majority of participants believe that swearing is considered taboo in their mother tongue; therefore, they use English for swearing.

Table 13.2

Swearing is considered a taboo in my mother tongue; therefore, I use English for swearing.

		SD	D	N	A	SA	Total
Gender	Male	1	3	16	64	60	144
	Female	1	6	4	73	60	144
	Total	2	9	20	137	120	288

Table 13.2 illustrates a gender-based comparison of the responses of participants to the statement of question 13. According to the statistics of question 13, sixty (60)

males strongly agreed and sixty-four (64) agreed with the statement of the question. Moreover, sixteen (16) males remained neutral, three (3) disagreed and one (1) strongly disagreed with the statement of the question. Contrary to it, sixty (60) females strongly agreed and seventy-three (73) agreed with the statement of the question. Furthermore, four (4) females remained neutral; six (6) disagreed and only one strongly disagreed with the statement of the question. This comparison shows that more females believe that swearing is considered taboo in their mother tongue; therefore, they use English for swearing. The total number of males who endorsed the statement of the question is one hundred and twenty four (124) while the number of female participants who endorsed the statement of the question is one hundred and thirty-three (133). This means that females endorsed the statement in a greater number than that of males.

Table 13.3
Chi-Square Test

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	8.791 ^a	4	.067
Likelihood Ratio	9.321	4	.054
Linear-by-Linear Association	.206	1	.650
N of Valid Cases	288		

Table 13.3 shows the p-value. The value of p is 0.67 which means that the value is insignificant. This means that there is no remarkable difference between the responses of male and females-educated youth.

Table 13.4

Swearing is considered a taboo in my mother tongue; therefore, I use English for swearing.

		SD	D	N	A	SA	Total
Province	KPK	1	3	4	38	26	72
	Punjab	0	3	6	32	31	72
	Baluchistan	1	2	6	31	32	72

Table 13.4 illustrates the ethnic-based comparison of the responses of the participants to the statement of the question. According to the statistics, twenty-six (26) participants from KPK strongly agreed and thirty-eight (38) agreed with the statement of the question. Four remained neutral; three disagreed and one strongly disagreed with the statement of the question. Moreover, thirty-one participants from Punjab strongly agreed; thirty-two agreed, six remained neutral, and three disagreed with the statement of the question. Furthermore, thirty-one participants from Sind strongly agreed; thirty-six agreed, four remained neutral and one disagreed with the statement of the question. Besides these, thirty-two participants from Baluchistan strongly agreed; thirty-six agreed, six remained neutral, two disagreed and one strongly disagreed with the statement of the question. To sum up, a total of 64 participants from KPK; 63 from Punjab, 67 from Sind and 63 from Baluchistan endorsed the statement of the question. It means that the participants from Sind do the swearing in English as it is considered taboo in their culture. **Table 13.4 establishes two things: the educated youth of Pakistan do swear in English and the educated youth from Sind swear more in English as compare to the youth of other provinces. Furthermore, the difference among the youth of four provinces in terms of swearing is not that significant. However, still a difference is there.**

4.1.14 Analysis of Question 14 Statistics

Table 14

I am not allowed to swear in my mother tongue due to cultural-restrictions, therefore, I prefer English for swearing.

N	Valid	288
	Missing	0
Mean		4.22
Mode		4

Table 14 shows the mean and the mode of question 14. The mean of question 14 is 4.22 while its mode is 4. The average of the responses is 4.22 and the most repeated option is 4. It means that the majority of the participants chose 4 as their response which stands for agreeing.

Table 14.1

I am not allowed to swear in my mother tongue due to cultural restrictions, therefore, I prefer English for swearing.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	5	1.7	1.7	1.7
	D	9	3.1	3.1	4.9
	N	17	5.9	5.9	10.8
	A	145	50.3	50.3	61.1
	SA	112	38.9	38.9	100.0
	Total	288	100.0	100.0	

Table 14.1 illustrates the frequency and percentage of the responses of the participants to the statement of question 14. According to the statistics, one hundred and forty-five (145) participants agreed; one hundred and twelve (112) strongly agreed, seventeen (17) remained neutral, nine (9) disagreed and five (5) strongly disagreed with the statement of the question. Two hundred and eighty-eight participants responded to this question. Out of the total number, two hundred and fifty-seven (257) endorsed the statement of the question. It means that the majority of the participants believe that they are not allowed to swear in their mother tongue due to cultural restrictions, therefore, they prefer to swear in the English language.

Table 14.2

I am not allowed to swear in my mother tongue due to cultural restrictions, therefore, I prefer English for swearing.

		SD	D	N	A	SA	Total
Gender	Male	2	5	10	79	48	144
	Female	3	4	7	66	64	144
Total		5	9	17	145	112	288

Table 14.2 illustrates the gender-based comparison of the responses of participants to the statement of the question. According to the statistics, forty (48) males strongly agreed; seventy-nine (79) agreed, ten (10) remained neutral, five (5) disagreed, and two strongly disagreed with the statement of the question. Contrary to it, sixty-four (64) females strongly agreed; 66 agreed, seven remained neutral, 4 disagreed and 3 strongly disagreed with the statement of the question. The total number of males who endorsed the statement is 127, while the total number of females who endorsed the statement is 130. It means that the number of females who endorsed the statement is greater than that of males.

Table 14.3

Chi-Square Test

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.292 ^a	4	.368
Likelihood Ratio	4.306	4	.366
Linear-by-Linear Association	1.642	1	.200
N of Valid Cases	288		

Table 14.3 illustrates the p-value. The p-value is .368 which is insignificant. This means that there is no such big difference between the views of male and female educated youth regarding the question.

Table 14.4

I am not allowed to swear in my mother tongue due to cultural restrictions, therefore, I prefer English for swearing.

	SD	D	N	A	SA	Total
Province KPK	2	2	4	45	19	72
Punjab	2	3	4	34	29	72
Sind	1	1	5	35	30	72
Baluchistan	0	3	4	31	34	72
Total	5	9	17	145	112	288

Table 14.4 illustrates the responses of the participants based on ethnicities. According to the statistics, 19 participants from KPK strongly endorsed the statement; 45 agreed, 4 remained neutral, 2 disagreed and 2 strongly disagreed with question 14. Moreover, 29 participants from Punjab strongly agreed; 34 agreed, 4 remained neutral, 3 disagreed and 2 strongly disagreed with the statement of the question. Furthermore, 30 participants from Sind strongly agreed; 35 agreed, 5 remained neutral, 1 disagreed and

one strongly disagreed. In addition, 34 participants from Baluchistan strongly agreed, 31 agreed, 4 remained neutral, and 3 disagreed with the statement of the question. To sum up, 64 participants from KPK; 63 from Punjab, 65 from Sind and 65 from Baluchistan endorsed the statement of the question. According to the statistics, the number of participants who endorsed the statement from Sind and Baluchistan are equal and comparatively more than the rest of the ethnicities.

4.1.15 Analysis of Question 15 Statistics

Table 15

My elders do not understand the English language, therefore, I can easily swear in English.

N	Valid	288
	Missing	0
Mean		4.25
Mode		4

Table 15 shows the mean and the mode of question 15. The mean of question 15 is 4.25 while its mode is 4. It means that 4.25 is the average number. The model is 4 which means that the most repeated number is 4 which stands for agree. This statistics shows that majority of the participants agreed to the statement of the question.

Table 15.1

My elders do not understand the English language, therefore, I can easily swear in English.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	6	2.1	2.1	2.1
	D	7	2.4	2.4	4.5
	N	16	5.6	5.6	10.1
	A	138	47.9	47.9	58.0
	SA	121	42.0	42.0	100.0
	Total	288	100.0	100.0	

Table 15.1 illustrates the frequency and percentage of the responses of participants to question number 15. According to the statistics of table 15.1, one hundred and thirty-eight (138) respondents agreed with the statement of the question. Moreover, one hundred and twenty-one (121) strongly agreed with the statement of the question. In addition, sixteen (16) students remained neutral while responding to this question. Furthermore, seven (7) participants disagreed and six (6) strongly disagreed with the statement of the question. To sum up, a total of two hundred and fifty-nine (259) participants out of two hundred and eighty-eight (288) endorsed the statement of the question. It means that the majority of participants believe that their elders do not understand the English language, therefore, they can easily swear in English.

Table 15.2

My elders do not understand the English language, therefore, I can easily swear in English.

		SD	D	N	A	SA	Total
Gender	Male	5	6	12	64	57	144
	Female	1	1	4	74	64	144
Total		6	7	16	138	121	288

Table 15.2 illustrates the comparison of males and females in terms of their responses to the statement of question 15. According to the statistics, fifty-seven (57) males strongly agreed and sixty-four (64) agreed with the statement of the question. Moreover, twelve (12) males remained neutral while six (6) disagreed and five (5) strongly disagreed with the statement of the question. On the other hand, sixty-four (64) females agreed; seventy-four (74) strongly agreed, four (4) remained neutral, one (1) disagreed and one (1) strongly disagreed with the statement of the question. To sum up, one hundred and twenty-one (121) males and one hundred and thirty-eight (138) females endorsed the statement of the question. It means that more females believe that their elders do not understand the English language, therefore, they can easily swear in English.

Table 15.3

Chi-Square Test

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	11.368 ^a	4	.023
Likelihood Ratio	12.190	4	.016
Linear-by-Linear Association	6.804	1	.009
N of Valid Cases	288		

Table 15.3 illustrates the p-value. The value of p is 0.23 which is insignificant. This means that there is no remarkable difference.

Table 15.4

My elders do not understand the English language, therefore, I can easily swear in English.

	SD	D	N	A	SA	Total
Province KPK	1	3	6	40	22	72
Punjab	1	0	3	36	32	72
Sind	0	1	1	33	37	72
Baluchistan	4	3	6	29	30	72
Total	6	7	16	138	121	288

Table 15.4 illustrates the ethnic-based comparison of the responses of four ethnicities of Pakistan. According to the statistics, twenty-two (22) participants from KPK strongly agreed; forty (40) agreed, six (6) remained neutral, three (3) disagreed and one (1) strongly disagreed with the statement of the question. Moreover, thirty-two (32) participants from Punjab strongly agreed; thirty-six (36) agreed, three (3) remained neutral, and only one strongly disagreed with the statement of the question. Furthermore, thirty-seven (37) participants from Sind strongly agreed; thirty-three (33) agreed, one (1) remained neutral, and only one (1) disagreed with the statement of the question. Moreover, thirty (30) participants from Baluchistan strongly agreed; twenty-nine (29) agreed, six (6) remained neutral, three (3) disagreed and four (4) strongly disagreed with

the statement of the question. To sum up, sixty-two (62) participants from KPK; sixty-eight (68) from Punjab, seventy (70) from Sind and fifty-nine (59) from Baluchistan endorsed the statement of the question. It means that the participants from Sind endorsed the statement in a greater number than the rest of the ethnicities.

SECTION TWO

4.2 The Analysis of Open-ended Questionnaire

This section illustrates the analysis of the open-ended questionnaire. The responses of males and females are separately analyzed. This section displays the frequency of the words used by the participants while responding to the questions. The first part shows the frequency of the words used by females and the second part shows the frequency of the words used by males.

Table 1a

The Analysis of Open-ended Questionnaire

Rank	Frequency	Word	Rank	Frequency	Word
1	716	Fuck	23	73	Holy shit
2	349	Gay	24	73	Pussy
3	286	Cunt	25	61	Idiot
4	274	Piss off	26	61	Sister fucker
5	267	Bloody	27	60	Effing
6	266	Shit	28	58	Frigger
7	212	Bitch	29	50	Niggar
8	179	The son of a bitch	30	48	Fucking
9	137	Fucker	31	47	Shut up
10	131	Hell	32	38	Pussy liker

11	118	ass	33	38	Muff
12	95	Bugger	34	35	Tits
13	95	Prick	35	31	Cock
14	92	Shag	36	28	Rascal
15	90	Twat	37	27	Diabolical
16	89	Cum	38	27	Donkey
17	89	The son of a whore	39	11	Bollocks
18	89	Bastard	40	11	Dick head
19	86	Asshole	41	11	Fag
20	85	Damn	42	11	Wanker
21	79	Rubbish	43	11	Tit
22	79	Slut	44	2	Gosh

Table one (a) shows the frequency of the words used by female participants. The female participants representing the four provinces of Pakistan responded to the open-ended question. One hundred and forty-four (144) female participants participated in this open-ended questionnaire. According to the statistics of table no 1, the most frequently used swearword is "fuck". It is used 716 times by the female participants. It is followed by the swearword "Gay" 349 times. The swearword "cunt" comes at number third in terms of its frequency. It is used 286 times by the participants. Moreover, the phrase "piss off" is used 274 and the swearword "bloody" is used 267 times. Furthermore, the female participants reported swearwords such as shit 266 times, bitch 212 times, the son of a

bitch 179 times, fucker 137 times, hell 131 times, and ass 118 times. These eleven (11) swearwords are used more than one hundred times by the female participants while responding to open-ended questions. This means that these eleven swearwords are the most frequently used words among females. In addition, there are some more swearwords which are used by the female participants. These swearwords include: bugger and prick 95 times, shag 92 times, twat 90 times, cum, the son of a whore and bastard 89 times, asshole 86, damn 85 times, rubbish and slut 79 times, holy shit and pussy 73 times, idiot and sister fucker 61 times, effing 60 times, frigger 58 times, Nigger 50 times, fucking 48 times, shut up 47 times, pussy liker and muff 39 times, tits 35 times, cock 31 times, rascal 28 times, diabolical and donkey 27 times, bollocks, dick head, fag, tit and wanker 11 times each, and the word gosh 2 times. These are forty-four (44) different swearwords which are used by females with various frequencies. The female participants reported that these are the swearwords that they use intentionally and unintentionally. This frequency of swearwords shows that the female participants frequently do swearing and these are their choice of swearwords.

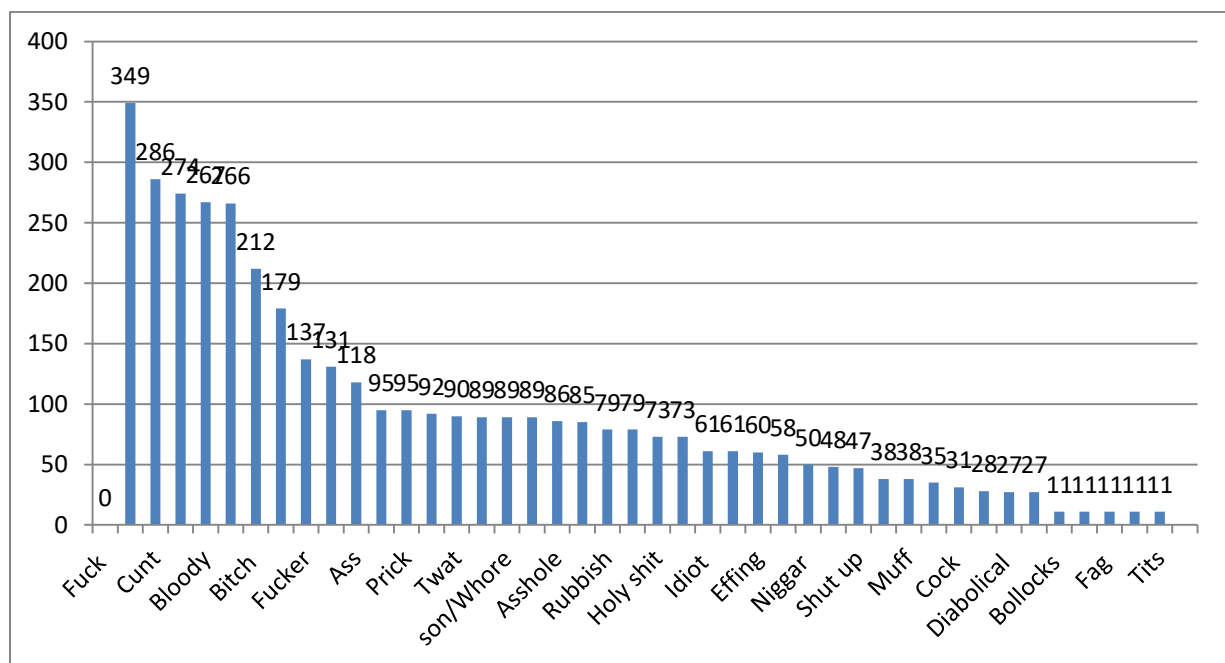


Figure 1: *Frequencies of English swearwords in the speech of females.*

Figure 1 illustrates the frequencies of swearwords used by the female participants. These are forty-four (44) different cuss words used by the female participants. This

shows that the female Pakistani youth use forty-four (44) different swearwords both intentionally and unintentionally.

Table 2 (a)

Rank	Frequency	Word	Rank	Frequency	Word
1	515	Fuck	22	76	Bastard
2	430	Shit	23	76	Frigger
3	249	Bitch	24	75	Cum
4	243	Gay	25	75	Nigger
5	239	Piss off	26	72	Damn
6	236	cunt	27	67	Idiot
7	229	Bloody	28	59	Cock
8	185	Ass	30	46	Fucking
9	133	Hell	31	34	Tits
10	126	Holy	32	25	Pussy
11	125	Prick	33	17	Diabolical
12	118	Fucker	34	16	Wanker
13	114	Asshole	35	15	Donkey
14	113	whore	36	15	Rascal
15	111	Effing	37	14	Dick head
16	100	Twat	38	14	Dick

17	97	Bugger	39	14	Fag
18	97	shag	40	14	Tit
19	87	Sister fucker	41	13	Bollocks
20	84	Slut	42	12	Pussy licker
21	77	Rubbish	43	12	Muff

Table 2 (a) illustrates the frequency of swear words used by male participants while responding to open-ended questions. A hundred and forty-four male participants participated in the study from the four provinces of Pakistan. According to the statistics of the table no 2, the most frequently used swearword is "fuck". It is used 515 times by the male participants. It is followed by shit which is used 430 times. Bitch is another swearword that comes third in terms of its intensity. It is used 249 times. The swearword "cunt" is used 243 times by the male participants. Moreover, some other cuss words are used too frequently by the male participants. These words include "bloody 229 times, ass 185 times, hell 133 times, holy 126 times, prick 125 times, fucker 118 times, asshole 114 times, whore 113 times, effing 111times, and twat 100 times. The aforementioned sixteen (16) different swearwords are used by the male participants more than a hundred times, which shows that these words are used both intentionally and unintentionally. Furthermore, some more words are used both intentionally and unintentionally by the male participants. These words include swearwords such as bagger and shag 97 times, sister fucker 87 times, slut 84 times, rubbish 77 times, bastard and frigger 76 times, cum and Nigger 75 times, damn 72 times, idiot 67 times, cock 59 times, fucking 46 times, tits 34 times pussy 25 times, diabolical 17 times, wanker 16 times, dick head, dick, fag and tit 14 times, bollocks 13 times, pussy liker 12 times and muff 12 times. The aforementioned cuss words are forty-three (43) different words which are used by the male participants both intentionally and unintentionally.

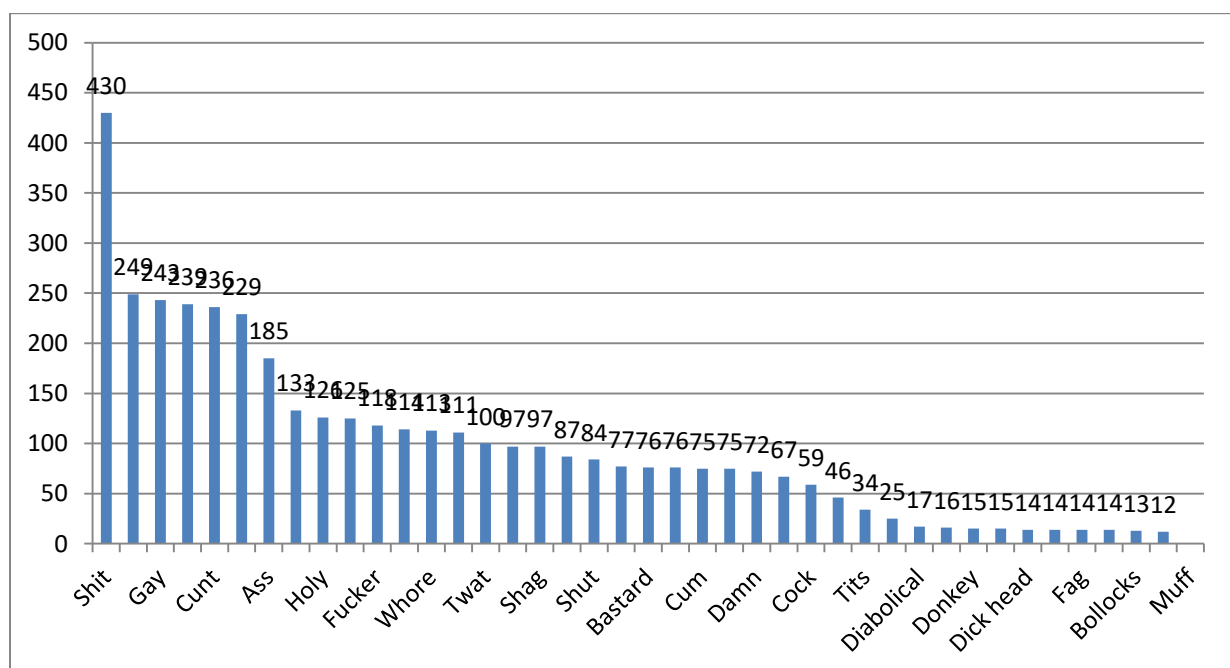


Figure 2: *Frequencies of English swearwords in the speech of males.*

Figure 2 illustrates the frequencies of swearwords used by the male participants. These are forty-three (43) different cuss words used by the male participants. This shows that the male Pakistani youth use forty-three (4) different swearwords both intentionally and unintentionally.

4.3 Analysis of questions four and five

This section focuses on the analysis of questions number four and five of the open-ended questionnaire. Two hundred and eighty students responded to both questions differently. The statement of question number four is: why do you swear in English if it is prohibited in your culture? The responses of students to this question vary, which are discussed one by one. The participants reported 10 different reasons for swearing in the English language rather than swearing in their own native language. According to the responses of the majority of participants, due to cultural and religious restrictions, it is quite difficult for them to swear in their native language especially when the elders are around; therefore, they tend to swear in the English language. Secondly, right from the beginning, they are taught to avoid swearing in the native language owing to the taboo nature of swearwords, however, in universities, they adopt the culture of swearing in

English. Thirdly, they swear in the English language which is one of the impacts of watching English movies. Furthermore, swearing in English has a less emotional intensity which is why they tend to swear in English. Moreover, Swearing in English is accepted in the friends' circle and it is too common which is why they swear in it. In addition, according to the responses of the majority of participants, their elders do not understand the swearing of English, therefore, they can easily swear in English. Due to the excessive use of English swearwords in their friends' circles in universities, it has now become their habit. Moreover, owing to class consciousness, they prefer using English swearwords. According to some of the responses, swearing in English brings feelings of being aristocratic. Furthermore, according to the participants, swearing in English helps in the fluency of the English language, therefore, they are more inclined towards swearing in English. Lastly, swearing in English has become the culture of modern society which is why they swear in English to be a part of this modern culture.

The fifth question of the open-ended questionnaire is: which gender in your views swears more in English and why? The responses to this question report that females are the ones who swear the more in English. Although, some 35 to 40 percent of the participants think that males swear more in English than females, this percentage is far beyond that of the females. The first reason they have regarding the more use of English swearwords by females is their nature. Secondly, females are more status-conscious than males; therefore, they use English for swearing instead of their mother tongue. Thirdly, according to the responses of participants, females at the time of anger prefer verbal fighting over physical fighting, therefore, they swear more to reduce their anger. While on the other hand, males prefer physical fights. Moreover, for females furthermore, one of the most common responses is that swearing serves as a bonding function among friends, therefore, the educated youth of Pakistan are more inclined towards swearing in English.

SECTION THREE

4.4 Analysis of Interviews

This section illustrates the analysis of interviews. A total of 40 participants took part in the interviews. Among the participants, twenty (20) are males and twenty (20) are females. The interviews of males and females are separately analyzed. Antconc software is used for the analysis of interviews. Different themes are reflected in the analysis of interviews.

4.4.1 Analysis of the Interviews of Girls

be I don't give a fuck to, fuck about whatever you are thinking. And me confronti
 se bastard, bugger, sister fucker, mother fucker, fuck. Ah, for the most of time, I will first
 anything that falls from my hand so just oh fuck. Answer3. So if this situation happens to m
 participant 17, Girl, 17. Son of a whore, What the fuck. Bastard. holy shit. Asshole. Fuck off. Part
 It depends on matter, I normally use what the fuck, bloody bastard and what the shit, you know.
 what the hell is this and bloody idiot, shit, fuck, damn, asshole. Ahm, I use what the fuck is
 Oh you asshole, you piece of shit, what the fuck did you do that for? Holy shit, I swear
 I will say son of a bitch. What the fuck did you do. You bloody bastard or what the
 I will say son of a bitch. What the fuck did you do. You bloody bastard or what the
 ck. In that situation I would say what the fuck, fuck off, piece of shit etc. Participant
 at I am really innocent. Answer5. Ok, again fuck, fuck you, ah son of a bitch, mother fucker,
 in all these kind of situations and that is fuck, hahaha, if I have something the other day I
 are you blind. You asshole, you bastard what the fuck have done. Fuck off, bloody hell, dick head, shit
 . Hmm, oh shit or it piss me off or fuck. hm son of a whore, son of a bitch.
 , what the hell you are talking or what the fuck. Hmm, I would say what the fuck, or what
 I'd blame myself and I probably say something like fuck I cannot believe I was that clumsy I am
 from..hmm.. accidentally from me and I will say fuck, If I want to prove myself innocent then I
 a fucking piece of a shit and shut the fuck. In this situation, my choice of swear wo
 , I mostly you shut the fuck up, what the fuck is this and bloody hell, bloody idiot, I use
 t, fuck, damn, asshole. Ahm, I use what the fuck is this, I mostly use piece of shit piss

, my choice of words will probably be cunt, ahh **bitch** **ahh** **you are** a fucking piece of a shit
 , and I will also call that person probably a **bitch** **and** **a wanker**, probably also say something like a
 piss off, and you bloody idiot, you stupid, you **bitch** **and** **asshole**. **Ok**, I will like from my side
 if he is a woman I would say slapper, **bitch** **are** **you out** of your senses. Bloody hell, bloody
 if he is a woman I would say slapper, **bitch** **are** **you out** of your senses. Bloody hell, bloody
 my god, shit, fuck, mother fucker, son of a **bitch**, **bastard**, **bloody hell**, bloody idiot etc. In
 target her parents like son of bitch, daughter of **bitch**, **bastard**, **bloody hell**, shit, shit the fuck off, m
 face then my reaction is bloody hell, son of **bitch**, **bastard**, **bloody idiot** fuck off. If, if
 with you? Go fuck yourself, ah, son of a **bitch**, **bastard**, **cunt**, or just fuck off and many other.
 , bitch, go to hell, damn!. Oh you bloody **bitch**, **bastard**, **get lost** from here. Damn, rubbish shit,
 that and I will use swear words like you **bitch**, **bloody idiot** and **bastard**. I will express
 . For man I would say like son of a **bitch**, **bloody rascal**, **bloody fool**. Partic
 . For man I would say like son of a **bitch**, **bloody rascal**, **bloody fool**.
 situation I will target her parents like son of **bitch**, **daughter of bitch**, **bastard**, **bloody hell**, shit, s
 ody idiot, mother fucker, sister fucker, son of a **bitch** etc. **Here** I want to say that if I
 Who the bloody hell you are! Son of **bastard**, **bitch**, **go to hell**, damn!. Oh you bloody bitch,
 ething my first reaction would be like oh fucking **bitch** **how can you** talk to me like this fucking
 , my reaction would be like you son of a **bitch**, **how it is** possible you are my trusting one.
 talking about. It piss me up, you son of **bitch**. **It is the** damn shit, you **bastard** don't
 tell him bloody idiot, bloody hell, son of a **bitch**, **like these words**. If something precious

Figure 3: *Concordance of the word “fuck and bitch” in the speech of females.*

Figure 3 illustrates the swearwords used by the girls in the situations given to them during their interviews. The word "fuck" has been used quite often during their responses to questions. It means that this word often comes to their mind when they react to something in a situation of anger or any other unwanted situation. Moreover, the concordances of these words such as fuck and fuck off show that they are used when something unexpected has happened and then the speaker reacts to that situation. Furthermore, the word fuck is used for the thing that unexpectedly happened while words such as fuck off, you bloody bastard, holy shit and bloody idiot are used for the person who has done something unexpected. Moreover, figure 3 shows the use of swearwords by girls in some unexpected and unwanted situations. The concordances given in figure 3, also show those swearwords such as bitch, bloody rascal, and holy shit. The concordance also reflects that they choose swearwords for males and females differently. In most cases, they target the parents of the person being ridiculed. Moreover, the word bitch is used for females and here the females often use it to lambaste the person who creates an unwanted situation. This shows that they usually use swearwords used for females.

on matter, I normally use what the fuck, bloody **bastard** and **what the** shit, you know. Oh man! Shit bitch son of a cunt and you know you **bastard** and **you dick** head, you ass whole, you cunt to me, I am simply saying you are fucking **bastard**, **are you blind?** Cannot you see a car in hick, oh god. You asshole what have done. You **bastard** **are you blind** are you out of your senses? cunt, I would fuck you off you know, bloody **bastard** **asshole**. **Holy shit**, I did not do that fuck Girl 3 Who the bloody hell you are! Son of **bastard**, **bitch**, **go to hell**, damn!. Oh you bloody god, shit, fuck, mother fucker, son of a bitch, **bastard**, **bloody hell**, **bloody** idiot etc. In that type her parents like son of bitch, daughter of bitch, **bastard**, **bloody hell**, **shit**, shit the fuck off, mother fuck then my reaction is bloody hell, son of bitch, **bastard**, **bloody** idiot fuck off. If, if I prove my etc. I gain I will use I mostly use **bastard**, **bugger**, **sister fucker**, mother fucker, fuck. you? Go fuck yourself, ah, son of a bitch, **bastard**, **cunt**, **or just** fuck off and many other. I bloody hell, or dickhead, also son of a bitch, **bastard**, **damn** etc. Well, in that kind of situation son of bitch. It is the damn shit, you **bastard** **don't** argue with me on this topic. are such a bitch and you are such a **bastard** etc. Well, in this kind of situation I us , go to hell, damn!. Oh you bloody bitch, **bastard**, **get lost from** here. Damn, rubbish shit, fuck off ant 17, Girl, 17. Son of a whore, What the fuck. **Bastard**. **holy shit**. **Asshole**. Fuck off. Participant 18 , fuck your pussy, just go to hell, the bloody **bastard**, **I want to** fuck your ass right now, just we swear words like you bitch, bloody idiot and **bastard**. I will express my furry in curse words I town, I will use some swear like fuck you, **bastard**, **if I were** going to office to meet someone holy shit or shit ass, or prick, or even **bastard**, **if that person** you know intentionally hits our c

is situation, my choice of words will probably be **cunt**, **ahh** **bitch** **ahh** you are a fucking piece of you a son of a bitch son of a **cunt** and **you know** you bastard and you dick head, r words like fuck off, guy, bloody hell, bustard, **cunt**, **dick head**, and mother fucker, sister fucker, etc gger, mother fucker, ass whole, pussy licker, you **cunt**, **fuck you right** now in front of each and would put in your mother's mouth, you **cunt**, **I would fuck** you off you know, bloody bastard bastard and you dick head, you ass whole, you **cunt** **I would say** and you son of a slut of course, I will use really bad words, dick **cunt**, **mother fucker**, **you** son of a bitch, and all ? Go fuck yourself, ah, son of a bitch, bastard, **cunt**, **or just** fuck off and many other. I would me I mean I am like fucking kill this **cunt** **or whatever** so something like that or something I insulting I would say, so, so mother fucker or **cunt** **or you know** wasted sperm and words , like these innocence. Fucking asshole. Fucking **cunt**. Participant 34, Boy. 14 Hmm, I could head, holy shit and Nigger. I would go with **cunt**. Participant 38, boy 18 Well, there has to be so ashamed of yourself for giving birth to such a **cunt**, **so yes**, **that** would be my response to your like son of a whore, rubbish and bugger, shag, **cunt** **wanker** etc. Well, in this situation, firs my hands, I will go like damn, that bad **cunt**, **what did you** have to fall? Rubbish, I will I will break your cunt, you mother fucker. **Cunt**, **who gave birth** to you? That must be a your mother's pussy in such manner, you **cunt** , **you bloody** idiot, stupid, you asshole. come and will fuck you, I will break your **cunt**, **you mother fucker**. Cunt, who gave birth t

Figure 4: Concordance of words “*bastard, bloody hell, and cunt*” in the speech of females.

Figure 4 illustrates the swearwords such as *bastard* and *bloody hell* used by the female participants. This concordance shows that words such as *bastard* and *bloody* are commonly used swearwords. The concordances of the given figure also show that the swearword *bastard* is gender neutral and is used for both males and females. The word "bastard" is a culturally prohibited swearword. It is prohibited in the local cultures of Pakistan especial in the languages spoken in the four provinces of Pakistan. Moreover, it

also illustrates the use of the word "cunt" by the female participants. The word "cunt" is generally used for females but sometimes it is used for men too. The use of this word for both males and females shows the overuse of this word by the female participants. This word is a culturally prohibited swearword but despite that, it is frequently used by the female participants.

ody hell, shit, shit the fuck off, mother fucker, *sister fucker* etc. I gain I will use I mostly
 ell, bastard, cunt, dick head, and mother fucker, *sister fucker*, etc. Participant 12, Girl 12
 gain I will use I mostly use bastard, bugger, *sister fucker*, *mother fucker*, fuck. Ah, for the most of
 the fuck off. Twat, slut, son of a whore, *sister fucker*, *shit ass*, bloody hell blood idiot, slapper, and
 , shit, bloody hell, bloody idiot, mother fucker, *sister fucker*, *son of a bitch* etc. Here I want

! It's my favourite question. Yeah, I use *mother fucker*, and you bloody hell man, yeah, these are
 to me my first reaction would be you asshole *mother fucker*. Answer4. If I am in this kind of
 am really conscious about that so I will say *mother fucker*, *bloody hell*. Participant 14, Girl. 14
 , piss off, guy, shut the fuck off, dick head, *mother fucker* etc. In that type of situation I mostly
 use I mostly use bastard, bugger, *sister fucker*, *mother fucker*, *fuck*. Ah, for the most of time, I
 off, or may be son of a bitch or *mother fucker* maybe yeah that is what I am saying.
 and a wanker, probably also say something like a *mother fucker*, or a pussy and asshole and I might
 , again fuck, fuck you, ah son of a bitch, *mother fucker*, or anything that would express my anger or
 h, bastard, bloody hell, shit, shit the fuck off, *mother fucker*, *sister fucker* etc. I gain I will use
 ce of fuck, tit, shit, bloody hell, bloody idiot, *mother fucker*, *sister fucker*, son of a bitch etc. Here
 , guy, bloody hell, bastard, cunt, dick head, and *mother fucker*, *sister fucker*, etc. Participant 12, Girl
 situation I mostly say oh my god, shit, fuck, *mother fucker*, *son of a bitch*, bastard, bloody hell, bloody
 this. You son of a bitch, you slut, you *mother fucker*, *why did* you hit my car? Oh my

Figure 5: *Concordance of words “sister fucker, mother fucker” in the speech of females.*

Figure 5 illustrates the use of severe swearwords such as *sister fucker* and *mother fucker* by the female participants. This shows that they target the female gender too frequently while swearing. These cuss words are too harsh and culturally as well as religiously strictly prohibited swearwords. The second thing these words show is that they also target the female relatives of the person being abused. The female relatives include a sister and a mother. The use of such words, in which females target female body parts, is something unprecedented in this study. Figure 5 shows that female participants tend to use such words more frequently without any hesitation.

the fuck is this and I use shit, piece shit. Ah, so in that situation, I mostly use what the bitch ah you are a fucking piece of a shit and shut the fuck. In this situation, my what the hell dick head I am, what the shit and that's all. Alright, that will be f. Twat, slut, son of a whore, sister fucker, shit ass, bloody hell blood idiot, slapper, and wanker words will be bloody hell, shit, fuck, or just shit ass, yeah. Probably I will use fucking hell Son of a whore, What the fuck. Bastard. holy shit. Asshole. Fuck off. Participant 18, Girl, 18 An the hell is going on, piece of fuck, tit, shit, bloody hell, bloody idiot, mother fucker, sister diot, I use these words. So I usually use shit, damn, and use rubbish. so I use, I usually tard and what the shit, you know. Oh man! Shit, damn!, and what the fuck, my favourite. react in way oh fuck, what the fuck, oh shit, damn etc. I will be very furious and I would say what the fuck, fuck off, piece of shit etc. Participant 8 Girl 8 First of use what the hell is this and bloody idiot, shit, fuck, damn, asshole. Ahm, I use what the f type of situation I mostly say oh my god, shit, fuck, mother fucker, son of a bitch, bastard, bl bitch, bastard, get lost from here. Damn, rubbish shit, fuck off. Son of a bitch, you are fucking h bloody idiot and asshole must be punished. Oh shit, fuck off, what the fuck, oh god. You asshole , my choice of swear words will be bloody hell, shit, fuck, or just shit ass, yeah. Probably I w . Son of a bitch, you are fucking piece of shit, get lost. Bloody idiot, fuck off. Bollocks, bugg hell is happening today and I can even say shit, hell and something like that, yes. Well, t hell is happening today and I can even say shit, hell and something like that, yes. Well, , what the fuck did you do that for? Holy shit, I swear to crest I did not do any

s like fuck off, guy, bloody hell, bastard, cunt, dick head, and mother fucker, sister fucker, etc. like bloody idiot, what the hell is this, and dick head and piss off. In that situation, I us own then I will say oh what the hell dick head I am, what the shit and that's all like bastard, piss off, guy, shut the fuck off, dick head, mother fucker etc. In that type of sit this, I mostly use piece of shit piss off, dick head. Participant 10, Girl.10 Shut u curse words like you son of a bitch you dick head, prick. In that situation I would say what the fuck have done. Fuck off, bloody hell, dick head, shit you son of butch, frigger, son of

Stupid, nonsense, idiot, bloody fool. By God, for God's sake trust me. Are you precious lost from my hand I will say oh god, how could I help. If someone spits one me , why did you hit my car? Oh my fucking God, I cannot believe this is happening to me. my reaction is going to be I swear to God I haven't done anything. You are like hell is this, what the shit is this. By god I haven't done this .or I will hell is this, what the shit is this. By god I haven't done this .or I will 92s sake I haven't done that, by God, I swear, I did not do that. Who the 't done this .or I will say oh god it is so far from my nature. Well, in 't done this .or I will say oh god it is so far from my nature. Well, in say for fuck's sake, yeah. oh my God! It's my favourite question. Yeah, I use that type of situation I mostly say oh my god, shit, fuck, mother fucker, son of a bitch, basta to happen to me my reaction probably would be: God, shit, you idiot. What have you done? Cannot you words for God's sake, I swear, by god something like this. If I am driving and an just get out of here, go to hell. Oh God, what the hell, what the fuck, shit. Stupi that situation my first reaction would be oh my god, what the hell is happening today and I can that situation my first reaction would be oh my god, what the hell is happening today and I can first word is going to be fuck, oh no, God, why all the bad things happen to me? To ot, fuck off. Bollocks, bugger, choad. for God's sake I haven't done that, prove myself innocent then I use these words for God's sake, I swear, by god something like , nonsense, idiot, bloody fool. By God, for God's sake trust me. Are you blind, nonsense

Figure 6: *Concordance of words “Shit, asshole, dick head fuck off, and God” in the speech of females.*

Figure 6 illustrates the use of swearwords such as dick head, shit, hell and asshole. They use them for both genders and culturally as well as religiously they are prohibited. These words are used regardless of gender and they target the person who is abused. Moreover, Figure 6 also illustrates the use of religious swearing by the female participants. These religious swearwords include: God, I swear, by God, and for God's sake. These words are used by them in a situation when they prove themselves innocent of doing nothing wrong and to make the people believe that they have done anything wrong. Almost the same words are used in the regional or the mother tongues of the participants. It means that they use the same culturally used words in other languages too, to prove themselves innocent.

4.4.2 Analysis of the Interviews of Males

Following are the swearwords which are shown in the form of concordances to show how they usually occur in the conversation of the male speakers.

be I don't give a fuck to, fuck about whatever you are thinking. And me confronti
 se bastard, bugger, sister fucker, mother fucker, fuck. Ah, for the most of time, I will first
 so majorly I use piss off, fuck off, even fuck, and even most of the times I say you
 that kind of situation I only use two words fuck and shit. Well, I will first slap or punch
 anything that falls from my hand so just oh fuck. Answer3. So if this situation happens to m
 your mind. Or I would say like what the fuck are you doing holy mother of a bitch you
 comes to my mind you fucking asshole. how the fuck are you driving? You are not supposed to drive
 the hell are you talking about or what the fuck are you talking about? You mother fucker. Piss o
 participant 17, Girl, 17. Son of a whore, What the fuck. Bastard. holy shit. Asshole. Fuck off. Part
 It depends on matter, I normally use what the fuck, bloody bastard and what the shit, you know.
 , be careful. Participant 40, boy 20. What the fuck bro. Bloody hell. Son of a bitch. Bloody id
 what the hell is this and bloody idiot, shit, fuck, damn, asshole. Ahm, I use what the fuck is
 Oh you asshole, you piece of shit, what the fuck did you do that for? Holy shit, I swear
 I will say son of a bitch. What the fuck did you do. You bloody bastard or what the
 I will say son of a bitch. What the fuck did you do. You bloody bastard or what the
 My choice of swearing would be like what the fuck do you think you are? Son of a bitch
 this fucking nigger, this fucking idiot what the fuck does he think he is doing. This is fucking
 ck. In that situation I would say what the fuck, fuck off, piece of shit etc. Participant
 at I am really innocent. Answer5. Ok, again fuck, fuck you, ah son of a bitch, mother fucker,
 eave telling them all to fuck off. What the fuck. Fuck you. I would not swear to prove

is situation, my choice of words will probably be cunt, ahh bitch ahh you are a fucking piece of
 you a son of a bitch son of a cunt and you know you bastard and you dick head,
 r words like fuck off, guy, bloody hell, bustard, cunt, dick head, and mother fucker, sister fucker, etc
 gger, mother fucker, ass whole, pussy licker, you cunt, fuck you right now in front of each and
 would put in your mother's mouth, you cunt, I would fuck you off you know, bloody bastard
 bastard and you dick head, you ass whole, you cunt I would say and you son of a slut
 of course, I will use really bad words, dick cunt, mother fucker, you son of a bitch, and all
 ? Go fuck yourself, ah, son of a bitch, bastard, cunt, or just fuck off and many other. I would
 me I mean I am like fucking kill this cunt or whatever so something like that or something I
 insulting I would say, so, so mother fucker or cunt or you know wasted sperm and words, like these
 innocence. Fucking asshole. Fucking cunt. Participant 34, Boy. 14 Hmm, I could
 head, holy shit and Nigger. I would go with cunt. Participant 38, boy 18 Well, there has to be so
 ashamed of yourself for giving birth to such a cunt, so yes, that would be my response to your
 like son of a whore, rubbish and bugger, shag, cunt wanker etc. Well, in this situation, firs
 my hands, I will go like damn, that bad cunt, what did you have to fall? Rubbish, I will
 I will break your cunt, you mother fucker. Cunt, who gave birth to you? That must be a
 your mother's pussy in such manner, you cunt, you bloody idiot, stupid, you asshole.
 come and will fuck you, I will break your cunt, you mother fucker. Cunt, who gave birth t

Figure 7: Concordance of words "Fuck and cunt" in the speech of males.

Figure 7 illustrates the swearwords which are used by the male participants during the interviews. The word "fuck" is used frequently during their responses. The concordances of this cuss word illustrate that this is used for an action done by someone, and for the things that people usually think about. Two things are addressed by the cuss word "fuck". This shows that the male participants use it for an activity or action done by someone and for things that are thought out. Moreover, figure 7 illustrates the frequent use of the word "cunt". The concordances of the cuss word "cunt" demonstrate that this word has been used by the male participant to target the person confronting the speaker at

the time of anger or any other unwanted situation. It is a disparaging word used usually for females; however, the participants of the current study use it for both genders. This shows the overuse of the word. Furthermore, it also shows that this word is habitually used regardless of gender.

to me my first reaction would be you asshole **mother fucker**. **Answer4**. If I am in this kind of side so obviously my sudden response would be oh **mother fucker**, **are you blind?** Cannot you see? And words do to me, son of a whore, the bugger, **mother fucker**, **ass whole**, pussy licker, you cunt, fuck you I would use words like son of a bitch, **mother fucker**, **ass whole**, titties etc. Participant 24. B just fucking drive, I will probably be yeah, you **mother fucker**, **bend down** and put my dick in your am really conscious about that so I will say **mother fucker**, **bloody hell**. Participant 14, Girl. 14 you are doing you diabolical son of a bitch. **Mother fucker**, **by god** you are such a stupid son will fuck you, I will break your cunt, you **mother fucker**. **Cunt**, **who** gave birth to you? That must use I mostly use bastard, bugger, sister fucker, **mother fucker**, **fuck**. **Ah**, for the most of time, I to you? That must be a bad pussy, you **mother fucker**, **I pray** that rain put heavy flood on of a bitch, you son of a whore, you **mother fucker**, **I would** put in your mother's say oh my Gosh. I would say bloody hell, **mother fucker**. **Oh piss off**. Participant 35 Boy. 15 Shut , so irritating so my response would be like oh **mother fucker**, **oh you** a son of a bitch son and a wanker, probably also say something like a **mother fucker**, **or a** pussy and asshole and I might , again fuck, fuck you, ah son of a bitch, **mother fucker**, **or anything** that would express my anger or now in front of each and every one, the **mother fucker**. **Participant 23. Boy 3** Normally, I would tr , I will drive this car in your mother pussy. **Mother fucker**. **Participant 28 Boy ,8** Ok, So, if I were si not supposed to drive in such manner. Fuck you **mother fucker**. **Participant 39, boy 19** Ah, for that I think that or what the fuck are you talking about? You **mother fucker**. **Piss off**. Participant 36, Boy 16 The choice of wo hat. So yeah of course, everyone, like words like **mother fucker**, **pussy licker**, ass whole where are used. So

ody hell, shit, shit the fuck off, mother fucker, **sister fucker** etc. I gain I will use I mostly ell, bustard, cunt, dick head, and mother fucker, **sister fucker**, etc. **Participant 12, Girl 12** has given you the license. Which mother fucker or **sister fucker** **has given** you the authority to drive, you gain I will use I mostly use bastard, bugger, **sister fucker**, **mother fucker**, fuck. Ah, for the most of will be in this situation will be holy shit, **sister fucker**, **shit ass**. Oh, it is one of my the fuck off. Twat, slut, son of a whore, **sister fucker**, **shit ass**, bloody hell blood idiot, slapper, and , shit, bloody hell, bloody idiot, mother fucker, **sister fucker**, **son of** a bitch etc. Here I want

Figure 8: Concordance of words “mother fucker and sister fucker” in the speech of males.

Figure 8 illustrates the use of the swearwords such as "mother fucker" and "sister fucker". The concordances of these words show how they are used by the male participants during the interview. Figure 8 shows that these words are used to target the mother and sister of the person. These words are used in a situation when a person is angry or there is any other unwanted situation. Moreover, some other swearwords can also be seen in figure 8 which include: son of a whore, slut, twat, bastard, bugger and diabolical. These entire

cuss words are used by the male participants while responding to questions during interviews. Furthermore, the swearword "mother fucker" is more frequently used than the cuss word "sister fucker". It shows that the male participants are more likely to use mother fucker in unwanted situations. In addition, it shows that in unwanted situations males usually target the blood relative of the person in terms of swearing.

also say something like a mother fucker, or a pussy and asshole and I might call a dork and a bitch you are such a blind person. You pussy fucker, asshole, nigger, you fucking look like a , I want to driver in your mother's pussy in such manner, you cunt , you bloody idiot, stup off, fuck off bugger, tits, fuck you, fuck your pussy, just go to hell, the bloody bastard, I want course, everyone, like words like mother fucker, pussy liker, ass whole where are used. So last quest bloody hell is this, yeah, hmm, oh, fuck off pussy liker. Participant 17, Girl, 17. Son of a whore, mother fucker sister, son of a bitch. You pussy liker, put my dick in your car, your mother of a whore, the bugger, mother fucker, ass whole, pussy liker, you cunt, fuck you right now in front my dick in your throat, you little bitch, fucking pussy liker, or whatever comes in my mind. Partic d probably like you fucking bitch, mother fucker, pussy liker. Well, it wouldn't be like that off the limit. Shit, you are just a big pussy liker, what are you talking about holy shit. , bitch, I will drive this car in your mother pussy. Mother fucker. Participant 28 Boy, 8 my dick in your car, your mother's pussy. Participant 32, Boy, 12 Fuck off, d , and you should spit on your mother's pussy, you know, words like these would be my choice gave birth to you? That must be a bad pussy, you mother fucker, I pray that rain put heavy

s like fuck off, guy, bloody hell, bustard, cunt, dick head, and mother fucker, sister fucker, etc. like bloody idiot, what the hell is this, and dick head and piss off. In that situation, I us own then I will say oh what the hell dick head I am, what the shit and that's like bastard, piss off, guy, shut the fuck off, dick head, mother fucker etc. In that type of sit this, I mostly use piece of shit piss off, dick head. Participant 10, Girl, 10 Shut u curse words like you son of a bitch you dick head, prick. In that situation I would say what the fuck have done. Fuck off, bloody hell, dick head, shit you son of butch, frigger, son of

Figure 9: *Concordance of words "pussy liker, and dick head" in the speech of males.*

Figure 9 illustrates the use of swearwords such as "pussy" and "dick head". It shows that these swearwords are used by the male participants. The cuss word "pussy" is used more frequently than the swearword "dick head". These two words are taboo owing to their obscenity in terms of meaning. According to figure 9, the inclination of male participants for using the swearword "pussy" is more than that of dick head. This shows that they tend to involve female body parts in swearing more than they involve male body parts. Similarly, these words are used when a person is angry or when the situation is unwanted.

, I say holy fuck, what has happened, go to hell. Ah, if someone spits on me, and I noticed shit. For that I will use words what the hell and other words that can be bloody hell, what the fuck. You son of a bitch. What the hell are you talking about or what the fuck are you. Son of a bitch. It will be what the hell are you talking about. It will be bastard, son of a bitch, spits on me I will tell him that bloody hell bitch come on suck my dick, I will come with you, like that. Ahh, I would say bloody hell, bloody idiot, are you dumb, are you blind? You idiot behaviour, idiot, just fuck yourself, go the hell from my side, and son of a bitch, Oh my god, I am just trying to go to hell, just go to hell from my side, I will kick your ass, I want to kick your ass right now, go to hell. Hmm, oh, what did you do to me, son of a bitch, I cannot even hold this thing. How the hell I am supposed to carry my life. Well, this is the first would be what the fuck. What the hell is wrong with this guy. How the fuck is it? I would say oh my Gosh. I would say bloody hell, mother fucker. Oh piss off. Participating in this kind of situation, I will use words like bloody hell, or dickhead, also son of a bitch, bastard, damn, and are a lot of expressions like shit, and mostly hell. So, Yeah, it is really off the limits, and participant 40, boy 20. What the fuck bro. Bloody hell. Son of a bitch. Bloody idiot. Fuck you. So, at this very time, I usually say like bloody hell, swear on your fucking head, or something like that, I think that will be shit that comes then bloody hell that would be what kind of rubbish thing is it, tits, fuck you, fuck your pussy, just go to hell, the bloody bastard, I want to fuck your ass, a verbal response would be fuck off you nigger, bloody hell, what are you talking about? This is off the top of my head, I would probably go like oh fucking hell, what the fuck is this, this is bullshit happened normally I use polite words like I swear, by god, believe me, if a person is not believing me for God's sake. Oh my god, trust me, by god, by god, I swear, hell yuck. Oh stupid, oh my god. Again, usually most of the time I say damn, god, dear god or even fuck is the usual one in this kind of situation I usually use words like oh God, for fuck's sake for God's sake, not do it, I swear, I swear in my God, I am not such type of a guy, so, so I say that I swear to my holy god, I am not involved in this thing, I haven't done anything for God's sake. Oh my god, trust me, by god, by god, I swear, hell yuck. Oh stupid, oh fucking my god, most of the time I say damn, god, dear god or even fuck is the usual one that most people use, at all, for fuck's sake. Oh my god, trust me, by god, by god, I swear, hell yuck. Oh my god, of my hands I will answer it fuck oh god, what has happened. So the answer number three, the first of words be like oh come on man, for God's sake I haven't done something wrong, on my side, and son of a bitch, Oh For God's sake, I am not such a kind of guy, I am not doing that for God's sake, I did not do it, I am not such a type of a guy, so just leave it, for God's sake, for my inconvenience, I am not doing anything like oh God, for fuck's sake for God's sake etc. Well, that is a kind of verbal response, but I get out dick in your mouth. Sometime I say for God's sake, I swear, and when I get you diabolical son of a bitch. Mother fucker, by god you are such a stupid son of a bitch. |

I say the fuck is going on. The bloody idiot and out dick in your mouth. Sometime I say that. Ahh, I would say bloody hell, bloody idiot, are you dumb, are you blind? You asshole. You son of a bitch, bastard, you are trying such an idiot behaviour, idiot, just fuck yourself, go the hell from my side, fuck bro. Bloody hell. Son of a bitch. Bloody idiot. Fuck you. Son of a whore. I want to drive on my dick. Oh bitch, oh super idiot, I want to driver in your mother's pussy, bastard, you are trying such an idiot behaviour, idiot, just fuck yourself, go the hell from my side, this is super bullshit, this is rubbish. You super idiot. Oh shit, another fucking day another fuck off, what a piece of shit, you bastard you idiot, or like you are looking like shit, you are looking like a 92s pussy in such manner, you cunt, you bloody idiot, stupid, you asshole. Sometime I say something like this fucking nigger, this fucking idiot what the fuck does he think he is doing. Boy. 14 Hmm, I could say in such situation, idiot. What the heck. Fuck, fuck you, you

Figure 10: *Concordance of words “Hell, God and Idiot” in the speech of males.*

Figure 10 illustrates religious and social swearwords used by the male participants. Religious swearing includes: God, by God, for God's sake, I swear and go to hell. Other swearwords include idiot, fucking idiot, super idiot, and bloody bastard. The word "hell" is used in different senses. It is used in a religious sense like 'go to hell' and in other

senses such as 'what the hell is this' or what the hell is wrong with you. In another sense, it is used when the person is furious and showing disapproval. In a religious sense, it too is uttered in a situation of angriness. Moreover, words such as idiot or bloody bastard are used to target the person confronting you. These words are used for a person who has done something wrong.

Section Four

4.5 The Analysis of Conversations

This section contains the analysis of conversations. The conversations of the ten groups are recorded. The language used in the conversations is Urdu. Antconc software is used to show English swearwords with the help of concordance. The focus of this section is on English swearwords used during Urdu conversations.

wo kar dein gy I mean WHAT THE FUCK, aese kyun karte hain wo? Speaker # 2: Yar sachi , `bastards`, `motherfuck`. They actually try to fuck democracy but democracy fuck them back. Speaker ut `fucking` him. Huhh. Speaker # 3: He wants to `fuck` him. Speaker # 2: Exactly. Speaker # 3: He wants in bahir nahi nikalti. Speaker # 1: Hmm. Bus yar `fuck` hu gya hai yeh. Mujhe aj pata chala khana bhi humein nahi dete. Like `what the fuck` is this behavior? Speaker # 2: They are such `pi samaj nahi ati k I mean `what the fuck` is this. Ik tu hum in `asshole` ko middle class se hote hain. Like `what the fuck` is this? Speaker # 1: Yes bilkul. mein license par gya. Yar matlab `what the fuck` is this yar. Speaker # 3: This is `shit` sir. mazed agy ahh. Speaker # 2: Exactly yar WHAT THE FUCK it is. Yar kitne like how `bloody idiots` they are. Speaker # 1: Exactly I mean WHAT THE FUCK!!! Kab tak aesa sab kuch chalta rahe ga? tarha nazar ate hain, Sahi hai? They can `fuck off` with their rights, Sahi hai? they can `nk he is a `fucking bastard`. Speaker # 1: They `fuck` our country. They `fuck` us. Speaker # 2: OHHHH like ink against kuch hona chahiye like how `fuck` people they are. Speaker # 1: Exactly I mean WH unhe achi nahi lagein gi so they can `fuck right off`. Sahi hai. Speaker # 2: Apko... apko y # 3: These `whoofs` must have to be punished and `fuck` their `ass` up to their mouths. Pakistan should vel e nahi banti. Speaker # 1: FUCK yar seriously FUCK them all. Speaker # 2: Sach mein. Conversation They actually try to fuck democracy but democracy fuck them back. Speaker # 2: (Laughing) OHHH MY GOD!! log lekin I don't know `what the fuck` they do? Acha khana bhi humein nahi dete. less than an... a `slut`. Everyone goes and `fuck` those `slut`. Speaker # 1: Haan na jaar. Speaker rd`. Speaker # 1: They `fuck` our country. They `fuck` us. Speaker # 2: OHHHH MYYY GODDD!!! Speaker # 1

Figure 11: Concordance of English swearwords in the Urdu conversation of males and females.

Figure 11 illustrates the conversations of different speakers. The conversation is in Urdu language but there are some English words too. These English words are English swearwords which are used by Pakistani males and female-educated youth. During the conversations, they discuss various things in the Urdu language; however, they switch to

the English language when it comes to swearing. Throughout these conversations, the participants make use of English swearwords. Moreover, the word "fuck" is too often used in different senses. In various sentences, it has a different sense. It is used for something that is being done unexpectedly or the way the speaker does not want it to be done. Furthermore, it is used in the sense of anger as well as surprise. The overall scenario illustrates that it is used in its non-literal sense. This shows that the participants use it habitually. In addition, the shift from Urdu to the English language for swearing shows that the participants are more comfortable with swearing in the English language than in their native language.

4: That's why I think he is a `fucking bastard`. Speaker # 1: They `fuck` our country. s` him. Speaker # 2: That `motherfucker`. He is `fucking bastards` man. Speaker # 3: Yeahhh... `bastard`. hai? they can `bugger off` I don't `fucking` care. Apni twaits dikha rahi hoti hain, Sahi : Because all shareef family and zardari family, `fucking` family. Speaker # 1: Naam se e shareef hai. Sp er # 1: Naam se e shareef hai. Speaker # 3: All `fucking` family. Speaker # 1: Yeah they they are using ah hain they can get naked and they can `fucking` go there, whor...`whore off` and they can pussies` hon aur wo accidents karein. WHAT THE FUCKING HELL is going in Pakistan. You can't GODDDD!!!! Speaker # 2: That is something about `fucking` him. Huhh. Speaker # 3: He wants to `fuck` him. , whor...`whore off` and they can become a `fucking` hooker`, Sahi hai? Wo kehte hain k aurat (uthao aur abbotabad aa jao. Bhaeee! Mujhe batao `fucking` moron` mujhe samaj nahi ati yeh mera masla uthao aur abbotabad aa jao. Bhaeee! Mujhe batao `fucking` moron` mujhe samaj nahi ati yeh mera masla hamari qamiyat ko (LAUGH). Speaker # 3: They are `fucking` our nationality. They are shitting on our (LAUGH) jo saas hai jise kehte hain na k `fucking` piece of shit` hai. Usny meri `ass` mein jo saas hai jise kehte hain na k `fucking` piece of shit` hai. Usny meri `ass` mein # 2: He is like `tities` you know. (he is `fucking` piece of shit, you know). Like `piece of rahe ho taa k bahir wo daaku hon `fucking` pussies` hon aur wo accidents karein. WHAT THE yar. Speaker # 3: This is `shit` sir. This is `fucking` shit`. Ap jab license banwane jao tu ap achi lagein gi lekin jo zamane bhar ki `fucking` `skanks` hain, `whores` hain, `cunts` hain aur j ... so you have to be ahh you know `fucking` Speaker # 1: Monster of that level. Speaker # 3 ... Speaker # 3: And from last 15 years Imran is `fuckin` to evervone. Speaker # 1: Yeah. Speaker # 3: Eve

Figure 12: *Concordance of English swearwords in the Urdu conversation of males and females.*

Figure 12 illustrates another vivid picture of the conversations between Pakistani males and female-educated youth. The Urdu conversation is decorated with English swearwords. Different cuss words in the English language are used in Urdu conversations. These swearwords include fucking, bastard, moron, shit, and pussies. These entire cuss words are used in the Urdu conversations of different speakers while discussing various topics. The swearword "fucking" is used before many nouns. This shows that the participants use fucking before many nouns to show anger, emotions and sentiments. Moreover, this overall picture shows the habitual nature of speakers. They use English swearwords habitually. Their easiness is also reflected in the way these

swearwords are used in various contexts. Furthermore, the shift from the Urdu language to English is spontaneous in the given contexts. This shows the dominancy of the English language as well as the inclination of Pakistani males and females educated youth towards using English for swearing.

Speaker # 3: This is `shit` sir. This is `fucking shit`. Ap jab license banwane jao tu ap uska , `shits` bhare hoye hain. Yeh is pata nahi `shit` area se nik... uth k aye hain shayad.
 Bullshit! Speaker # 2: Haan yar waqai `shit` shit `shit`. `Bullshit` yaaaar. Speaker # 3: Ik tu yar yeh jo jise kehte hain na k `fucking piece of shit` hai. Usny meri `ass` mein bari wali `dick` jise kehte hain na k `fucking piece of shit` hai. Usny meri `ass` mein bari wali `dick` yeh hakoomat hamari aesi hai na k bus `shit` hu gya hai. Kiya karein. Speaker # 2: Chalo sah se bara `bullshit` hai sab se bara `bloody shit` Jo hai yeh hamare government sector e hai s behavior? Speaker # 2: They are such `pieces of shit` k yeh log literally ik tu khana banane . And because they are so `stupid`, so like `shit` people, `bloody` idiots they are k like yar ahh like so `bloody` idiots so `bloody` idiots. SHIT people. Speaker # 1: And secondly these `bastards` # 3: Bullshit! Speaker # 2: Haan yar waqai `shit` shit `shit`. `Bullshit` yaaaar. Speaker # 3: Ik tu yar y eaker # 3: Bullshit! Speaker # 2: Haan yar waqai `shit` shit `shit`. `Bullshit` yaaaar. Speaker # 3: Ik tu the fuck` is this yar. Speaker # 3: This is `shit` sir. This is `fucking shit`. Ap jab license aare lagaein bijli chali jati hai. Speaker # 1: `Shit` yar inko hosh e nahi hai. Speaker # 3: Bullshit! `tities` you know. (he is fucking piece of shit, you know). Like `piece of` shit` you know. piece of shit, you know). Like `piece of` shit` you know. Speaker # 3: Yes yes. Speaker # 2: You mentality check kar matlab the...they are just `shit` you know. They are `bloody` idiots. Speaker # 2:

Figure 13: *Concordance of English swearwords in the Urdu conversation of males and females.*

Figure 13 illustrates the use of another commonly used English swearword "shit". The conversation is in English but the swearword is from the English language. This phenomenon of switching to English again shows that the Pakistani males and females-educated youth swear in English. They tend to use English for swearing rather than swearing in their native language. The cuss word "shit" is here used for people as well as for things. It is used for people when someone is degrading someone for some reason. Moreover, it is also used for things which happen contrary to the expectation of someone. Furthermore, in the figure, it is followed by the word "yar" this construction means that the speaker is dissatisfied with something. This overall figure shows that this word is used in different senses and each time it shows the anger and dissatisfaction of the speaker. In addition, it is used both for people and things, which shows how frequently it occurs in the conversations of Pakistani males and females-educated youth.

know what, you know what? Law is a `dick` a big `dick`. And those balls are administrative know what? Law is a `dick` a big `dick`. And those balls are administrative ahh institu hamari body k do parts hain ik hai `dick` baqi do hain tatay (balls). Meine is sare nistration. If administration is not good then a `dick` cannot perform its function well. So if you bahir ana tha lekin ink baap ny apna dick galti se inki maa ki pussy mein daal shit' hai. Usny meri 'ass' mein bari wali `dick` ghusai hoi hai. Ghatiya Aurat! Speaker # 2: Haan shit' hai. Usny meri 'ass' mein bari wali `dick` ghusai hoi hai. Ghatiya Aurat! Speaker # 2: Haan .. Speaker # 2: You know what they are? They are `dick suckers`. Speaker # 3: They are `pussies`. (LAUG k 'fucking piece of shit' hai. Usny meri 'ass' mein bari wali 'dick' ghusai hoi hai. Ghatiya k 'fucking piece of shit' hai. Usny meri 'ass' mein bari wali 'dick' ghusai hoi hai. Ghatiya ` must have to be punished and `fuck` their `ass` up to their mouths. Pakistan should be made

a hai. Speaker # 2: Aur ahh these `idiots` these `bloody assholes`... Speaker # 1: They don't even realize ho sakte hain. They are just `shits` yar. Bloody `bastards` hain sare k sare. Speaker # 1: Sara m `hain sare, sare k sare. Yar `idiot` hain. BLOODY HELL yar bohat ghussa ata hai yar in Chalohahi hai. Conversation No. 8 Speaker # 1: `Bloody idiot`. Speaker # 2: Acha bataein phir, Nadeem bh this man, Mr Waheed. Speaker # 4: He is really `bloody idiot`. Speaker # 2: Whyyy? Speaker # 4: He is a upar like strict action lene chahiye like aur `bloody` idiots ka aur in `slepar` ka, in `bastards` . They are ahh like so `bloody` idiots so `bloody` idiots. SHIT people. Speaker # 1: And secondly t dete hain gang. They are ahh like so `bloody` idiots so `bloody` idiots. SHIT people. Speaker ...they are just `shit` you know. They are `bloody` idiots. Speaker # 2: They even don't know how THE FUCK it is. Yar kitne like how `bloody` idiots `they are k yar k like ik they are so `stupid`, so like `shit` people, `bloody` idiots they are k like yar k unhe sab se bara `bullshit` hai sab se bara `bloody shit` Jo hai yeh hamare government sector e like ah yar how `bitch` they are, how `bloody` they are, how `bastards` they are yar unhe

Figure 14: *Concordance of English swearwords in the Urdu conversation of males and females.*

Figure 14 illustrates the concordances of so many English swearwords that are used by Pakistani males and females-educated youth in their Urdu conversations. English swearwords such as dick, ass, asshole, and bloody idiot are used in the conversations of different individuals and the medium of communication is Urdu throughout the conversations. However, the swearing in the conversations is in the English language. Similarly, these cuss words are either used for people or things. The frequent use of these swearwords by the Pakistani male and females educated youth indicates their fluency and habitual nature. Moreover, it unfolds a new culture among the educated males and females that whenever they express their anger, anxiety, or harsh feelings related to unwanted circumstances or happenings, they tend to use the English language despite their native language. Furthermore, the use of English swearwords in Urdu conversations shows a linguistic capital.

4.6 Discussion

This research set out to explore the English swearing culture of the Pakistani male and female-educated youth with the view to testing the widely accepted assumption that the language of females is polite, indirect and they are experts at euphemism, they usually avoid swearing and harsh words, and that the language of males is contrary to that of females. Moreover, the study also incorporates the influence of culture on the educated youth of Pakistan in terms of swearing in English.

The findings of the study reveal that Pakistani-educated males and females (both) swear in the English language despite their native language. They feel easy while swearing in English than swearing in any other language. Lakoff (1973) stated that the language of women is different from the language of men; women tend to use super polite language and elude using swearwords. Contrary to it, men prefer to use covert language. Lakoff (2004) added that usually men without thinking blurt out but women are the experts at euphemism. However, the findings of this study reveal two basic things men and women both swear and women swear more than men. The difference between the swearing of males and females is not significant, however, according to the statistics of various tables, females swear more than males.

Moreover, Stephens and Robertson (2020) conducted a study in which the focus was to observe swearing as a response to pain. Both males and females were among the participants of the study. The findings of the study added that the repetition of swearwords with a steady speed helps in pain tolerance. However, the present study reveals that both males and females swear in English when something unwanted happens. It also reveals that without any such circumstances, the educated youth of Pakistan swear in English habitually. The participants of the current study are two hundred and eighty-eight and they represent the four provinces of Pakistan.

The findings of the current study reveal that the educated youth of Pakistan swear in the English language which is not their native language and their culture does not allow them to speak in their mother tongue, therefore, they feel it easy to swear in the

English language rather than swearing in the native language. However, Zhou and Fan (2013) researched American slang language. The study showed that the Americans talked about the evolution of American slang in relationship to the evolution of American history. Moreover, the reflection of American culture is exhibited in the study. The study demonstrated that American society and culture both are described in American slang.

This study is conducted in the context of Pakistan. The study reveals that both males and females Pakistani educated youth swear in English. The study also reveals that females swear more than males, however, the differences between both genders in terms of swearing in English are not significant, yet statistically varied. This study has identified forty-four (44) different swearwords which are used by educated male and female- Pakistani youth. However, Aisyah et al., (2020) conducted a study in the context of Indonesia which was related to the use of swear words. The main focus of the study was to identify the type of swearwords used based on gender. The findings of the study showed that men were far ahead of women in terms of using swearwords in their conversation. However, women exceeded men in terms of rude comments.

The current study focuses on why the educated males and females of Pakistan swear in English instead of their mother tongue. The study reveals 10 different reasons for swearing in the English language rather than swearing in their own native language. According to the responses of the majority of participants, due to cultural and religious restrictions, it is quite difficult for them to swear in their native language especially when the elders are around; therefore, they tend to swear in the English language. Secondly, right from the beginning, they are taught to avoid swearing in the native language owing to the taboo nature of swearwords, however, in universities, they adopt the culture of swearing in English. Thirdly, they swear in the English language which is one of the impacts of watching English movies. Furthermore, swearing in English has a less emotional intensity which is why they tend to swear in English. Moreover, Swearing in English is accepted in the friends' circle and it is too common which is why they swear in it. In addition, according to the responses of the majority of participants, their elders do not understand the swearing of English, therefore, they can easily swear in English. Due

to the excessive use of English swearwords in their friends' circles in universities, it has now become their habit. Moreover, owing to class consciousness, they prefer using English swearwords. According to some of the responses, swearing in English brings feelings of being aristocratic. Furthermore, according to the participants, swearing in English helps in the fluency of the English language, therefore, they are more inclined towards swearing in English. Lastly, swearing in English has become the culture of modern society which is why they swear in English to be a part of this modern culture. However, Cho and Tian (2019) carried out a study and the result of the study came in line with the moderating role outcome expectations. The participants of the study reported that there are high personal benefits. Moreover, the participants were more influenced by their peers' behaviour. Furthermore, their beliefs in the role of swearing in socialization are more likely to affect adolescents.

CHAPTER 5

5 FINDINGS AND CONCLUSION

Chapter six includes data based on the research questions given in chapter number one. This chapter includes a summary, the findings of the study, and recommendations for future researchers.

5.1 Summary

My study has three objectives which are as follows.

- 1. To compare the ratio of swearing in English between the educated male and female Pakistani youth.**
- 2. To shed light on the reasons for the tendency of Pakistani youth to swear in the English language instead of their mother tongue.**
- 3. To find the influence of culture upon educated Pakistani youth in terms of swearing in the English language.**

In light of these research objectives, I have conducted my study. The research method is mixed. Both Interviews and questionnaires are used to collect the data. Moreover, conversations of ten different groups are also recorded to find the natural occurrence of English swearwords in the speeches of male and female-Pakistani youth. Participants from six public and private universities in Pakistan have taken part in the study. These universities include National University of Modern Languages (NUML), Islamabad, Air University, Islamabad, Quaid-i-Azam University, Islamabad, National Defence University, Islamabad, Bahria University, Islamabad and Foundation University, Rawalpindi. Two hundred and eighty-eight (288) students have participated in the questionnaires of the study. Forty-eight students from each university have taken part in the study. Among forty-eight students twenty-four (24) students are males and twenty-four (24) are females. In each university, among forty-eight (48) students: six (06) males and six (06) females students are Pashtuns, six (06) males and six females students are Punjabi, six (06) males and six female students are Baluchi and six (06) males and six females students are Sindi. Moreover, forty students have taken part in the interviews of

which half are males and half females. Further, the casual campus conversations of ten groups of students are also recorded in which both male and female-educated youth of Pakistan have taken part. The researcher has used two theories such as the difference theory and the Neuro-Psycho-Social (NPS) Theory of Speech as theoretical lens to analyse the data. The key findings of my research are discussed as follows.

5.2 Findings

The findings of my study are given below.

The findings of research question 1:

The findings of research question one show that both male and female Pakistani-educated youth use English for swearing. Different questions have different statistics regarding the ratio of males and females swearing in English. Statistically, the findings reveal that females swear more than males, however, the differences between both the genders in terms of swearing in English are insignificant, yet not equal. Females use 44 different English swearwords and males use 43 different swearwords.

Moreover, the participants have reported that females swear more in English owing to the following reasons.

1. The nature of females that they use English for swearing
2. Status consciousness
3. Preference for verbal fighting
4. It serves as a bonding function for friendship.

The findings of research questions 2 and 3:

I have come across ten different reasons that the participants have reported regarding the use of English swearwords instead of swearing in their native language, as well as, the cultural influence upon them in terms of swearing in English.

1. Reasons such as cultural and religious restrictions on swearing
2. The teaching of society against the swearing
3. The impact of watching English movies
4. A less emotional intensity while swearing in English
5. Acceptability of English swearing in friend's circles
6. Elders' lack of English understanding

7. Universities' culture of swearing in English
8. Class consciousness
9. The culture of modern societies favors English swearing
10. It helps in getting fluency.

Furthermore, the findings of the study reveal that the male and female-educated Youth from Sind swear the most in English. According to the findings of the study, the male and female-educated youth of KPK and Punjab remain at number 2 in terms of swearing frequently in English. . It is then followed by the youth of Baluchistan.

5.3 Recommendations for the future researchers

Following are the recommendations for future researchers:

1. A study can be conducted on post-graduate students regarding the use of English swearwords.
2. A study can be conducted on medical professionals regarding the use of English swearwords.
3. A study can be conducted on the educated transgender community regarding the use of English swearwords.
4. A study can be conducted on Pakistani living in English-speaking countries to find out whether they swear in English or their native language.
- 5. A study can be conducted on the uneducated people of Pakistan.**

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APPENDICES

APPENDIX A



Dear student, I, Imran Syed (a student of MPhil English linguistics, NUML Islamabad), am working on my thesis titled “The Use of English Swearwords by Pakistani Youth: A Culturo-linguistic Perspective”. This questionnaire is devised for the collection of data. Your cooperation will be highly appreciated in this regard.

Gender: Male/Female

University: _____

Province: _____

Ethnic group: _____

Please mark (✓) on the desired box.

Key: Strongly Disagree= SD; Disagree=D; Neutral=N; Agree=A; Strongly Agree=SA

Sr. No.	Statement	SD	D	N	A	SA
1	I prefer to use English for swearing when I am with my friends.					
2	I prefer to swear in English instead of my mother tongue.					
3	I use English for swearing when I am in the same gender group.					
4	I feel easy while swearing in English when I am in the mixed gender group.					
5	Females swear more in English than males.					
6	Swearing in English has become my habit.					
7	I swear in English in order to reduce my anger.					
8	I feel more comfortable to swear in English than in my mother tongue.					
9	Swearing in English is no more taboo for me that's why I swear in English language.					

10	Swearing in English is not offensive and it is acceptable in my friends' circle.					
11	Swearing in English boosts up my confidence level.					
12	Swearing in my mother tongue is prohibited that is why I swear in English.					
13	Swearing is considered a taboo in my mother tongue, therefore, I use English for swearing.					
14	I am not allowed to swear in my mother tongue due to cultural restriction, therefore, I prefer English for swearing.					
15	My elders do not understand English language, therefore, I can easily swear in English.					

1. What swearwords do you frequently use?

2. What swearwords do you use intentionally?

3. What swearwords do you use unintentionally?

4. Why do you swear in English if it is prohibited in your culture?

5. Which gender in your views swear more in English and why?

Appendix B

Interview's questions

Q1. You are sitting with your friends and they discuss something you are sensitive to, and the discussion makes you furious and then you want to react in strong words. What would be your choice of words in terms of swearing in English?

Q2. For instance you're taking something precious in your hands and suddenly that falls off your hands then as a reaction what swear words come out of your mouth?

Q3. For instance someone spits on you then what would be the choice of swearing in English you will use to express your anger.

Q4. For instance you are supposed to prove yourself innocent for doing nothing wrong. What would be your choice of swearing in such a situation?

Q5. For instance you are driving a car and another car hits your car from the back and you get furious then what would be your choice of swearing in English?

Q6. For instance it is raining and a speedy car splashes water and mud on your clean dress then what would be your choice of swearing in English?

Responses of the participants

Participant no 1. Girl,1

Answer 1. Ok, to answer the first question, if they are my best friends then I will not be thinking twice, whatever, comes to my mind, I am going to say straight away. And in this case, my reaction would be: why the fuck you are talking about? Or why the fuck you say that? Just shut the fuck up, you have no right to talk about in front of me like that.

Answer 2. To answer question number two. If something precious falls off my hands. Well, this is a situation a person does not think before saying anything. Right? In my case, my first word is going to be fuck, oh no, God, why all the bad things happen to me?

Answer3. To answer question no three, for instance, someone spits on me then, in this case, I am going to see how the other person is? Whether it is a girl or boy? So my swearing words are going to be used accordingly. For example if it is a girl, I am going to say you idiot, are you blind? Can't you see that? But, if it is a boy, then I am going to say the son of bitch, what the hell you done? Are you fucking blind? Cannot you see one walking around?

Answer 4. To answer question number four. If I have to prove myself innocent for doing nothing wrong, then my reaction is going to be I swear to God I haven't done anything. You are like fucking blaming for nothing. I am innocent.

Answer 5. To answer question number five, if I am driving a car and someone hits me, now this is one of the most common situations that happen in everyday life. And whenever this happens, both the parties lose their minds. If something like this happens to me, I am simply saying you are fucking bastard, are you blind? Cannot you see a car in front of you. I am just going to get off my car and I am going to go just in front of that person but yes again in this situation if it is a girl, I am going to be harsh but not exactly.

If do not know how to drive then why do you drive? Or I am going to be like very harsh but I will not be using harsh words but of it is a boy then I am going to say fucking idiot you cannot see someone driving in front of you? Have you lost your mind?

Answer no 6. For instance it is raining and a speedy car splashes mud and water, now. If something like that was to happen to me my reaction probably would be: God, shit, you idiot. What have you done? Cannot you just see, you have throne all the dirt on my clothes you fucking idiot.

Participant no 2girl. 2

Answer 1. It depends on matter, I normally use what the fuck, bloody bastard and what the shit, you know.

Answer2. Oh man! Shit, damn!, and what the fuck, my favourite.

Answer 3. I use son of a bitch, son of a whore, and bloody bastard.

Answer 4. In this situation I go for words such as I swear I did not do that but when I am very angry I say for fuck's sake, yeah.

Answer5. oh my God! It's my favourite question. Yeah, I use mother fucker, and you bloody hell man, yeah, these are my favourite.

Answer6. I use blinded man and holy fucker,

Participant no 3. Girl 3

Answer1. Who the bloody hell you are! Son of bastard, bitch, go to hell, damn!.

Answer 2. Oh you bloody bitch, bastard, get lost from here. Damn, rubbish shit, fuck off.

Answer3. Son of a bitch, you are fucking piece of shit, get lost. Bloody idiot, fuck off. Bollocks, bugger, choad.

Answer4.for God's sake I haven't done that, by God, I swear, I did not do that.

Answer 5. Who the bloody hell you are! Damn, piss off, son of a whore, ass. Rubbish go to hell, fuck off.

Answer6. Bloody idiot, as whole, you are looking like a fucking piece of shit.

Participant no 4 girl 4.

Answer 1. I would say for fuck's sake you did not just say that you son of a bitch, so If someone says something that makes me furious. I am going to say oh you did not just say that you fucking son of a bitch, you dickhead, asshole.

Answer2. In that situation I would feel like I would blame myself and I probably say something like fuck I cannot believe I was that clumsy I am so rubbish and such a ranker.

Answer3. Oh you asshole, you piece of shit, what the fuck did you do that for?

Answer4. Holy shit, I swear to crest I did not do any anything wrong. I do not know why the fuck you are thinking that I did this.

Answer5. You son of a bitch, you slut, you mother fucker, why did you hit my car? Oh my fucking God, I cannot believe this is happening to me.

Answer6. If something like that happens to me, I will probably say piss off, idiot, and I will also call that person probably a bitch and a wanker, probably also say something like a mother fucker, or a pussy and asshole and I might call a dork and moron as well.

Participant 5. Girl. 5

Answer 1. If something my friend sensitive talk then I tell him bloody idiot, bloody hell, son of a bitch, like these words.

Answer 2. If something precious suddenly falls off my hands than my reaction is what the hell, fuck off.

Answer 3. If someone spits on my face then my reaction is bloody hell, son of bitch, bastard, bloody idiot fuck off.

Answer 4. If, if I prove myself innocent then I use these words for God's sake, I swear, by god something like this.

Answer 5. If I am driving and another car hits my car then my reaction is fucking piece of shit, shit the fuck off.

Answer6. Twat, slut, son of a whore, sister fucker, shit ass, bloody hell blood idiot, slapper, and wanker.

Participant no 6 Girl 6

Answer1 So, In this situation, my choice of words will probably be cunt, ahh bitch ahh you are a fucking piece of a shit and shut the fuck.

Answer 2. In this situation, my choice of swear words will be bloody hell, shit, fuck, or just shit ass, yeah.

Answer 3. Probably I will use fucking hell, fucking bitch, shut the fuck off, ah asshole, oh yeah.

Answer 4. Hmm, in this situation, I will use oh for fake's sake, for .. oh my fucking God, yeah, yeah.

Answer 5. Hmm if a car hit my car, I would probably say what the fuck is wrong with you? Go fuck yourself, ah, son of a bitch, bastard, cunt, or just fuck off and many other.

Answer 6. I would say oh for fuck's sake, fucking prick, and frigger.

Participant 7 Girl. 7

Answer1. Like it mostly depends on the situation, for example if something really triggering if something really serious, I will like to just leave the situation, and I will use the course words fuck off, asshole etc.

Answer2. If something drops out of my hands unintentionally, so I will just react in way oh fuck, what the fuck, oh shit, damn etc.

Answer3. I will be very furious and I will use curse words like bastard, you piece of shit, you damn asshole. Etc.

Answer 4. Hmm, in such a situation I will react how the hell you just think of my like that and I will use swear words like you bitch, bloody idiot and bastard.

Answer 5. I will express my furry in curse words like you son of a bitch you dick head, prick.

Answer 6. In that situation I would say what the fuck, fuck off, piece of shit etc.

Participant 8 Girl 8

Answer1. First of all, I will be sitting with my friends, they would understand that the matter they are discussing about makes me furious, they will stop the discussion, even after some gestures from my side they continue to discuss I will say shut up guys what non-sense you are discussing.

Answer2. Ok, alright, personally I will do regret what did this happen to me. My own personal things got out of my hands by my own then I will say oh what the hell dick head I am, what the shit and that's all.

Answer 4. Alright, that will be rude, that will be disturbing it will literary be so annoying, I will so furiously abuse like you piss off, and you bloody idiot, you stupid, you bitch and asshole.

Answer5. Ok, I will like from my side to tell are you in your sense, how dared you ? you frigger, how ridicules people you are !and anything.

Answer6. I will come out of my car in stress and will do the swearing like you stupid, you bloody idiot and all that.

Participant 9, Girl.9

So I usually use same strong words for males and females, I mostly you shut the fuck up, what the fuck is this and bloody hell, bloody idiot, I use these words.

Answer2. So I usually use shit, damn, and use rubbish.

Answer3.so I use, I usually use these words to express my anger words like bloody idiot, what the hell is this, and dick head and oiss off.

Answer4. In that situation, I usually use you bastard, what the fcuk is this and I use shit, piece shit.

Answer5. Ah, so in that situation, I mostly use what the hell is this and bloody idiot, shit, fuck, damn, asshol.

Answer6. Ahm, I use what the fuck is this, I mostly use piece of shit piss off, dick head.

Participant 10, Girl.10

Answer1. Shut up, shut your fucking mouth up,just get out of here, go to hell.

Answer2. Oh God, what the hell, what the fuck, shit.

Answer3. Stupid, nonsense, idiot, bloody fool.

Answer4. By God, for God's sake trust me.

Answer5. Are you blind, nonsense, idiot, bloody fool, what the hell did you just do.

Answer6. Nonsense, are you blind, what the hell, shit, what the fuck.

Participant 11, Girl. 11

Answer1. I think it depends on the context, if the situation is serious, I will tell them to stop discussing this topic because I am not comfortable. If they are still discussing the topic then I will use strong swear to stop them like bastard, piss off, guy, shut the fuck off, dick head, mother fucker etc.

Answer2. In that type of situation I mostly say oh my god, shit, fuck, mother fucker, son of a bitch, bastard, bloody hell, bloody idiot etc.

Answer3. In that type of situation I will target her parents like son of bitch, daughter of bitch, bastard, bloody hell, shit, shit the fuck off, mother fucker, sister fucker etc.

Answer4. I gain I will use I mostly use bastard, bugger, sister fucker, mother fucker, fuck.

Answer5. Ah, for the most of time, I will first try to fight with the driver, and then I will use swear words to express my anger, and that words will be like this what the hell is going on, piece of fuck, tit, shit, bloody hell, bloody idiot, mother fucker, sister fucker, son of a bitch etc.

Answer6. Here I want to say that if I were going home, any normal place like town, I will use some swear like fuck you, bastard, if I were going to office to meet someone special than definitely I will use all the swear words like fuck off, guy, bloody hell, bustard, cunt, dick head, and mother fucker, sister fucker, etc.

Participant 12, Girl 12

Answer1. So if I were sitting with a group of friends and they really piss me off that could eventually lead to two situations first one would be me ignoring them and the other one would be obviously me confronting them. So me avoiding them would not something be like walking away because this is not how I react to things, so I would probably say

fuck it or may be I don't give a fuck to, fuck about whatever you are thinking. And me confronting them might be something that you „hmm just the shut fuck off, you have no right to say that and or something like that.

Answer2. Alright so next is if I something precious in my hands suddenly falls off that what I am saying so I only one word that I use in all these kind of situations and that is fuck,hahaha, if I have something the other day I dropped my one of... if I drop my laptop I say the same. So it is more like an intensifier as well that I use in all situations and then again if something bad happens that is the only thing is coming out of my mouth.

Answer3. Ok, next is , for example someone spits on me I might say fuck you or fuck off, or may be son of a bitch or mother fucker maybe yeah that is what I am saying.

Answer4. Alright, ok in such kind of situation I might turn a bit innocent because right here I am going to prove my innocence so I might say I swear in my mom's life or anything like that or maybe maybe fuck why don't you believe me I haven't done I swear on you maybe again swearing on somebody is close to my heart so the other person believe that I am really innocent.

Answer5. Ok, again fuck, fuck you, ah son of a bitch, mother fucker, or anything that would express my anger or maybe something like are fucking blind? Something like that yes.

Answer6. It will be very very similar to what I said about the choice of words in the previous answer , I would probably say fuck my life, or you fucking blind, that's it..

Participant 13 girl.13

Answer1. So if my friends or my group will talk to me about something my first reaction would be like oh fucking bitch how can you talk to me like this fucking shitting thing.

Answer2. So anything that falls from my hand so just oh fuck.

Answer3. So if this situation happens to me my first reaction would be you asshole mother fucker.

Answer4. If I am in this kind of situation, my reaction would be like you son of a bitch, how it is possible you are my trusting one. Is not it that the fucking shit.

Answer5. If this happens with me I will say you bloody idiot, don't you have your eyes, you asshole.

Answer6. Ok, because I am really conscious about that so I will say mother fucker, bloody hell.

Participant 14, Girl. 14

Answer1. According to your first question if my friends discuss something that makes me furious my reaction would be swearing words how dared you talk to me like this crapping bloody idiot.

Answer2. According to your second question if something precious lost from my hand I will say oh god, how could I help.

Answer3. If someone spits on me, my reaction would be swearing are you mad, bloody idiot .

Answer4. I will never say anything, I might say go to hell.

Answer. Are you blind idiot.

Answer6. Fucking idiot.

Participant 15, Girl.15

Answer1 My reaction would be go to hell and how dare you.

Answer2 My first reaction is always oh shit man I always use to say this.

Answer3 If someone spits on me than my reaction would be either I will slap him/ her or either I will use the word such as how dare you bastard, or bitch.

Answer4 My use of words would be try to understand, believe me try to understand I am not into that particular case sort of words like that.

Answer5 My reaction would be are you drunken? Are you blind? Are you in your senses?

Answer6 Damn, hell, I am goanna kick your ass.

Participant 16, Girl, 16.

Answer1. As far the first question is concerned someone is talking I am really uncomfortable and sensitive towards the topic then maybe I will just leave the table or I really really ,, if some things really that you know I could not handle , so yeah I have to,, I have to stand upon this so I will just say piss off and maybe I give a paragraph on the time Iof the topic. I mean I will be reacting in very strong words.

Answer2. If i... if something precious fallen from..hmm.. accidently from me and I will say fuck,

Answer3. If I want to prove myself innocent then I will do my best not to use swearing but swear can be the better option.

Answer4. If a car hits me from the back I will be ... that's the personal favourite question. If that is man then I will say fuck off, what bloody hell is this,

Answer6.yeah, hmm, oh, fuck off pussy licker.

Participant 17, Girl, 17.

Answer1. Son of a whore,

Answer2. What the fuck.

Answer3. Bastard.

Answer4.holy shit.

Answer5. Asshole.

Answer6. Fuck off.

Participant 18, Girl, 18

Answer1. I would like to choose the terms like rubbish you are talking about. It piss me up, you son of bitch. It is the damn shit, you bastard don't argue with me on this topic. Such bloody idiot and asshole must be punished.

Answer2. Oh shit, fuck off, what the hick, oh god.

Answer3. You asshole what have done. You bastard are you blind are you out of your senses? You bloody idiot. You son of whore, you are fucking piece of shit.

Answer4. Its not my mistake unintentionally that would be done by me.

Answer5. You bloody idiot, are you blind. You asshole, you bastard what the fuck have done.

Answer6. Fuck off, bloody hell, dick head, shit you son of butch, frigger, son of whore.

Participant 19, Girl, 19

Answer1. Ah, I would say shut the fuck off, fucking prick.

Answer2. Hmm, oh shit or it piss me off or fuck.

Answer3.hm son of a whore, son of a bitch.

Answer4. What rubbish, what the hell you are talking or what the fuck.

Answer5. Hmm, I would say what the fuck, or what the hell, son of a bitch son of a whore.

Answer6. What rubbish, what the hell.

Participant 20, Girl, 20.

Answer1. Aah, well in this special situation, first of all I will try to show them I am being stereotyped and this topic is actually disturbing me. I will try to stop them with my body language and gestures, when I realize it is of no use then definitely I will you know I will use some strong words, I will say shut up, and still if they do not stop I will be saying like shut your fucking mouth or what the hell is this . I will ask them to even a fuck off and then you know it is quite disturbing you your friends talk about a topic you are sensitive to. So in that situation being a bit rude is my choice.

Answer2. Hmm, in that situation my first reaction would be oh my god, what the hell is happening today and I can even say shit, hell and something like that, yes.

Answer3. Well, this is a bit obnoxious thing if someone does to me so I would you know, actually I do use abuse language according to the gender of the person. I mean I will attack the gender of the person if she is a woman a girl, I will directly say bitch what the hell are you doing or slapper. Or it is a man I will say son of a bitch. What the fuck did you do. You bloody bastard or what the hell are you doing or bloody idiot, bloody rascal or you know such kind of words.

Answer4. Hmm, in that situation... let me think, ...if someone is continually saying something wrong about me then I would say shut your mouth, shut your bloody mouth or what the hell is this, what the shit is this. By god I haven't done this .or I will say oh god it is so far from my nature.

Answer5. Well, in that situation my first reaction would be shit, I will open the door of my car and directly ask the driver like what the hell is this . bloody idiot are you blind? Or obviously I will abuse him or her. Like son of bitch what did you do to your car.

Answer6. Well again it is quite disturbing my reaction would be very strong like oh damn it man or a shit or bloody idiot. Or if he is a woman I would say slapper, bitch are you out of your senses. Bloody hell, bloody pool. For man I would say like son of a bitch, bloody rascal, bloody fool.

Participant no 21 Boy 1

Answer no1. Well, my first response to your question number one would be like, as you have asked that what would be my response, I am sitting with my friends and some of them make statements and that make me offensive..ahh,, most of the things which make me offensive or angry, when they talk about my culture for instance, I mean when someone talks about your culture and they point out something bad about your culture that is quite sensitive to me. First, obviously I would try to stop them, ah,, to warn them to not discuss such things, you know, to say bad things about my culture ah, things relevant to my culture. And,,, so obviously, obviously I will warn them not to say such things, in case they do not stop saying such things so, obviously there such words for example my choice of swearing words would be you should better stop mother fucker, you son of a bitch, you should be ashamed of yourself, and your parents should be ashamed of yourself for giving birth to such a cunt, so yes, that would be my response to your question no 1.

Answer 2. Ahh, my response to your second question would be for example if something precious in my hands like I am carrying something precious and then suddenly that falls from my hands then my reaction would be damn it, or fuck, what the fuck, so you know these kind of words would be like, ah,, I would be using these at that time so, obviously, ah, I would not go for more strong words, I think words like oh fuck, or damn it. So, these, these kind of words would be my choice of swearing words.

Answer 3. Hmm, well, my response to your question number three would be like for example if someone spits on me and you know, spiting is considered something very outrageous, it makes you so angry. Spiting would be, spiting is considered so much like insulting, so obviously it triggers you and the choice of words would be so extreme like you wasted sperm, you mother fucker, and you should spit on your mother's pussy, you know, words like these would be my choice of swearing words because spiting on someone is so derogatory and so insulting I would say, so, so mother fucker or cunt or you know wasted sperm and words , like these would be my choice of words.

Answer 4. And my response to your question number four would be like for example when I am supposed to prove myself innocent so what would be my choice of words, so my choice of words be like oh come on man, for God's sake I haven't done something like that , and for fuck's sake when something goes like when the other person is continuously blaming you for something you haven't done so obviously you would go for something like for fuck's sake, and go fuck yourself, so you know you use these words.

Answer 5. So my response to your question number five would be like for example I am driving a car and another car comes and hits my car you know from the back side so obviously my sudden response would be oh mother fucker, are you blind? Cannot you see? And words like that would be you know my choice of swearing words. Obviously, when things like that happens one should control their anger but somebody hits you from the back and its their fault and they are not accepting their fault so obviously such things make you agitating , obviously then you come across words like you mother fucker and you son of a bitch and go fuck yourself, and go fuck your mother and sister, so words like these would be my choice of words.

Answer 6. And my response to your question number six and your last question would be for example if you are sitting somewhere in a car like if it is raining and that car splashes some water and mud on your face and body so obviously it would be so agitating, so irritating so my response would be like oh mother fucker, oh you a son of a bitch son of a cunt and you know you bastard and you dick head, you ass whole, you cunt I would say and you son of a slut so these kind of words would be my choice of words. It would be so agitating and so irritating if someone ah, splashes water and mud on your face and clothes etc.

Participant 22. Boy 2

Answer no.1 Hi, first, whenever, I would go in such a situation, the choice of words would be really really tough from my side, it would be fuck off, piss off, fuck off bugger, tits, fuck you, fuck your pussy, just go to hell, the bloody bastard, I want to fuck your ass right now, just go and fuck yourself.

Answer2. Oh shit, fuck off, what has happened with me, really! Really! It really happened! Just fuck off,

Answer3. What are you doing, bloody, the son of a bitch, bastard, you are trying such an idiot behaviour, idiot, just fuck yourself, go the hell from my side, and son of a bitch,

Answer 4. Oh For God's sake, I am not such a kind of guy, I am not doing that for God's sake, I did not do it, I swear, I swear in my God, I am not such type of a guy, so just leave it, for God's sake, for my inconvenience, I am a very super guy.

Answer5. Oh, what you did to my car! Just fuck you off, you bloody bitch, I am just trying to..., just go to hell from my side, I will kick your ass, I will fuck you off, I am just furious, want to kick your ass right now, go to hell.

Answer no 6. Hmm, oh, what did you do to me, son of a whore, the bugger, mother fucker, ass whole, pussy licker, you cunt, fuck you right now in front of each and every one, the mother fucker.

Participant 23. Boy 3

Answer 1. Normally, I would try to avoid them but if it goes off the limits, I would use words unintentionally like go fuck yourself, or shit the fuck off, and things like that.

Answer 2. So, normally in such a situation, I unintentionally go for the words such as fuck, most of the times it is simply fuck yeah, there are a lot of expressions like shit, and mostly hell.

Answer3. So, Yeah, it is really off the limits, and I will not be able to control my words, so yeah of course, I will use really bad words, dick cunt, mother fucker, you son of a bitch, and all the bad words.

Answer4. I will try my best to prove myself innocent, so if yeah, it does not work out I would simply abuse like I use words like you dick head, suck my dick, fuck off things like that.

Answer 5. So yeah of course, everyone, like words like mother fucker, pussy licker, ass whole whore are used.

Answer6. So last question is interesting and obviously I would use words like son of a bitch, mother fucker, ass whole, titties etc.

Participant 24. Boy4

Answer 1. In this kind of situation, I will use words like bloody hell, or dickhead, also son of a bitch, bastard, damn etc.

Answer 2. Well, in that kind of situation I only use two words fuck and shit.

Answer 3. Well, I will first slap or punch that person on the face and then I will go like whatever comes in my mind like fuck off, fuck you, you are such a bitch and you are such a bastard etc.

Answer 3. Well, in this kind of situation I usually use words like oh God, for fuck's sake for God's sake etc.

Answer4. Well, that is a kind of serious situation; I wanna use words like son of a whore, rubbish and bugger, shag, cunt wanker etc.

Answer 5. Well, in this situation, first I just look at my cloths, and I would like fuck, what just happened to me and then I just go and start abusing driving and I am like the son of a bitch, or nagger, or asshole, dickhead, or piece of shit etc.

Participant 25, boy 5

Answer 1. Well, to stop my friends from discussing that thing, I will tell him bloody hell, who told you to talk this subject, you fucking cunts, don't you have brain? Bastards, your fathers put their cocks in wrong pussies.

Answer 2. Ah, when my shit falls off my hands, I will go like damn, that bad cunt, what did you have to fall? Rubbish, I will never find this thing again, holy shit now I have to pick up this again.

Answer 3. Well, if some fucker spits on me, I would go like son of a bitch, you son of a whore, you mother fucker, I would put in your mother's mouth, you cunt, I would fuck you off you know, bloody bastard asshole.

Answer4. Holy shit, I did not do that fucking thing, who is the fucking bastard who do that. Holy mother of Jesus who do you think that I will do that. Bulks, diabolic.

Answer5. Holy shit you hit my prince, do you know how fucking high that costs, you son of a bitch, I will come and will fuck you, I will break your cunt, you mother fucker.

Answer6. Cunt, who gave birth to you? That must be a bad pussy, you mother fucker, I pray that rain put heavy flood on you.

Participant 26, Boy 6

Answer 1. So, if something like that happens, so my initial response would be fuck off you nigger, bloody hell, what are you talking about? This is off the limit. Shit, you are just a big pussy liker, what are you talking about holy shit.

Answer 2. So if something suddenly falls off my hands, then my initial reaction to that will be like oh the fucking has happened again, holy shit, what the fuck what has happened, nothing can go right in this tits mother fucking life.

Answer3. If something like that happens, then I would go like did someone has put his dick in your eyes? Or are you fucking blind, asshole, mother fucker what are you doing? Winker, the son of a slut, you do not know what to do, are you fucking blind?

Answer 4. If I am supposed to prove myself innocent in front of someone then I would say fucking Jesus could not send something straight in your mind. Or I would say like what the fuck are you doing holy mother of a bitch you cannot think to understand finking simple bullshit, what the fuck you are doing you diabolical son of a bitch. Mother fucker, by god you are such a stupid son of a bitch.

Answer5. If someone hits my car from the back then I would go like mother fucker ,son of a bitch are you fucking blind you cannot seem to see. Your eyes are fucking blind. Someone put dick in your eyes. You cannot seem to see clearly on the road. You son of a bitch, son of a slut, you cannot see what can I do ? you have fucking cost me hundreds of dollars.

Answer6. My choice of swearing would be like what the fuck do you think you are? Son of a bitch you cannot seem to see people who are working by . you mother fucker, you son of a slut merry mother of a bitch you are such a blind person. You pussy fucker, asshole, nigger, you fucking look like a shit, you look like a shit , shut the fuck off, you cannot drive a car in a proper manner.

Participant 27, Boy 7

Answer 1. Ok, so if some of my friends are discussing a sensitive topic that are furious to me , I will definitely answer as fuck off bitches just get lost and suck my dick.

Answer 2. So the answer number two is one of my precious things suddenly falls of my hands I will answer it fuck oh god, what has happened.

Answer3. So the answer number three, the question number, if someone spits on me I will tell him that bloody hell bitch come on suck my dick, I will come in your mouth you bloody bitch moron.

Answer 4. So the answer no four is my swearing words will be in this situation will be holy shit, sister fucker, shit ass.

Answer5. Oh, it is one of my favourite question because I mostly drive car and it happens me a lot so the answer of question five as moron, fucking bastard, take my dick instead of staring babe suck it. You moron, crikery, rubbish

Answer 6. So the answer number 6 is fuck off, bitch, I will drive this car in your mother pussy. Mother fucker.

Participant 28 Boy ,8

Answer1. Ok, So, if I were sitting with some friends and we were discussing something sensitive I would not usually get angry but if I were to get angry or it would be something along the lines you know you a little bitch , what the fuck you think you have the right to say that shit, fucking your dump brain, you come up with this fucking idea. Man you should try these fucking things to yourself you know. And you should try to validate your opinion before you sharing them.

Answer2. Alright, so if I maybe drop something precious I would probably go like oh fucking hell, what the fuck is this , this is bullshit happened or something like that.

Answer 3. So if someone were to spit on me which is highly unlikely but I would probably like you fucking bitch, mother fucker, pussy liker.

Answer4. Well, it wouldn't be like that intense the swearing but I would probably like...this is you know what I am fucking trying to tell you , I am not fucking lying what I am saying , I don't know why you are coming up with these ideas or like this or what made you think this but I did not fucking do it, I am telling you that I didn't do it I do not know what else do you want me to say. So it would not be that intense as compare to other scenarios.

Answer5. So, if someone were to hit my car from behind, I would probably go up like what the fuck, fucking bitch, who the fucking hit me I mean I am like fucking kill this cunt or whatever so something like that or something like this fucking nigger, this fucking idiot what the fuck does he think he is doing. This is fucking bollocks or you know like , this is fucking dickhead or something like that.

Answer 6. So if someone were to splash water on me and then just fucking drive, I will probably be yeah, you mother fucker, bend down and put my dick in your throat, you little bitch, fucking pussy liker, or whatever comes in my mind.

Participant no 29 boy. 9

Answer 1. Well, normally I try to be normal, but when , I think that the limit has been crossed then I just say fuck off, the son of a bitch, you have nothing to do,you..., this is non of your business, you asshole.

Answer2. Ah, if I come across like in such a situation, ah, I say holy fuck, what has happened, go to hell.

Answer3. Ah, if someone spits on me, and I noticed that was done intentionally, so I would say you are such a dump, take that soit back into your ass. Ah, what a shit it is.

Answer4. Ah, if I have to prove myself innocent, so normally I use polite words like I swear, by god, believe me, if a person is not believing me then I say for fuck's sake what the fuck is wrong with you, like that.

Answer 5. Ahh, I would say bloody hell, bloody idiot, are you dump, are you blind? You asshole. You piece of shit.

Ans6. Ah, if someone splashes me with a dirty water or mud, do normally, it makes us angry. So I would say as fuck off, or piss off, what a piece of shit, you bastard you idiot,

or like you are looking like shit, you are a fucking piece of shit. Shut the fuck off, look at the passenger, look at the passer by.

Participant 30 Boy. 10

Answer1. Ah, it depends on the context, and even on the content that they are going to share with me. If the content is really serious and I am sensitive about that so majorly I use piss off, fuck off, even fuck, and even most of the times I say you gay you tit, you asshole, bastard, or some kind of words that are usually used.

Answer2. Again, usually most of the time I say damn, god, dear god or even fuck is the usual one that most of the times I use, and then If it hits me so sometimes I say winker.

Answer3.ah, if it is intentional, then I use like snapper, ass, or piece of shit.

Answer4. Ah, at this very time, I usually say like bloody hell, swear on your fucking head, or something like this right, and ah even if I want to just go away from the conversion so I say fuck off, or something like this right, bloody and a bitch, your bloody head so these I normally use.

Answer, all the time, this usual one that we use is holy shit or shit ass, or prick, or even bastard, if that person you know intentionally hits our car or son of a bitch, crickery.

Answer6. I mostly say you mother tites, boner,moron, you bloody cock, and even sometime this racist thing comes out of my mouth like nigger, a piece of shit right so these are the terms that we usually use.

Participant 31, Boy.11

Answer1. The first word is fuck off, then ah,..stop this fucking kind of discussion, ah, and son of bitch.

Answer2. Unintentionally my reaction is what the fuck is going on ,ah the sometime I say which I have happened each kind of situation, then I say the fuck is going on.

Answer3. The bloody idiot and out dick in your mouth.

Answer4. Sometime I say for God's sake, I swear, and when I get furious I say for fuck's sake .

Answer5. My swearing will be first fuck your car, mother fucker sister, son of a bitch.

Answer. You pussy licker, put my dick in your car, your mother's pussy.

Participant 32, Boy. 12

Answer1. Fuck off, do not discuss such fucking topic at all, which fucking hut other, this super bullshit, this is rubbish. You super idiot.

Answer2. Oh shit, another fucking day another fucking scene, this is fucking luck.

Answer3. Oh asshole, you son of bitch, you son of hindu, this is never accepted at all, at all, for fuck's sake.

Answer 4. Oh my god, trust me, by god, by god, I swear, hell yuck.

Answer5. Oh stupid, oh fucking driver, instated of holding the staring come and hold my dick, who the fuck has given you the license. Which mother fucker or sister fucker has given you the authority to drive, you should never drive, you should come and drive on my dick.

Answer6. Oh bitch, oh super idiot, I want to driver in your mother's pussy in such manner, you cunt , you bloody idiot, stupid, you asshole.

Participant 33, Boy 13

Answer1. I would just get up from there and leave telling them all to fuck off.

Answer2. What the fuck.

Answer3. Fuck you.

Answer4. I would not swear to prove my innocence. Would give logical reasoning to prove my innocence.

Answer5. Fucking asshole.

Answer 6. Fucking cunt.

Participant 34, Boy. 14

Answer1. Hmm, I could say in such situation, idiot.

Answer2. What the heck.

Answer3. Fuck, fuck you , you are a fucking piece of shit.

Answer 4. I would say oh my Gosh.

Answer5. I would say bloody hell, mother fucker.

Answer6. Oh piss off.

Participant 35 Boy. 15

Answer1 Shut the fuck off.

Answer2. What the fuck.

Answer3 You son of a bitch.

Answer4 What the hell are you talking about or what the fuck are you talking about?

Answer5 You mother fucker.

Answer6. Piss off.

Participant 36, Boy 16

Answer1. The choice of would be like keep your shits with you,shut up.

Answer2 It will be like what the fuck.

Answer3Son of a bitch.

Answer4 It will be what the hell are you talking about.

Answer5 It will be bastard, son of a whore.

Answer6. It will be fuck off.

Participant 37 , boy 17

Answer1. I will try to be polite at first but if they will not listen then I will say you are all a piece of shit and then you can go... and fuck yourself.

Answer2. I think that will be shit that comes then bloody hell that would be what kind of rubbish thing is happening today.

Answer3. I think that situation demands a bit more action than swearing hmm I will say such a piece of shit.

Answer4. I mean if I am trying to prove myself innocent then why should I be swearing?

Answer5. I think I will say you are a dick head, holy shit and Nigger.

Answer6. I would go with cunt.

Participant 38, boy 18

Answer1. Well, there has to be so many options, I usually use many swear words but the most interesting I usually say that has to be probably the most exasperating, bullshit, I have ever heard,

Answer2. I usually say what the fuck is wrong with me, I cannot even hold this thing. How the hell I am supposed to carry my life.

Answer3. Well, this is something very ,very harsh, spitting on someone so the reaction must come very strong and I usually say that what the fuck is wrong with you you cannot see?

Answer4. Normally when I have to do such things, so I say that I swear to my holy god, I am not involved in this thing, I haven't done anything wrong I am innocent.

Answer5. The first would be what the fuck. What the hell is wrong with this guy. How the fuck is he supposed to hits me.

Answer6. The first word that comes to my mind you fucking asshole . how the fuck are you driving? You are not supposed to drive in such manner. Fuck you mother fucker.

Participant 39, boy 19

Answer 1. Ah, for that I think that the word that I will use in that discussion it will be sodit because I found that this word is mainly used when you do not want to continue because this is a reaction.

Answer2. Ah, second question, I guess that the words that I will use oh shit or crap it, when something has fallen and that is too precious so that is oh shit.

Answer3. For that I will use words what the hell and other words that can be bloody hell, what the heck.

Answer4. For that I will use my gosh, my goodness, they are better for this question.

Answer5. Yeah that's a very important question. For that I will use for son of a bitch, if it is too much annoying I will son of bitch.

Amswer6. Hmm, for that I will use oh fuck you prick, be careful.

Participant 40, boy 20.

Answer1. What the fuck bro.

Answer2. Bloody hell.

Answer3. Son of a bitch.

Answer4. Bloody idiot.

Answer5. Fuck you.

Answer6. Son of a whore.

Appendix C Conversations

Conversation No. 01

Speaker # 1: Acha yar yeh aesa hai na k hamare yahan jo drivers hain na aj kal `bastards` sare license k baghair gadi... gadiyan chala rahe hain aur motorcycle bhi.

Speaker # 2: Sare waqai `assholes` hain. Pata e nahi hota yar bus ainvin.

Speaker # 1: Accidents kyun ho rahe hain zayada.

Speaker # 3: Lawlessness hai yar. Law e nahi hain, follow e nahi karta. Ishaare lagaein bijli chali jati hai.

Speaker # 1: `Shit` yar inko hosh e nahi hai.

Speaker # 3: Bullshit!

Speaker # 2: Haan yar waqai `shit shit shit`. `Bullshit` yaaar.

Speaker # 3: Ik tu yar yeh jo gurbat hai na hamare mulk mein yeh ly doobi hai sab se bari.

Speaker # 1: Waqai.

Speaker # 3: Gurbat k naam py na ap koi challan karte ho k bacha mazloom hai choro jee. Pay nahi kar skta. Ishaara toorne ka challan 500-1000 rupeya kon deta hai. 20 hazar 25-30-40 hazar challan karo phir koi follow bhi kare. Apk driver bhi banein. Usy pta hai k bhai mein bach jaon ga. Gareeb banda hoon minat tarla karon ga, nikal jaon ga. Nikal jata hai. Is liye follow karne ki zaroorat e nahi parti. Bhai challan ho police walon k paas authority do jo marzi kare, unka faisla hai.

Speaker # 1: Exactly yar!

Speaker # 3: Us se bhi pathetic cheez hamare department mein k jab ap license banwane jaate hain tu wahan par corruption yaar. WHAT THE HELL k yar matlb ap wahan paise ly kar license bana rahe ho taa k bahir wo daaku hon `fucking pussies` hon aur wo accidents karein. WHAT THE FUCKING HELL is going in Pakistan. You can't even imagine yar.

Speaker # 2: Haan yar! Dekho meine jab license banwaya tha apny ilaqe se humne try di. Yaar kese `bastard` log thy k meine suna hai k udar kuch aese thy k jinho ny same fees se k agar fee thi 1600 rupee, unho ny 16000 diye lekin un `bastards` ka test e nahi hoa. Unk haath mein license par gya. Yar matlab `what the fuck` is this yar.

Speaker # 3: This is `shit` sir. This is `fucking shit`. Ap jab license banwane jao tu ap uska paper pass kar e nahi sakte toke marte hain sare. Ik kakh ka kisi ko pata nahi hota k yeh kiya likha hoa hai.

Speaker # 1: Haan na yar.

Speaker # 3: Ik tu ap khud se tick karte rehte ho, pass hu jata hai.

Speaker # 1: Haan na yar. Yar ik tu yeh `fuckers` jo hain na yeh yeh log ahh blue wardi pehan lete hain lekin inko yeh nahi pta hota k system kese chalana hai

Speaker # 3: Aur license jis gadi par...

Speaker # 2: WHAT THE HELL is going on and we have to have our hellness with ourselves so wo don't have any other good option (haha). So if you wanna live in this `stupid`, `bullshit` environment... so you have to be ahh you know `fucking`

Speaker # 1: Monster of that level.

Speaker # 3: Hmm monster of that level.

Speaker # 2: Yes, you have to be a monster. You have to be a monster then you will tackle these ahh `fucking` ahh hypocrites.

Speaker # 1: Dicks!!!

Speaker # 3: Yes `dickheads`. Dickheads. Yar us... Apart from these `dickheads` I know that the authorities only stop the people who are on 70 motorcycle. They never go on stopping on....

Speaker # 2: You know what they are? They are `dick suckers`.

Speaker # 3: They are `pussies`. (LAUGH)

Speaker # 1: `Assholes`. They...they...they...they come from dirty `pussies`. You know what happened? You know (LAUGH). Pata hai apko ink saath kiya tha yeh log na inho ny menstrual cycle k khoon ki tarha inho ny bahir ana tha lekin ink baap ny apna dick galti se inki maa ki pussy mein daal diya us raat. Pregnant ho gyi aur yeh aa gye.

`Bastards` kahin k.

Speaker # 2: So, the thing is that what as an individual we can do? To tackle this... these issues. So, what are your opinions over this?

Speaker # 1: Chalo ap bolo bhai.

Speaker # 3: First of all, we must have to promote this sense of ahh basic rules, education and the accounti.... And the most specifically accountability in this traffic department. Otherwise these `buggers` will destroy our state very badly. You never know these `whoops` these `shits` are very `stupid`. And they have no limits no you know they never feel any hesitation while fighting, they are wrong, on the wrong way. These stupid `buggers` should must be educated at any cost.

Speaker # 1: Yes, isny bilkul sahi bola hai. Education k ilawa unko aware karna chahiye yar k agar ap ahh wo jo hai na `pussy lickers` helmet pehan lein gy tu kiya unki jaan jaye gi? Matlab un `fuckers` ko hosh nahi hai k helmet kitna zaroori hai. In `bastards` ko yeh nahi pata k license kitna zaroori hai. (LAUGH). Yeh meri baaton py sab ko hansii aa rahi hai, ani b chahiye yar.

Speaker # 2: Nahi theek hai baatein sahi hain apki.

Speaker # 1: Lekin rona ana chahiye in sabko. Yeh nation ko (LAUGH) yeh nation ko chod rahe hain (LAUGH). Yeh is mulk ko chod rahe hain. Yeh hamari qoamiyat ko (LAUGH).

Speaker # 3: They are fucking our nationality. They are shitting on our (LAUGH) on our national character. Ahh you know what all of this has created our image (LAUGH) it has created our image, It has created an image of ahh bad `assholes` (LAUGH).

Speaker # 1: (LAUGH) Are there any good `assholes`?

Speaker # 2: Yeah yeah there are.

Speaker # 3: Black `asshole`.

Speaker # 2: You know everyone have at least one asshole. (LAUGH). And it's up to him either he wanna have clean `asshole` or not. But what I just wanna say that it is just an expression to show my aggression towards such naughty `dickers` (LAUGH).

Speaker # 1: Yes!

Speaker # 2: That they have to think about you know about society but we are ahh we are portraying as such like ahh we are just ahh `sluts`

Speaker # 3: Yes yes, you are right. Our national character is no more. You know not less than an... a `slut`. Everyone goes and `fuck` those `slut`.

Speaker # 1: Haan na yaar.

Speaker # 2: So, everyone come on roads and break all `fucking` traffic rules. Just so ahh... ahh

Speaker # 1: These `fuckers` should be `fucked`.

Speaker # 2: They just ahh ride a bike like riding over a `cock`. They soo... they have to think about it.

Speaker # 1: They do enjoy it.

Speaker # 3: These `whoofs` must have to be punished and `fuck` their `ass` up to their mouths. Pakistan should be made according to ahh these hypocrites, these `morons`, these `dickheads`. These `dickheads` should be fucked with big dicks. Big rules.

Speaker # 2: They must...

Speaker # 3: That big `dicks` are rules and regulations.

Speaker # 2: And punishments.

Speaker # 1: And I think we are ignoring balls. What are balls in this scenario?

Speaker # 2: Exactly! Tatay nahi hain. They have no balls yar.

Speaker # 3: This administrations, institutional administrations are like balls in our body. You know what, you know what? Law is a `dick` a big `dick`. And those balls are administrative ahh institutional administration. If administration is not good then a `dick` cannot perform its function well. So if you really wanna have ahh ahh see the implementation of rules and regulations, you should have sound balls. Tu kehne ka maqsad yeh hai yar k dekhein yar iski misaal aesi hai k literary term mein baat kar rahe hain kisi ko gaali nahi dy rahe. Hamara maqsad yeh hai k dekhein hamari body k do parts hain ik hai `dick` baqi do hain tatay (balls). Meine is sare scenario ko. Chalein yeh hum baad mein baat karte hain.

Conversation No. 02

Speaker # 1: Yar meri jo saas hai jise kehte hain na k 'fucking piece of shit' hai. Usny meri 'ass' mein bari wali 'dick' ghusai hoi hai. Ghatiya Aurat!

Speaker # 2: Haan yar!

Speaker # 1: Samaj nahi ati kis trha ki psychy hai iski 'Idiot'. Ab mujhe kehti hai sara ka sara samaan uthao aur abbotabad aa jao. Bhaeee! Mujhe batao 'fucking moron' mujhe samaj nahi ati yeh mera masla nahi k tumhe sambhalon, jao apny bete ko bolo tumhe ly kar aye lekin pata nahi kiya 'Stupid'.

Speaker # 2: Theek keh rahi ho yar! Ajeeb 'bitch' hai iski tu mentality mujhe samaj mein nahi ati. She is just a 'slut'. Bilawaja baat ka issue bana rahi hai hala' k koi baat hai bhi nahi.

Speaker # 1: Aik mental torture hai na mere liye k bhae, mujhe is tareeqe se aa kar utha k, mein achi khaasi settle hoon aur mujhe aa kar kehti hai k Tum apny abbotabad waly ghar aa jao. Bhae! tum apni cheap mentality ko apny pass rakho. Tum ny agar usko thoda sooth rakhna hai tu jao jaa kar apna kam karo, mere mein se nikalo. Mere mein dhanda ghusaane ki kiya zaroorat hai.

Speaker # 2: Hai hi yeh aik 'whore'.

Conversation No. 03

Speaker # 1: Yar meri jo saas hai jise kehte hain na k 'fucking piece of shit' hai. Usny meri 'ass' mein bari wali 'dick' ghusai hoi hai. Ghatiya Aurat!

Speaker # 2: Haan yar!

Speaker # 1: Samaj nahi ati kis trha ki psychy hai iski 'Idiot'. Ab mujhe kehti hai sara ka sara samaan uthao aur abbotabad aa jao. Bhaeee! Mujhe batao 'fucking moron' mujhe

samaj nahi ati yeh mera masla nahi k tumhe sambhalon, jao apny bete ko bolo tumhe ly kar aye lekin pata nahi kiya 'Stupid'.

Speaker # 2: Theek keh rahi ho yar! Ajeeb 'bitch' hai iski tu mentality mujhe samaj mein nahi ati. She is just a 'slut'. Bilawaja baat ka issue bana rahi hai hala' k koi baat hai bhi nahi.

Speaker # 1: Aik mental torture hai na mere liye k bhae, mujhe is tareeqe se aa kar ...

Conversation No. 04

Speaker # 1: Yar apke kiya point of views hain Aurat March k uper. Ap kiya sochte hain k aurat march honi chahiye nahi honi chahiye? Kiya mtlb ap bataein mujhe isk uper kindly.

Speaker # 2: Yar mere point of views jo hain wo kafi controversial hain. Meri baatein shareef logon ko achi lagein gi lekin jo zamane bhar ki fucking 'skanks' hain, 'whores' hain, 'cunts' hain aur jo 'outcast' hain, jo aurtein bahir k culture ko follow karti hain unhe achi nahi lagein gi so they can 'fuck right off'. Sahi hai.

Speaker # 2: Apko... apko yeh nahi lagta k ahh jo hum ik pak... matlab hum idar rehte hain matlab ap tu kehte hain k Islam ko follow karna chahiye ya yeh wo tuu, lekin hum tu yahan reh rahe hain yahan aur minorities bhi hain, yahan christians bhi rehte hain, yahan aur bhi different religions k log bhi rehte hain tu isk baare mein apka kiya kehna hai? Matlab ap agar sirf Islam ko le kar chalein...

Speaker # 1: Bhai Islam ko chorein, jo sare religions hain christianity hai ya jo bhi hai... sahi hai? Wo yeh nahi kehte k aurtein jo hain they can get naked and they can 'fucking' go there, whor... 'whore off' and they can become a 'fucking hooker', Sahi hai? Wo kehte hain k aurat (aurat) shareef rahe.

Speaker # 2: Lekin aurat march ka kam yeh thodi na hota hai aurat march mein tu basically wo yeh karte hain k ahh wo apny rights k uper jaate hain k bhae humein apny rights chahiye.

Speaker # 1: G hum bhi dekhte hain k wo kiya apny rights show kar rahi hoti hain sarkon k uper jo un k rights show ho rahe hote hain wo humein achi tarha nazar ate hain, Sahi hai? They can 'fuck off' with their rights, Sahi hai? they can 'bugger off' I don't 'fucking' care. Apni twaits dikha rahi hoti hain, Sahi hai? Bahir aa k jo hai apny tits numaya kar rahi hoti hain yeh sarak k uper tu they can 'piss right off' with their rights. Unko jitney rights chahiye thy unhe mil chuke hain aghy wo hamare lun k uper charein humein nahi chahiye.

Speaker # 2: Apka isk uper kiya kehna hai jo atheist hote hain ya atheist hote hain jo ahh jo matlab kisi bhi religion ko follow nahi karte hain tu wo yehi kahein gy na k bhae hamara jisam hamari marzi tu is py matlab kiya...

Speaker # 1: Dekhein atheist jo hote hain jo bhi hote hain jo bhi unka religion hota hai lekin wo Pakistan mein reh rahe hain unka kam hai societal norms ko follow karna, yeh nahi hai k society k andar jo hai kapray utar kar niklein aur apny... jo nahi hai hamara societal norm beshak islam mein nahi hai, hindu bhi dekh lein ap, hindu bhi apny apko dhanp k nikalte hain bahir.

Speaker # 2: Wo tu religion e nahi follow karte koi, wo tu hain e atheist tu ahh wo tu yehi kahein gy na k bhae hamara jisam hamari marzi matlab unko tu lagta hai k uper koi hai nahi khuda nahi hai jo marzi karna chahein.

Speaker # 1: Wo Islami Jamuriat mein reh rahe hain unhe yeh sochna chahiye. Agar wo nahi karein gy tu baqi islami jamuriat waly unk uper char jaein gy. Samaj rahe hain?

Conversation No. 5

Speaker # 1: Yar mein note kar rahi hoon k hamari society mein child labor itna progressively increase kar raha hai k I mean how 'shitty' those people are k jo is cheez ko mazeed initiate karte hain. Aur isko mazeed agy ahh.

Speaker # 2: Exactly yar WHAT THE FUCK it is. Yar kitne like how 'bloody idiots' they are k yar k like ik child ki wo age jis mein usny learn karna hota hai, wo usy earning py laga dete hain aur even k use phir itna bhi pay bhi nahi karte k wo apni basic necessities fulfill kare like how 'slepars' they are.

Speaker # 1: Seriously matlab they are such as 'asshole' k literally wo log poore gang form hoye hain aur bachon se wo log labor karwa rahe hain. Aur itna ahh un bachon mein itna unka dar hota hai itna pressurized hote hain ahh itna zayada pressurized hote hain k for example ik certain amount dete hain k aj apny humein yeh amount laa k submit karwani hai. Agar unse itna nahi ho pata tu wo bachon par itna zulm karte hain k like aj hum apka ahh for example ik amount apny humein nahi laa k di tu hum apki bazo kaat dein gy hum yeh kar dein gy wo kar dein gy I mean WHAT THE FUCK, aese kyun karte hain wo?

Speaker # 2: Yar sachi.

Speaker # 1: Kahan hai hamari humanity?

Speaker # 2: Yar sachi like yar wo bht zayada like un mein humanity waqai mein nahi hai. They are so much like ah yar how 'bitch' they are, how 'bloody' they are, how 'bastards' they are yar unhe ahh wo umm un bachon k andar se na unki self-respect khatam kar dete hain like yar. Meine khud experience kiya hai k like mein cafes wagera mein agar jaon tu wahan pay ah child labor itna increase hu chukka hai k itna increase hu chukka hai k aur like k yar unhe log like ah misbehave kar rahe hote hain un bachon k saath like they all like they are just like wo bus use ah kar rahe hote hain cope up kar rahe hote hain us k saath. Agy se kuch nahi bol rahe hote kyun k shy dunk andar self-respect e khatam hu jati hai na tu yar kyun k unk andara se khtm karwa dete hain gang. They are ahh like so 'bloody' idiots so 'bloody' idiots. SHIT people.

Speaker # 1: And secondly these 'bastards' inko itna khayal nahi hota k wo malnourished hain. Unk halaat itne kharab hain. Literally unka koi diet nahi unki unka kuch bhi nahi hota k jo only unka ik hota hai k kiya ahh k ah mein kisi na kisi tareeqe se paisa kamana hai. Chahe wo hardwork kar k kamana hai, chahe wo bheek mang k kamana hai. But the thing is unho ny paisa kamana hai.

Speaker # 2: Aur ahh these 'idiots' these 'bloody assholes'...

Speaker # 1: They don't even realize k jo bacha hai ah jo uski age hai, uski growing age hai ahh usko kiya required hoti hain, basic necessities required hoti hain they just don't care of that.

Speaker # 2: Exactly yar bilkul theek keh rahi ho. Aur na how 'stupid' they are k yar unhe yeh bhi nahi hota k yar wo students wo ahh ahh students like jo hote hain wo illiterate reh jaty hain. Unk andar unk andar education nahi hoti kyun? Kyun k yar like earn karein yaw o learn karein kyun k wo itna us taraf chale aur secondly yar ah hunk upar extra responsibilities like put on kar dete hain na. And because they are so 'stupid', so like 'shit' people, 'bloody' idiots they are k like yar k unhe bilkul unka ehsaas nahi hota, unse wo extra working hours le rahe hote hain jis ki wajah se wo bache bilkul educate nahi hu pate. Wo studies apni nahi kar pate. Wo ah like they just remain illiterate in the society aur phir jis ki wajah se wo hamesha peeche reh jaty hain aur kabhi bhi agy

nahi bhar paate. Aur yar exactly un un py na government ko aur ah hamari society ko na is cheez ko na child labor k upar like strict action lene chahiye like aur `bloody` idiots ka aur in `slepars` ka, in `bastards` k na inki like ink against kuch hona chahiye like how `fuck` people they are.

Speaker # 1: Exactly I mean WHAT THE FUCK!!! Kab tak aesa sab kuch chalta rahe ga? Kab tak?

Speaker # 2: Exactly yar stupidity ko jab tak khatam na kiya jaye na tab tak stupidity khatam nahi hoti and they are like so `stupid` people aur ahh jab tak unki stupidity k upar kam nahi hu ga tu like they will continue it.

Speaker # 1: Exactly.

Conversation No. 6

Speaker # 1: Yar dekh na hamare institute k larke, kitne pata nahi kitne ajeeb se log hain yar dafa karo they are just `dickheads` you know.

Speaker # 2: Han yar.

Speaker # 1: Unki mentality check kar yaaaar. Unki mentality check kar matlab the...they are just `shit` you know. They are `bloody` idiots.

Speaker # 2: They even don't know how to behave with girl. Yaar they are just blunders.

Speaker # 1: Yaaaar!!!

Speaker # 2: Yar inko tameez e nahi hai k dekho bus banda ik baar peeche par jata hai na tu peeche e nahi chorta aese log hai yahan py. They are such `shits`.

Speaker # 1: Yeh `assholes` sare k sar `asshole` hain k yar unhe sense e nahi hai matlb dekho agar for example agar hum kisi jagay jate hain admission liya hai for example hum ik ghar ki tarha hain ik community ban gaye hain na tu wo behave e aese nahi karte hain yar `piss off` hain sare, sare k sare. Yar `idiot` hain. BLOODY HELL yar bohat ghussa ata hai yar in py. Bohat zayada.

Speaker # 2: Han yar banda agar samne wala banda frankly rahe tu humein samaj mein ata hai na lekin yeh log peeche par jaty hain. They are such a `bullshits` yar.

Speaker # 1: Gay hain sare gayyy. Kutte. Gay hain. Yar abhi dekh na yar abhi for example hum yahan py agar kisi se ache se baat kar lein na tu wo samajte hain wo samne wala banda na wo galat sochta hai.

Speaker # 2: Han na yar.

Speaker # 1: Unhe friendship ka pata e nahi hai. They are `bastards`, `bastards` hain sab sare k sare `bastards` hain.

Speaker # 2: Han yar yahan par matlab har cheez ko galat sense mein liya jata hai yar. Ap kisi k saath friendly hu tu samne koi students dekh rahe hain matlab aese e koi dekh raha hai larke tu usko kiya samajte hain, usko negative samajte hain.

Speaker # 1: They all are `sisterfuckers` yar.

Speaker # 2: han na yar.

Speaker # 1: Han yar sahi bol rahi hai tu sahi bol rahi hai. Yeh sare k sare `dickheads` hain `dickheads` hain matlab unhe sense e nahi hai k kisi larki se kese baat karni hai umm they are just `fuckers` you know.

Speaker # 2: Han na they are such an `assholes`. Yar inki mentality level university walon... university wali hoi e nahi hai. Yeh pata hai pata nahi kahan kis gali se uth k aye hain yeh sense nahi hai larka larki friends bhi hu sakte hain.

Speaker # 1: Dost hote hain.

Speaker # 2: Dost bhi ho sakte hain. They are just `shits` yar. Bloody `bastards` hain sare k sare.

Speaker # 1: Sara masla yeh hai na ink dimagh mein `rubbish` bhare hoye hain, `shits` bhare hoye hain. Yeh is pata nahi `shit` area se nik... uth k aye hain shayad. Inki mentality rubbish matlab rubbish hai rubbish hai.

Speaker # 2: Han yar.

Speaker # 1: Inki mentality `rubbish` hai `rubbish` hai. Aur matlab...

Speaker # 2: Inki mentality level e nahi banti.

Speaker # 1: FUCK yar seriously FUCK them all.

Speaker # 2: Sach mein.

Conversation No. 7

Speaker # 1: Assalam o Alaikum

Speaker # 2: Waalaikum Salam. Kiya hal hai?

Speaker # 1: Mein theek. Tum batao?

Speaker # 2: Mein bhi theek.

Speaker # 1: Acha. Aur batao campus ayi?

Speaker # 2: Han mein ayi hoon ap kyun nahi aye?

Speaker # 1: Mein mein is liye nahi ay akyun k raat se raaste band hain.

Speaker # 2: Acha.

Speaker # 1: Yeh jo `motherfuckers` hain inho ny raaste band kiye hain. Hakoomat hamari aesi hai k bus ahh kiya inko bataein, `piss off` kar diya hai inho ny.

Speaker # 2: Hmm.

Speaker # 1: Mein soch raha hoon. Subah utha hoon. Meine jab ahh uth k meine dekha hai k mein nikala hoon bahir. Agy dekha hai aa k tu...

Speaker # 2: Hmm.

Speaker # 1: Tu raaste mein jab aa raha that u ahh inho ny road jam kiye hoye thy. Tu wahan par e mein in `bastards` ko gaaliyan dene lag para. Wahan se...

Speaker # 2: Unho ny apko kuch kaha nahi?

Speaker # 1: Unho ny kiya bolna tha mujhe. Wese e `cock suckers` hain tu bus phir wapis aa gya. Aur tum batao wahan py tu nahi roads block ki `motherfuckers` ny?

Speaker # 2: Pata nahi mein bahir nahi nikalti.

Speaker # 1: Hmm. Bus yar `fuck` hu gya hai yeh. Mujhe aj pata chala tha k yeh takreeban 2-3 din aese raste block rahein gy.

Speaker # 2: Tu ap phir chutiyan karo gy?

Speaker # 1: Haan tu phir itne din chutiyan e hon gi na.

Speaker # 2: Tu apki studies? Study...

Speaker # 1: Yar yeh hakoomat hamari aesi hai na k bus `shit` hu gya hai. Kiya karein.

Speaker # 2: Chalo sahi hai.

Conversation No. 8

Speaker # 1: `Bloody idiot`.

Speaker # 2: Acha bataein phir, Nadeem bhai last jo Imran Khan k dharne chal rahe hain. Jo unk saath hoa hai, peeche ki kahani aghy ki kahani, context wagera bataein.

Speaker # 3: Dekhein sab se pehle jis tarha ahh usny qoam ko jagaya. Youth k liye bara kam kiya. Jo hai na ik nazriye py khara kiya. Qoam jo hai ahh ab hisaab kitaab mangti hai

jab koi politician ata hai. Lekin usk muqable mein dosra jo `donkey`, `motherfuck`, `mother piss` means Nawaz Shareef.

Speaker # 2: G g bilkul.

Speaker # 3: Wo jo ghatiya kisam ka insaan hai. Actually he is not in the favor of Pakistan.

Speaker # 2: Exactly.

Speaker # 3: All the time, he is against the interest of Pakistan, against people of Pakistan. You know even...

Speaker # 1: Yeah yeah he is.

Speaker # 3: How do you think that?

Speaker # 1: Yes bro. Like you have already told he is just like `dickhead` huh. Is tarha ka bakwas banda hai kasam se. Mulk ki aesi ki tesi ki hoi hai. He is `motherfucker`, `son of bitch`. Look I mean iska abu bhi na chor tha. Khaandani chor hain sare. Now ahh.

Speaker # 3: What about another gay Bilawal.

Speaker # 2: Yeah. Like Ohh Bilawal, he is really gay...

Speaker # 3: He or she?

Speaker # 2: Yeah. We cannot say like we cannot distinguish what he is exactly.

Speaker # 3: Hmm.

Speaker # 2: He is a gay.

Speaker # 2: And the way that he walks and the way that he ahh.

Speaker # 1: Hmm speaks.

Speaker # 3: The way he talks ah he speaks ahh. So, he is a gay.

Speaker # 1: Hmm.

Speaker # 3: And and many people are following him.

Speaker # 1: I think the people who are trolling Imran Khan also love gay.

Speaker # 3: Ohhh!!! Sheikh Rasheed loves gay.

Speaker # 1: Yeah.

Speaker # 3: Sheikh Rasheed invited him that to come laal haveli and spend one night with me. And I will give you a lot of money.

OHH MY GODDDD!!!!

Speaker # 2: That is something about `fucking` him. Huhh.

Speaker # 3: He wants to `fuck` him.

Speaker # 2: Exactly.

Speaker # 3: He wants to `piss` him.

Speaker # 2: That `motherfucker`. He is `fucking bastards` man.

Speaker # 3: Yeahhh... `bastard`.

Speaker # 2: What we want to say about.....

Speaker # 3: BASTARD.

Speaker # 2: What do you want to say about this man, Mr Waheed.

Speaker # 4: He is really `bloody idiot`.

Speaker # 2: Whyyy?

Speaker # 4: He is a gay. We all know he is a gay.

Speaker # 2: Yeahhh.

Speaker # 4: That's why I think he is a `fucking bastard`.

Speaker # 1: They `fuck` our country. They `fuck` us.

Speaker # 2: OHHHH MYYY GODDD!!!

Speaker # 1: As we know that Imran Khan is already there....

Speaker # 3: And from last 15 years Imran is `fucking` to everyone.

Speaker # 1: Yeah.

Speaker # 3: Every politician is `fucking` with Imran Khan. Because you know nation is standing with Imran Khan.

Speaker # 2: Hmm exactly.

Speaker # 3: Ab ink pass koi aur option nahi hai. Theek hai. Ab wo doggy style mein manae ga ya dosre style mein manae ga.

Speaker # 2: What do you want to say about lota people?

Speaker # 3: They are `skanters` you know. They just lost their brains. They are `idiots`, `bastards`, `motherfuck`. They actually try to fuck democracy but democracy fuck them back.

Speaker # 2: (Laughing) OHHH MY GOD!!! Exactly. So, this the thing we are discussing about. And ahh.

Speaker # 1: What do you want to say about Shehbaz Shareef?

Speaker # 2: Ohh Shehbaz Shareef!!!

Speaker # 1: Ahh My testes HUH?

(LAUGH)

Speaker # 2: He is like `tities` you know. (he is fucking piece of shit, you know). Like `piece of shit` you know.

Speaker # 3: Yes yes.

Speaker # 2: You know black black everyone sucks...

Speaker # 3: Cherry blossom.

Speaker # 2: Yeah free of cost.

Speaker # 1: I think he is doing a blow job? Huhh.

Speaker # 3: Yes yes yes.

Speaker # 1: Yeah.

(LAUGH)

Speaker # 3: Actually he is...

Speaker # 1: He job blowjob huh?? I know everything about him bro. Like his daughter Maryam Nawaz she is also doing tities job. Kind of blowjob, tity job.

Speaker # 3: You know that ahh Nawaz Shareef knows that how to take it in mouth and suck it.

Speaker # 1: Yeah.

Speaker # 3: Because all shareef family and zardari family, `fucking` family.

Speaker # 1: Naam se e shareef hai.

Speaker # 3: All `fucking` family.

Speaker # 1: Yeah they they are using ahh their foot job also. I know ahh... I know she how matlab k kesi family se belong karti hai.

Speaker # 2: `Slut` family.

Speaker # 1: Haan haan.

Speaker # 2: `Slut` family. Maryam Nawaz is a `slut`, you know. A women with morals of a man.

Speaker # 1: Yeah.

Speaker # 3: She is beautiful.

Speaker # 2: But she is not....

Speaker # 1: She is ahh. Plastic surgery hai sara.

Conversation No. 9

Speaker # 1: Yar Mera stomach itna upset hu gya hai hostel ka khana kha k aur mere pait mein bhi bohat dard hu raha hai.

Speaker # 2: Yar mujhe samaj nahi ati k I mean 'what the fuck' is this. Ik tu hum in 'asshole' ko paise dete hain. Theek hai. Kam se kam hum hostel ki fees dete hain itni ziyada tu inko chahiye k humein khana acha provide karein but these 'dickheads' inko koi asar e nahi hota.

Speaker # 1: Yar sahi baat hai. Paise bhi le lete hain yeh log lekin I don't know 'what the fuck' they do? Acha khana bhi humein nahi dete. Like 'what the fuck' is this behavior?

Speaker # 2: They are such 'pieces of shit' k yeh log literally ik tu khana banane k liye ganda pani use karte hain. Iski waja se hamari tabiyat kharab hoti hai and they don't even realize k yeh log bachon ki sehat k saath khel rahe hain. I mean this 'pisses me off' so much.

Speaker # 1: Han yar tum bilkul theek keh rahi ho. In ko chahiye k yeh log bajaye ink students ka khayal rakhein. Students ki agar sehat theek ho ghi tab hi wo parh sake gy. Lekin these 'motherfuckers' inko yeh cheez realize e nahi k inki waja se hum bachon par kiya impact par raha hai.

Speaker # 2: Han yar bilkul.

Conversation No. 10

Speaker # 1: Yar mere Bhai ny na ik saal hu gya graduation ki hoi hy lekin use ab tak koi job nahi mil rahi.

Speaker # 2: Dekho yar yehi baat hai hamare Pakistan ka nizam e aesa hai education ka k bohat se deserving log Hain jo k achi job deserve karte hain lekin sirf kin ko job di jati hai wo 'motherfuckers' jo kisi reference k through ate hain.

Speaker # 1: Jee yar. Hamare jo hain na government sectors jo hai na sab se bara 'bullshit' hai sab se bara 'bloody shit' Jo hai yeh hamare government sector e hai k wo itn..... k jo hamare paas seats ati na government ki merit py wo itni kam hu gyi hai k kuch kar nahi sakte.

Speaker # 2: Tu itne... itne deserving log merit py ate hain par jo... ki.... Kis base py unko nahi diya jata job ya admission nahi diya jata kisi ache institutes mein kyun? Kyun k wo middle class se hote hain. Like 'what the fuck' is this?

Speaker # 1: Yes bilkul.