

Dysphemism on The “Joe Rogan Experience” Podcast

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ABSTRACT

This study investigates the use of dysphemistic language in The “Joe Rogan Experience” podcast, focusing specifically on two selected episodes featuring comedians Jeff Dye and Andrew Schulz. Employing a qualitative research methodology using Morelent and Irawan’s (2022) theory, the researcher transcribed and analyzed a total of 102 dialogues extracted from these episodes. The aims of this study were (1) to investigate the forms of dysphemism that found in “The Joe Rogan Experience” podcast (2) to elaborate how dysphemistic expression function in The “Joe Rogan Experience” podcast. The findings identify three forms of dysphemism found in the podcast, 30 dialogues of dysphemism in the form of word, 65 dialogues of dysphemism in the form of phrase, and 7 dialogues of dysphemism in the form of expression. Furthermore, dysphemism used for stating taboo or vulgar things is the most frequent function used in the podcast, followed by dysphemism used to criticize, dysphemism used for satire, and dysphemism to insult others.

INTRODUCTION

In everyday communication, people often soften their language to avoid offense. However, not all speech is euphemistic, some deliberately employ harsh or offensive language, known as dysphemism. According to Allan and Burridge (2006, as cited in Maulana et al., 2020), dysphemism involves substituting a neutral term with a deliberately offensive expression. Morelent and Irawan (2022) further assert that dysphemism reflects emotions such as hatred, frustration, or disapproval and may include profanity, insults, and other vulgar expressions.

With the rise of digital media, particularly podcast, dysphemism has become more visible in public discourse. As Tarmawan et al. (2021) explain, a podcast is a digital audio format accessible online, often featuring informal and uncensored dialogue. Mendio (2021, as cited in Annisa et al., 2023) describes podcast as video or audio content that can be consumed via internet platforms. This accessibility makes podcast a rich domain for examining spontaneous speech, including the use of dysphemism.

This study focused on The *Joe Rogan Experience* podcast, a popular podcast that frequently engages with controversial topics and informal language. Specifically, this study analyzes episodes featuring comedian, whose comedic style often include strong language. While dysphemism has been studied in various contexts, such as movies, literature, and social media, the analysis of dysphemism in podcast remains relatively underexplored. Nisa and Laili (2024) analyzed dysphemism in Instagram comments on Kim Kardashian’s account, identifying eight types and nine function of dysphemism. Similarly, Putri et al. (2022) explored euphemism and dysphemism in Deddy Corbuzier’s podcast to evaluate its potential use in educational settings. However, there is limited research that applies dysphemism theory to unscripted, long-form conversation formats like The *Joe Rogan Experience*.

To guide the analysis, this research employed the theoretical framework of Morelent and Irawan (2022). Morelent and Irawan (2022) classified dysphemism into three forms, dysphemism in the form of word, dysphemism in the form of phrase, and dysphemism in the form of expression. Morelent and Irawan (2022) also classified function of dysphemism into five functions, those are dysphemism used to express anger or frustration, dysphemism used to

criticize, dysphemism used for satire, dysphemism used to insult others, and dysphemism used for stating taboo or vulgar things.

This study aimed to fill that gap by offering a detailed examination of dysphemism within the specific context of a comedy-centered podcast. This study also aimed to contribute to the broader understanding of how language is used in contemporary digital media. By examining dysphemism in a podcast, the researcher not only focus on linguistic patterns but also social attitude toward taboo, humor, and emotional expressions. As digital platforms continue to evolve, so too does the way people communicate which making it essential to study how language both reflects and shape modern culture. Analyzing dysphemism in *The Joe Rogan Experience* provides insights into the dynamics of digital conversation.

METHODOLOGY

This study used a qualitative research design to conduct the research. The data of this research was the dialogue between Joe Rogan and the guests. After that, the dialogue was transcript and used as the data in this research. The data was taken from episode 2097 and 2285. The data of this study only focus on episode that featuring guests who are comedian. The guest that are invited are Jeff Dye and Andrew Schulz. The researcher also used articles that are relevant to the study as the references.

The data was collected in systematical ways. The researcher transcribed the selected episodes using Tactiq and followed by manual review to ensure accuracy. Dysphemistic expression identified based on the framework of Morelent and Irawan (2022), which categorizes dysphemism into three forms and function of dysphemism into five functions. Each instance was classified accordingly based on the framework.

FINDINGS

1. Forms of Dysphemism

After the researcher had collected a total of 102 data in the form of dialogue from *The Joe Rogan Experience* podcast, the data were analyzed and classified into forms of dysphemism based on Morelent and Irawan's (2022) theory, namely dysphemism in the form of word, dysphemism in the form phrase, and dysphemism in the form of expression. After the researcher analyzed the dialogue from the two episodes and classified the forms of dysphemism, all three forms of dysphemism based on Morelent and Irawan's (2022) theory were found.

a. Dysphemism in the form of word

Dysphemism in the form of word usually involves the use of specific words that carry negative connotations, typically substituting more neutral terms. The following are the examples of dysphemism in the form of word.

Data 1

Joe : He's always that guy, he's always like this super sweet guy. that guy offstage on stage, "hey fella what a great club."

Jeff : Pumpkin pie haircut is *freak*. He improved that on the movie *Dumb and Dumber* to Jim Carrey and it stays in the script like that's how Harland.

Joe : Yeah, that's Harland.

The excerpt is derived from episode 2097 of *The Joe Rogan Experience* podcast featuring comedian, Jeff Dye. In this segment, Joe and Jeff engage in a conversation about Harland, a fellow comedian known for his role in the film *Dumb and Dumber*. During the exchange, Jeff comments on Harland's hairstyle, describing it in a manner that deviates from neutral language. Rather than using carries strong negative and abnormal connotations. The term *freak* is employed to characterize the unusual appearance of the haircut, specifically referred to as a *pumpkin pie haircut*, suggesting something outlandish or peculiar about the individual wearing it. Although the word targets a non-living feature, which is the haircut, it indirectly critiques the person associated with it. This usage

exemplifies dysphemism in the form of word, as it involves a single lexical item that expresses a derogatory meaning.

Data 2

Joe : Especially working hard at something that you're actually successful at. Once you're actually successful, keep that foot on the gas *motherfucker*.

Andrew : It is.

Joe : Keep that foot on the gas, let's go.

This excerpt is drawn from episode 2285 of *The Joe Rogan Experience* podcast, featuring Andrew Schulz. In the conversation, Joe and Andrew discuss the concept of achieving success through persistent effort, highlighting the importance of maintaining one's drive even after reaching a significant milestone. The expression of *keep that foot on the gas* function to metaphorically, conveying the idea of sustaining momentum and continuously striving forward without relenting. Rogan intensifies this sentiment by incorporating the term *motherfucker*, which serves as a vulgar intensifier to convey strong emotion or emphasis. In this context, *motherfucker* stands out as an explicit and offensive term, particularly in formal settings, although its use is often more accepted in informal or comedic environments.

b. Dysphemism in the form of phrase

Dysphemism in the form of phrase involves the use of multi-word expressions that convey offensive, derogatory, or socially inappropriate meanings, serving as substitutes for more neutral terms. In contrast to single-word dysphemism, which function independently, phasal dysphemism are composed of word combinations that collectively produce a negative or demeaning implication.

Data 1

Joe : Like there such a *bitch ass way to think* and I completely shifted my perspective because like you don't think like that with martial arts.

Jeff : Yeah.

In this excerpt, Joe reflects on his personal growth, contrasting a previously negative or unproductive mindset with the mental resilience he attributes to training in martial arts. Joe employs the phrase *bitch ass way to think* as an informal and highly vulgar critique of a certain type of thought pattern. The expression *bitch ass* function as a compound adjective that carries a strong derogatory tone, modifying the noun *way* to emphasize disdain for the mindset being referenced. The word *bitch* serves as a crude insult, while *ass* further amplifies the phrase's offensive intensity. As a result, the entire expression conveys a forceful and dismissive judgement.

a more moderate term such as *weird*, Jeff used the word *freak*, which

Data 2

Joe : But I've seen people with just like you get a job where you're the boss now and you just become *a cunt and a half*, like what happened.

Andrew : Do you think it exposes who they always were or do you think it actually changes their character?

Joe : It's probably both, they probably had weak character to begin with but they could get away with it if they were not in situations that caused a lot of anxiety or stress but then as soon as they do get in a situation causing like if you're the boss of some workplace somewhere.

In this conversation, Joe and Andrew discuss human behavior and personality trait, focusing on how some individuals undergo negative changes when granted authority or power in professional settings. In the statement *you just become a cunt and a half*, Joe employs dysphemistic language to convey strong disapproval toward those who misuse their authority. The phrase characterizes individuals who become excessively arrogant after acquiring power. The term *cunt* is an extremely offensive insult often directed at individuals perceived as hostile or domineering.

c. Dysphemism in the form of expression

Dysphemism in the form of expression frequently utilizes colloquial or idiomatic phrases to convey derogatory or unfavorable meanings. This type of dysphemism typically relies on informal expressions that reflect strong emotional responses or negative evaluations. When such expressions are used in casual conversations among peers, they may be interpreted as light-hearted or mild criticism. However, when directed at individuals in formal contexts or position of authority, the same expression can be perceived as highly offensive and inappropriate.

Data 1

Joe : Lex Fridman, our boy who is also a Brazilian jiu-jitsu black belt and I think he just did a little bit of that was like, “***fuck this.***”

Andrew : Shout out Lex, man

In this excerpt, Joe and Andrew discuss Lex Fridman, a Brazilian jiu-jitsu black belt. Joe recalls a moment in which Lex exhibited frustration by exclaiming *fuck this*. This expression contains dysphemistic elements that serve to heighten the intensity of the emotional response. It is a strongly dismissive remark, typically used to signal irritation or unwillingness to continue engaging with particular situation. In this context, Joe uses the phrase to illustrate an uncommon display of frustration from Lex Fridman.

Data 2

Joe : I found a house moved in August, so that quick. In August of 2020 I'm like, “see you,” and it was in the middle of my Spotify deal. In the beginning excuse me not even the middle but the Spotify deal hadn't even started, it started from out here. They were like, “***what the fuck*** are you doing?”

Jeff : As from us going what do you mean he's moving, he's going to change. Also, you're a weed guy, he's going to go to Texas with the weed.

Joe : Well, apparently, it's decriminalized here in Austin.

In this conversation, Joe recounts his relocation from California to Austin in August 2020, which took place shortly before the commencement of his exclusive contract with Spotify. Joe refers to the reactions of those around him by quoting the dysphemistic expression *what the fuck are you doing*, a phrase used to convey strong surprise or disapproval regarding his abrupt decision to move. This utterance is structured as a direct and emotionally charged question, with the inclusion of the expletive *fuck* serving as an intensifier that amplifies the sense of shock or criticism. The expression communicates a heightened emotional response, ranging from disbelief to irritation, far more forcefully than the neutral form *what are you doing*.

Table 1: The Percentage of Form of Dysphemism

No.	Form of Dysphemism	Frequency	Percentage
1	Dysphemism in the form of word	30	29,41%

2	Dysphemism in the form of phrase	65	63,72%
3	Dysphemism in the form of expression	7	6,86%
Total		102	100%

As shown in Table 1, dysphemism in the form of phrase was the dominant form of dysphemism found in the two selected episodes of *The Joe Rogan Experience* podcast, with total of 65 out of 102 (63,72%), followed by dysphemism in the form of word with total 30 out of 102 (29,41%), and lastly dysphemism in the form of expression with total 7 out of 102 (6,86%). Dysphemism in the form of a phrase involves the use of multiple words that contain offensive, vulgar, or taboo elements, resulting in a more forceful expression. Within podcast discourse, such phrases often used to amplify humor, emphasize exaggeration, and maintain listener engagement. The frequent appearance of dysphemism in the form of phrase highlights the casual and uncensored nature of the medium, where speakers often strive to provoke while entertaining their audience.

2. Function of Dysphemism

After the researcher had collected a total of 102 data in the form of dialogue from *The Joe Rogan Experience* podcast, the data were analyzed and classified into function of dysphemism based on Morelent and Irawan's (2022) theory, namely dysphemism used to express anger or frustration, dysphemism used to criticize, dysphemism used for satire, dysphemism used to insult others, and dysphemism used for stating taboo or vulgar things.

a. Dysphemism used to express anger or frustration

Dysphemism offers speakers a direct and emotionally intense means of expressing negative emotions such as anger, irritation, annoyance, or frustration. Through the use of vulgar or offensive language, speakers can clearly communicate their dissatisfaction or emotional discomfort. In contrast to neutral expressions, dysphemistic language enhances the emotional intensity of a statement, making the speaker's feelings more forceful and explicit. Such language effectively conveys strong emotional reactions, ensuring that the speaker's anger or frustration is unmistakably perceived by the audience. The following excerpts from the dialogue illustrate instances where dysphemism is employed to express anger or frustration.

Andrew : I mean there's a lot of like construction jobs and stuff.

Joe : Found this place in San Antonio that billions of dollars on.

It's fucking nowhere, completely empty.

In this dialogue, Joe Rogan and Andrew Schulz discuss construction projects, with Andrew noting the abundance of ongoing work. Joe responds by referencing a billion-dollar development in San Antonio, expressing surprise by calling the location *fucking nowhere, completely empty*. The phrase is a dysphemistic expression, where *fucking* intensifies the dismissive term *nowhere*, conveying Joe's frustration and disbelief. It reflects his negative emotional reaction to what he sees as an unreasonable investment in a seemingly insignificant area.

b. Dysphemism used to criticize

Dysphemism used for criticism conveys strong disapproval by emphasizing negative judgments through vulgar or taboo language. It intensifies the message, making the speaker's dissatisfaction more direct and emotionally charged than neutral language would allow.

Joe : I do have to admit I watch those fucking clips.

Jeff : Really?

Joe : *I'm one of those idiots*.

In the dialogue, Joe uses dysphemistic language to mock his own behaviour, saying, *I'm one of those idiots*, in reference to watching *fucking clips*. This reflects humorous self-criticism, acknowledging that consuming such

content may seem foolish. The term *idiots* serve as a dysphemism used for self-directed criticism.

c. Dysphemism used for satire

According to the Oxford English Dictionary, satire uses humour, irony, or ridicule to highlight foolishness or flaws. When paired with satire, dysphemism strengthens criticism through vulgar or exaggerated language, blending offense with humour to mock individuals or societal issues.

Joe : But if you want to talk about some weird sect of the Christian church that you grew up in, you're like, "what! What!" like that's a ***fucking black belt joke***. you know like you have to.

Jeff : You're not there yet.

Joe : Yeah, you're not ready for like an esoteric subject. you're not ready for any weirdness.

In this exchange, Joe and Jeff discuss the challenges of delivering complex or sensitive comedic material. Joe highlights that addressing obscure or controversial topics, such as unusual religious experiences, requires advanced comedic skill and confidence. Joe uses the metaphor of earning a *black belt* in martial arts to describe the level of expertise needed to handle such content effectively. This comparison humorously exaggerates the difficulty of the task, making it a form of dysphemism used for satire, as it mocks the idea while emphasizing the skill involved.

d. Dysphemism used to insult others

When used to insult others, dysphemism serves as a direct verbal attack on a person's character, actions, intelligence, appearance, or social standing. The intensity of these insults can vary from mild to severe, depending on the context and social dynamics. This type of dysphemism is a powerful means of expressing disdain, asserting superiority, reinforcing group bonds, or causing humiliation.

Joe : Bears freak you out man, you see a bear in the wild it freaks you out and if you see a bear in between trees, you can just convince yourself that it's something then your brain plays tricks on you. The memory is a ***slippery bitch***.

Jeff : Yeah, I know.

Joe : Especially under heightened circumstances like that, like in the woods, your memory is weird.

In this conversation, Joe and Jeff discuss the unreliability of perception and memory during high-stress situations, such as encountering a bear in the wild. Joe describes how fear and adrenaline can distort memory, using the phrase "the memory is a slippery bitch," which Jeff agrees with. The term "bitch," commonly used as a dysphemism, is applied here metaphorically to portray memory as deceptive and frustrating. By personifying memory in this way, Joe emphasizes its unpredictability and the annoyance it can cause, using dysphemistic language to underscore how memory can feel untrustworthy in intense moments.

e. Dysphemism used for stating taboo or vulgar things

Taboo topics refer to issues generally deemed inappropriate or socially unacceptable to discuss openly, such as sexuality, bodily functions, death, illness, or violence. When addressing these subjects, dysphemism replaces neutral language with crude, offensive, or provocative terms to emphasize their vulgar or shocking nature.

Andrew : You forced him to drink.

Joe : I kind of got him a drink and didn't realize the Russian in him had a mind of tone. That Russian mixed with that fucking American bourbon that motherfucker was off to the race.

Andrew : So funny. Whitney was like, "yeah, I'm going to take Lex,"

and I was like, “oh, okay cool. I like that guy.” And then I remember seeing him on like a beach chair just *passed the fuck out*.

Joe : Oh, dude we had an adventure.

In this exchange, Joe and Andrew humorously share a story about Lex Fridman drinking and losing consciousness. The phrase *passed the fuck out* builds on the basic term *passed out* by adding the expletive *fuck* to intensify the description. This vulgar insertion heightens the sense of severity, portraying Lex as completely unconscious on a beach chair. The phrase functions idiomatically, combining literal meaning with crude emphasis. The use of *fuck* amplifies the drama and humour, contrasting with Fridman's typically serious image. This dysphemistic expression is used to describe a taboo or vulgar situation in a vivid and informal way, aligning with the casual, comedic tone of the podcast.

Table 2: The Percentage of Function of Dysphemism

No.	Function of Dysphemism	Frequency	Percentage
1	To express anger or frustration	21	20,58%
2	To criticize	32	31,37%
3	Used for satire	3	2,94%
4	To insult others	11	10,78%
5	To state taboo or vulgar things	35	34,31%
Total		102	100%

As shown in Table 2, dysphemism used for stating taboo or vulgar things was the dominant function of dysphemism found in the two selected episodes of *The Joe Rogan Experience* podcast, with total of 35 out of 102 (34,31%), followed by dysphemism used to criticize with total 32 out of 102 (31,37%), dysphemism used to express anger or frustration with total of 21 out of 102 (20,58%), dysphemism used to insult others with total of 11 out of 102 (10,78%), and lastly dysphemism used for satire with total 3 out of 102 (2,94%). Dysphemism used for stating taboo or vulgar things was the frequent function of dysphemistic expression found in the podcast because this suggests that speakers often employ dysphemistic language as a deliberate strategy to openly address topics that are considered socially sensitive, inappropriate, or taboo. Rather than avoiding or softening such subjects, they use crude, offensive, or provocative terms to confront them directly. This linguistic choice reflects and reinforces the informal, candid, and unfiltered atmosphere commonly found in podcast settings, particularly in formats that prioritize authenticity, humour, or emotional intensity over strict adherence to formal language norms. In this environment, dysphemism becomes a tool for expressing personal opinions, creating humour, intensifying emotion, and engaging audiences who are drawn to raw, unrestrained conversation. It not only normalizes the discussion of vulgar or controversial themes but also builds a sense of intimacy and relatability between speakers and listeners by mirroring everyday speech.

CONCLUSIONS AND SUGGESTIONS

The analysis of dysphemism in *The Joe Rogan Experience* podcast revealed three primary forms used throughout the selected episodes. Out of a total of 102 dysphemistic utterances, the most frequently occurring type was dysphemism in the form of phrase, found in 65 dialogues (63.72%). This form involves multi-word expressions that carry offensive or derogatory meanings. Its dominance suggests that speakers, including Joe Rogan and his guests, often favor more elaborate and expressive language to emphasize critique, humour, or taboo ideas. Dysphemistic phrases tend to be context-rich and emotionally charged, contributing to the conversational, informal, and often humorous tone of the podcast. The second most common was dysphemism in the form of word, present in 30 dialogues (29.41%). These single-word vulgarities, such as “idiot,” “bitch,” or “fuck,” are used for their blunt emotional impact. They are

typically spontaneous and reflect raw emotional responses, making them especially effective during unscripted discussions. Although simpler than phrases, single-word dysphemisms maintain a strong rhetorical force, particularly in high-emotion or comedic contexts. The least utilized form was dysphemism in the form of expression, found in 7 dialogues (6.86%). This form includes idiomatic or metaphorical language used to express negativity, often drawing from cultural references or figurative speech. Though less frequent, these expressions provide layered meaning and showcase the speakers' linguistic creativity and familiarity with colloquial speech.

In terms of function, the analysis categorized the use of dysphemism into five distinct communicative roles. The most dominant was stating taboo or vulgar things, with 35 dialogues (34.31%). In this function, speakers intentionally employed vulgar or offensive terms to openly discuss sensitive or socially prohibited topics. This reflects the podcast's unfiltered nature and its prioritization of authenticity over politeness. Following closely was dysphemism used to criticize, observed in 32 dialogues (31.37%). This function highlights the role of dysphemistic language as a tool for disapproval, allowing speakers to critique individuals, actions, or situations in a way that's emotionally loaded and often laced with humour or sarcasm. Furthermore, expressing anger or frustration was evident in 21 dialogues (20.5%). Here, dysphemistic expressions served as an outlet for emotional release, with speakers venting irritation or dissatisfaction. These moments often emerged in heated discussions or storytelling, emphasizing the cathartic nature of offensive language. Insulting others was identified in 11 dialogues (10.78%). Dysphemism in this case was used to directly attack someone's behaviour, intelligence, or character. While these insults were harsh, they often appeared in humorous or performative contexts, in line with the show's comedic style. Lastly, dysphemism used for satire appeared in 3 dialogues (2.94%). This function combined vulgarity with humour or irony to mock or critique societal norms or individuals, contributing to the podcast's occasional use of comedic social commentary. The study shows that dysphemism plays a central role in shaping the tone, emotion, and meaning in *The Joe Rogan Experience*, offering insight into how offensive language functions in modern media discourse.

After completing this research, the researcher offers several suggestions for readers. First, it is hoped that the findings can serve as a useful reference for those interested in studying dysphemism, particularly in terms of the data analysis techniques and theoretical frameworks applied. This may be especially beneficial for readers planning to conduct similar research on dysphemism. Second, for students of linguistics and literature, the results of this study may provide a helpful foundation for exploring the same topic in different contexts, such as in films, poetry, or public speeches. By using this research as a guide, future scholars may develop more nuanced and expansive studies on dysphemism in various forms of discourse.

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