

The Normalization of Verbal Abuse in Public Spaces:

An Analytical Study of Causes and Mechanisms

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Abstract	Article info
<i>The phenomenon of swearing and cursing in public places is a form of verbal violence that weakens the values of respect and distorts social interaction. It results from a mix of hidden and direct factors, including the accumulation of frustrations weakness of family and school upbringing , the influence of the media and communication platforms, and the decline of religious and moral values .When this behavior is repeated and becomes part of daily life , it shows deeper aggressive tendencies. To reduce this phenomenon, it is important to provide moral education, run awareness programs, enforce laws to prevent such behavior , and encourage social initiatives that promote dialogue and respect.</i>	Received
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Introduction

The phenomenon of swearing and cursing in public places is one of the negative social manifestations that has aroused the interest of researchers in sociology due to its deep connotations of value and behavioral transformations within contemporary societies. The public space, which is supposed to be an area of civilized interaction and exchange of respect between individuals, has often become the scene of profanity and hurtful speech reflecting the state of social tension and weak behavioral controls. This behavior has been associated with several complex and interrelated factors, ranging from rapid cultural transformations, the dismantling of social ties, the loss of effective educational references, in addition to the influence of the media and social media platforms in reshaping the patterns of daily expression of individuals. From a sociological perspective, this phenomenon is not just a linguistic deviation or isolated individual behavior, but rather an indication of deeper imbalances affecting the social structure, affecting the social structure and the values of coexistence, that is why it makes its study an urgent need to understand the social context that produced it.

Statement of the problem :

The phenomenon of swearing and cursing in public places is one of the most prominent behavioral practices that reflects the state of social tension and the weakness of the mechanisms of value constraint within society; it is limited to being a deviant linguistic expression , but it carries deep connotations related to the social and cultural intentions of individuals . As this phenomenon intersects with interrelated factors ranging from individual to collective, it poses a fundamental problem about its nature, causes, and implications on the course of socialization. In this regard, we address the question of:

- 1- To what extent is it possible to understand the spread of the phenomenon of swearing and cursing in public spaces as a result of the overlap of subjective, social, and cultural factors.
- 2- What are the possible roles of educational and media institutions in reducing it and consolidating the culture of dialogue as a civilized alternative.

Method of study:

This study is based on the descriptive-analytical approach to understanding the prevalence of swearing behavior in publicspace. The sociological approach is also used to demonstrate the influential socio-cultural and educational valuefactors, and evoking the role of the family, school, media, and law. The study includes the collection of data from secondary sources such as books and media reports, to deduce achievable hypotheses and develop practical recommendations to establish a culture of dialogue and respect in society.

Hypotheses:

- Weakness of the family upbringing and the religious motivation clearly contribute to the spread of swearing and cursing .
- The insufficiency of the role of school and pedagogical institutions facilitates the normalization of verbal aggressiveness between individuals .
- The spread of insults and insults is negatively affected by uncontrolled media and social media , and weak enforcement of laws , while the promotion of educational and community initiatives focused on moral and religious values effectively contributes to reducing this phenomenon .

Objectives of the study:

The study aims to analyze the aggressive behavior of swearing and cursing in public places, identify the social, educational and value influencing it and understand how the family, school, media and law affect the spread of this phenomenon , and also aims to formulate achievable hypotheses and study possible means to rede this behavior and find cultural and social alternatives to consolidate the culture of dialogue and respect in society .

The importance of study:

- Understanding the causes of the spread of swearing and cursing in public places and its impact on society.
- Highlighting the role of the family, school, media and the law in controlling verbally aggressive behavior.
- Clarify the importance of moral and religious values in reducing behavioral deviations.
- Providing scientific foundations for the development of practical strategies to consolidate the culture of dialogue and respect.

The first chapter:

The phenomenon of swearing and cursing is one of the most interesting behaviors that has aroused the interest of researchers in the Social Sciences due to its remarkable prevalence in public spaces , it is not separated from the socio-cultural context of the individual , but it is associated with a set of subjective and objective conversations and its interpretation requires considering the individual and social dimensions together to understand its roots .

At the individual level, subjective factors significantly influence this practice. These factors reflect the personality with its emotional features, aggressive tendencies, and impulsive tendencies. Individuals often resort to cursing as a way to decrease distress or express their helplessness against a certain situation. Thus, behavior becomes more of a reflection of an internal state than just a passing action.

Several studies indicate that the prevalence of the phenomenon of swearing and cursing in public spaces is due to overlapping subjective and social reasons, and one of the most prominent subjective reasons underlying the phenomenon of verbal violence, which is associated with the state of chronic enslavement that humans live in underdeveloped societies, in his deep analysis of the structure of the person subject to social. The chronic accumulation of aggressiveness colors the whole life with a tense tint, as a result of which relationships tend to take on a persecutory character that makes the possibility of outbursts of fanatical violence great. For the least of the reasons, we find verbal aggression exploding in a torrent of insults and insults, and verbal speech quickly deteriorates into rhetoric, challenge and threat, emotional emotions overwhelm the dialogue and relationship, because there is a deep sense of the lack of verbal language and persuasion way¹, and here it is clear that the violent verbal behavior is one of the forms expressed by the individual. About his accumulated emotions in light of his loss of confidence in language as a tool for rational communication, he resorts to aggressiveness, and reveals his inability to express a balanced civilized expression.

The second chapter:

social factors contributing to the consolidation and spread of behavior cannot ignore the impact of society in the formation of individual practices, as the turbulent social environment, fragile family relationships and the absence of positive role models contribute to the prevalence of swear speech, the individual is affected by what he sees and hears daily and with the accumulation of these influences the phenomenon becomes a dominant way inside the public space.

From a social point of view, the poor social organization in society, is a crucial element in highlighting the features of The moral deviation of the personality, as well as the differences in social conditions and the prevailing cultural foundations in society and negative influences such as the collapse of values and the supremacy of moral culture, ignorance, lack of moral politeness, the corruption of prevailing social norms and the weak educational role of the family, and the corruption of the immediate social environment such as neighborhood, neighbors and peers.² The expansion of the phenomenon of swearing and cursing in the public space reflects a hidden interaction between chronic psychological pressures such as depression, frustration and a

sense of inferiority, and between social factors, this overlap produces aggressive behavior practiced as an emotional mechanism to express the fragility of belonging and societal rejection.

Cursing between venting about social oppression and deep-rooted aggressive behavior To alleviate the accumulated social pressures and between reflecting aggressive behavior inherent in the personality of the individual . This discrepancy reveals the nature of the phenomenon, which may seem to some as a legitimate outlet, while others see it as a manifestation of social deviation, and therefore it is necessary to stand at these two dimensions to understand its spread.

Moreover, cursing can be a way to decrease pressure and social oppression. Cursing is sometimes practiced as a defense mechanism to express distress or rejection of living or social reality, the oppressed individual finds in hurtful words an outlet to discharge his negative charges from the repeated stresses of life , in which cursing is an indirect way to discharge social oppression instead of actually confronting it. The phenomenon of cursing in public places is one of the verbal behaviors that have become familiar in life, as it is no longer limited to emotional situations or anger situations, but has turned into a regular practice performed in public space without control or consciousness, to answer the problem firstly, it should first stand at the background of socialization that affects the behavior of the individual . With regard to socialization, the process by which the child acquires sensitivity to social stimuli such as the pressures of Group life and commitment, and the child learns to deal with others ³, and when this process is weakened or dysfunctional, the individual becomes more prone to acquire uncontrolled behaviors, such as verbal violence , which may be used as a mechanism for self-affirmation or imposing symbolic prestige, and some intellectual conceptions hold that the tendency to violent behavior is not necessarily the result of an external circumstance only , but can be an expression of an internal energy formed in a person since his birth . That is, cursing may be practiced as a kind of decreasing anxiety or the social frustration for which the individual does not find a proper way out, and then it will turn into verbal abuse of others.

Furthermore, cursing as an aggressive behavior rooted in the social structure cursing does not stop at being a temporary decrease of anger, but it can be a behavior rooted in the personality of the individual as a result of socialization based on aggressiveness, where the individual learns from a young age that cursing is part of the ways of communication, which makes it ingrained in their culture and continues with them at various stages of life .Second section: the field data show that the phenomenon has gone beyond being just an individual behavior or an isolated subjective condition , to become a widespread collective practice . In the intervention of Dr. Nouredine Bakis within the program (b'lazaaf/ without anger), he pointed out that cursing in the public space has become a normal thing outside the moments of anger, where we hear it on the streets, in front of houses and shops without scruples or deterrence, and he confirms this

obscene speech was not limited to a certain age group, but even included children, which indicates its breadth and normalization within society. Dr. highlights that the phenomenon began with obscene slurs in some comedic works with the aim of entertainment and laughter, then it was gradually accepted within the collective consciousness, to later turn into direct and frank speech circulating openly in the media and social media. Dr. Nouredine Bakis warns of the danger of this path stressing that the absence of community resistance made the behavior stored unconsciously and practiced unconsciously. With its seriousness, which complicates the task of treating it later, especially after the individual became embarrassed while accompanying his family on the street due to the density of rude lessons circulating⁴.

Based on this intervention, it can be asserted that cursing in public places is no longer a reaction to oppression but has turned into a communicative pattern integrated into everyday culture, practiced and deliberated for justification, which indicates its root not as a temporary decrease of anger, but as a stand-alone sociolinguistic practice.

The third chapter:

The role of the media and social communication sites in the spread of the phenomenon. Traditional and digital media have become one of the most important factors influencing the formation of patterns of thinking and behavior, they are not content with reflecting reality, but reproduce it in ways that may contribute to the perpetuation of the phenomenon of verbal violence. With the development of modern media, it has become easy for these behaviors to spread widely, compounding the seriousness of the phenomenon.

The contribution of traditional media to the promotion or consolidation of the phenomenon. Some programs and series show scenes that include profanity or violent dialogue, which makes them familiar to viewers. This repetition enhances their presence in the collective consciousness and makes them part of the daily discourse. Thus, the media becomes an indirect tool in the consolidation of the phenomenon.

Building on this idea, traditional media reinforce cursing behavior in public places through repeated display of contents that include violent speech or even profanity, which entrenches it in the collective consciousness and makes it socially acceptable, which is confirmed by studies that believe that the media has a significant impact on our lives and behaviors, and the most important of these issues is the impact of television on viewers, Especially children as a result of the role of television in the process of socialization such as the state of the family and school, and sometimes even surpassed them by⁵; Watching violence in children's films, which in turn provokes violence in the behaviors of some of them, and repeated viewing leads to a dulled

sense of danger and to the acceptance of violence as an automatic response to face some conflict situations, and the practice of violent behavior ⁶.

The impact of social media platforms on the spread and normalization of behavior. Social networks provide a free space for violent speech, rapid circulation, the possibility of publishing without censorship, and the spread of a culture of challenge through cursing are all factors that contributed to making this behavior normal and widely circulated among individuals, especially young people. Second section: social media platforms affect the spread and normalization of cursing behavior by providing a digital space that allows the circulation of violent verbal speech without strict controls, which enhances their prevalence among individuals and contributes to the continuity of its circulation in weakening the standards of control of behavior within the public space. This effect is observed through the daily digital interactions, where the browser of the pages of social networking sites or the reader of visitors' comments in electronic newspapers will notice the ease of the prevalence of cases of misuse of these electronic media. In which some people exceed the permissible limits of freedom of expression, and indulge in committing slander, defamation crimes against others, as there has been a recent increase in slander and defamation crimes online and over the phone, whether through calls, messages, or a social communication site such as Facebook, WhatsApp, and others, some people do not distinguish between the permissible and forbidden and they exploit the dignity of others without morals or conscience⁷.

The fourth chapter:

Manifestations of the absence of religious consciousness and its repercussions in the spread of verbal violence within public spaces. Religion is an essential element in controlling individual and collective behavior because of the values it contains that urge respect, tolerance and tongue control, but the weakness of adhering to these values makes the field open for deviant behaviors such as swearing and cursing, and here the danger of the absence of religious consciousness is manifested in the spread of verbal violence.

Moreover, the weakness of religious conscience on the young behaviors demonstrate that the young people tend to use hurtful words in their daily dealings without an internal conscience deterring them. It is also manifested in the decline in the sense of moral responsibility and the predominance of emotion over behavioral balance, and this indicates the shaking of their value foundations. The weakness of the religious conscience is among the fundamental reasons that lead to a moral breakdown in society, and this is evident in the spread of deviant behaviors that are reflected in the daily discourse and interaction within the public space, including insulting behaviors that have become more widespread in Islamic societies. this weakness does not mean

only a weakness in the performance of rituals, but indicates This weakness is related to several interrelated factors; the first of which is ignorance of the truth of religion and the concept of faith, where some individuals believe that faith is just uttering the two testimonies or just the blessing of the parents 'prayer with the saying that" my heart is clear we add. In contrast, the Islamic faith defines faith in a comprehensive definition, combining heartfelt belief with verbal pronunciation, physical work, that does mean the belief in paradise, speaking with the tongue and working with the pillars, which means that practical behavior is inseparable from the truth of faith. One of the manifestations of the defect is also the sufficiency of nominal affiliation with Islam without actual affiliation to it , where individuals carry religious names such as Muhammad, Ahmed or Mustafa, However, such a person is far from the guidance of the Prophet, whose name they bear. A true Muslim is not defined merely by a name, but by what they embody. It is not enough to simply pray and fast; for a Muslim, faith is a way of life, and God-consciousness is a comprehensive path. Yet, this consciousness has grown weak. This is partly because the religious discourse addressed to young people is often superficial, detached from their intellectual, psychological, and doctrinal concerns. For religious discourse to be meaningful, it must address the real existential questions that preoccupy the youth⁸. The absence of religious consciousness leads to the loss of social control based on self-control, which opens the way for the spread of insulting speech within society. over time, this phenomenon turns into a rooted habit and contributes to the dismantling of social relations and the creation of an atmosphere of tension and permanent conflict.

Furthermore when, the problems of understanding , perception and belonging are not addressed , it turns into a formalized speech that has no effect on the behavior of the recipient , and this is what creates a serious gap between religious discourse and behavioral reality , where anger, congestion and aggressiveness spread and swearing and cursing become a means of decrease and expression, instead of dialogue and discipline. If the Religious concern stems not only from deviant behavior, but from the absence of an internal consciousness structure, religious commitment makes the belonging only an immoral virtue, which paves the way for the emergence of deviant behaviors, in the absence of a sense of inviolability or guilt, this weakness is not formed in an instant, but is the result of an educational process starting from childhood, a young children who did not learn the rules , rituals , and methods of religion , learn the teachings of their religion and are provided with morals that they consider benign and useful, where they learn the difference between Virtue and Vice, good and evil, good and bad⁹.

Fifth chapter:

The roles of socialization institutions and law in reducing the phenomenon. Institutions of socialization and Law play a pivotal role in building an individual's personality and controlling its behavior. The family and the school lay the first foundations of values, while the law

intervenes as a deterrent mechanism when the controls are exceeded, and the study of these roles reveals the limits of the possibilities of prevention and deterrence in the face of verbal violence.

In particular, the role of the family in preventing cursing and cursing behaviors. The family is the first school in which the individual acquires his language and values, and therefore, the way parents communicate largely determines the pattern of children's behavior. If positive dialogue prevails within it, the values of respect are entrenched, but if cursing spreads, children become more inclined to imitate it in their daily lives.

Consequently, the family forms a pivotal role in instilling moral values and controlling behaviors from the early stages of socialization, as it is the first model from which the child acquires his language and style of expression. Where the family plays an essential role. It is essential in the Prevention of this phenomenon, as the first incubator of the child, as the family is the natural incubator that takes over the protection of the emerging offspring, caring for them and the development of their bodies, minds and souls, and under it the feelings of love, compassion and solidarity meet and are imprinted with the character that obliges them for life¹⁰. On the other hand, parents represent the behavioral model emulated by the child, and they aspire to the function of revising values such as passing them on to him, and the pattern of their interaction with their children has a direct impact on building their personality, as it turns out that parents who are warm and use a moderate approach to restricting the child's behavior, create their children Desirable, from it adaptability, flexibility, self-esteem and self-control will be able to show and practice many of desirable behavior aspects¹¹.

the school's contribution to instilling moral values and confronting the phenomenon. The role of the school is not limited to academic education but also includes moral and social education. It works through educational curricula and activities to promote a culture of dialogue and discipline, and any failure in this role contributes to the consolidation of the language of insults among individuals within society. Moreover, the school contributes to the consolidation of collective consciousness, the promotion of self-discipline and responsible expression, which makes it a key factor in reducing bad verbal practices. This role is consistent with what is stated in the educational literature that confirms that the school is the second environment for the child, in which he spends a large part of his life acquiring social, moral principles and sound customs¹². This highlights that its mission goes beyond instruction to include building a personality capable of civilized communication and controlling emotions.

The sixth chapter:

The effectiveness of legislative laws in deterring aggressive behaviors. The law constitutes a regulatory mechanism that seeks to protect the public space from violent practices, legislation

that criminalizes swearing and swearing sets clear limits for behavior, and the application of restraining penalties prevents individuals from engaging in aggressive speech and promotes a culture of respect. On the other hand, the law intervenes as an external authority to regulate and control behavior in the public space. In this context, Algerian law is considered a legislative model that has drawn clear boundaries for freedom of expression, stressing that this freedom stops when it turns into an instrument of abuse or prejudice to the dignity of others. The legislator has allocated articles in the Penal Code, the most prominent of which are the two articles.

297, 299, which provides for a penalty of imprisonment and a fine for verbal insult up to three months if it is addressed to an individual and doubled to six months if it is addressed to a group. In order to protect public order and human dignity¹³.

Sixth Research: the mechanism of consolidating the culture of dialogue as an alternative to insulting speech dialogue is considered the basis of sound social relations and is a civilized alternative to deviant verbal behaviors. It contributes to building trust between individuals and overcoming differences in peaceful ways and fostering a culture of dialogue within society. It is an essential step to confronting the phenomenon of verbal violence.

The foundations and components of consolidating the culture of dialogue, the dissemination of dialogue entails educating individuals from a young age on the values of tolerance, respect and acceptance of others, and also requires the development of listening skills and communication with community awareness that establishes civilized alternatives to expression.

This comprehensive approach can be outlined through the following key components:

- 1- Strengthening the role of the family in instilling moral values and controlling the verbal behavior of children since childhood .
- 2- Integrating dialogue education into the school curriculum through materials and activities that develop positive communication skills .
- 3- Organizing community and media awareness campaigns that highlight the negative effects of verbal violence and provide positive models for civilizational interaction
- 4- Promoting religious and moral awareness through speeches , seminars and educational programs that emphasize the value of the good word, control the tongue, and reject hurtful speech as a religious and humanitarian duty .

5- Employing digital platforms to publish meaningful content that promotes the values of dialogue and respect ,and directing discussions towards constructive topics that concretizes a civilized language in the digital space .

6- encouraging volunteer and youth initiatives that work to spread the culture of respect through field activities and cultural events .

7- Activating the role of deterrent laws while ensuring their effective application to reduce verbal abuse in the public space .

Conclusion:

In light of the sociological analysis of the phenomenon of swearing and cursing in public places, it becomes clear that these verbal practices are not just a fleeting linguistic slip, but an expression of fundamental imbalances affecting social values and links of interaction between individuals. The data has shown that the roots of this phenomenon extend to improper family upbringing patterns and the weak role of the school. As an educational institution, the role of the media sometimes deviates from the awareness-raising function, in addition to the absence of effective legal deterrence. Therefore, any serious treatment must proceed from a holistic vision that combines educational reform, strengthening the value structure through method, directing digital platforms towards constructive discourse, while strictly activating the mechanisms of the law to deter violators. And it is necessary to promote a culture of dialogue and mutual respect in the public space, so that these values turn into rooted daily behavior, and thus reducing the phenomenon is not just a situational response, but a strategic step towards establishing a more harmonious and cohesive society, capable of confronting behavioral deviations with its awareness and collective responsibility.

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