

**Violence Expressions in American and Iraqi
Sports Commentaries: A Critical Discourse Analysis**

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Abstract

The study investigates violence expressions in sports commentaries that represents one of the prominent organization of oppression, violence, and challenge. It aims at constructing the systemic discourse to show the game system domination over the players through direct, structural, and cultural abuse expressions. It also reveals social inequalities as well ideologies of control, power, and suppression. Therefore, the present study critically analyzes ten sports comments from five American and five Iraqi commentators according to Galtung's model of violence (1969-1990) by using qualitative approach. This study ends with comparing and contrasting violence types from the perspective of both Americans and Iraqis to maintain some similarities and dissimilarities between them.

Keywords: Critical discourse analysis, violence expressions, direct, structural, and cultural types.

المستخلص

يذهب البحث الى دراسة تعبيرات العنف في التعليقات الرياضية، اذ تُعد احد ابرز اشكال العنف والقمع والتحدي. بهدف بناء خطاب منهجي يُظهر سيطرة نظام اللعبة على اللاعبين في خلال تعبيرات الاساءة المباشرة، البنوية، والثقافية. والكشف عن التفاوتات الاجتماعية، فضلاً عن ايدولوجيات القمع والسيطرة والسلطة. محللة نقدياً عشرة تعليقات رياضية لخمس معلقين امريكيين وخمسة معلقين عراقيين، وفقاً لنموذج جالتونج للعنف (١٩٦٩-١٩٩٠) باستعمال منهج نوعي. ليتختم بمقارنة انواع العنف من منظور كل من: الامريكيين والعراقيين، للحفاظ على اوجه التشابه والاختلاف بينهما.

الكلمات الدالة: تحليل الخطاب النقدي، تعبيرات العنف، الانواع المباشرة، البنوية، والثقافية.

1.0 Introduction

The concept discourse is studied greatly by many scholars in diverse fields. Like Stubbs (1983:1) who defines discourse as "language above the sentence or above the clause". It aims at expressing beyond the linguistic units in order to initiate communicative meaning.

An essential tool of communication is language in its both forms whether spoken or written. So Matthews (2005:100) describes discourse in relation to it as any series of written sentences and dialect. He refers to vital relationships among sentences in creating harmonious and meaningful communication. Therefore, in discourse the relations between sentences are as important as that between sections in the sentence.

Cook (1990:6) states that discourse is the language in use which comes from its dependence on context as well text to have a meaningful interaction. This way blends together the linguistic structures as well as the social and situational conditions by which language is performed to reflect the functional frame of discourse.

Furthermore, van Dijk (1998:7) defines discourse by referring to a sociological sense as macro-level form that is connected with social ideology which is in contrast with the text as micro-level property representing certain utterances. He (1988:29) regards discourse as a social act. Also, he stresses discourse's nature as an abstract, as in ideologies beside its actual product like particular texts (1997:3-5). Thus, discourse focuses on the relations in between social contexts as well language rules declares the difficult interplay among social structures and discourse.

Fairclough (1995:2) refers to discourse as social practice that mixes written and spoken language with the semiotic activities like gestures as well as images. His view reflects the power connections and ideologies inside social system which declares the bidirectional association between society and discourse. Likely, Foucault (1981:52) shows discourse function in organizing meaning in the community's system to institute and preserve the social practices. Weedon (1987:108) also adopts this method by using discourse to initiate knowledge and form conscious as well unconscious elements of the social reality.

All in all, discourse is a multifaceted term entailing linguistic, contextual, and social dimensions. According to Schiffrin et al. (2003:1), it includes three common categories: "Anything beyond the sentence, language in use, and a wide range of social practice that includes nonlinguistic and nonspecific instances of language." This comprehensive

understanding of discourse regards it an important mean to analyse communications and their social involvements.

1.1 Critical Discourse Analysis

Critical discourse analysis (henceforth CDA) appeared as self-dependent branch in 1980s. It is a field of discourse analysis which studies power relations inside society and how they are maintained and constructed via several genre of discourse , as in: text, speech, and visual media. van Dijk is one of the important pioneer who has an essential part in its evaluation and analyses language units above individual statements. His study with Kintsch in (1983) that stress the importance of involvement text and context in controlling the language. The psychological model develops gradually to social model of discourse which clarifies how meaning evolves and works within a larger social frame. van Dijk's *Handbook of Discourse Analysis* strengthening the central position of discourse in examining social phenomena(1985:351) .

Fairclough's works in 1980s and 1990s gave another form to CDA by mentioning some social theories underlie it. His studies prove discursive manner of social changes in mass media to maintain CDA as an aid that implies power and ideological manipulation in the textual practices. He enlarges CDA's analytical structure by addressing the interaction of discourse, power, as well as social change (1989:56).

The continuous development of CDA comes from other scholars' contributions such as Kress (1990) who studies the origin of critical linguistics and its relation to social and philosophical traditions. In this period, CDA seems as a methodological method that differs from another discourse analyses which is oriented politically.

Moreover, van Leeuwen (1993:193) introduces two main interplays among discourse as well social practices. He states CDA's part in addressing the social structure of reality and power dynamics highlighting its ability to link theoretical and practical dimensions of linguistic analyses. Wodak (1996: 7) also emphasizes the interdisciplinary effects of Halliday's functional linguistics, literary criticism, and Bernstein's sociolinguistics to the growth of CDA. Her works on racism, media discourse, as well as ideology set theoretical structure of CDA and its part in examining through language social inequalities.

1.2 English and Arabic Definition of Violence

Violence in its wider sense is utilizing forces whether intentional, unintentional, psychological or physical against groups, individuals, and societies. The force may be direct, indirect, threatened or actualized by

different factors like social, political, economic, religious, racial and gender-based (Adams et al., 2008:563). It is the destruction of the vital needs of people and their lives. Violence can be classified into cultural, direct, as well as structural to provide frame for getting a visible and an invisible shapes of damage (Galtung, 1969:167).

Galtung (1990:291) presents cultural violence via language, ideologies, and religions which legitimize structural and direct violence. It expresses cycles of ruin and frequent events inside community. Violence for World Health Organization (2014), is a result of injury, psychological harm, and deprivation. It is regarded as sociocultural matter and public health that must receive great concern.

Al-Eunf (violence), in Arabic dictionaries, is defined in contrary to al-rifq (kindness). It refers to using harsh expressions and actions against somebody. It is a set of behaviours that harms others and has many forms whether nonverbal violence like hitting, destroying, quarreling, or verbal such as threatening, innuendo, and stinging joke which directly or indirectly causes harm and damage.

1.3 Forms of Violence

Violence can be classified according to its forms into seven different kinds such as physical, psychological, verbal, sexual, neglect and deprivation, cultural, in addition to economic or financial which can be illustrated further below:

1.3.1 Physical Violence

Physical violence is doubtless the overt one that involves the intentional employment of the physical force which causes injury, harm, and death. Breiding et al. (2015:89) considers this form as an outcome of the physical raid which stresses on intended injuries. Hitting, burning, slapping, or weapons are actions used to simulate such form.

1.3.2 Psychological Violence

The second form of violence is the psychological which refers to mental or emotional abuse. It has behaviours designed to employ control and emotional hurt. It contains coercive methods of damages, insults, and isolation. This form may have great effect and connection with anxiety, depression and antisocial behavior since it is permanent conditions. Hughes and Cossar (2016:32) announce that such violence may be harmful more than physical because of its subtle essence as well long-lasting consequences.

1.3.3 Verbal Abuse

Verbal abuse is the third form which utilizes language as weapon in order to dominate and hurt people psychologically by insulting them to decrease their confidence. For Fernandes et al. (1999:321), this abuse is strong tool to control and initiate physical violence. Further, Yun et al. (2019:72) pay attention to its neurological affects by bonding verbal violence to changes in mental health and decline brain structure.

1.3.4 Sexual Violence

The fourth form of violence is sexual which consists of certain behaviours such as undesirable physical connections and risky verbal phrases that imply sexual nature (Fenerova, 2021:161). WHO defines this sort as unwelcome sexual attempt against somebody's will. Muehlenhard and Kimes (1992:392) state some problematic terms which used to denote sexual violence and effect victims' responses and their social views.

1.3.5 Neglect and Deprivation

Neglect as well as deprivation receives less attention as harmful violence form. It refers to the deficiency of providing individual's main needs, i.e., supervision, medical care, and nourishment. Dubowitz et al. (2005:180) presents it as the process of omission instead of commission. It comes from ignorance, resource constraints, and caregiver mental problems leading to emotional and physical consequences.

1.3.6 Cultural Violence

This form of violence is presented by Galtung (1990:54) to legitimate structural and direct violence by expressing ideologies, and societal norms. He introduces six cultural domains like religion, language, ideology, logic, science, as well as art whereby such violence works and creates harm in the societal frames.

1.3.7 Economic/ Financial Abuse

Economic or financial abuse is the last form of violence which restricts persons' access to economic resources and weakens their independence. Adams et al. (2008:576) declare this type of control may contain destruction of employment chances, money, and financial dependency. As for Sharp-Jeffs (2015:87) economic abuse is distinct from financial since the former invests wider economic sources whereas the latter stresses on personal finances.

1.4 Galtung's Model of Violence

To obtain the study's aim, Galtung's analytical model of violence (1969-1990) is adopted here. Throughout this model, violence expressions and its three types will be tackled based on qualitative

method in data analysis. For qualitative study focuses on the interpretation and description of the achieved results (Bryman and Bell, 2007:53).

Violence is defined by Galtung (1969:42) as an area between the physical and the mental realizations which causes harm to body and mind. There are two types of violence according to his classification: direct and indirect. The first indicates physical and psychological performances of damage. It is specific actions made by identifiable persons. The second one, on the other hand, is inactive sort of violence. It effects individuals and brings them ruin via social and cultural systems.

Direct violence denotes an obvious link among subject, object, and action of violence. It brings suffering whether physical or psychological because of war, manipulation, aggression, verbal, and physical abuses. This kind of violence may be active and passive or positive and negative. Active violence hurts an object directly, however, the passive may not cause injury but assumes threat. It is truncated violence since there is no physical affliction appears but only threat. Moreover, violence may be intentional or unintentional and analyzed as serious dangers for establishing real violence (Ibid.:170).

As far as indirect violence is concerned, there are two sub types of it: structural as well as cultural. Galtung describes structural violence as a negative occurrence that happens though there is no direct actions from someone who does not intentionally cause harm to another. Violence is implied in the system and appears like unequal chances in power for success in life. A clear example of this reflects in people who live in some places that always witness hurricane ruin are affected via this kind of violence for they are not able to run away from such danger whether physically or psychologically as well as they cannot question the economic and political systems that are reinforced through social unfairness and racism. Thus, structural violence clarifies undervalued systems and impacted lives which need to gain real peace. It is mainly invisible, static, and silent (Ibid.:171-73).

What is more, Galtung (1990:291-96) claims that some features of culture can be utilized to justify violence and interpreted as violent features within the culture. He represents language, ideology, religion, art, formal, and empirical sciences as cultural characteristics which might empirically be used to legitimize structural and direct violence to be right not wrong.

Finally, direct, structural, as well cultural violence are mutually dependent upon one another. Galtung makes use of violence triangle or iceberg metaphor to explain that any one of them serves just like "a springboard for violent cycles" as illustrated in the figure below. Then he differentiates between these violence types in terms of temporal nature: Cultural violence is considered as permanence, while structural is process which goes under fluctuations. And the direct one refers to unchanged events over time (Ibid.:294).

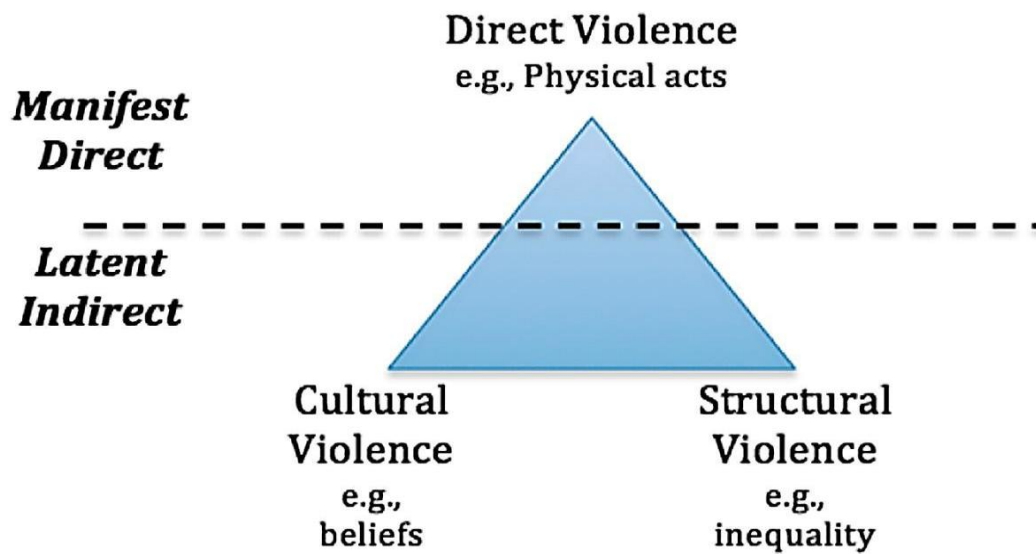


Figure 1: Johan Galtung's Violent Model (1969-1990)

1.5 Sports Commentary

One of the distinguishing genre of speech in media is sports commentary. Crystal and Davy (1969:135) define it as a general sort of variety which restricts to several sequences of modality and province features so the former is selected via the situation that supports the latter. Thus, the event type determines the commentator's linguistic behavior, as in radio sports commentary which demands some commentary features, i.e., prosodic to fit the events description, in contrary to non-sporting events where distinctive features is required.

The commentators in any sports must have deep knowledge. This is reflected in Andrews's view who declares the broadcasters in live events must have all the required information. The immediate reaction is needed in live commentary for time is very limited to take notes. It is necessary for them to ascertain the players and their challengers in the play. They not only identify the performers but also give some facts about their performances, medals, and goals they have win and scored (2005:141-42).

Moreover, the utterance functions in sports comments are of two groups. The first one is narration, i.e., "a default activity" which indicates the main structure to show the primary intentions of the commentary and contains time-critical utterances to report the ongoing act (Tolson, 2006:107). However, the second utterance involves subjective substance and called colour commentary. It comprises of evaluation, summarization, as well elaboration and tends to have syntactically complex and complete form. Lastly, a shift between utterances requires different tenses. For example, the present tense is used for critical commentaries while the past reports summary and evaluation (Delin, 2000:46).

1.6 Types of Sports Commentary

Sports events are described in two ways. The first one is a traditional way achieved by print journalism, whereas the second one is gained by broadcast journalism. The former refers to the written mode that publishes on the internet, i.e., online text commentary and called written sports commentary. The latter reflects the spoken mode such as television and radio known as sports announcer talk. These explain further underneath:

1.6.1 Written Sports Commentary

Written sports commentary, henceforth (WSC), is a sort of reporting news which may label under "special topic news". It is a particular kind of narrative that is already finished and has chronological nature. WSC involves subjective comments done by sportswriters on the participants as well as the match (Politis, 2009:381).

In sociolinguistic study, WSC receives little attention. Ghadessy (1988:20) regards it as both discourse and register and has three basic characteristics. Firstly, it has two discourse phases just like SAT: objective report as well as subjective expression or involved and uninvolved languages. Secondly, it is written kind which addresses indefinite readers who cannot give feedback. Finally, because of some shared opinions between the commentators and readers, WSC gains particular terms. It uses formal language with some syntactic patterns such as: past tense, personal pronouns, time clauses, and a large number of vocabulary more than in oral commentary.

1.6.2 Sports Announcer Talk

Sport announcer talk, (SAT), indicates sports commentary of unscripted types like radio as well TV commentaries. It is proposed primarily by Ferguson's study (1983) on radio broadcast in live baseball comment in contrary to Reaser (2003) who utilizes it to refer to television reporting. Ferguson (1983:155-56) defines SAT as an ongoing activity of oral reporting that has together interpretation and background information.

He and another SAT analysts differentiate between two discourse phases: play-by-play and colour commentaries. The first describes actions whereas the second refers to leisurely and discursive speeches (Holmes 2001:247). Lastly, SAT is distinguished by using football-specific terminologies, as in slang terms and distinctive forms of lexicogrammatical features like using simple present tense in reporting events of the game, passive structures, ellipsis of the copula be as well subject, time and place adverbs, and demonstrative pronouns. Further, its discourse lacks coherence, has incomplete utterances, and interruptions.

1.7 Data Analysis

This part analyses the expressions of violence and its tree types : direct, structural, as well as cultural in American and Iraqi sports commentaries according to Galtung's Model (1969-1990). The analysis examines how violence types ideologically meets with the comments structures. In order

to explore how each kinds of violence significantly presents, the quantitative approach is adopted to ten American and Iraqi sports commentaries which are gathered from Google website and YouTube.

American Sports Commentary

(1) "On a slow fight: Down goes Frazier! Down goes Frazier! Down goes Frazier!" (Cosell.1973)

Howard William Cosell (1918-1995) is an American football/boxing commentator, writer, and sports journalist. He becomes effective and prominent in ABC Sports. He is famous for arrogant, cruel, violent words, and strong personality. He is described in 1993 as "The All-Time Best Sportscaster".

The legendary expression appeared in 1973 at the battle in between heavyweight hero Joe Frazier as well as his challenger George Foreman who hit Frazier to the ground in the first turn. Thus, Cosell shouted: **Down goes Frazier!** three time with exclamatory statements to mock his defeat. This is one of the well-known call in the history of American broadcasting. The descriptions of Frazier's fall is a clear instance of direct violence which is appeared to highlight the sever result of the attack. Such kind of violence is intentional and immediate that causes direct injury to the player.

Structural violence is introduced here for the loser suffering does not come from the winner's actions but because of the match system which is designed to abuse and crush. Frazier's loss cannot be a single misfortune. It is direct conclusion of the boxing system that makes the players participate to suffer from unavoidable outcome of such oppressive method.

Furthermore, cultural violence is explained through champion's drop to show how violent form is embedded inside the culture that affirms and justifies hurt and damage within the game.

(2) "This is the worst execution of offense I have ever seen in my life, and this is a pathetic performance by a disgraceful organization." (Walton, 1999)

William Theodore Walton (1952-2024) is a former player and NBA commentator. He has unique commentary style and conveys powerful views during broadcast. He reflects his frustration by using harsh and violent expressions when he sees the bad performance of a team.

The comment depicts passive direct violence through blame and criticism. The words **the worst execution of offense and a pathetic performance** are obvious instances of psychological harm causing fear inside the players themselves and harm directly the team's inner feelings.

The phrase **disgraceful organization** is utilized to describe shamefulness within group. The tone and effected language show imbalance power with another groups in the play. Structural violence is used by targeting players in such institution since inequality appears when comparing them with others and clarifying the way the common system displays mental damage in indirect manner.

Walton's commentary highlights the team's responsibility for their failures via employing "worst and pathetic" to express his ideology as well as cultural beliefs which devalue others. The performance is not only worse, but also nonprofessional and lacks great effort. Cultural violence is presented here for these expressions strengthen ruinous beliefs.

(3) "That is a disgusting act by Randy Moss. It's unfortunate we had that on our air live." (Buck,2005)

Joseph Francis Buck (1969) is an American commentator for ESPN and NFL Baseball. He acts as announcer in the World Series and has distinctive and focused style. Buck is considered as "one of the most heavily criticized announcers in sports" and biased against specific teams.

He opens fire in one of his online comments in NFL match between the Vikings and Packers by describing Moss's performance w.0ho is the best player in the Vikings as **a disgusting act**. He believes incorrectly that Moss has mooned the audience. Such phrase indicates psychological harm to the player and reinforces passive violence as it causes serious threat.

Structural violence is applied in the game system. The player's act is forced to be violent and disgusting so as winning is necessary for the team. Violence not only result from one person but also comes from unfair manner that forces gamers into offensive action.

For indirect cultural Violence, the word **disgusting** dehumanizes Moss from Buck's point for regarding his action as a normal rather than an outcome of the system. The game itself represents a kind of entertainment that is accepted inside the culture which legitimizes and advocates violence.

(4) "**They are getting destroyed, run off the floor like amateurs.**" (Johnson, 2011)

Gus Johnson (1938-1987) is a professional player in the "National Basketball Association (NBA) and American Basketball Association (ABA)". He is an active, a celebrated sports broadcaster, and known for emotional speeches.

It is an iconic call by Johnson in a basketball game of men's college. He reacts to the impressive and dominant play especially a chain of offensive plays via the team. Direct violence is reflected in: **getting destroyed** which is a psychological attack. The commentator threatens the players by showing the power of other team that also implies physical violence since they destroy them to maintain their control. So both verbal attack as well as psychological manipulation are adopted here .

As far as structural violence is concerned, the statement: **They are getting destroyed** indicates how the winning team utilizes power over the losers as a part of their control. They have no power to win the play. Their pain is not because of the personal failure but the powerful team that weakens them. Besides, the phrase **run off the floor like amateurs** declares the obvious control of the successful team over them who play without any experience and professionalism.

The language used in the quote initiates Johnson's viewpoint where defeating the team is shown as normal for their destructive playing. The destruction and losing the game become clear to everyone who watch their performance. So that cultural violence acts through framing idea that makes the loss necessary and predicable.

(5) "**That defense got shredded in the second half. Absolutely shredded.**" (Cowherd, 2022)

Colin Murray Cowherd (1964) works in American sports mass media. He starts his career as broadcasting and sports director of TV in Las Vegas station KVBC before going to ESPN. The comment expresses his analysis of the struggling defense. He reacts to one of the greatest tales in sports about such defensive collapse. The quotation refers to college football NFL game between Miami Dolphins and Baltimore Ravens. It shows a disappointing act where the defense cannot prevent the antagonist in the second match.

The phrase: **That defense got shredded** highlights the intentional direct violence and extreme strength, leading to serious harm and immediate suffering. The description: **Absolutely shredded** states the result effect of the physical violent act of the opponent when they will break them into pieces.

The team separates apart because of inequality in the game, giving structural violence. Its broken does not reflect only the personal performance but the conclusion of unjust system that preserves power imbalances as well as forces players to fight for winning.

For cultural violence, the commentary takes away gamers' humanity by tearing them into shreds. This entails how game culture disdains the individuals value and makes violence is natural and ordinary.

Iraqi Sports Commentary

"هذا اللاعب اليوم لا يستحق ان يرتدي قميص المنتخب...أداؤه باهت, وغائب عن أجواء (1) المباراة!"

This player today does not deserve to wear the national team jersey...his performance is lackluster, and he is completely absent from the atmosphere of the match!" (Al-Badri,1984)

Muayad Al-Badri (1934-2022) was a football player icon, sports commentator and presenter in Iraq TV. Al-Badri's style is analytical, firm, and formal. He utilizes classical Arabic in his critiques and commentaries in particular when he observes an obvious shortcoming and mistake in playing.

In the Iraqi national team game versus Kuwait during seventh Gulf Cup, he uses harsh and violent expression against one of the player for his weak performance. At that time, it is regarded as common criticism and widespread in the media of Iraqi sports. The comment conveys passive direct violence causing psychological hurt inside the player, as in: لا

يستحق ان يرتدي قميص المنتخب...أداؤه باهت, وغائب. This represents an extreme threat for he does not deserve to be national player and wear its shirt beside his poor act in the match. Such violent words are deliberate and direct which deprive him of dignity.

The presence of this call as a kind of punishment demonstrates a systemic imbalance. In public, it defends game shape in which gamers are respected and encouraged to play freely without committing any physical or psychological force against them. Thus, the player's fate is based on the dominant system.

In public, the complete disregard and humiliation of the players displays power and violence. Hence, it seems very natural in the match culture. It shows cultural violence by expressing Al-Badri's view since dismiss football player is acceptable in the community at large.

"هاي مولعبة...بل انتحار! (2)

This is not a game...This is a suicide!" (Hussein,1985)

Adel Hussein is one of the sportscast commentator and one of the important figure on Iraqi TV. He has enthusiastic and powerful styles in his comments particularly through international and local football games. He also famous for using dramatic commentary which becomes popular like the above one to create excitement inside the fans.

This speech is said in exciting Iraqi League playing between Al-Zawraa and Al-Talaba clubs that witnesses excessive physical violence, great competitive, as well as strong crowd tension and enthusiasm in the stadium.

Hussein says such phrase to denote active direct violence that indicates obvious damage to the players and describes it just like committing suicide: **This is a suicide!**, in addition to the intense clashes between the two who have immense fighting souls. He mentions violence act that brings grievous and immediate hurt to take life away. It stresses that direct violence not only effects their body but also causes harm emotionally and making them weak.

The word **suicide** implies game structure failure in not protecting the teams from such harsh playing. It represents structural violence since unjust system prevents them to avoid injury. The social structure may not able to stop the misery, suffering, and inequality of undefended

groups.

The commentary normalizes this violent performance which is supported by the community. The lack of interference to suppress such violence denotes insensitivity and hardness. This illustrates cultural violence from Hussein's point for acts that are tolerated this abuse and regarded it as everyday life events. So culture justifies violence and makes any efforts to change it hard.

"الحكم أعمى! لا يرى شيئاً مما يحدث أمامه ! (3)

The referee is blind! He cannot see what is happening right in front of him!" (Hassan,1996)

Falah Hassan is a local Iraqi commentator and famous for his emotional and distinctive comments on popular matches of Al-Zawraa Club. He reflects his feeling and clear enthusiasm in favourite football games of Al-Zawraa. Thus, the commentary is an instance of his angry style against the wrong decision of the referee.

The extract denotes intentional direct violence when Hassan says: **The referee is blind!** in spite of what is going on in the play. This implies severe psychological harm when the team faces oppression, yet he sees nothing concerning the mistakes that committed by the other.

As for structural violence, the sports official represents systemic oppression who has a final authority in leading the match and declares the winner. Therefore, the football players ought to fight for winning the game, highlighting unfair sports system and its inequality.

The administration of the this match conveys cultural violence from Hassan's ideology, where misjudgment is regarded ordinary and natural. The referee considers his judgment right to prove how community justifies injustice as part of playing.

" كل الصافرات، كل المخالفات، كل الأخطاء لصالح الإمارات... أجرم الغامدي... اللهم لا توفق الغامدي... وكل من ينتمي له. (4)

"All the whistles, all the fouls, all the mistakes were in favor of the UAE... Al-Ghamdi is a criminal...May God not grant success to Al-Ghamdi... and everyone connected to him." (Sarhan,2013)

The sports commentator Alaa Sarhan is known for his talent, suspense, and excitement in conveying sports games. His style enables the listeners

to feel as if they are inside sporting stadium. He receives award in Iraq as the best sportscast and one of excellent five commentators in the Arab country.

After the end of the match between Iraqi national team and UAE, Sarhan accuses Saudi referee Al-Ghamdi of unjust and curses him and those related to him. He prays and insults Al-Ghamdi for having errors and calls in favoured of others and also blames the committee for not doing anything to prevent his mistakes. Direct violence is expressed via clear verbal harm inflicted on the referee: **Al-Ghamdi is a criminal...May God not grant success to Al-Ghamdi** signifies direct damage which leads to psychological suffering. This denotes instant intentional hurt made by active violence.

The umpire symbolizes oppressive match system in which injustice and violence against the players are happened during the playing. The losing team clarifies how they are abandoned in such unfair system that causes unexpected and hard outcome which indicates structural violence.

As far cultural violence is concerned, the gamers' response to the referee's decision and their defeat implies cultural violence. Thus, the spreading of this violence from Sarhan's view states how cultural variables like game, referee, and fouls become the reason for team's loss.

"هذا الفريق لا يليق أن يمثل البطولة بهذا الأداء الهزيل! (5)"

This team does not deserve to represent the tournament with such a weak performance!" (Muhammad,2021)

Haider Muhammad is Iraqi commentator and analyst. He comments on the act done by the national football team with UAE on "Iraq Football Podcast". He criticises the team and its program through expressing his fear for team's performance, consistency, and quality in playing against great opponents.

The phrase: **With such a weak performance!** reflects passive direct violence as it implies warning and threat to the players. If they play in such bad condition, they will lose the tournament. Muhammad highlights the critical state of fitness when they struggle against the others because he sees them unfit for winning.

The call: **This team does not deserve to represent the tournament** denotes structural violence since it refers to the oppression of the match's system when the team is forced into threatening situation. It must play in good way to deserve to be in the tournament which shows again unfairness in giving opportunity to represent its home.

The normal matter of this commentary indicates cultural violence and how it is considered as accepted inside the rules of the game. The abandonment of team announces legality of cultural norms in giving such hard decision.

Conclusion

In this study, critical discourse analysis is highlighted in both American and Iraqi sports commentaries as an approach to analysis how language in community is constructed to maintain power and ideologies. It examines violence expressions to express social inequalities and views in sports media. It is concluded that the definition of violence is the same in English as well Arabic. It is a term used to apply forces whether verbal or nonverbal to create damage against individual(s).

In addition to these similar points, Galtung's Model (1969-1990) of violent expressions is used in American and Iraqi sports comments. To analyze three different types of violence thoroughly by adopting quantitative method in ten harm commentaries.

However, there are certain differences between expressions of violence and its types in both sports commentaries. American commentators imply direct intentional violence whether physical or psychological in distinctive sorts of sports not just football matches as in the case with Iraqi counterparts. They utilize passive violence to indicate ruin against two players like Frazer and Moss, while Iraqi commentators reflects such abuse without mentioning player's name. They call only referee's name: Al-Ghamdi and the team.

As for the second kind is concerned, American sports broadcastings express structural violence against the whole team because of system and game structure inequality and the gamer Moss. Iraqi sports commentators, on the other hand, show this inequality not only through the system but also via the referee himself.

Finally, cultural violence is introduced by American commentators' ideology like Walton, Johnson, Buck, as well as two cultural values, whereas it is seen in four Iraqi presenters such as: Al-Badri, Hussein, Hassan, and Sarhan beside only one cultural norm.

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