

College of Art

English Language and  
Literature Department



# **Euphemism in Arabic and English Mainstream Media Discourse on Covid-19 Pandemic**

A thesis submitted in partial fulfilment of the requirements for the degree of

Master of Arts in Applied English Language Studies

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# Declaration

I declare that this work, which I submitted to the University of Bahrain, contains my own investigation. This research has not been previously accepted for any degree and is not currently considered for any other degree at any other university.

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## **Abstract**

This study aims at investigating the euphemistic expressions used by Bahrainis during Covid-19 pandemic in media discourse. This investigation was conducted to analyze the euphemistic expressions used by Bahrainis compared to native speakers of English. A comparison between Bahraini Arabic speakers and native English speakers was conducted to explore the similarities and differences in their use of euphemistic expressions during Covid-19 pandemic period. In addition, a gender comparison was employed to find the impact of gender differences on Bahrainis' use of euphemistic expressions in their communication about Covid-19 related topics such as disease and death. questionnaires and semi-structured interviews were used to employ the mixed method approach of qualitative and quantitative analysis in the process of collecting data. Data were gathered from 300 participants, 150 native speakers and 150 Bahraini Arabic speakers. 20 participants from each group were selected to complete the semi-structured interview questions. To analyze the quantitative data in detail, the SPSS program was used.

The results of the study revealed a variety in the production of euphemistic expressions employed by Bahrainis. In addition, similarities and differences were detected between native speaker' and Bahraini Arabic speakers' use of euphemistic expressions during their interactions about Covid-19. Furthermore, it was revealed that gender has no significant impact on Bahraini's use of euphemistic expressions during their communication about Covid-19.

**Key words: Euphemism, Euphemistic expressions, Native English, Covid-19 communication.**

## **Dedication**

To my beloved parents and siblings, my husband, my best friends Fatima and Jannat, and my precious supervisor Dr. Yasser Gomaa. Thank you very much for the support. This thesis is dedicated to you.

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## **List of Abbreviations**

|          |                                               |
|----------|-----------------------------------------------|
| CHD      | Congenital Heart Disease                      |
| OSHA     | Occupational Safety and Health Administration |
| Covid-19 | Coronavirus Disease of 2019                   |

# **CHAPTER ONE**

## **INTRODUCTION**

# CHAPTER ONE

## 0. Introduction

Language is the human ability to produce and recognize spoken and written words, and language is used for various reasons. Language in its nature is informative and expressive, where humans can use it to express their thoughts, ideas, feelings, and they can share information with each other as well. According to Fromkin, et al. (2013), language is the source that human can use to express and explain ideas, feelings, and their emotions and getting similar responses from others. By this definition, language can be considered as the superior communicative method used by all different social groups.

We consider language as a significant tool in our lives because it enables us to communicate and share our ideas and thoughts with anyone. What is more is that language is an important aspect of identity, where language can be considered as the essential aspect of cultural identity. By using language, we are able to convey ourselves and transfer our values and thoughts from generation to the next one. According to Hall (1997), a solid relationship exists between language and cultural identity as he argues that culture is concerned with sharing meanings, and language is the connection that is used to make sense of the shared meanings.

As language should be used carefully among people when communicating to consider the values and beliefs of others, and to foster feelings of others and not harming them with inaccurate or sensitive words, the term euphemism was developed to help people communicate more easily. Euphemism is a significant term that needs to be understood well and carefully being dealt with as these expressions are widely used in all social groups, in different significant domains. Using euphemistic expressions helps individuals to avoid conflict and mis

encounter in communication (Bakhtiyorovna, 2020). Also, it helps people to avoid hurting the feelings of other by using a pleasant word or an indirect word instead of rude words or expressions that are too direct.

Euphemism and dysphemism are an interesting field to research about and investigate, and there are a few research conducted in the Arab countries about these two concepts such as those done by Mazid (2004), and by Alshurafa et.al (2016). Not much detailed research were conducted about disease issues such as viruses. A recent study was conducted in Jordan last year (2020) by Oliamt in order to investigate the euphemism and dysphemism in Jordanian Arabic, but there are no similar studies that were done in Gulf Cooperation Council countries to investigate the use of euphemism during Covid-19 pandemic. Therefore, this study is an attempt to describe and discuss aspects of euphemism in Bahraini Arabic and English when communicating about Covid-19 pandemic in mainstream media discourse. In addition, it aimed at investigating what the most euphemistic devices are used by Bahraini Arabic speakers when communicating with each other about Covid-19. Moreover, a comparison was conducted to analyze the use of euphemistic expressions by both Bahraini Arabic speakers and native English speakers of English to compare between the similarities and differences in the usage of euphemistic expressions in both languages. Another comparison was conducted to compare between gender differences in their use of euphemistic expressions when communicating about Covid-19.

## **1. Statement of the Problem**

Covid-19 is a virus that started to spread unexpectedly around the world starting from China since the beginning of 2020. Similar to other countries specially Gulf Cooperation Countries, Bahrain has faced the second and the third wave of the virus in the same year and the active cases started to drop to almost

less than two thousand cases. Things were about to get better when unexpectedly, the first variant of concern (converted type of Covid-19) was discovered in October, 2020, and in the beginning of 2021, it reached Bahrain, and therefore the confirmed active cases started to increase and reached more than nine thousand cases in April. Currently, there is a fear of facing a second and a third wave with this new type of Covid-19. Thus, investigating and exploring the use of euphemism by Bahrainis while dealing with this disease is essential. Euphemism nature is sensitive, and it usually addresses sensitive areas of culture and society issues, and therefore it is an essential concept to research about with regards to sociolinguistics. It is significant to investigate how people communicate with each other by talking about this pandemic, and what expressions do they use to talk about this disease to explore whether they are aware of their use of language or not. In addition, there is no contrastive study that has been done in Bahrain to investigate the issue of euphemism with regards to Covid-19 pandemic. Therefore, this study aimed to explore the disease euphemism in Bahraini Arabic mainstream media discourse, and comparison with regards to gender was conducted as well. Also, this proposed study entailed comparison of disease euphemism use in both Arabic and English languages with regards to linguistic and cultural similarities and variances through mainstream media discourse.

## **2. Objective of the Study**

The proposed study was conducted to explore the nature of euphemism through employing an analysis of euphemistic expressions used in Bahraini Arabic with comparison to its use in English. A comparison with regards to gender was applied as well to find out whether if gender has an impact on participants' use of euphemism in the Bahraini context during Covid-19 period. In addition, the proposed study investigated the most used euphemistic devices

by Bahraini people during their interactions about Covid-19. Furthermore, an intelligible comparison of the similarities and variants found between native speakers and Arabic Bahraini speakers was analyzed, discussed, and elaborated on.

### **3. Significance of the Study**

This study can be of importance for foreign language learners, as many are interested in learning the Arabic language, and the fact that people of different nationalities live and work in Bahrain in which it is necessary for them to learn the Arabic language. The proposed study is beneficial for them as it will investigate and discuss about euphemistic expressions of both Bahraini Arabic and English in which will be carefully described with direct comparison between both. They can benefit from this study by learning which expressions of euphemism to choose or avoid when communicating about a pandemic or Covid-19 using the Arabic language in general, Bahraini Arabic in specific, and they can learn about the similarities and differences between Bahraini Arabic and English.

Using euphemism is more likely required and acceptable than dysphemism, therefore, language learners can learn about the nature of euphemism, and how and when to use the appropriate euphemistic expressions in situations where communication is required about diseases such as Covid-19. It is of importance to learn about euphemism which helps learners of Arabic language and culture to avoid hurting feelings in the process of communication. This also helps saving feelings by avoiding the negative and undesired messages.

Learning about dysphemism's nature and its use is needed as well because it can help in avoiding using them in situations where its unwanted, but in this proposed study, the focus will be on investigating the nature of euphemism use. In addition, learning about how to use euphemism can preserve harmony between

the speakers and the listeners when communicating about sensitive issues such as disease and death for example, and respect will be shown by both sides through the expression of bad or sensitive things in a polite way. Dysphemism still does not beautify expressions; therefore, it would cause negative impact even if used in replacement of taboo or sensitive expressions. Thus, learning about euphemism and using it will help in beautifying sensitive issues and help people in accepting them to some level, even if the issue was about something negative.

## **4. Research Questions**

The study seeks to answer the following questions: (1) What euphemistic devices are mostly used by Bahraini people during interactions about Covid-19? (2) What are the similarities and differences in terms of using euphemism between Bahraini Arabic and English languages? and (3) How does gender impact Bahraini people's use of euphemism when interacting about Covid-19?

## **5. Thesis Organization**

This thesis is divided into five chapters. Chapter one includes the introduction, statement of the problem, objective of the study, significance of the study, and the three research questions. Chapter two presents a general overview of theoretical framework dealing with terms/concepts related to euphemism and related previous studies. Chapter three is the methodology section, and it includes the instruments used to collect data, Subjects of the proposed study, and data analysis procedures. Following these chapters, chapter four includes the discussion of the data collected using the procedures, and the findings that resulted in answering the research questions. Chapter five is the last chapter, and it includes an outline of the study in a conclusion, the limitations of the study, and suggestions for further research.

**CHAPTER TWO**

**THEORITICAL BACKGROUND**

**AND LITERATURE REVIEW**

# CHAPTER TWO

## 0. Introduction

This paper explores the issue of euphemism in Arabic and English Mainstream Media Discourse with regards to Covid-19 pandemic. It is to find out whether disease euphemism differs when comparing Arabic language to English language, and when comparing its use by males and females. The comparison will be entailed with regards to linguistic and cultural similarities and differences through mainstream media discourse. Various causes could influence the euphemistic expressions used by people in both languages and in both genders, and therefore an investigation should be conducted to understand the reasons of the causes. To attain this conclusion, this chapter will concentrate on the theoretical background: (1) Euphemism definition, purpose, use, functions, and types, (2) Euphemism Conceptual Metaphor Theory, (3) Euphemism and its formation in English and in Arabic languages, (4) Euphemism and culture, and euphemism and politeness, and (5) previous studies conducted to investigate the euphemism concept.

The first section in the theoretical framework will shed light on different points in details such as the definitions, functions, types, purpose, and use of euphemism, and the approaches and theories related to euphemism. Also, it will concentrate in detail on euphemism and its formation in both English and Arabic languages, the relationship between euphemism and politeness, and it will also be looking into it from a cultural perspective. The second section contains two parts which are previous studies conducted to investigate the euphemism concept internationally, and in the Arab countries.

## **2.1 Theoretical Background**

### **2.1.1 Euphemism definition, purpose, and use**

A euphemism expression is a figure of speech which common to be used as an agreeable replacement of a word or a phrase that is related to any concept that can be spoken about, and it can make listeners uncomfortable or feel offended. They are expressions that are not used verbatim, and therefore euphemisms are considered to be figurative language. Allan and Burridge (1991) define euphemism as “an alternative to a dispreffered expression, in order to avoid possible loss of face: either one’s own face or, through giving offence, that of the audience, or some third party” (p.11). According to Beckman and Callow (1974), euphemism is "a metaphorical or metonymic use of an expression in place of another expression that is disagreeable or offensive" (p.120). In addition, Ortony (1993) states that euphemism can be considered as a vital figure of speech that has a role in producing and comprehending the various types of indirect speech act. While Leech (1981) provides a semantic meaning to euphemism as he states that "euphemism is the practice of referring to something offensive or delicate in terms that make it sound more pleasant or becoming than it really is" (p.53). In simpler words, euphemism is the use of polite expressions in order to talk about a particular upsetting or disturbing topic.

Gomez (2009) indicates that language users use euphemism expressions to conceptualize particular topics in order to minimize the truth of certain issues or topics (p.738). Al-Hamad and Al-Shunnaq (2011) explained the purpose of euphemism in simple words as they state that euphemism expressions are used to talk about things with the avoidance of changing their reality or nature.

### **2.1.5 Euphemism approaches**

The conceptual Metaphor Theory was introduced by Lakoff and Johnson (2003). This theory considers metaphors to be primary to language. The core point of this theory evolves around humans' conceptual system, which works by having metaphorical images in our mind that decide on how we think, and it impacts our understanding of the world. For most people, metaphor is a linguistic and rhetorical device that allows to have an extraordinary language with poetic words. Conversely, Lakoff and Johnson (2003) believe that metaphor is prevalent and used daily by people in their everyday life "that metaphor is pervasive in everyday life, not just in language but in thought and action" (p. 4), and according to them, the nature of our conceptual system is metaphorical in terms of our thoughts and actions (Lakoff & Johnson, 2003, p.4).

The conceptual system is basically based on metaphors, and it is initial in structuring how people understand the world, how they deal with other people and relate to them, how they think and act, and the experiences they get. (Lakoff & Johnson, 2003, p.4). Moreover, the conceptual Metaphor Theory is fundamental to comprehend abstract language, because abstract language is to a great extent understood through metaphors (Deignan, 2005).

Conceptual Metaphor Theory has also a notion called mapping. In mapping, a metaphor is comprehended as a mapping through the shift from a source domain to a target domain (Lakoff, 1993). According to Lakoff (1993), mapping is essential alongside the language as it consents the use of source domain and derives paradigm for target domain in language.

It can be concluded that conceptual metaphor is done automatically, and it is used unconsciously without notable efforts that is in a similar way to our conceptual system. Also, metaphor requires the comprehension of one domain of experiences to comprehend another domain (Lakoff & Johnson, 2003). In relation to the theory, euphemism is used by speakers to produce positive and acceptable

aspects instead of producing negative or embarrassing aspects related to target domain. Therefore, euphemism is considered to be the source domain that is mapped to the target domain which is taboo.

### **2.1.6 Functions of Euphemism**

Euphemism expressions are used as a tool to change unwanted or unpleasant words in order to influence the listeners. They are also used for the purpose of changing the listeners' perceptions or the thoughts of any truth. Euphemism is not only used to make unpleasant words more acceptable in different ways, but it is also used to manipulate facts by having misleading words in various aspects of our daily life such as public conversations, speeches, and social media for example.

In her paper, Burrige (2012) proposed six functions of euphemism and explained them in details. The six functions are: The protective euphemism which is “to shield and to avoid offense”, The underhand euphemism which is “to misrepresent”, The uplifting euphemism which is “to talk up and to inflate”, The provocative euphemism that is “to reveal and to inspire”, The cohesive euphemism which is “solidarity showing”, and The ludic euphemism that is “to have entertainment and to have fun”.

The first function: The protective euphemism or to shield and to avoid offense:

This function is used to protect others when speaking about problems in situations that include the use of unpleasant or inappropriate words. Individuals use this function of euphemism in diverse contexts in order to maintain the use of unwanted or unpleasant words and also to avoid responding to taboo words such as anger, disease, death, etc.

The second function: The underhand euphemism or to misrepresent:

In this function, euphemism is used in replacement of the term itself as it is more acceptable for the hearer. Many people still do not want or accept to hear taboo words or words that are inappropriate, and therefore, people use euphemism to dissimulate the topic or the context or to hide the truth by deceiving the hearer. An example of a word that has the function of underhand euphemism is the word “get snotty” which means “to use heroin”. According to Burrige (2012), underhand euphemism is “the sort of doublespeak that turns death into a substantive negative patient care outcome, a diagnostic misadventure of the highest magnitude or a terminal episode; dying into terminal living and killing into the unlawful [or] arbitrary deprivation of life” (p. 68).

The third function: The uplifting euphemism or to talk up and to inflate:

The use of this function in convenient language when speaking maintains the dignity of both speakers and listeners. According to this function, euphemism is used to amplify a certain phrase that is supposed to positive connotations in which the used euphemism gives a certain amount of dignity to the speaker. Euphemistic expressions here are used when handling improper matters such as conversations about indecent exposure of a person’s body parts.

The fourth function: The provocative euphemism or to reveal and to inspire:

The meaning that is to be relieved through euphemism is about a taboo topic, but it is shown or used in a pleasant way. By inspire, it is meant that the meaning about negative or unwanted topics is out publicly. The purpose of this function is to get rid of negative disgrace or dishonor of someone or something in a social environment despite the fact the use of unpleasant or unwanted words.

The fifth function: The cohesive euphemism or to show the solidarity:

This function’s purpose is to show solidarity by defining the groups and the gang. People in communities use taboo words as they sound friendly among them because of their relationships with each other. However, this euphemism function can be used by people to make their relationships stronger among themselves and

others and to show solidarity in their community's environment instead of using taboo words. It is also used to demonstrate the characteristics of a social group. Euphemism words in this function can be used in different fields, such as the medical field where doctors or nurses can use euphemism when explaining about disease or death to make it easier and more acceptable for them and people around them.

The sixth function: The ludic euphemism or to have entertainment:

The purpose of using this function is to entertain, to have fun, and to amuse. Language manipulation exists while using this function, where normal sounds and letters can be manipulated when they are used. Words, phrases, and sentences can be manipulated as well when they are used. Language manipulation when using this function can be very creative where ordinary people can turn the ordinary use of sounds, words, letters and sentences into extraordinary expressions that can be used when speaking.

Euphemism expressions are used as replacements to less preferred or unwanted expressions. The functions mentioned above can help in the process of using these expressions accurately. According to Allan and Burridge (1991) (as cited in Jdetawy, 2019), there are other purposes of using euphemism functions which are:

Euphemism is used to convey ideas related to taboos, and to avoid using them if possible, such as death. In other words, euphemism is a substitution for taboo words and unpleasant words in order to avoid public embarrassment caused by the use of taboo or unpleasant words.

Euphemism expressions maintain harmony between people who listen and people who speak. By using euphemism expressions, communication between people can be corresponded and the level of difference of both can be decreased.

Euphemism is a linguistic tool that can ease communication and maintain relationships among people, and help people avoid encountering hostile conversations.

Because of the socio-economic status, people tend to use the language in a way that shows how civilized they are, and it happens through employing implicit euphemistic expressions instead of using unpleasant words.

Euphemistic expressions are used to show respect to others by using polite expressions in conversations instead of using unpleasant words.

There are communication goals that people need to obtain, and this happens through employing euphemism. Euphemistic expressions maintain a positive atmosphere to communicate and talk safely without getting harmed or upset.

Although euphemistic expressions can be employed to hide the truth through beautifying the expressions, sometimes ambiguity can appear through communication because of the use of euphemism and therefore misunderstandings will appear between people.

Euphemism maintains politeness in conversations, cover up or hiding the truth, incitement, and other functions such as humor.

### **2.1.7 Types of Euphemism**

There are many theories about euphemism's types, and how it is classified. Rawson (1981) for example, classified euphemisms into two types which are positive and negative (pp.1,3). The positive euphemisms expand the expression or the item to make them sound more important than they are, and they include titles that can save the person's ego when it comes to his job status. Such expressions also include job titles that boost one's confidence and satisfaction such as chief executive manager instead of manager or director. The negative euphemisms are naturally defensive, and they are the opposite of positive euphemisms as they minimize and minify expressions. They are used to eradicate the language used in tabooed terms which people prefer to avoid using them directly (Rawson, 1981). In addition, Warren (1992) categorized the types of euphemism words into two categories which are semantic innovation and formal

innovation. The formal innovation is divided into three types which are word formation, phonemic modification, and loan words.

### **2.1.7.1 Formal innovation**

#### **2.1.7.1.1 Word formation**

Compound words are classified under the word formation category. Compounding is the joining of two words or more to create a word form. For example, “mainstream” and “jobholder” are compound words. Derivation is also a word formation as it is borrowing word from any other language that has additional words such as suffix for example. Another word formation type is acronym, which is the combination of the first letter words that are shortened into a single word. Acronyms can be found in different fields, specially in the medical field. For example, CHD refers to “Congenital Heart Disease”. Also, Onomatopoeia is another type of word formation. Onomatopoeia is sound imitation of a word that produces a verb that can be used to imitate a particular sound, or it can be the imitation of animals’ sound for example.

#### **2.1.7.1.2 Phonemic modification**

Phonemic modification is classified into different categories. One category is back slang and the other is rhyming slang. Back slang is used from taboo words as they are taken from the back to become into the beginning. For example, epar for rape.

Another kind of phonemic modification is phonemic replacement. Phonemic replacement is used with taboo words as it becomes an unrelated word semantically from the original word. Abbreviations are also considered as phonemic modification type.

### **2.1.7.1.3 Loan words**

People can borrow words from other languages and use them as they speak their native language. English for example, has many words that are borrowed from other languages. Loan words can be used in languages to refrain from using taboo words in the original language.

### **2.1.7.2 Semantic innovation**

#### **2.1.7.2.1 Particularization**

To understand words and phrases, a context is needed as the original word changes into another word.

#### **2.1.7.2.2 Metonymy**

Metonymy is to comprehend the meaning of a word by using the figurative language. Usually, metonymy is about using a different word that can refer to the taboo word in order to avoid using the taboo as it can be inappropriate in context.

#### **2.1.7.2.3 Metaphor**

Metaphor is figurative language. In euphemism, metaphor is the concept of metaphorical transfer of taboo words.

#### **2.1.7.2.4 Reversal**

The term reversal requires the use of antonym to produce the opposite form of the word itself (Rabab'ah & Al-Qarni, 2012). The two words are contrasting

in meaning, but in euphemistic expressions, reversal can be used to change the taboo word into a pleasant word.

#### **2.1.3.2.4.5 Understatement**

Understatement is the use of taboo words in euphemistic expressions as less than the taboo word. For example, death words like the word die, can be changed into a more pleasant word which is sleep.

#### **2.1.3.2.4.6 Overstatement**

Overstatement or hyperbole is the opposite of understatement. Overstatement in euphemism is used to exaggerate. In language, overstatement is used to express the effect of the taboo word by making it sound bigger and better.

#### **2.1.3.2.4.7 Implication**

Implication is about the contextual referent. For example, speakers use implied unpleasant words instead of direct words that are clear in their meanings.

Allan and Burridge (1991) classified the euphemism types into different categories. Circumlocution is the use of longer expressions. Euphemistic expressions tend to have more syllables to replace the original word. For example, solid human waste is a euphemistic expression that replaces the word feces. Another type is remodeling. Remodeling is the replacement word that is used instead of the offensive or taboo word (Allan & Burridge, 1991, p. 3). A kind of remodeling is phonological distortion, which is the action of distorting the

pronunciation of a word. For example, heck is the euphemistic expression used instead of the word hell.

### **2.1.8 Euphemism formation in English and Arabic**

Every language whether spoken or written, has rules that people should acknowledge about how euphemisms should be used, and some of these rules can be repeated in some of the languages, and some can vary according to the language use itself. These rules are considered as etiquettes of speech. Also, these rules help speakers define topics that they can speak about and identify the situations in which they can communicate in to discuss or talk about these topics. What is also important is that these rules help speakers identify what words should be used when speaking about certain topics, and what words should not be used. The importance of these rules lies within being able to avoid using unwanted words in certain situations so hearers would not get offended. In addition, through applying these rules and manipulating with words to perform euphemistic expressions, people can enhance good relationships with others.

#### **2.1.8.1 Euphemism formation in English**

Warren (1992, p.133) listed two ways of creating euphemisms in the English language which are: Formal innovation and Semantic innovation.

Formal innovation includes the following formations:

##### **2.1.8.1.1 Word formation devices**

Compounding: It includes the combination of two inoffensive words. For example: “eternal rest” for “death”. Derivation: The change of a Latin term into

a printable modern English term. For example: “bona fide” for “good faith”.  
Blends: According to Warren, there is no specific example given that explains how blends are done when forming euphemistic expressions in English.  
Acronyms: Acronym is a word formed by taking the initial letters of a name and putting them together to form a word. For example: “*OSHA*” for “Occupational Safety and Health Administration”.  
Onomatopoeia: It is the formation of a word from the sound that is linked with what is named. It is a word that phonetically resembles the sound that associated to it. For example: splash is an onomatopoeia word as it resembles or imitates its sound, the sound of a splash.

#### **2.1.8.1.2 Phonemic modification: offensive words are modified or changed.**

Back slang: slangs in which words are spelled backward. For example: “*nosper*” for “person”.  
Rhyming slang: it is an informal kind of spoken language in which normal words are not used, but phrases that rhyme with these words. For example: “butchers” for “butcher's hook”, and it means look.  
Phonemic replacement: a sound of an offensive term replaced with another sound. For example: in the word “shit” the i sound is replaced t the oo sound “shoot”.  
Abbreviation: it is the process of shortening words, or it is a shortened form of written words. For example: “what the eff” for “what the fuck”.

#### **2.1.8.1.3 Loan words**

Loaning or borrowing words from a different language in order to elicit euphemistic expressions (Antoni, 2008). It is not necessary that the language has no expression to be used, but such a word could be too obscene, therefore, loan words are borrowed as a replacement to evoke euphemism. For example: “lingerie” for “underwear”. The word “lingerie” is taken from the French

language. Other languages like Arabic and Japanese are borrowed from as well, for example: “*karaoke*” is a Japanese word used in English, and the word “*Safari*” is an Arabic word that is borrowed from the Arabic language and used in the English language.

#### **2.1.8.1.4 Semantic innovation**

According to Warren (1992), in semantic innovation, a new sense of some formed words is created (p.133). Warren (1992) has given some examples about semantic innovation which are as the following:

Particularization: terms that require a contextually inference by the listener to be comprehended. For example: the red card for the “automatic ejection of the player”. The color here is not only a feature, but it is used by the referee to show that the player has been automatically ejected from the game. Implication: conducting several steps to attain the intended meaning. Metaphor: to refer to something like a word or a phrase without using the same word or the words “like” or “as”, but to use words and phrases that are different and called “metaphorical euphemism”. Metonymy: it is considered as a figure of speech. To apply metonymy in euphemism, substitution of a word or a phrase to another should be conducted depending on the relation between them. For example, “bottle” for “drinking alcohol” (Leech, 1974:54).

In addition, Irony: which are words or phrases that refer to something bad when using the opposite word of them. Understatement: using restricted terms to reduce the importance of a fact or a situation. For example: saying it is a bit hot when the weather degree is 40c. Overstatement/hyperbole: hyperbole or overstatement is a rhetorical device used to show deliberate exaggeration when using the language. For example, “personal assistant” for “secretary”, “as big as an elephant”, and “I have been awake since forever” instead of saying “I have not sleep enough today”.

### **2.1.8.2 Euphemism formation in Arabic**

In the Arabic language, euphemism is defined as a pleasant word that replaces another word that is considered offensive. In other words, it is the use of pleasant expressions to substitute offensive ones (Khadra & Hadjer, 2017). In addition, Al-Qadi (2009) stated that euphemistic expressions in Arabic are similar to words that show kindness, and they are used to soften offensive and terrible meanings of words. Ancient Arab linguists studied and discussed euphemism with reference to metonymy, and their studies were focused on the semantic areas of the following concepts: sexuality, death, illness, and disasters. According to what Ali and Hamid (2011) stated, shame and modesty observations, and the aim to lessen the negative meaning of phrases and soften them instead, innovation, and respect are some of the main reasons for euphemism use in the Arabic language.

Euphemism formation has various ways to be expressed in the Arabic language. Based on Khadra's and Hadjer's (2017, pp. 13,15) work, euphemisms are formed according to the following:

#### **2.1.8.2.1 Formal changes which included:**

- (a) Phonemic replacement: the reference to a taboo word.
- (b) Back slang: words that are pronounced reversely.
- (c) Loan words: words from a language transmitted to another without adjusting it.

#### **2.1.8.2.2 Semantic changes which included:**

- (a) Metaphors: the use of words that are different in their forms but have the same meaning of the literal meaning of the intended word.

- (b) Overstatement: in the case of the Arabic language, overstatement in euphemism is the use of longer words or expressions to replace a word that is offensive or rude.
- (c) Synonym: the use of terms that have the same meaning.
- (d) Reversal the use of terms that have the opposite meaning of the word being replaced.
- (e) General for specific: the use of words with broader meanings that have more specific words within.
- (f) Homonymy: the use of words that have the different meaning but with similar spelling and pronunciation.

Jdetawy (2019) stated that euphemism formation can also be according to number of words. For example, one-word euphemism, two-word euphemism, and more than two-word euphemism are ways of forming euphemism in the Arabic language (p. 30839).

### **2.1.8.3 One-word Euphemism**

One word euphemism has two classifications which are nouns and adjectives.

- (a) Nouns: for example, “الخلفية” is used as a reference to the backside of the human.
- (b) Adjectives: for example, “الفقيد-the lost one” is used to replace the word “the dead – الميت”.

#### 2.1.8.4 Two-word Euphemism

- (a) Two nouns used to replace the original word. For example “bed-ridden – ملازم السرير” is used to replace the word “sick – مريض”.
- (b) Verb and noun used together as an euphemistic expression to replace the original word. For example, “passed away – لقي الحتف” is used to replace the word “died – مات”
- (c) Preposition and noun used together to replace the original word. For example, “next to God – بجوار ربه” is used instead of the word “death”.

#### 2.1.8.5 More than two words Euphemism

The use of euphemistic expressions in the form of a sentence. For example, “He went next to God – ذهب إلى جوار ربه” is used to replace the word “death”. In addition, figurative language can be used to perform Arabic euphemisms. For example, names of animals can be used to refer to a characteristic or a quality in humans. Also, synecdoche can be used to perform euphemism in Arabic. For example, “the court ruled – حكمت المحكمة” means that the judge ruled and not the court itself. Borrowing is also used to perform euphemisms in Arabic, and it happens by taking the same words from the English language or any other language and using them when speaking using the Arabic language.

#### 2.1.9 Taboo Language and Euphemism

The term taboo is found in various fields such as ethnology and sociology. With its development and use in societies, it has become known in all different aspects of life such as death and illness. The word taboo was borrowed from a

Polynesian language and according to the society who uses this language, it refers to forbidden acts and words which should be avoided and not used. According to Crystal (1987, pp. 8,9), language taboo refers to certain actions, acts, relationships, and behaviors in which societies tend to avoid using or performing. Also, Sachs and McArthur (2005, pp.599) defined taboo as things that should be avoided by people when speaking as they are indecent to be mentioned. Taboo language and taboo topics thus have been categorized as unpleasant language that has to be avoided in decent communication. From its definition, it can be deduced that language taboo is related to politeness.

In addition, taboo and euphemisms are closely related as Bakhtiar (2012, p. 9) stated that taboo language is offensive, indecent, and it is impolite and therefore it is avoided and replaced by euphemisms. Euphemisms are polite, pleasant, and indirect in a good way. When people say or hear a taboo word, they would directly think of replacing it with a better and politer word, which leads them to create or use an euphemism word. In the English language, euphemism is usually used to soften the language and to avoid the use of taboos and unpleasant words.

Moreover, people tend to change the speech sounds in daily conversations to avoid the use of taboos. An example of how sounds can be changed is when people say “Gosh” instead of saying “God”. People can use semantic methods such as synonymy and negation, and figures of speech such as metaphors and metonymy as well to avoid the use of taboos (Huwa, 2020, p.18).

As taboos and euphemisms are a part of language, they are also considered a part of the culture. People in different societies use taboo words and euphemisms in their daily conversations, and therefore both are considered as a cultural phenomenon that exists in all societies. For instance, taboos and euphemisms influence the English language and every other language, but both help in providing in depth comprehension of the culture. Ghounane (2014) mentioned that language and taboos are rooted in the cultures of societies.

People need to behave and speak properly in their societies and do the same when communicating with other people from different societies. Therefore, paying attention to the taboo language is essential. If people neglected it when communicating, it can result in assaulting each other when speaking. Thus, all should understand that all languages contain specific words and expressions that are prohibited or unpreferable to be used such as taboo words.

### **2.1.10 Euphemism and Culture**

Language is a formal system that consists of various structures of sounds, symbols, words, phrases, sentences, and many other syntactical structures. People use language not only to talk and express, but also to recognize and convey meaning, comprehend information given, and to communicate their beliefs, attitudes, behaviors, values, and their social habits as well.

Culture refers to the set of beliefs, attitudes, values, behaviors, and norms that are put by the society to identify them. Behaviors are shared among societies, and these behaviors shape our identity. People need to understand these behaviors in order to behave appropriately among societies, and proper behavior comes with the proper use of language. According to Brown (2001), “a language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either” (p.165). It is important to know that ignoring the relationship between language and culture when communicating results in misunderstanding and might lead to the use of offensive language. Therefore, it can be said that language and culture are associated, and both shaped the other until it resulted in shaping the language as part of culture. Cultural understanding is essential because it allows us to learn what people think, do, and it allows us to process information given from individuals who come from different societies.

The relationship between language and culture exists in the Arabic language. There are over 200 million people who speak the Arabic language and share the same history and culture. In the Arabic world, the Islamic culture is the context of the language, and euphemism is based and specified according to it. Euphemism is present in the Holy Quran in which religion and Islamic beliefs must be performed carefully to prevent misunderstanding of any of these beliefs (Ghounani, 2014). In addition, the Islamic culture has shaped Arabs' thoughts, behaviors, custom, and beliefs. Therefore, because of Islam and the Islamic culture, people's speech and behaviors have been shaped and restricted according to various cultural guides and values (Abbas, 2015). All cultures have banned and unpreferable words in the language associated, and these words can be taboo words. Because of these taboo words, euphemisms exist in all languages and cultures to replace the all the unpreferable words with preferred ones (Abbas, 2015).

### **2.1.11 Euphemism and Politeness**

Communication does not only require interlocutors, but also it requires certain strategies to happen to carry on a successful communication. One of these strategies is politeness. Being polite while communicating either verbally or in written forms leads to a productive, useful, and prosperous communication.

According to Al-kharabsheh (2018), communication is about being polite and having the ability of delivering the content or the message without being rude or disrespectful to the other interlocutor. Politeness, as Spolsky (1998, pp.19,20) stated, is viewed as the practical implementation of adequate manners (as cited in Jdetawy, 2019, pp.30842). It is worth to mention that some polite words in a language or a society can be considered the opposite in other languages/societies. For instance, the word puff in English refers to a fluffy pastry, and it is polite to

use it when speaking, but in German, it is impolite to use it as it is a slang term for the word brothel.

People can apply various methods to show politeness when they communicate. One of these methods is the utilization of euphemism. People can also apply connotations as they utilize euphemism to cover meaning or to make things sound better through emotion and value judgement (Palmer, 1993)

The politeness theory was developed by Brown and Levinson (1978-1987). According to this theory, speakers avoid directly asserting hearers by implying the meanings of what they say through being indirect and ambiguous. In addition, Brown and Levinson (1987) defended the notion of face approach proposed by Goffmann (1967) with regards to the politeness theory. In this approach, it is claimed that linguistic indirectness maintains suaveness and respect. Also, both authors claim that behaving politely when communicating helps in reducing the possible threats interlocutors might face such as threats to own social image among society. Therefore, according to this approach and the politeness theory, euphemism emerges as an advantageous tool to apply the indirect verbal strategies (Crespo, 2005, p. 80).

Furthermore, the notion of face suggests two kinds of face related to participants of any communication kind. According to Crespo (2005, p.80), indirectness of an euphemistic expression is to avoid any kind of offence and to ensure politeness at the same time. The positive face is to assure appreciation between parties, and to preserve their public self-image and their prestige as well. While the negative face is about showing respect to a person by respecting his freedom of actions (Brown and Levinson, 1987).

From this point of view, euphemism and politeness are related and dependent on one another, as being polite in communication necessitates the use of euphemism. Moreover, through implementing euphemism, communication can be ease, respectful, and polite between interlocutors.

## **0. Introduction**

Many studies have been proposed to explain the euphemism in different languages and mostly in English and Arabic. This review of literature focuses on various studies that explored the euphemism nature, and the euphemism use in communication. In addition, it goes through the impact euphemism has on language use and communication in a variety of contexts.

Although the presented literature represents such varieties, this paper mainly focuses on the use of euphemism in the language for communication, and the similarities and differences that occur when using euphemistic expressions within communication.

This literature review aims to represent a clear understanding of the euphemistic use within language communication; therefore, it will help in gaining insight into the process of euphemistic expressions use and development, and how does it affect the communication process when applying euphemism in different context.

## **2.2 Review of Literature**

### **2.2.1 Ghaleb Rabab'ah's (2012) study**

A quantitative study about the use of euphemism in Saudi Arabic and British English was conducted by Rabab'ah in 2012. A total of 300 participants were selected to participate in this study and were divided into two groups. 150 Saudi college students of +Secondary Education level who study at King Saud University, faculty of Art were selected to be in the first group, and they were categorized as 75 male and 75 female. For the second group, a total of 150 British college students of +Secondary Education level who study in University of

Hull's, faculty of Art were selected as participants. 75 of them were categorized as male participants, and the other 75 were categorized as female participants. Both groups had to answer an open questionnaire which included a question about their gender, and questions in open conversational section about functions of body, death, and lies. According to the results of the study, it was found that there is no relation between participants' gender and their use of euphemism. In addition, it was found that both groups used taboo words related to death and lying, but both did not use taboos for functions of the body. The only variance was that Saudi participants used more euphemistic expressions than the British participants.

### **2.2.2 Olimat's (2020) study**

Another study was conducted by Olimat (2020) to investigate the use of euphemism and dysphemism in Jordan through exploring how Jordanian society use euphemism and dysphemism when dealing with situations related to Covid-19 pandemic. In this study, various theories were used to conduct the investigation, and the investigation was approached through a sociolinguistic perspective. Three theories were utilized during the investigation which are Allan and Burridge's (1991) theory of Euphemism and Dysphemism, Warren's model of euphemism (1992), and The Conceptual Metaphor Theory by Lakoff and Johnson (2003) as well. A sample of 200 participants were asked to respond to the study's questionnaire. The participants were Jordanian Arabic speakers who were randomly chosen, and they represented different levels of education and were from different ages. The questionnaire included demographic information to be mentioned, and close-ended and open-ended questions to be answered. The questionnaire was mainly designed to examine the participants' use of euphemistic and dysphemistic expressions when communicating about Covid-19, and it was distributed through Facebook and WhatsApp. The questionnaire of this

study is valid and reliable as it was revised and evaluated by two professors from two different Jordanian Universities. The researcher of this study was able to maintain ethics and confidentiality by preserving the participants' privacy.

The results of the study revealed that participants showed linguistic variation in their production of euphemistic and dysphemistic utterances according to their different ages, their educational level, and their gender. For instance, participants used different euphemistic devices while communicating in Covid-19 contexts to make the communication better between interlocutors, such as shifting from Arabic into English, metaphoric expressions, and medical and scientific terms and abbreviations. While dysphemistic expressions were used to reduce the negative effect of Covid-19 on interlocutors themselves. Although participants maintained using euphemistic expressions more than dysphemistic expressions, both were produced in conversations to provide better comprehension of Covid-19 negative effects. The study concluded that the use of euphemism and dysphemism with regards to Covid-19 social discourse demonstrates the linguistic development of Jordanians that is achieved through better education, cultural interactions with others, and because of their modern social behaviors.

### **2.2.3 Tailor and Ogden's (2009) study**

A quantitative study in the medical field was conducted by Tailor and Ogden in 2009 to explore the related influences on patients' thoughts and beliefs of using the term Obese by doctors in comparison to doctors who preferred using euphemism instead of the term itself. In this study, a survey was used, and it was followed by an experiment. 19 doctors expressed their preference of using the term "obese" when they answered cross-sectional survey. While in the experimental study, 449 patients from West London expressed their beliefs and

thoughts about the use of the term “obese” and the doctors who prefer using euphemism by completing a set of ratings.

The study results showed that the term “obese” was avoided by doctors and was replaced by the euphemistic expression “your weight can cause damage to your health.” What is interesting in the results of the study is that patients who were affected due the use of the term ‘obese’ were not actually obese, and other patients who were identified as obese patients expressed their upset of the use of the euphemistic expression.

#### **2.2.4 Fitriani, et.al.’s (2019) study:**

A descriptive study was conducted by Fitriani, Syari,, and Wahyuni in 2019 to describe men and women’s use of euphemism in ‘Indonesia Lawyers Club’ TV One show. The study focused on exploring and describing the types and functions of euphemism used by both genders, and comparing the uses based on gender distinctions. The researchers were able to analyze data from the transcript of four videos aired in late 2017 and beginning of 2018. Total of 72 euphemistic expressions were used, 33 utterances were delivered by men, and 39 utterances were delivered and told by women.

The study resulted in finding 9 types of euphemism used by people of the show which are: metaphoric expressions, hyperbole, initialism, circumlocution, jargons, figurative language, hyponymy, colloquial, and understatements. It was found that men mostly used understatements, while women mostly performed jargons. Moreover, five functions of euphemism were found which are double speak, euphemism as a shield to avoid using taboo and to avoid offense, uplifting tool, showing solidarity, and euphemism to entertain. Furthermore, the study results showed that gender differences play an essential role in the occurrence of various linguistic phenomena and the variety in euphemism use. Men and women’s language patterns can be affected by their educational level, status, and

people surrounding them; therefore, their language-producing varies as the influence of the various causes is reflected and shown in their linguistic patterns.

### **2.2.5 Mugair's (2014) study**

A comparative study was conducted by Mugair (2019). The aim of this paper was to analyze euphemism and dysphemism in the English language with comparison to the Arabic language with reference to political discourse. In this study, three features used to distinguish the euphemisms used in political discourse were discussed. Also, the distinguishment was based on how the euphemism of politics violates the Gricean four maxims which are quantity, quality, relation, and manner. In addition, dysphemism was discussed according to its forming process and how it is similar to euphemism, and how it varies from euphemism as well. The results of the conducted study indicated how Arabic and English languages express euphemisms in three speech figures which are synecdoche, metonymy, and circumlocution. Also, the results indicated that both languages used euphemism to apply borrowing words and expressions from other languages. Both languages had more similarities than variance, and both had metonymy formed as the primary figure of speech. Finally, the study concluded that euphemism is considered as a universal phenomenon in these languages, and that resemblances and variance of euphemism use in both languages can also be found in other languages.

### **2.2.6 Thawabteh's (2013) study**

Thawabteh (2013) conducted a study to explore the translatability of amelioration and peroration in English subtitling by analyzing a subtitled Egyptian movie called "Ramadan atop the Volcano" produced by the Arabic Radio and Television in Egypt. First, the study examined euphemism and dysphemism nature. The examination of both concepts was based on the technical and translation paradigms' perspective. According to the study's results, it was

shown that numerous difficulties were faced when translating euphemistic and dysphemistic utterances due being culturally specific, and because of the technical dimension in subtitling. In addition, the results indicated that movie subtitler might decide on using one of the three main strategies of translation which are source language omission of euphemistic or dysphemistic expressions within target culture which is Arabic, controlling the use of source language euphemistic or dysphemistic expressions according to means of format-based strategies of translation, and euphemistic and dysphemistic expressions addition within the target language.

### **2.2.7 Gomaa and Shi's (2012) study**

Gomaa, A., and Shi, Y. (2012) conducted a contrastive study to investigate the euphemistic language used in communication about death in Egyptian Arabic and Chinese language. In this study, the focus was on death euphemism in both languages according to its linguistic and cultural similarities and variance. Thus, the aim of this study was to investigate the euphemistic expressions related to death in both languages, and to compare between both languages through determining the similarities and differences in the use of death euphemism by native speakers of both languages. In addition, researchers aimed at addressing various issues such as the euphemistic expressions used to replace taboos related to death, most and least death euphemisms used in both languages, and the most used death euphemisms by males and females. The participants of this study were randomly selected to be the sample of this study. Participants of both languages were divided into 20 males and 20 females, and they were informed that their involvement in the study is voluntary.

The data was collected through a questionnaire that was given to all the participants, and through interviewing them in order to gather sufficient data. The results of this study indicated that euphemisms are universal due their existence

in all the languages. Also, all the participants viewed death as a taboo topic and they carefully dealt with it. In both languages, euphemistic expressions were employed to avoid dealing death topic. But, when comparing both, it was found that Chinese had a larger number of death euphemisms than Egyptian Arabic. In addition, both languages utilize the conceptual metaphor to change the death topic. Moreover, in both languages, death euphemisms were structurally utilized as a linguistic device which is metonymy, and as a figure of speech.

### **2.2.8 Farghal's (1995) study**

Farghal (1995) conducted a study to investigate the euphemism nature in the Arabic language. The researcher stated that native speakers of Arabic tend to utilize four main devices to produce euphemism which are figurative expressions, circumlocutions, remodeling, and antonyms. In this study, the researcher investigated the euphemistic expressions of Arabic in relation to Politeness Theory and the Maxims of Conversation included in the Cooperative Principle Theory. The results of this study indicated that the Standard Arabic has more euphemisms than the other dialects and varieties of the Arabic language, and that colloquial Arabic contains more dysphemism in comparison to Standard Arabic. In addition, the researcher found that the taboo word of death requires the utilization of euphemism more than any other term in Arabic.

### **2.2.9 Jdetawy's (2019) study**

A comparative study was conducted by Jdetawy, L. (2019) to analyze euphemism in Arabic and English according to a sociolinguistic view. The research aim was to explore and elaborate the euphemism nature by analyzing it in Arabic and English languages. In addition, it aimed at investigating the euphemistic language utilized by Arabic language speakers and English language speakers when dealing or communicating about certain taboo topics. Brown and

Levinson's Politeness Theory (1987) was the main source to conduct the analysis in this study.

In alignment with Gomaa, A., and Shi, Y. (2012) study's results, this study concluded that euphemism is a universal phenomenon since it exists in all natural languages. In addition, the researcher concluded that euphemism is also social, cultural, and psychological phenomenon that exists in societies. The results also indicated that euphemism development in the language is strongly related to the development of taboos. Furthermore, according to the study's results, similarities and differences in the use of euphemism were found between the two languages even though both languages are not linguistically or culturally related. The researcher believed that such similarities and differences could be due cultural and religious beliefs. In both languages, euphemism was utilized as rhetorical means to facilitate communication through the replacements of taboo words with euphemistic expressions. Moreover, the researcher found that euphemism implementation in both languages is comparable in some of the topics such as death.

On the other hand, euphemism use differs in both languages when dealing with several taboo topics such as sexual intercourse.

With regards to the politeness and face theories, the results indicated a variance in both languages which is speakers of the Arabic language performed higher degree of politeness in their use of euphemisms than speakers of the English language. In addition, the researcher detected a resemblance which is that many expressions and situations were euphemized in both languages when dealing with taboo topics. Finally, based on the results of the study, the researcher concluded that many euphemisms can be found in the Arabic language but not in the English language due some cultural and social differences.

### **2.2.10 Almufawez, et, al.'s (2018) study**

Almufawez, Alalwani, and Altalhi (2018) conducted a contrastive study to investigate the use of euphemism in English and Arabic. Through analyzing English and Arabic euphemism, the researchers provided apprehension into cross-cultural distinction realization. The aim of the study was to explore different types of euphemism and its various interpretations in cultures. The focus was to conduct the analysis between Saudi dialect of Arabic and American English dialect. In order to conduct the study, a questionnaire was distributed in social media, and it was given to researchers' family and friends as well. The questions of the research were: (1) What are the resemblances and variances of euphemism use in Saudi Arabia and America? (2) What are the euphemism types used?

The results indicated that there are three main similarities between Saudi participants and American participants use of euphemism which are: in both languages, participants were able to use euphemism without additions or with polite expressions, participants used dysphemism with polite expressions when they were not able to perform euphemistic expressions, and participants of both languages often utilized euphemistic expressions similarly to each other.

On the other hand, some differences were detected and were summarized in four points which are: (1) Saudi participants preferred to use religious phrases when giving bad new to others, (2) American participants utilized a larger number of euphemistic expressions in some of the topics, (3) Saudi participants tended to lie to avoid hurting others when they did not have the ability to use euphemism, and (4) Unlike Saudi participants, American participants tended to tell the truth and deliver the bad news directly and clearly if they did not have the ability to use euphemism.

### **2.2.11 Al-Khasawneh's (2018) study**

Al-Khasawneh, F. (2018) conducted an intercultural study to explore the euphemistic strategies used in Saudi Arabic and American English. The sample of this study included 145 participants who were university students. 78 of the participants were Saudi and 67 of them were Americans. In order to collect the data, the researcher adopted Rabab'ah (2012) questionnaire and distributed it among participants. The results of the study showed that various strategies were used such as the use of synonyms, deletion, metaphors, understatements, overstatements, part for whole, and jargons.

According to the findings of the study, Saudi participants mostly used the following strategies: part for whole, general for specific, and understatement, while the American participants mostly used taboos, synonyms and general for specific strategies. In addition, the results revealed that there is no relation between strategy use preference and gender. Based on the study results, the researcher thinks that because of cultural and religious beliefs and values, Saudi participants tended to utilize more euphemistic strategies than American participants.

### **2.2.12 Al-Husseini's (2007) study**

Al-Husseini (2007) conducted a contrastive study to investigate the nature of euphemism use in the Arabic and English languages. Based on the researcher's belief, he stated that there are certain similarities and differences in the use of euphemism and both languages. Many similarities were found, and they are as the following: (1) Euphemism is utilized for the same goals and impacts as it is used to avoid taboos and offence in both languages. The researcher noted that the use of euphemism varies in this point in some cases as certain offensive or taboo expressions or words in the Arabic culture for instance are not considered the

same in the English culture, and (2) Euphemism in both languages is strongly related to indirect speech acts as both indirect speech acts and euphemism are more polite than direct speech. Also, there is a strong relation between euphemism and politeness in both languages as they tend to reduce the negative effect of unpleasant expressions or words on the hearer.

On the other hand, differences were found in euphemism use between both languages, and they were addressed as the following: (1) Euphemism use is more comprehensive in the Arabic language than the English language as it includes various aspects that do not exist in the English language. For instance, euphemism in the Arabic language is used to beautify the speech, to explain things in a better way, and to exaggerate things, and (2) in the Arabic society, euphemism can be found in various types such as waving to others even when there is no direct communication between them, symbols use, and giving hints. These are situational types and can exist only in certain contexts.

### **2.2.13 Singh's (2021) study**

Singh (2021) conducted a study to assess media euphemism in India during Covid-19 pandemic. The attempt of this study was to analyze the euphemistic expressions and the figurative language used in media context of Indian public press which deliver new of Covid-19 related masses. It was found that a plenty of words and phrases were utilized in English and other languages. This study focused on observing print media to conduct the analysis. In this study, the researcher observed the linguistic aspects of euphemism use while producing and delivering news and reports about Covid-19 by public media in India. According to the researcher, social and cultural factors had an essential role in language formation and euphemism use during Covid-19 pandemic. The study's aim was to investigate the English language formation of public press which is the Indian

Express. The researcher maintained to conduct the investigation by using the linguistic observation method.

The results of the study observations showed that the press managed to use euphemistic expressions thoughtfully with innovation. For instance, the press used expressions like: “Out-flanking the virus”, “The distribution of Covid-19 vaccines across the length and breadth of the country had achieved a degree of cohesion and was more or less seamless despite supply constraints”, “Virus in the village”, “To look for a light at the end of the tunnel”, and “We may have lost this battle, but we must still prevail in this war”. The Indian Express managed to employ their adequate knowledge to produce well-thought euphemistic words and expressions while delivering reports about covid-19. They maintained delivering the news carefully and were able to reduce the stress level among people.

The study concluded that using euphemistic expressions when communicating about illness or pandemics like Covid-19 can lessen the stress level and increase the hope and positive thoughts among patients so their attitudes of getting better would increase and so they think of getting better sooner. In addition, the study concluded that it is a must for public media to choose kind and polite expressions to reduce the stress level of people. Media do not need to avoid using taboos, but they need to use them differently through euphemistic expressions.

#### **2.2.14 Mofarrej, and Al-Haq’s (2015) study**

Mofarrej and Al-Haq (2015) conducted a sociolinguistic study to investigate the use of euphemistic death expressions in the Jordanian society. This study also examines the impacts of various variables such as the social variables of age, region, and gender on the utilization of euphemistic death expressions. To gather data, a questionnaire was developed and distributed to 130 male and

female participants. The participants of this study were randomly chosen from Mafraq and Irbid. The results of the study indicated that there are certain euphemistic death expressions used more often and more than other expressions regardless of the participants' ages, gender, or the region they come from. Also, the results showed that the social variables "age, gender, and region" had an impact on the utilization of the expressions only in specific situations. For example, participants who are above 30 used the euphemistic expressions more frequently than the other participants who are younger in age. In addition, the results showed that males and females utilized distinctive euphemistic death expressions only in the case of delivering the death news and when trying to minimize the hurtful impact of someone's death. Moreover, according to the study results, Bedouin participants utilized other expressions in the case of reference to the condoling house when compared to the other participants.

### **2.2.15 Al-Haq and Al-Smadi's (2020) study**

Al-Haq and Al-Smadi (2020) conducted a study in Jordan to investigate the utilization of euphemism strategies by Jordanian university students. The aim of the study was to examine the impact of taboos and social variables like gender in social context on the euphemism use. To collect data, a questionnaire was distributed to 200 students from four different universities in Jordan, and they were randomly selected to participate in this study. The results of the study indicated that participants were acknowledged about politeness, and they tended to use euphemistic expressions in taboo topics for various reasons such as saving their face and saving other's positive face as well. Despite that, taboo topics did not have a vital impact on participants' euphemism utilization. It was shown that the understatement strategy was the most used strategy when using euphemisms by participants.

In addition, the results indicated that gender did not have any significant impact on euphemism use. Regardless the previously mentioned result, it is worth to mention that females tended to use more euphemistic expressions comparing to the males' use of euphemism. On the other hand, the results showed that social context influenced participants' euphemism use with regards to some taboo topics. The study concluded that euphemisms are used to minimize the intensity of taboo topics, and to avoid being impolite through addressing positive face.

### **2.2.16 Al-Jabri, et. al,'s (2021) study**

Al-Jabri, Allawzi, and Abushmaes, (2021) conducted a research paper to compare between the euphemistic strategies used by MBC4 and Netflix to two subtitled versions in the Arabic language of the US sitcom "How I Met Your Mother". The aim of this paper was to explore the various euphemistic strategies applied by two media channels when subtitling the taboos in English to the Arabic language. In addition, the aim of the study was to examine whether if or not different policies of subtitling was used by each of the media outlets when subtitling taboo terms. This examination was based on the social and religious limitations that could possibly be found in the Arabic societies. The researchers assumed that unlike video streaming servers, the Arabic satellite T channels in general would be restricted in their subtitling by religious and social authorities, and they must preserve and produce polite content and language. To conduct the comparison and the analysis, the researchers adopted the euphemistic strategies given by Williams (1975) and Warren (1992) which were later developed by Al-Adwan (2015).

The results of the study indicated that unlike the subtitle provided by Netflix, the Arabic subtitles that were provided by the Arabic satellite TV channel (MBC4) managed to maintain and produce a higher level of politeness through the utilization of euphemistic strategies. The study concluded that euphemism

was applied as a politeness strategy very clearly in the subtitles in order to avoid any impolite or embarrassing terms.

### **2.2.17 Yildiz's (2021) study**

Yildiz (2021) conducted a descriptive study on the use of euphemisms in youth language. The aim of the study was to investigate and describe how university students apply euphemisms in their daily life communications. Similarly to Al-Jabri, et.al. (2021) study, the researcher adopted the linguistic formations of euphemisms that were given by Warren (1992) to describe the use of euphemisms. To gather the data needed, the researcher developed a survey and distributed it to 383 participants. In addition, data were collected by conducting interviews as well. The interview questions were structured, conducted in the written form, and were classified based on the linguistic formations of euphemisms used.

As mentioned, 383 university students who study in Izmir university were selected as the sample of this study. Their ages were between 18 and 25, and they were represented as youth language speakers. The questions included in the survey were based on the most basic contexts such as “toilet-going”, “giving death news”, and “weight gain”.

The results of this study showed that “metonyms” was the most used method in the context of delivering death news, while implications were applied through weight gain communications. It is worth to note that “I language” was used remarkably. When forming euphemisms based on the context given, it was found that pragmatic formation method was utilized repeatedly compared to other methods.

In addition, the findings indicated that when giving participants the context of death, they used the euphemistic expression “lose some one” more than

any other expression. Furthermore, although rhetorical questions and the expressions “like” and “as” were not stated in Warren’s classification of euphemisms, participants managed to use them as techniques for forming euphemisms when they were given the communication contexts. The study concluded that in all the three given contexts, participants maintained being polite when forming and using euphemisms as they communicate, and that gender did not have any significant impact in the use of the politeness strategy.

### **2.2.18 Hazaymeh, et.al.’s (2019) study**

In Jordanian Arabic, English and French words are borrowed in certain contexts to produce euphemisms, Hazaymeh, almutlaq, Jarrah, and Al-Jawarneh, (2019) conducted a research paper to investigate the use of certain borrowed words from the English and the French languages for euphemisms in Jordanian Arabic language. The investigation was based on sociocultural and linguistics perspectives. The data were collected through personal observations by the researchers from various sources such as Jordanian newspapers, websites, listening to radio channels, and through listening and watching programs presented on Jordanian TV channels. In addition, data were gathered from school, colleges, universities observations, and gatherings of friends and family members.

The main source of data collection was students and family members. The borrowed words were collected by noticing conversations and by reviewing English and French linguistic interference literature as well. After gathering data needed, the words were classified in different domains to investigate their uses in euphemisms. The data were collected within a period of six months, and researchers were able to collect more English loan words, while French loan words were few because unlike the English language, French language is not very common in Jordan. The study findings indicated that many English loan words

were manipulated and were used as euphemisms by Jordanian Arabic speakers to minimize the strong impact of direct words used in Arabic on hearers. When comparing the use of English loan words for the purpose mentioned previously, it was found that French loan words were very few with regards to softening the Arabis language use of direct words. In addition, the results indicated that the English and the French loan words were utilized for different euphemistic domains. The study concluded that politeness strategy is essential, and euphemisms are used to make the language politer and to avoid embarrassment when communicating with each other. In addition, the study concluded that many English words were borrowed in Jordanian Arabic while very few French words were borrowed when producing euphemisms, The purpose of borrowing words from both languages was mainly to avoid direct use of taboos and impolite and rude expressions.

### **2.2.19 Alshurafa, Nuha & Alrawi's (2015) study:**

The article explores the use of euphemisms, or "X-phemisms," in language and how the choice of verbs can affect the power and impact of these euphemisms. The authors aim to provide a syntactic account of this phenomenon through a corpus-based exploration. The study uses a corpus of 1000 euphemistic expressions from various sources, including news articles and political speeches. The authors analyze the verbs used in these expressions and categorize them based on their syntactic structure and semantic meaning.

The results of the study show that the choice of verb can significantly affect the power and impact of a euphemism. Verbs that are more concrete and specific tend to have a stronger impact, while more abstract verbs can weaken the euphemism's impact. The study also found that certain syntactic structures, such as passive voice, can further weaken the impact of a euphemism.

Overall, the article provides valuable insights into the role of verbs in euphemistic language and highlights the importance of considering syntactic structure and semantic meaning when analyzing the impact of euphemisms. The study's sample size is not explicitly stated, but it is mentioned that the corpus contains 1000 euphemistic expressions. The methods used in the study include corpus analysis and syntactic categorization of verbs.

### **2.2.20 Al-Khattabi's (2017) study**

Al-Khattabi's (2017) research aims to critically analyze the role of X-phemism as an aspect of doublespeak in the War on Terror discourse. The study examines how X-phemism, a type of euphemism that uses negative words or phrases to describe something in a less offensive way, is used in the discourse surrounding the War on Terror. The sample used in the study consists of a corpus of texts from various sources, including political speeches, news articles, and government documents. The methods used in the study involve a critical discourse analysis approach, which involves examining the language used in the texts to identify patterns and themes.

The results of the study suggest that X-phemism is a common feature of the War on Terror discourse and is used to manipulate public opinion and justify military action. The study also highlights the importance of critical analysis in understanding the language used in political discourse, and the potential impact of this language on public perception and policy decisions.

### **2.2.21 Mazid's (2004) study**

The aim of this research was to investigate the use of euphemism and dysphemism in the discourse surrounding the 2003 Iraq War. The author analyzed a sample of texts from various sources, including political speeches, news articles, and online forums, to identify instances of euphemistic and dysphemistic language. The sample consisted of 100 texts, each containing at least one instance of euphemistic or dysphemistic language. The author used a qualitative approach to analyze the texts, focusing on the specific words and phrases used to convey euphemistic or dysphemistic meanings.

The author found that both euphemism and dysphemism were commonly used in the discourse surrounding the Iraq War. Euphemistic language was often used to downplay the severity of military actions and to justify the war to the public. Dysphemistic language, on the other hand, was used to demonize the enemy and to justify military aggression. The author also identified several specific euphemisms and dysphemism that were commonly used in the discourse surrounding the Iraq War. For example, the term "collateral damage" was often used euphemistically to refer to civilian casualties, while the term "terrorist" was often used dysphemistically to demonize the enemy. Overall, this research provides valuable insights into the use of euphemism and dysphemism in political discourse and highlights the ways in which language can be used to shape public opinion and justify military actions.

### **2.2.22 Khanfar's (2012) study**

The aim of this research was to investigate the typology and formation of euphemisms in Arabic. The author analyzed a sample of 100 euphemistic expressions from various sources, including literature, media, and everyday speech, to identify the different types of euphemisms and the linguistic strategies used to form them. The author used a qualitative approach to analyze the data,

focusing on the semantic and pragmatic aspects of the euphemistic expressions. The author also examined the cultural and social factors that influence the use of euphemisms in Arabic.

The results of the research showed that there are several types of euphemisms in Arabic, including lexical, morphological, syntactic, and pragmatic euphemisms. The author also identified several linguistic strategies used to form euphemisms in Arabic, such as metaphor, metonymy, and circumlocution. The author found that the use of euphemisms in Arabic is influenced by cultural and social factors, such as religion, politics, and gender. For example, the author found that euphemisms related to death and dying are often influenced by Islamic beliefs and practices. Overall, this research provides valuable insights into the typology and formation of euphemisms in Arabic and highlights the cultural and social factors that influence their use. The findings of this research can be useful for language learners and researchers interested in the study of euphemisms and their role in communication.

### **2.2.23 Bakhtiar's (2012) study**

The aim of this research was to investigate the communicative functions of euphemism in Persian. The author analyzed a sample of 100 euphemistic expressions from various sources, including literature, media, and everyday speech, to identify the different communicative functions of euphemisms in Persian. The author used a qualitative approach to analyze the data, focusing on the pragmatic aspects of the euphemistic expressions. The author also examined the cultural and social factors that influence the use of euphemisms in Persian.

The results of the research showed that euphemisms in Persian serve several communicative functions, including politeness, taboo avoidance, and humor. The author also identified several linguistic strategies used to form euphemisms in Persian, such as metaphor, metonymy, and circumlocution. The

author found that the use of euphemisms in Persian is influenced by cultural and social factors, such as religion, politics, and gender. For example, the author found that euphemisms related to death and dying are often influenced by Islamic beliefs and practices. Overall, this research provides valuable insights into the communicative functions of euphemisms in Persian and highlights the cultural and social factors that influence their use. The findings of this research can be useful for language learners and researchers interested in the study of euphemisms and their role in communication.

# **CHAPTER III**

## **METHODOLOGY**

# CHAPTER III

## 0. Introduction

For this study, mixed methodology was used for the purpose of investigating and analyzing data gathered about euphemistic expressions used by both groups of Bahraini Arabic speakers and native English speakers from both genders. The first instrument to use was a questionnaire that was originally designed and written in English and then were put into another copy with an Arabic translation under each statement, and the same process was applied with the interview questions.

To assure the validity and the reliability of the methodology used and the instruments applied, the questionnaire and the interview questions were sent to different professors for recommendations and final approval. In addition, to ensure the research ethics and confidentiality, participants were aware of every process and received information of what is required from them, and their informed consent was given after going through all the required processes.

300 participants were randomly selected to participate in this study, 150 of them were Bahraini's speaking Arabic, and 150 of them were native English speakers. After collection of data, SPSS program was used to analyze the statistical data, and interview questions were analyzed according to sociolinguistic perspectives.

## 3.1 Data collection

To investigate and analyze the euphemistic expressions used by both genders of Bahraini Arabic speakers and native English speakers, a questionnaire and interview questions were carefully designed and developed by the researcher.

The researcher searched for significant terms related to the linguistic definitions and functions of euphemism use in language before the process of developing the questionnaire and the interview questions. In addition, the researcher read, and studied the related research papers on the use of euphemistic expressions in the Arabic and English languages. The researcher has also examined the knowledge of Bahraini people, especially the youth about Covid-19 and searched for the sources of information of which people get their information from about the Covid-19 virus.

The questionnaire and the interview questions were designed and put into two copies, one copy for native English speakers that had all the questions only in the English language, and the other had Arabic translation to help Bahraini people in case someone had a difficulty in understanding some terms related to euphemism. In the first section of the questionnaire, participants were asked to give demographic information related to their age, gender, and their level of education. The second section of the questionnaire included 27 questions about their knowledge of euphemism, how important they think it is to use euphemism, and their use of euphemism when communicating about Covid-19.

The questionnaire was given to four professors and an assistant professor who work in different universities in and outside Bahrain to evaluate the questionnaire. The first is a professor, lecturer, and a researcher in linguistics who holds a PhD degree and works in the Department of English Language & Literature in the Fayoum University in Egypt. The second is an Associate Professor of linguistics in Prince Sattam Bin Abdulaziz University. The third is a Professor of Linguistics & Translation who is also the head of the English Department and the Director of the English language Center in Assiut University in Egypt. The fourth is a professor of TEFL at Amman Arab University. The professors and the assistant professor have published multiple research papers in specialized online and printed journals that are related to language learning in various fields of linguistics such as translation, EFL and ESL learning, literature,

and sociolinguistics, and they have also participated in different international conferences for peer-reviewing. All of them responded within decent amount of time with their feedbacks and suggestions, therefore, the final version was reviewed again, and modified based on their feedbacks before it was given to participants.

All the professors had suggested different uses of some terms in some of the questions, and two of them suggested to combine some questions and get rid of around three questions. A suggestion was made by the first professor to look for a different term that is the opposite of the word “conservative”. The second professor suggested that the researcher should move some of the questions to the interview questions as some can be easily paraphrased as questionnaire items and suggested that some redundant questions can be deleted. In addition, the assistant professor suggested to check the tense and the word choice in some of the questions to make them more comprehensible.

The interview questions were meant to answer the first research question (What euphemistic devices are mostly used by Bahraini people during interactions about Covid-19), and the second research question (What are the similarities and differences in terms of using euphemism between Bahraini Arabic and English languages?). The third research question was meant to be answered mainly through the questionnaire responses according to the gender variable.

The Questionnaires and the interview questions were put in Microsoft Forms links and were distributed online through emails and WhatsApp application and data was collected online rather than distributing printed questionnaires and doing real interviews as a community-based sampling due the critical period of the pandemic in Bahrain. All participants were given a suitable period to fill in the questionnaire and send back their responses. The participants that were willing to respond to the interview questions were also given a proper amount of time to think of the questions and send their responses. The responses

of some participants who answered some questions using the Arabic language were translated into English in the Findings and Discussion section.

According to research ethics and confidentiality of participants, general information about the topic of the research was given in the introductory section of the questionnaire, and participants were notified that everything will remain confidential, and no one has access to any related personal information other than the researcher. Brief introduction of the purpose of the research was also included in the questionnaire and they were assured that taking part of this research is completely voluntary. In addition, participants were informed that they have they are more than welcomed to ask for further information or withdraw at any time if they felt pressure or stressed.

## **3.2 Participants**

A sample of 300 Bahraini Arabic speakers and native English speakers was chosen randomly for the current study. Participants of the study are from both genders with different ages, and their educational levels vary. The questionnaire was attainable on WhatsApp application and through emails. The presented Figure 1 clarifies the rates of age, gender, and educational level of the participants. To answer the third research question, the impact of the gender variable on the use of euphemistic expressions by Bahraini Arabic speakers and native English speakers when communicating about Covid-19 was focused on and examined. The participants involve 1231 males and 179 females who are of various range of age. 9 participants are between 16-19 years, 241 of the participants are between 20-39 years, 48 of them are between 40-59 years, and only 2 of the participants are between 60-65 years. None of the participants is above 65 years. The data presents that there are four educational levels as 25 of the participants are of secondary educational level, 42 of them hold the Diploma degree, 217 hold the bachelor's degree, 15 of them hold the master's degree, and one only holds the PhD degree.

### **3.3 Data Analysis Procedures**

To conduct the statistical analysis for the research paper, The widely used program The Statistical Package for Social Sciences (SPSS) was used. The gathered responses of the participants in the questionnaire were imported into Excel for coding and SPSS was used for the analysis of the data. Percentages were used the discussion section to examine the number of euphemistic expressions used by Bahraini Arabic speakers and native English speakers when communicating about Covid-19. To explore the statistical relationships between the demographics such as gender, age, and educational level, frequency distributions were conducted to assess the potentials between the variables. In addition, the participants' responses to the interview questions were explored and analyzed according to a sociolinguistic perspective. To give a general view of the findings, bar charts were used in the findings and discussion section. Some of the participants answered some questions in Arabic, so literal English translation of their responses was given.

The gathered responses were evaluated and compared with the findings of previously conducted research papers on the use of euphemism in general such as Almufawez, Alalwani, and Altalhi (2018), Fitriani, Syarif, Wahyuni (2019), Gomaa, Shi (2012), and Mugair (2014), and the use of euphemism when communicating about Covid-19 in particular, such as Olimat (2020). Moreover, the gathered responses to the interview questions were analyzed and classified into various devices based on Allan and Burridge (1991), and Warren (1992), and were evaluated with comparison to Jdetawy (2019) findings.

## **CHAPTER IV**

### **FINDINGS AND DISCUSSION**

## CHAPTER IV

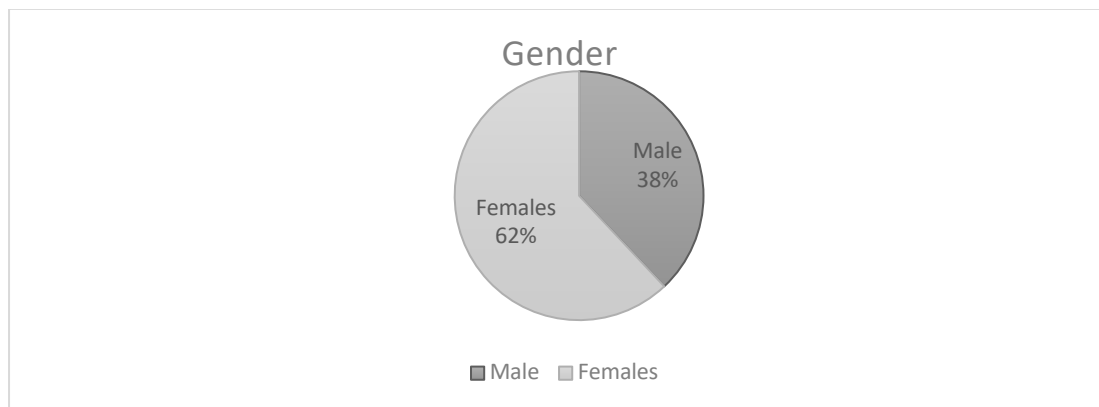
### 4.1 Findings and Discussion

The aim of this study was to investigate and analyze the euphemistic expressions used by both genders of Bahraini Arabic speakers and native English speakers when communicating about Covid-19. In addition, the paper aimed on exploring the perspectives and the usage of euphemistic expressions by Bahraini Arabic speakers and native speakers of English to detect the similarities and differences. The paper mainly focused on answering three research questions which are: (1) What euphemistic devices are mostly used by Bahraini people during interactions about Covid-19? (2) What are the similarities and differences in terms of using euphemism between Bahraini Arabic and English languages? and (3) How does gender impact Bahraini people's use of euphemism when interacting about Covid-19?

To this purpose, a questionnaire was completed by the participants of this study in which they were asked to respond to 27 statements on a likert scale (1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree). In addition, 18 interview questions in two forms were answered by 40 participants, 20 of them answered the first form related to native speakers of English, and 20 of them answered the second form related to Bahraini Arabic speakers. To answer the first and the second research questions, two separate forms were distributed to Arabic speakers in Bahrain, and Native speakers of English to detect the most euphemistic devices used by both categories, and particularly Bahraini Arabic speakers, and to discover the similarities and differences between both categories in their use of euphemistic devices.

## 4.2 Demographic Variables

The role of age is a variable in language change, and speakers of a language who vary in their ages speak and behave differently (Labov, 2007). The use of language and euphemism is affected by the age of the speakers in both groups, as participants whose age ranges between 20-39 were the vast majority to answer the questionnaire and the interview questions. Ren and Yu (2013) mentioned in their paper that the use of euphemism changes with the demographic variables such as age, gender, social status, and occupation.

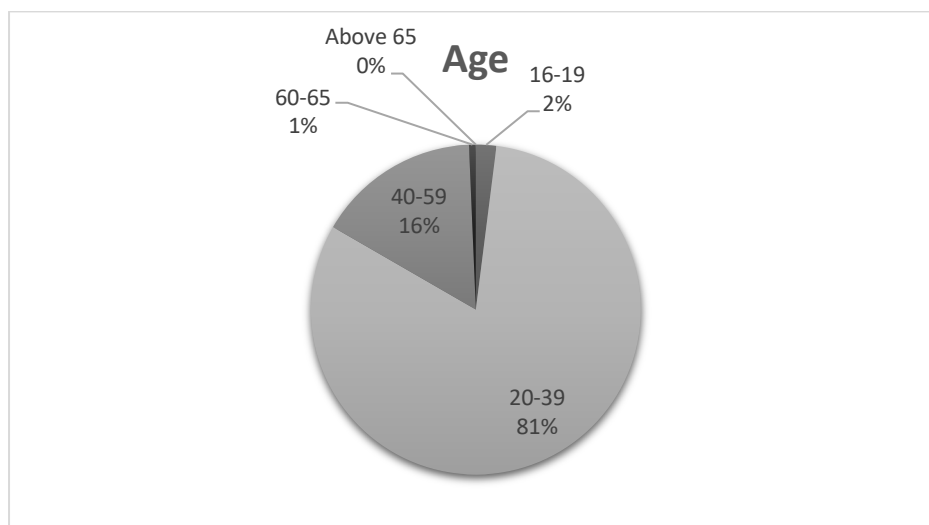


**Graph 1: The gender range of native English speakers responded to Euphemism in Arabic and English Mainstream Media Discourse on Covid-19 Pandemic questionnaire**

## Gender

**Table (1): The gender frequency of native English speakers responded to Euphemism in Arabic and English Mainstream Media Discourse on Covid-19 Pandemic**

|       |        |           |         |               | Cumulative |
|-------|--------|-----------|---------|---------------|------------|
|       |        | Frequency | Percent | Valid Percent | Percent    |
| Valid | Male   | 57        | 38.0    | 38.0          | 38.0       |
|       | Female | 93        | 62.0    | 62.0          | 100.0      |
|       | Total  | 150       | 100.0   | 100.0         |            |

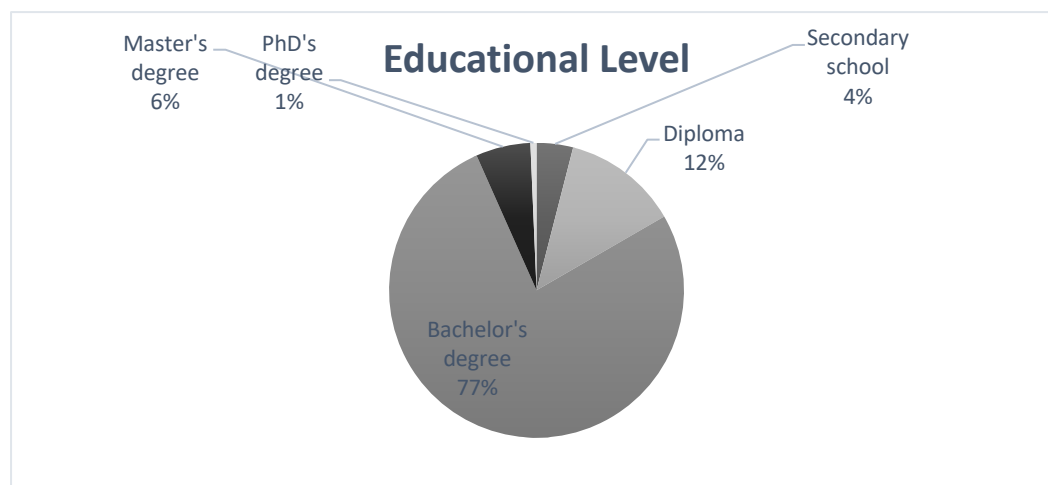


**Graph 2: The age range of native English speakers' respondents of Euphemism in Arabic and English Mainstream Media Discourse on Covid-19 Pandemic questionnaire**

## Age

**Table (2): The age frequency of native English speakers' respondents of Euphemism in Arabic and English Mainstream Media Discourse on Covid-19 Pandemic**

|       |       | Cumulative |         |               |         |
|-------|-------|------------|---------|---------------|---------|
|       |       | Frequency  | Percent | Valid Percent | Percent |
| Valid | 16-19 | 3          | 2.0     | 2.0           | 2.0     |
|       | 20-39 | 122        | 81.3    | 81.3          | 83.3    |
|       | 40-59 | 24         | 16.0    | 16.0          | 99.3    |
|       | 60-65 | 1          | .7      | .7            | 100.0   |
|       | Total | 150        | 100.0   | 100.0         |         |



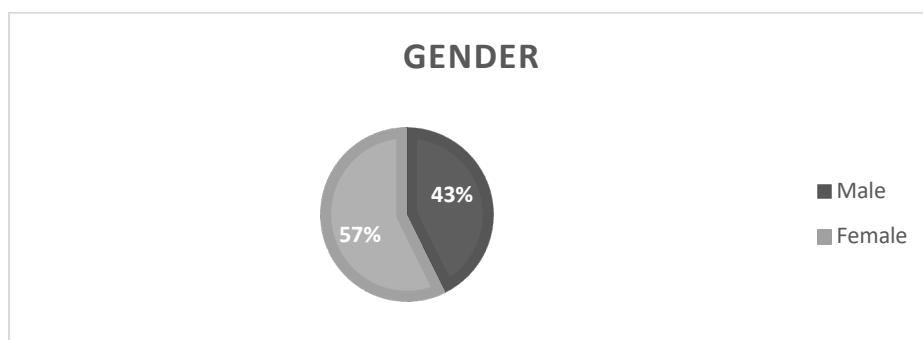
**Graph 3: The educational level of native English speakers' respondents of Euphemism in Arabic and English Mainstream Media Discourse on Covid-19 Pandemic questionnaire**

### **Educational Level:**

**Table (3): The educational level frequency of native English speakers' respondents of Euphemism in Arabic and English Mainstream Media Discourse on Covid-19 Pandemic**

|       |                   |           |         |               | Cumulative |
|-------|-------------------|-----------|---------|---------------|------------|
|       |                   | Frequency | Percent | Valid Percent | Percent    |
| Valid | Secondary School  | 6         | 4.0     | 4.0           | 4.0        |
|       | Diploma           | 19        | 12.7    | 12.7          | 16.7       |
|       | Bachelor's Degree | 115       | 76.7    | 76.7          | 93.3       |
|       | Master's Degree   | 9         | 6.0     | 6.0           | 99.3       |
|       | PhD's Degree      | 1         | .7      | .7            | 100.0      |
|       | Total             | 150       | 100.0   | 100.0         |            |

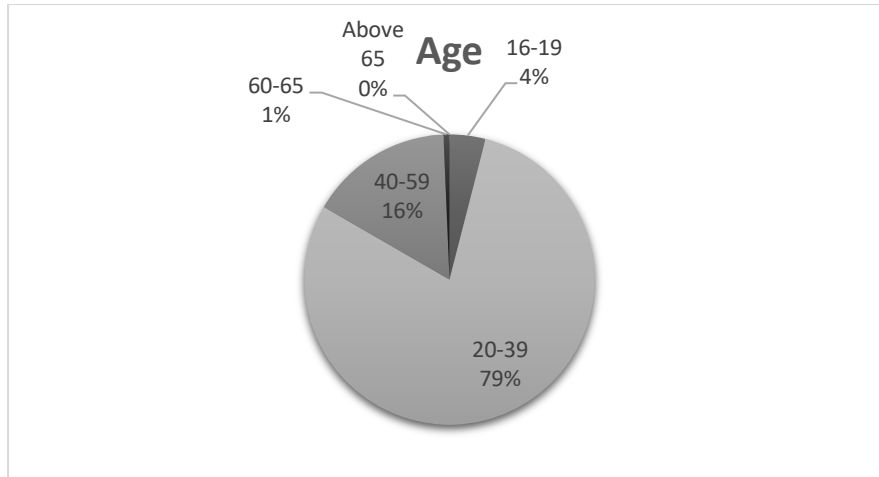
Graphs 1, 2, and 3 above shows the gender range, the age range, and the educational level of the native English speakers' respondents of the questionnaire distributed about euphemism use. Graph 1 shows that 57 out of 150 respondents to the Euphemism in Arabic and English Mainstream Media Discourse on Covid-19 Pandemic questionnaire are males, while 93 of them are females. Graph 2 shows that 3 of the respondents are between 16 to 19 years old, 122 of them are between 29 to 39 years old, 24 of them are between 40-59 years old, while only 1 is between 60 to 65 years old. Figure 3 shows the educational level range of the respondents. It is shown that 6 of the respondents are in the secondary level, 19 of them hold the Diploma degree, 115 of them hold the bachelor's degree, 9 of them hold the master's degree, while only one hold the PhD's degree.



**Graph 4: The gender range of Bahraini Arabic speakers responded to Euphemism in Arabic and English Mainstream Media Discourse on Covid-19 Pandemic questionnaire**

**Table (4): The gender frequency of Bahraini Arabic speakers responded to Euphemism in Arabic and English Mainstream Media Discourse on Covid-19 Pandemic**

|       |        |           |         | Valid   | Cumulative |
|-------|--------|-----------|---------|---------|------------|
|       |        |           |         | Percent | Percent    |
|       |        | Frequency | Percent |         |            |
| Valid | Male   | 64        | 42.7    | 42.7    | 42.7       |
|       | Female | 86        | 57.3    | 57.3    | 100.0      |
|       | Total  | 150       | 100.0   | 100.0   |            |

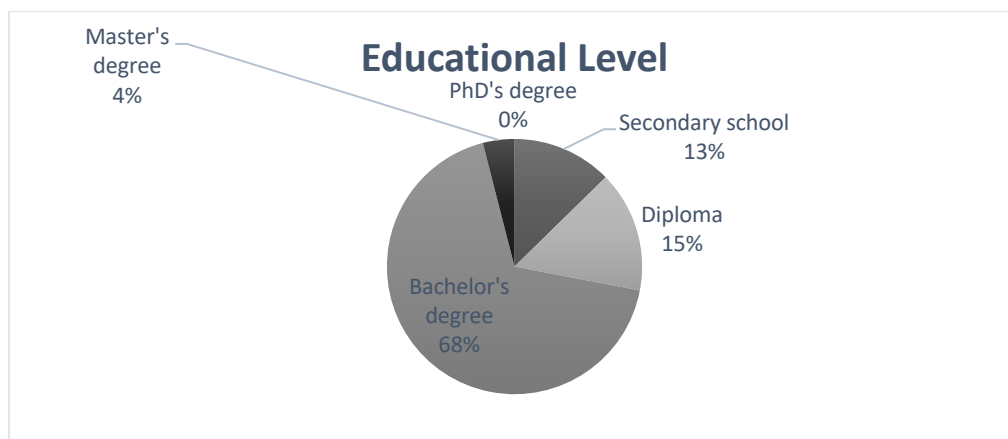


**Graph 5: The age range of Bahraini Arabic speakers' respondents of Euphemism in Arabic and English Mainstream Media Discourse on Covid-19 Pandemic questionnaire**

## Age

**Table (5): The age frequency of Bahraini Arabic speakers' respondents of Euphemism in Arabic and English Mainstream Media Discourse on Covid-19 Pandemic**

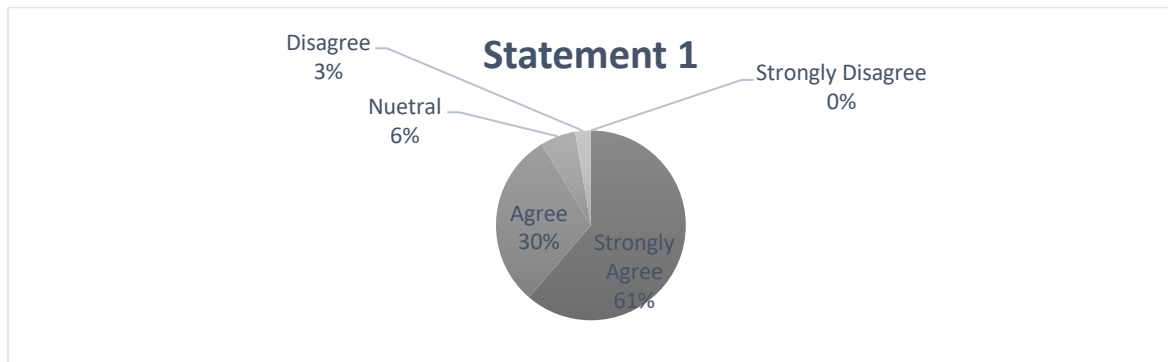
|       |       | Cumulative |         |               |         |
|-------|-------|------------|---------|---------------|---------|
|       |       | Frequency  | Percent | Valid Percent | Percent |
| Valid | 16-19 | 6          | 4.0     | 4.0           | 4.0     |
|       | 20-39 | 119        | 79.3    | 79.3          | 83.3    |
|       | 40-59 | 24         | 16.0    | 16.0          | 99.3    |
|       | 60-65 | 1          | .7      | .7            | 100.0   |
|       | Total | 150        | 100.0   | 100.0         |         |



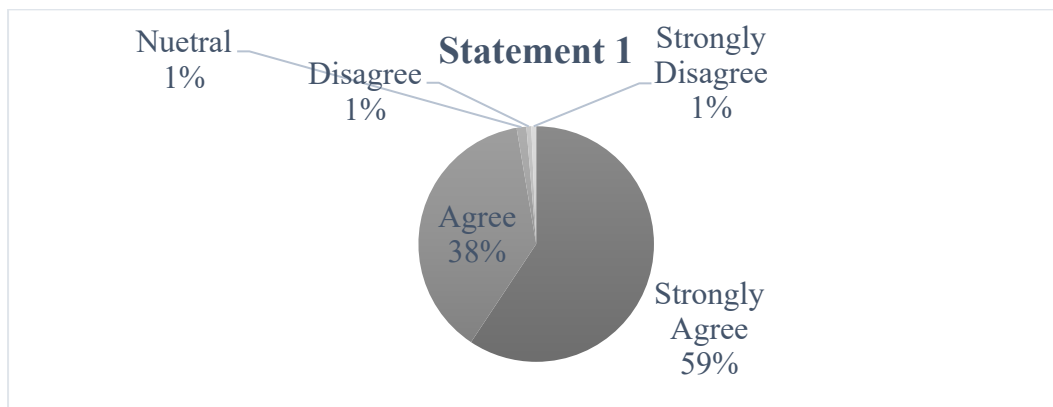
**Graph 6: The educational level of Bahraini Arabic speakers’ respondents of Euphemism in Arabic and English Mainstream Media Discourse on Covid-19 Pandemic questionnaire**

Table 5 shows the educational level frequency of Bahraini Arabic speakers’ respondents of Euphemism in Arabic and English Mainstream Media Discourse on Covid-19 Pandemic. Graphs 4, 5, and 6 above shows the gender range, the age range, and the educational level of the Bahraini Arabic speakers’ who responded to the euphemism use distributed. Graph 4 shows that 64 out of 150 respondents to the Euphemism in Arabic and English Mainstream Media Discourse on Covid-19 Pandemic questionnaire are males, while 86 of the respondents are females. Graph 5 shows that 6 of the questionnaire respondents are between 16 to 19 years old, 119 of them are between 29 to 39 years old, 24 of them are between 40-59 years old, while 1 respondent out of 150 is between 60 to 65 years old. Graph 6 shows that 19 of the respondents are in the secondary level, 23 of them hold the Diploma degree, 102 of them hold the bachelor’s degree, 6 of them hold the master’s degree, while no one of them holds the PhD’s degree.

### 5.3 Questionnaire Statements



**Graph 7: Statement 1 Euphemism has a crucial role in communication (Native English speakers).**



**Graph 8: Statement 1 Euphemism has a crucial role in communication (Arabic speakers).**

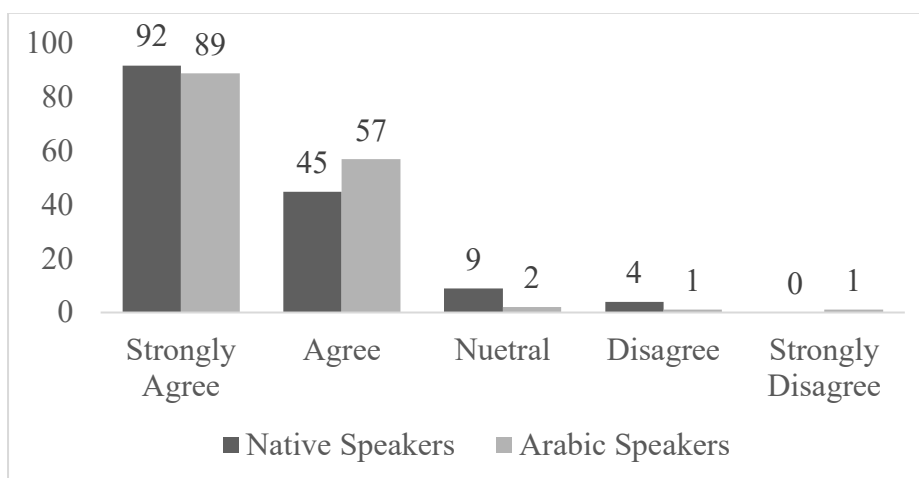
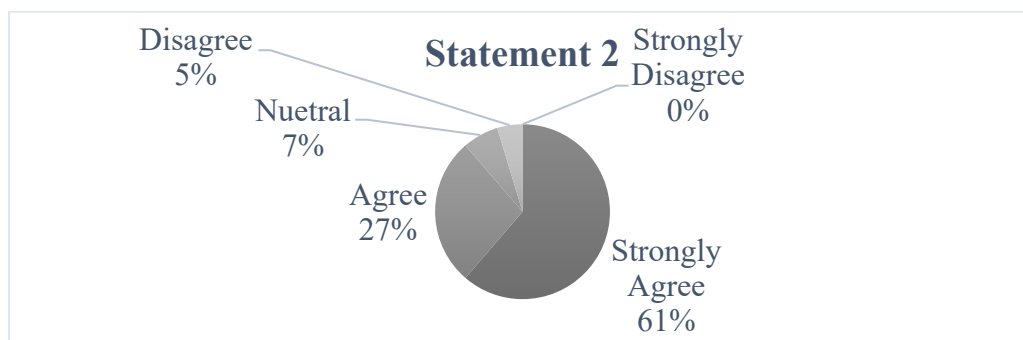
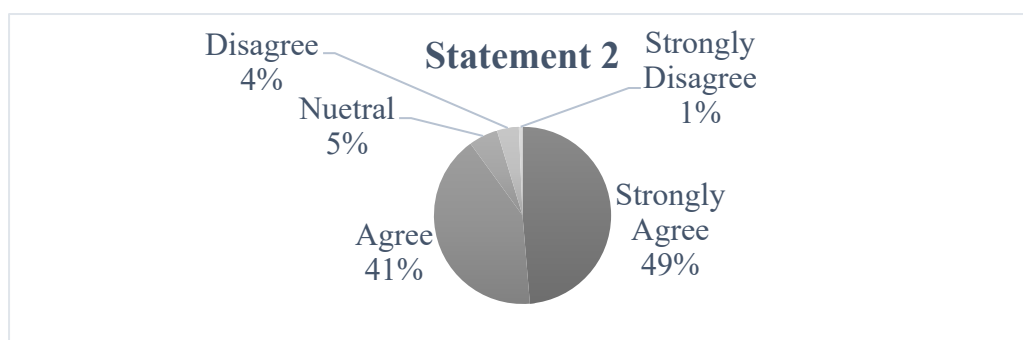


**Figure 1: Statement 1 Euphemism has a crucial role in communication.**

Graph 7 above shows that 92 out of 150 of the native speakers' participants responded with strongly agree to the first statement about the crucial role that euphemism plays in communication, while 45 of them responded with agree. Therefore, 137 participants agree with the first statement. 9 of the participants preferred being neutral towards the statement, while 4 of them disagreed with the statement. Graph 8 shows that 89 of the Arabic speakers' participants strongly agreed with the statement, and 57 of them responded with agree. 2 of them responded with neutral, while 2 of them responded with disagree and strongly disagree. This result assures that participants are aware of how important the role of euphemism in communication is.



**Graph 9: Statement 2 The use of euphemistic expressions in communication (Native English speakers)**



**Graph 10: Statement 2 The use of euphemistic expressions in communication (Arabic speakers)**

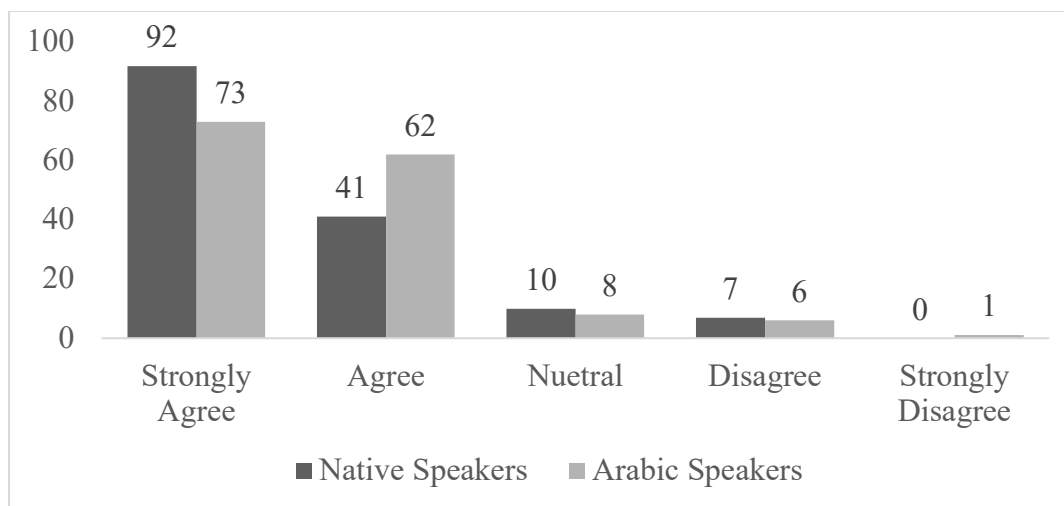
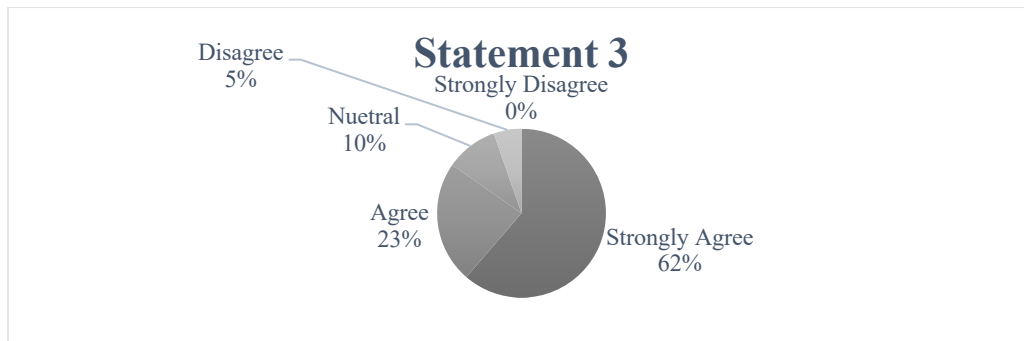
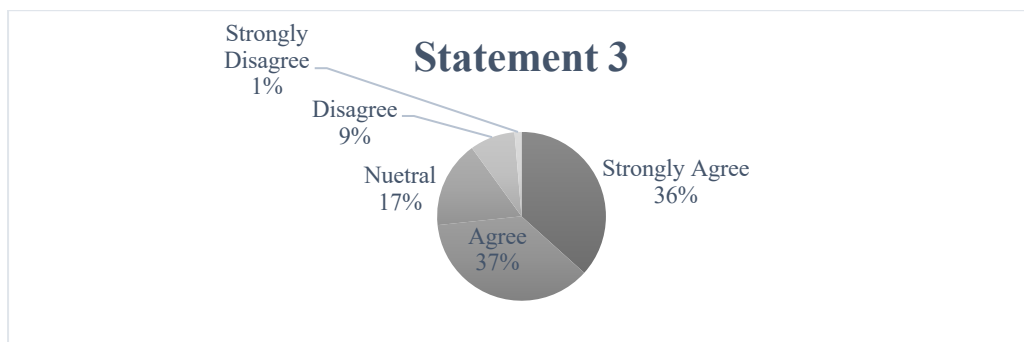


**Figure 2: The use of euphemism in communication**

The second statement was about the participants' use of euphemistic expressions with people they know and people they don't know, and as what is shown from the figures above, it is obvious that most of the participants from both groups agree on using euphemistic expressions when communicating. Graph 9 shows that 92 of the English native speakers' participants responded with strongly agree, and 41 of them responded with agree. 19 of the participants decided to be neutral, while 7 of them disagreed with the statement. Besides, graph 10 above shows that 73 of the Arabic speakers' participants responded with strongly agree, and 62 responded with agree. 8 of the participants responded with neutral, while 6 of them responded with disagree. Only one participant responded with strongly disagree. Hudson (2000) mentioned that euphemism is one of the communication strategies used by speakers and gave a simple definition to euphemism which is "the expansion of normal words that are used to replace unwanted and embarrassing words" (p.261). It is worth to note that this result totally agrees with what Halliday & Hasan (1985) mentioned in their paper, in which they said that it is essential to focus on the social context when using euphemistic expressions, and this means that euphemism should not be used apart or away from the social context.



**Graph 11: Statement 3 The use of euphemistic expressions with people during Covid-19 pandemic (Native English speakers)**



**Graph 12: Statement 3 The use of euphemistic expressions with people during Covid-19 pandemic (Arabic speakers)**

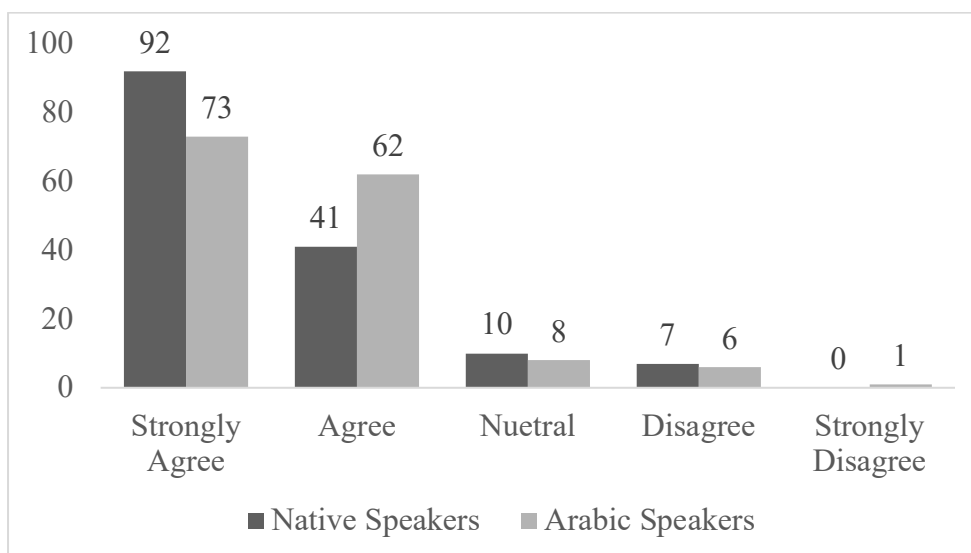
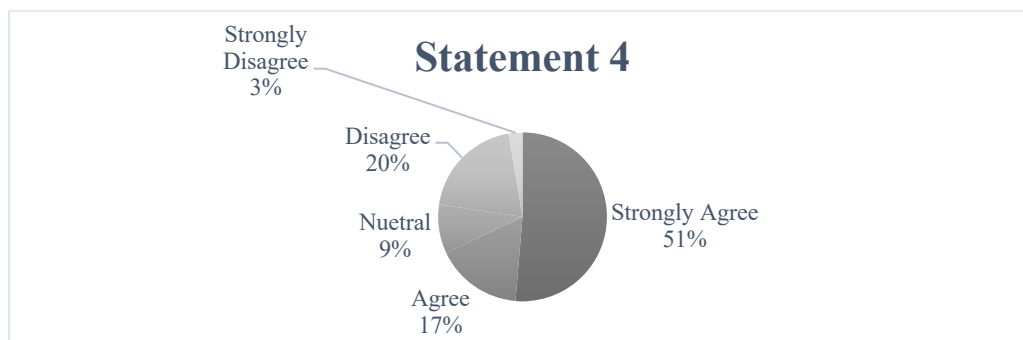
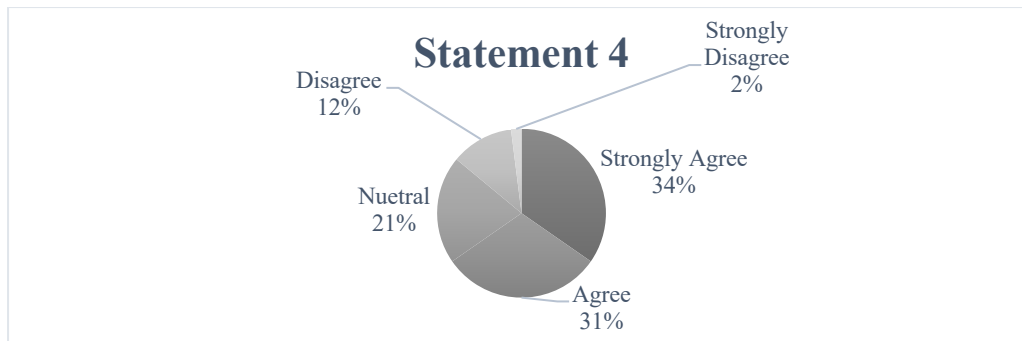


**Figure 3: The use of euphemism in communication during Covid-19 pandemic**

The third statement was about the use of euphemistic expressions when communicating with people during Covid-19 pandemic. As shown in graphs above, 92 out of the 150 native speakers' participants responded with strongly agree, and 35 of them responded with agree. 15 of them decided to go neutral, while 8 of them disagreed with the statement. 55 of the Arabic speakers' participants responded with strongly agree, and 55 of them responded with agree. 25 out of the 150 participants decided to be neutral with regards to the third statement. 13 of them decided to respond with disagree, and 2 of them strongly disagreed with the statement. This result agrees with Olimat (2020) whose results revealed that Jordanians used different euphemistic expressions when communicating about Covid-19 to make a better connection with others, and they adhered to use euphemistic expressions more than dysphemistic expressions in their communication about Covid-10 related topics.



**Graph 13: Statement 4. The use of euphemism in social media during Covid-19 pandemic (Native English speakers)**



**Graph 14: Statement 4. The use of euphemism in social media during Covid-19 pandemic (Arabic speakers)**

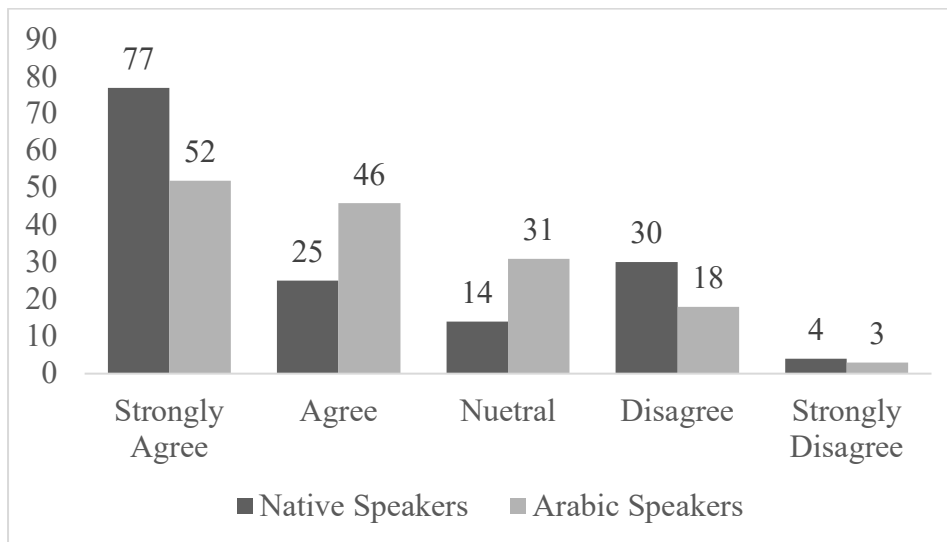
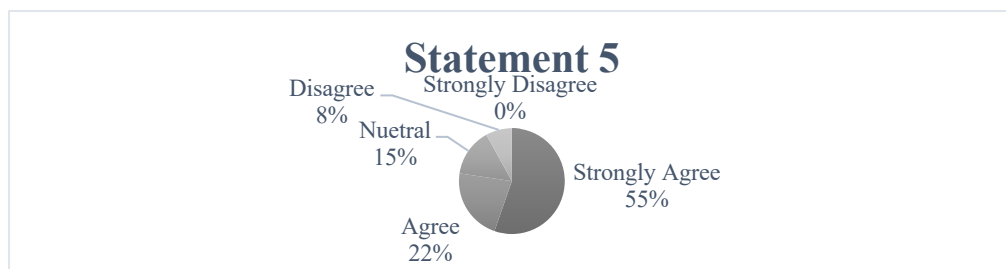


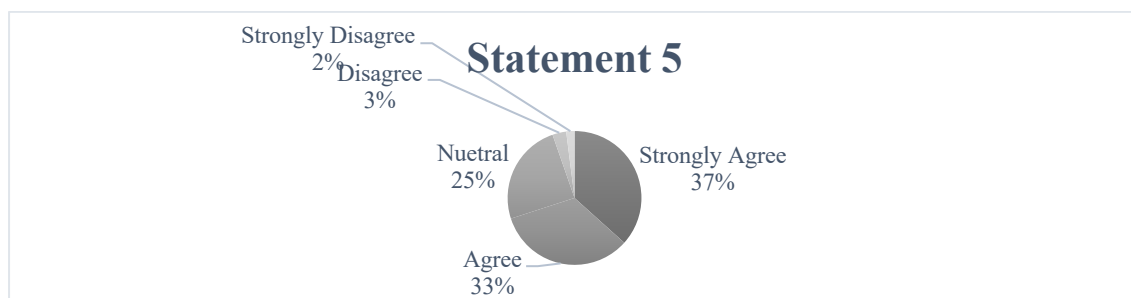
**Figure 4: The use of euphemistic expressions in social media during Covid-19**

Surprisingly, participants responded differently to the fourth statement from the third statement. The fourth statement was about their use of euphemistic expressions while communicating in social media with people. 77 of the native English speakers' participants responded with strongly agree to the statement, and 25 of them responded with agree. While 14 of them decided to go neutral with the statement. This time, 34 of the participants disagreed with the statement, and 4 out of these 30 responses were strongly disagree. On the other hand, from

graph 14 above, 52 of the Arabic speakers' participants strongly agreed with the statement, and 46 of them agreed. 31 of the participants chose to be neutral, while 21 of them chose to disagree with the statement. This result shows that although participants agreed on using euphemistic expressions while communicating about topics related to Covid-19, many of them chose to disagree when it comes to communication about Covid-19 in social media platforms.



**Graph 15: Statement 5 Participants preference of using euphemism when communicating about Covid-19 (Native English speakers)**



**Graph 16: Statement 5 Participants preference of using euphemism when communicating about Covid-19 (Arabic speakers)**

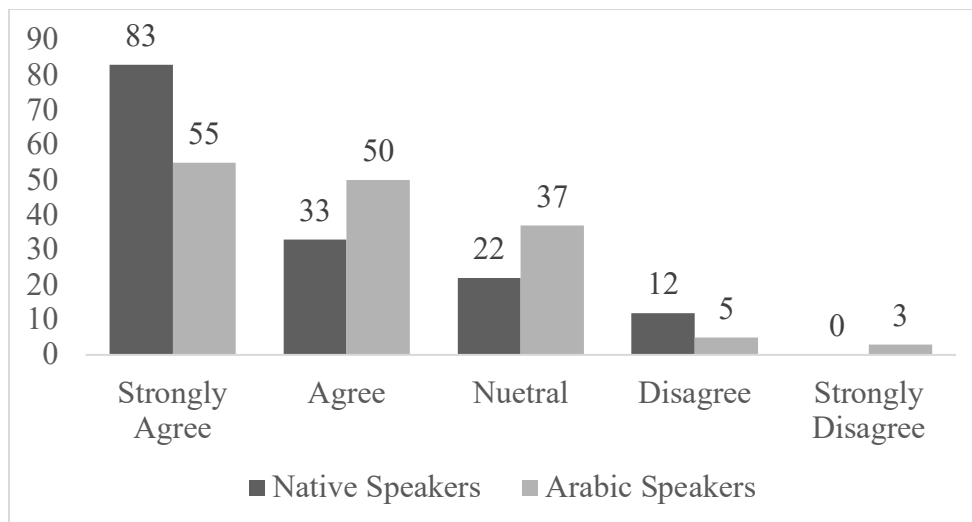
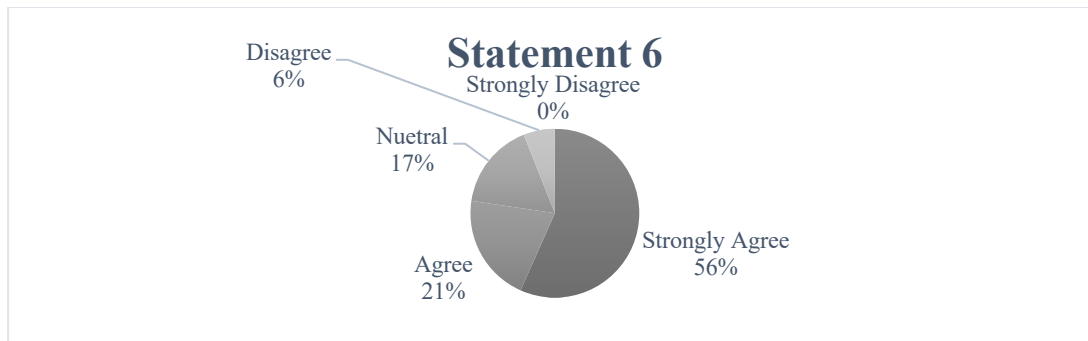
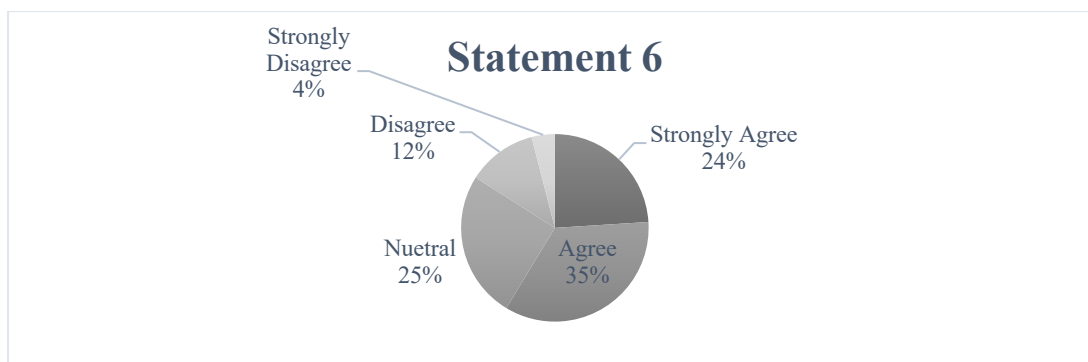


**Figure 5: Participants preference of the use of euphemistic expressions in communication about Covid-19**

According to graphs 15 and 16, it is obvious that participants from both groups prefer to use euphemistic expressions when communicating about Covid-19. A total of 116 Native speakers' participants prefer to use euphemistic expressions when communicating with others about Covid-19, as 83 of them strongly agreed, and 33 of them agreed with the statement. 22 of the participants chose to be neutral, while 12 of them are less preferred with using euphemistic expressions in their communication about Covid-19. While 105 of the Arabic speakers' participants prefer to use euphemistic expressions when communicating about Covid-19 as 55 of them strongly agreed with the statement, and 50 of them agreed. 37 of them decided to go neutral with the statement, while 8 of them chose to disagree with the statement which shows that they less prefer to use euphemistic expressions in their communication about Covid-19 with others. This result disagrees with Olimat (2020) whose results showed that educated Jordanians prefer to use euphemistic expressions when communicating about Covid-19 as almost 90% of them have a positive attitude towards the use of euphemism.



**Graph 17: Statement 6 Participants’ preference of abbreviated medical term “Covid-19” in communication (Native English speakers)**



**Graph 18: Statement 6 Participants’ preference of abbreviated medical term “Covid-19” in communication (Arabic speakers)**

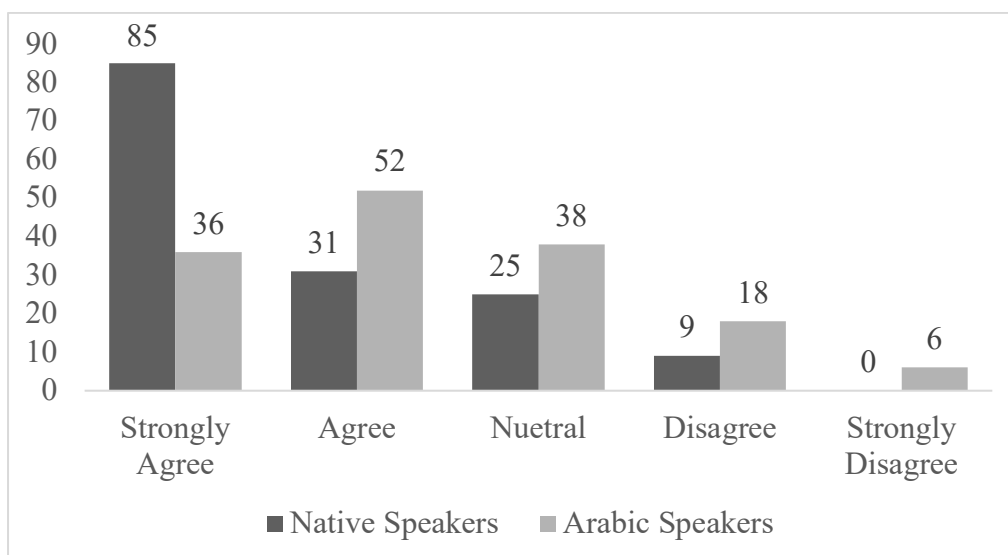
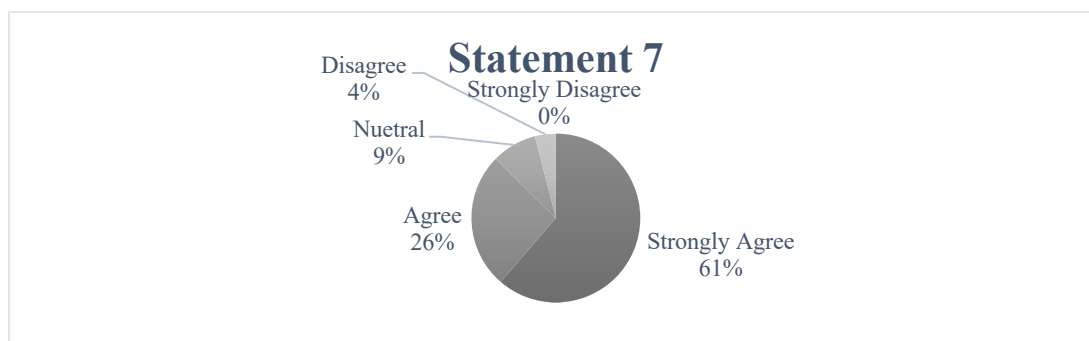
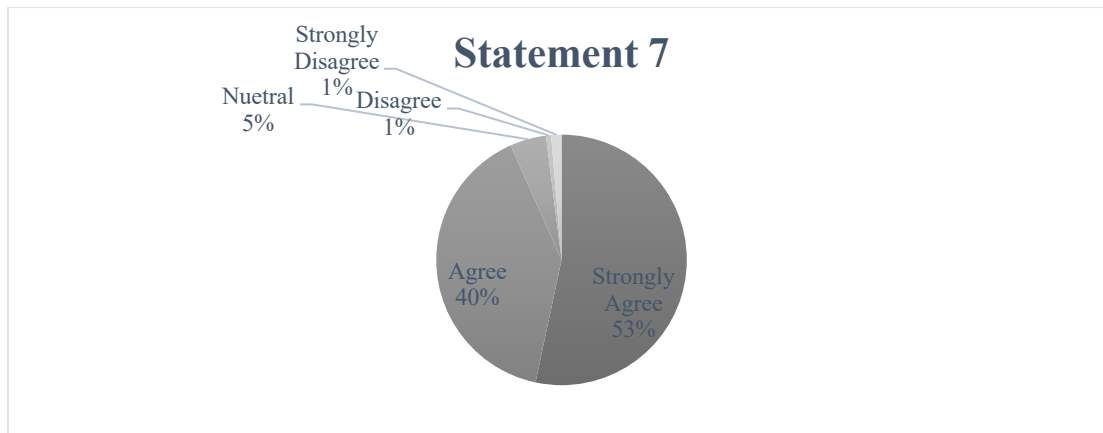


**Figure 6: Preference of the abbreviated term use "Covid-19" in communication about (Covid-19)**

The abbreviated term “Covid-19” is considered as a universal alternate to the phrase “Corona Virus Disease, 2019”. Almasaeid (2016) mentioned that abbreviated terms are indirect euphemistic alternatives for a non-preferred expression (as cited in Olimat, 2020). Participants of both groups showed a preference of using the abbreviated term “Covid-19” when communicating with others about any topic that is related to Covid-19. According to graph 17 above, 85 of the native English speakers’ participants prefer to use the abbreviated term when communicating about any topic related to Covid-19, and 31 of them have also shown their preference as they agreed with the statement. 25 of them chose neutral as a response, while only 9 of them showed less preference of using the abbreviated term in communication about Covid-19. From graph 18, it is shown that 36 of the Arabic speakers’ participants prefer to use the abbreviated term Covid-19 as they strongly agreed with the statement, and 52 of them also prefer to use the abbreviated term as they agreed with the statement. 38 of them did not show preference as they decided to go neutral. While only 9 native speakers’ participants showed less preference of the abbreviated term use, a bigger number of the Arabic speakers’ participants decided to disagree with the statement as 24 of them showed less preference of the abbreviated term use. This result disagrees with Olimat (2020) as it was revealed in his paper that 80% of the Jordanian participants did not prefer to use the abbreviated term “Covid-19” in their communication.



**Graph 19: Statement 7 Euphemism use protects people’s feelings and changes unwanted meanings (Native English speakers)**



**Graph 20: Statement 7 Euphemism use protects people's feelings and changes unwanted meanings (Arabic speakers)**

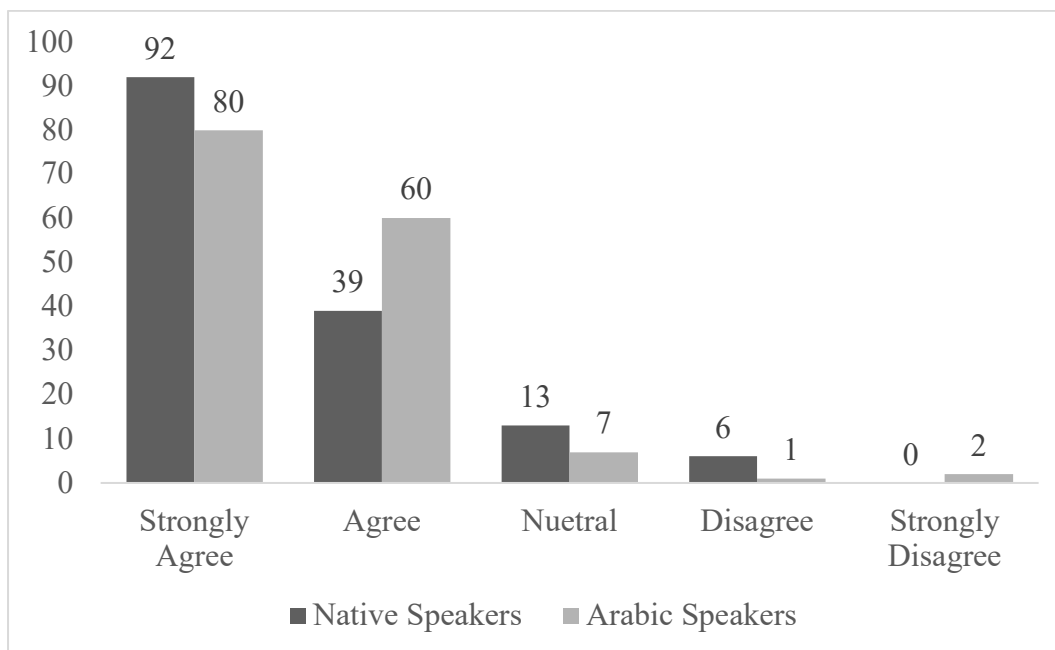
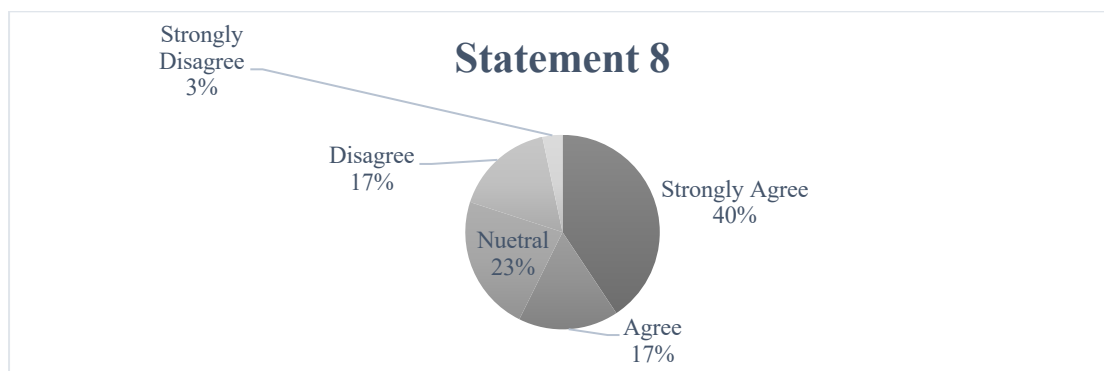


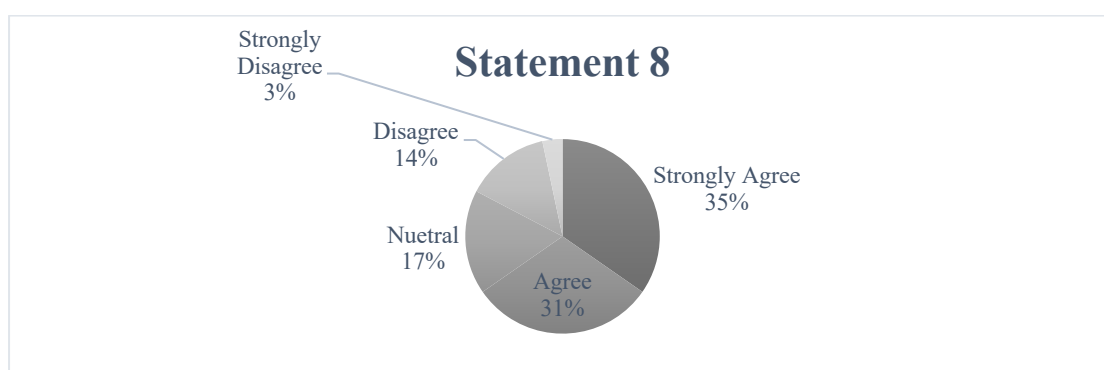
**Figure 7: Participants believe about euphemism use to protect people's feelings and change unwanted meanings**

Graphs 19 and 20 show the participants believe about whether if euphemistic expressions use protects feelings and changes unwanted meanings or not. Most of the participants agreed with the statement, as 131 of the native speakers' participants and 140 out of the Arabic speakers believe that their use of

euphemistic expressions would protect others' feelings by changing the unwanted meanings. From graph 19 above, 13 of the native English speakers' participants decided to stay neutral with the statement, while 6 of them disagreed with it. On the other hand, from graph 20 it is shown that 7 of the Arabic speakers' participants stayed neutral with the statement, while 3 of them showed their disbelief by disagreeing with the statement. This result indicates that most of the participants prefer to avoid using unpleasant/unwanted expressions, and they prefer to use euphemistic expressions instead to protect the feelings of others during communication about any topic.



**Graph 21: Statement 8 Awareness of euphemism between males and females (Native English speakers)**



**Graph 22: Statement 8 Awareness of euphemism between males and females (Arabic speakers)**

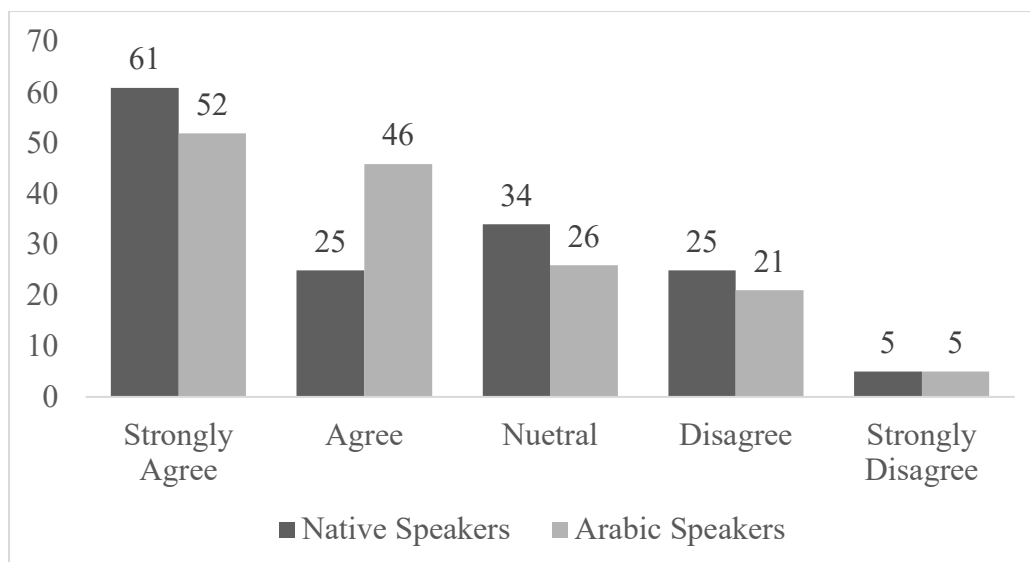
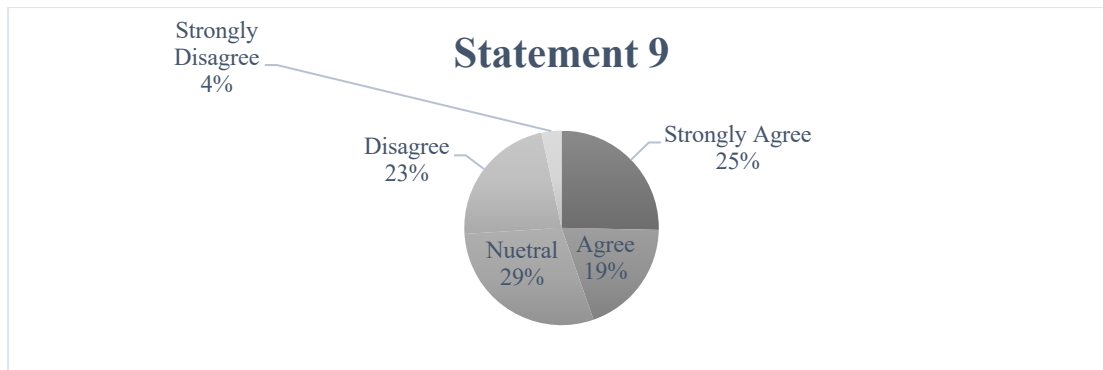
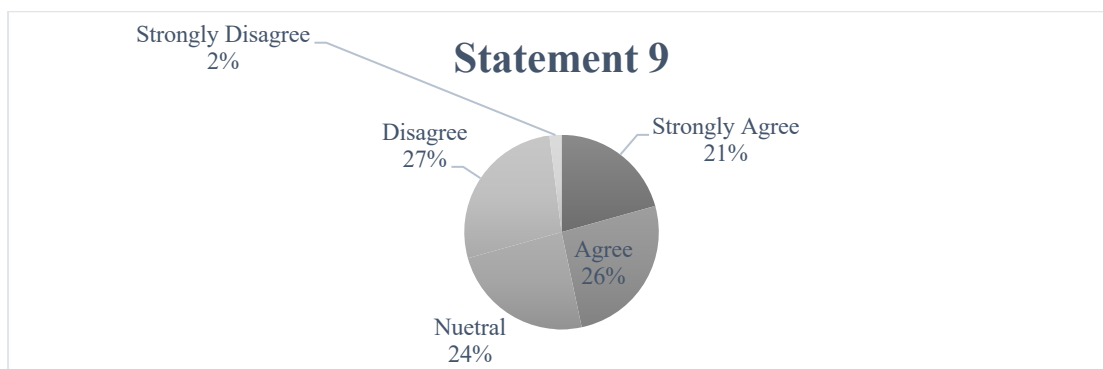


**Figure 8: Awareness of euphemism between males and females**

According to Drissi (2020), it was revealed in his study that females outnumbered males in their use of euphemistic expressions only if the strategies used are concerned. Interestingly, most of the participants in both groups agreed on the eighth statement which was about euphemism awareness between males and females. 86 of the native speakers' participants agreed that females are more aware of euphemism than males, and 34 of them stayed neutral. Only 30 participants disagreed with the statement as they do not believe that females are more aware of euphemism than males. According to graph 22, 98 of the Arabic speakers' participants agreed with the statement, while 26 of them decided to stay neutral. 26 participants decided to disagree with the statement, and they do not find females to be more aware of euphemism than men.



**Graph 23: Statement 9 Euphemism awareness between elderly and younger people (Native English speakers)**



**Graph 24: Statement 9 Euphemism awareness between elderly and younger people (Arabic speakers)**

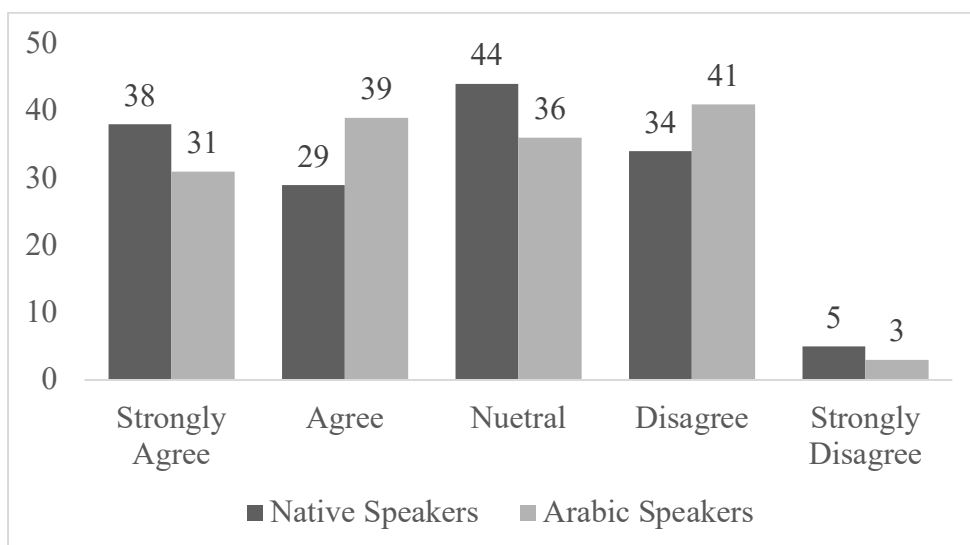
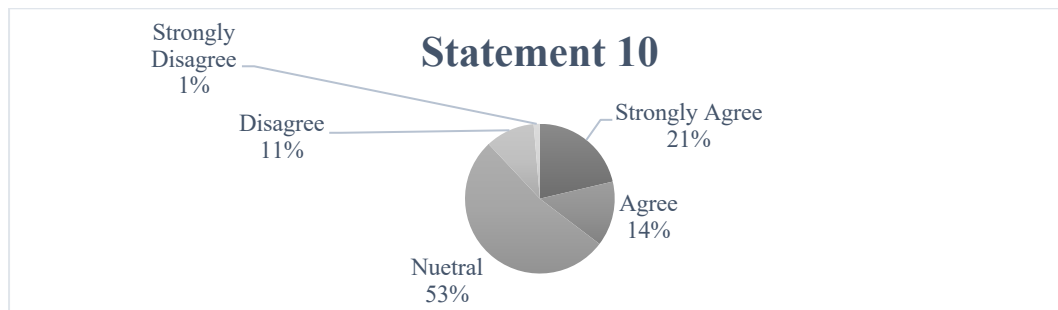
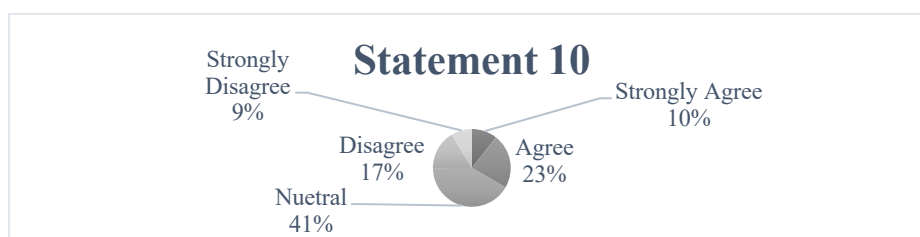


**Figure 9: Awareness of euphemism between elderly and younger people**

Alotaibi (2015) study results revealed that elderly performed better in terms of evaluating the appropriateness of taboo words and they showed that such expressions should not be used, while younger people whose ages are between (25-40) performed less better. He concluded that age and educational level have an essential role in people's awareness of euphemism. From graph 23, it is shown that only 67 of the native speakers' participants agree with the statement and that they believe elderly are more aware of euphemism than younger people. 44 participants chose to go neutral with the statement, while 40 of them disagreed with the statement. Looking at graph 24, it is obvious that 70 of the Arabic speakers' participants decided to agree with the statement that the elderly are more aware of euphemism than younger people, while 36 of them did not show their agreement and stayed neutral. 44 participants showed disagreement with the statement as they do not find elderly to be more aware of euphemism than younger people.



**Graph 25: Statement 10 Euphemism awareness between radical and conservative people (Native English speakers)**



**Graph 26: Statement 10 Euphemism awareness between radical and conservative people (Arabic speakers)**

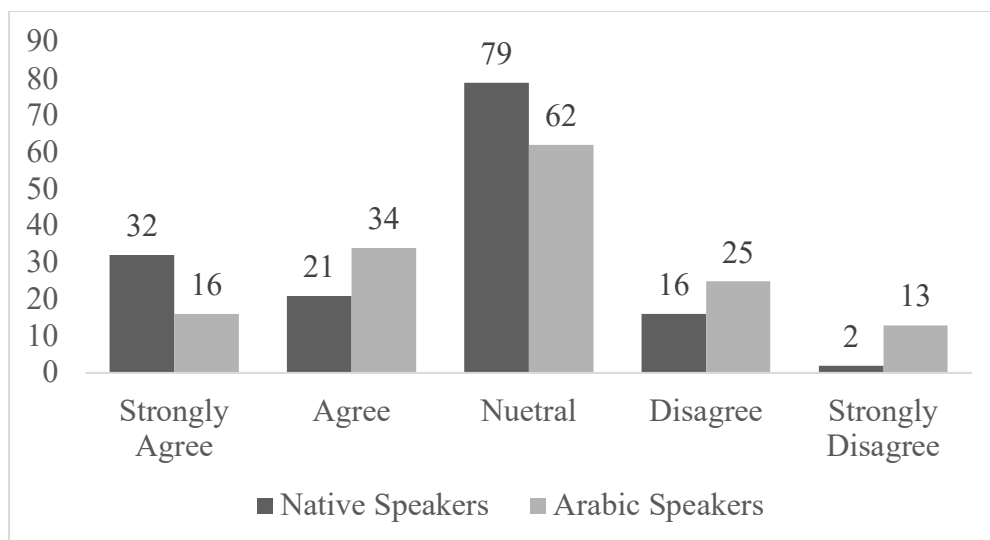
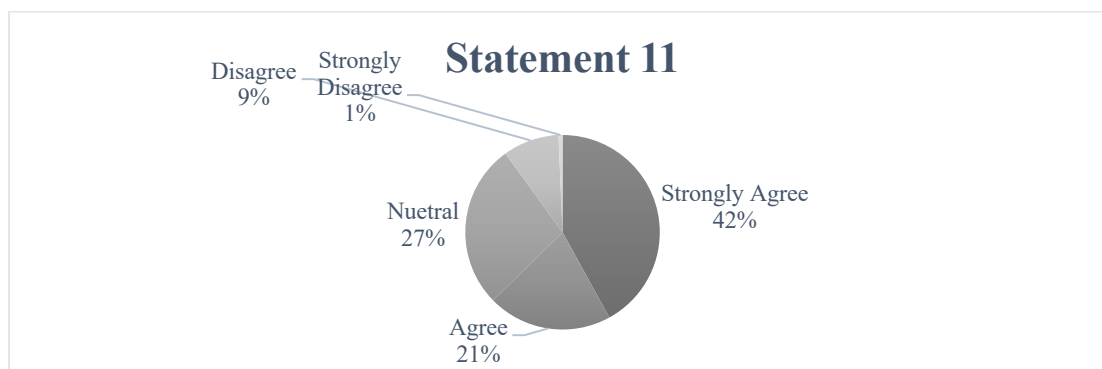
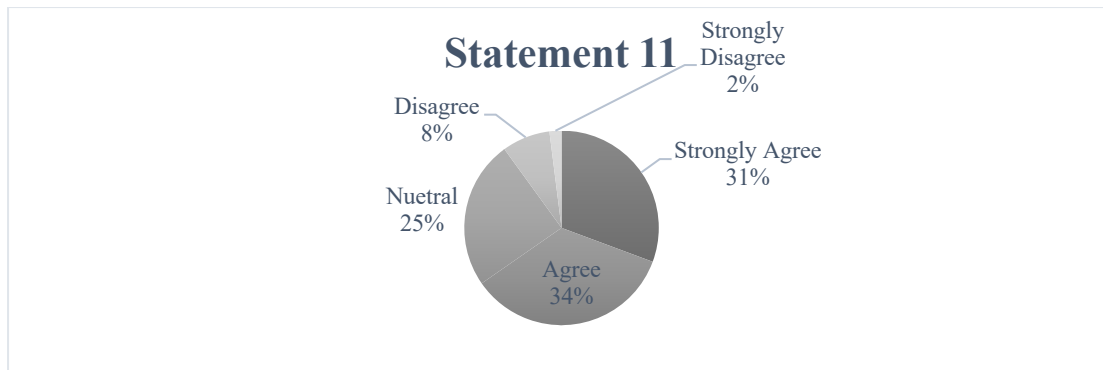


**Figure 10: Awareness of euphemism between radical and conservative people.**

Figure 10 shows clearly that participants of both groups decided to stay neutral with statement 10 as they did not show clear agreement or disagreement about whether radical people are more aware of euphemism than conservative people or not. This can be due to having less knowledge about the two concepts “radical and conservative”. 53 native English speakers’ participants showed their agreement with the statement, and 50 Arabic speakers’ participants have shown their agreement as well. 141 participants of both groups decided to be neutral with the statement. While 38 of the Arabic speakers’ participants disagreed with the statement, only 18 native speakers’ participants decided to disagree with the statement as well.



**Graph 27: Statement 11 Euphemism is instinctive (Native English speakers)**



**Graph 28: Statement 11 Euphemism is instinctive (Arabic speakers)**

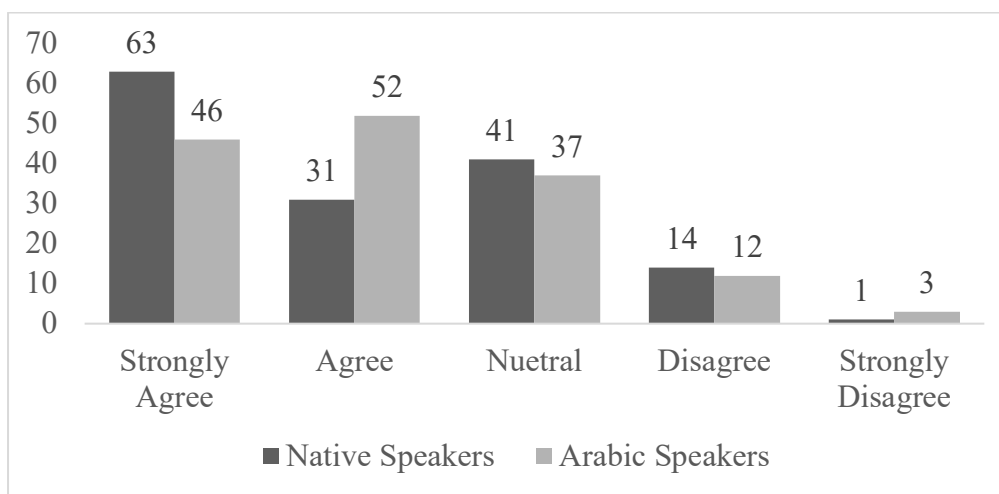
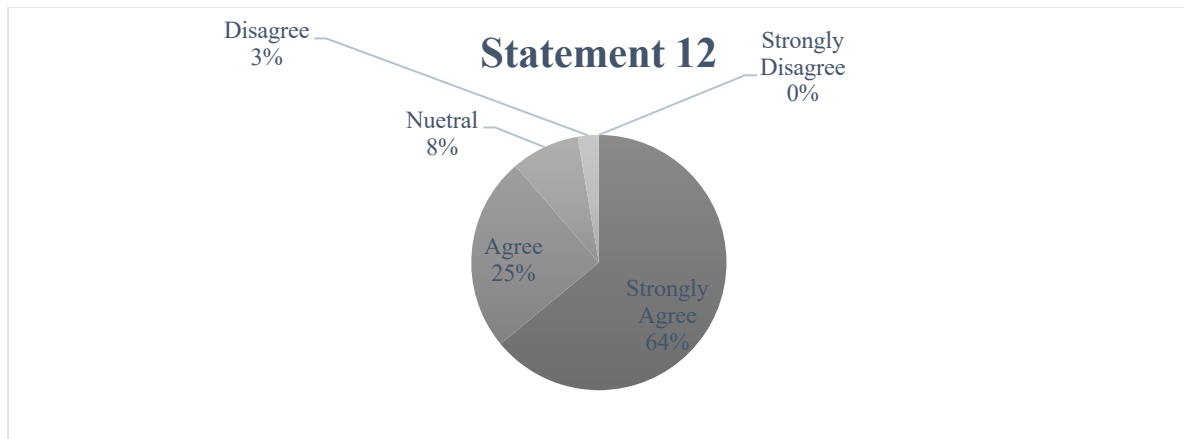
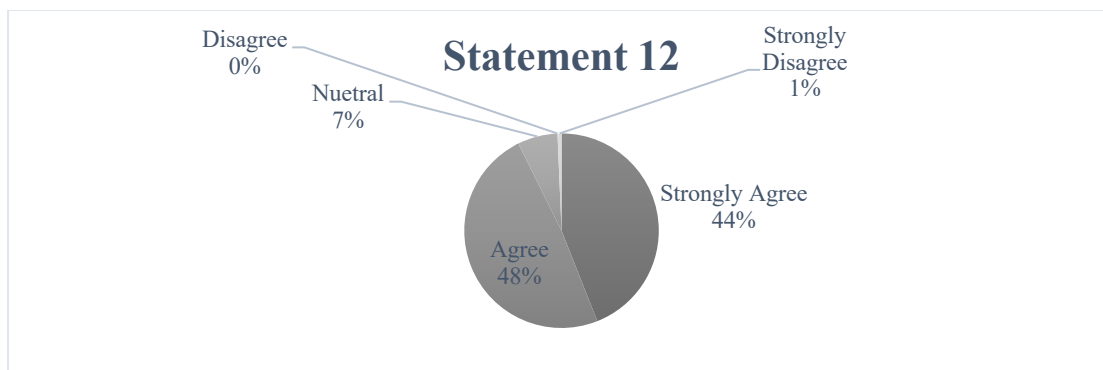


**Figure 11: Euphemism is instinctive.**

The eleventh statement was about whether if participants believe that euphemism is instinctive or not. From graph 27 above, 63 of the native speakers' participants strongly agreed with the statement, and 31 of them agreed. 41 participants chose neutral, while 15 of them decided to disagree with the statement. Graph 28 shows that 46 of the Arabic speakers' participants strongly agreed with the statement that euphemism is instinctive, and 52 of them agreed as well. 37 participants preferred to be neutral, and 15 of them disagreed with the statement.



**Graph 29: Statement 12 Euphemism and social values consideration (Native English speakers)**



**Graph 30: Statement 12 Euphemism and social values consideration (Arabic speakers)**

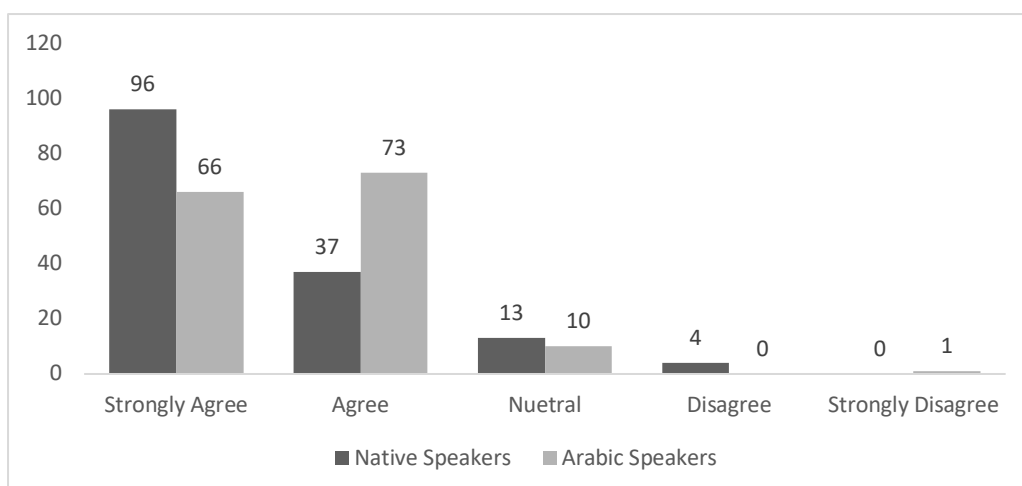
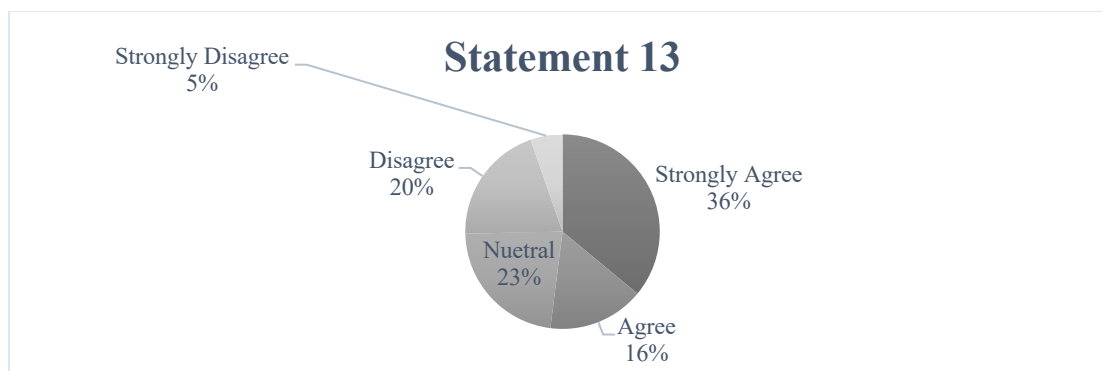
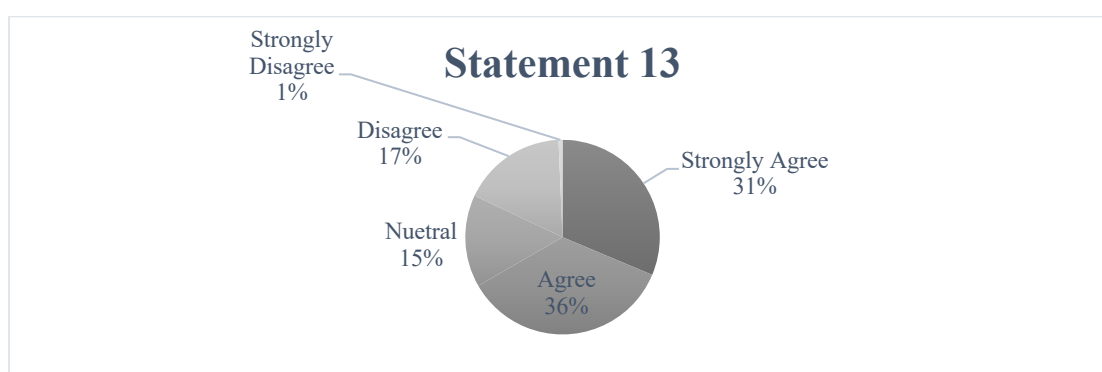


**Figure 12: Euphemism and social values consideration**

As it is obvious in graphs 29 and 30, most of the participants of both groups agree with the statement that euphemism use helps in considering the social values. 133 native speakers' participants agreed with the statement, while 13 of them chose neutral option, and only 4 of the participants disagreed with the statement. 139 of the Arabic speakers' participants agreed with the statement that the use of euphemism helps them in considering the social values, while 10 of them did not show agreement and stayed neutral, and only 1 of the participants showed disagreement with the statement.



**Graph 31: Statement 13 Possibility of terms/expressions change when expecting negative feelings (Native English speakers)**



**Graph 32: Statement 13 Possibility of terms/expressions change when expecting negative feelings (Native speakers)**

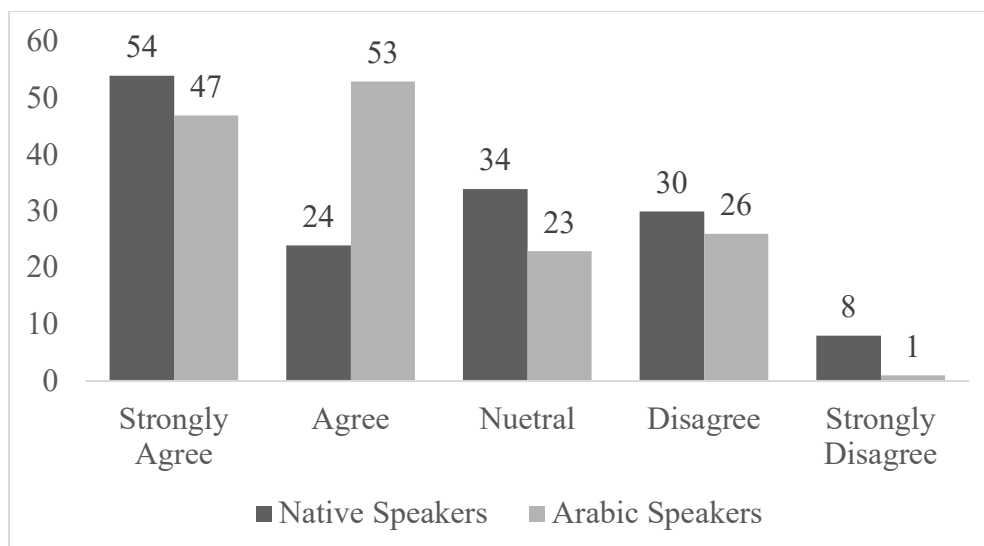
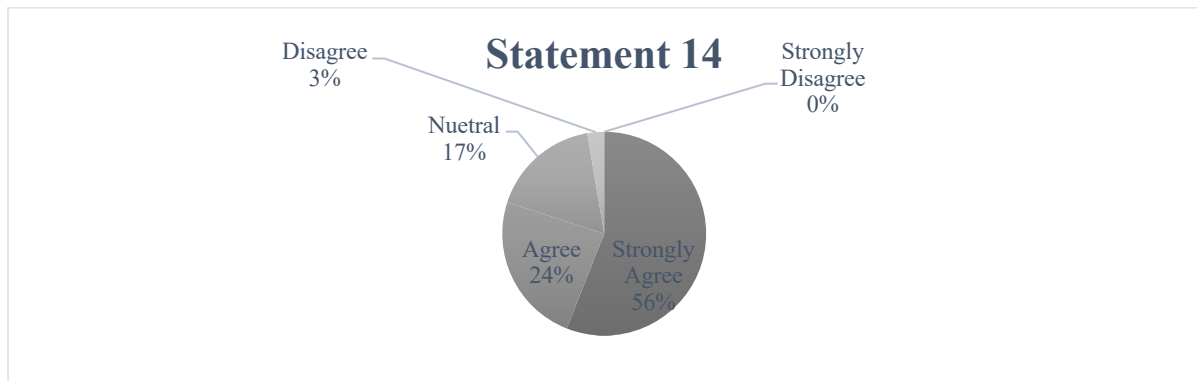
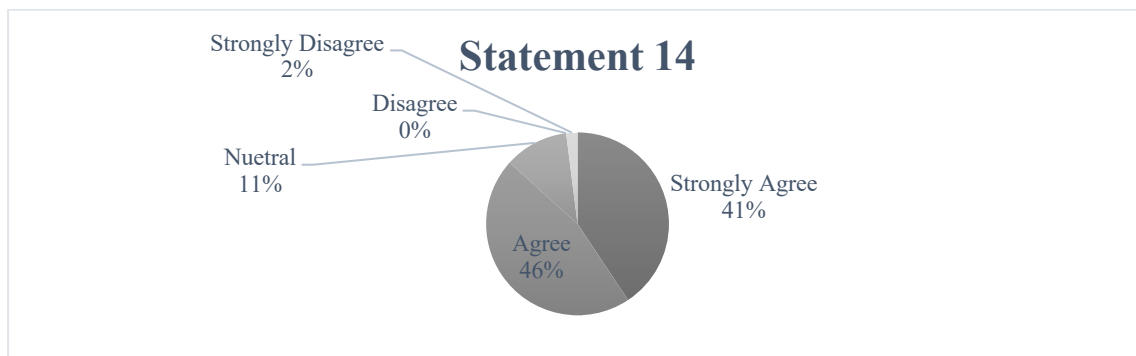


**Figure 13: Possibility of terms/expressions change when negative feelings expected.**

Although most of the participants agreed with statement 7 in which they preferred to avoid using unwanted expressions and replace them with euphemistic expressions to protect others' feeling during communication, the percentages here vary between agreement and disagreement, and being neutral with the thirteenth statement in which it indicates that it is always a possibility to change expressions used in case negative feelings are expected. Graph 31 shows that 78 native speakers' participants agree that it is possible for them to replace or change expressions in communication if negative feelings are expected, while 38 of them disagreed with the statement. 34 participants chose neutral as their answer with regards to this statement. Graph 32 shows that 100 Arabic speakers' participants agree with the statement as they find it a possibility to change terms or expressions in case negative feelings were expected, while 27 of them disagreed with the statement. 26 participants out of 150 did not show agreement or disagreement and decided to be neutral with the mentioned statement.



**Graph 33: Statement 14 participants' preference of euphemism use during and after Covid-19 with regards to health (Native English speakers)**



**Graph 34: Statement 14 participants' preference of euphemism use during and after Covid-19 with regards to health (Arabic speakers)**

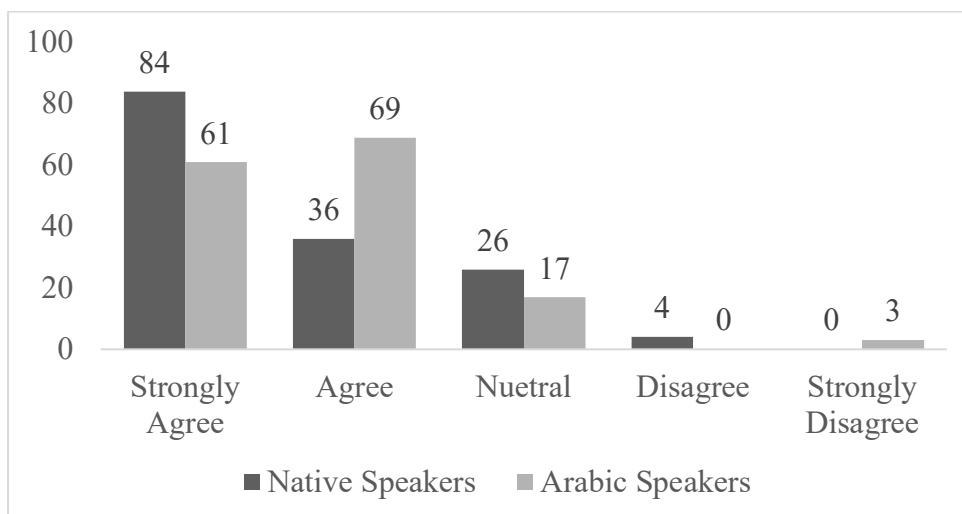
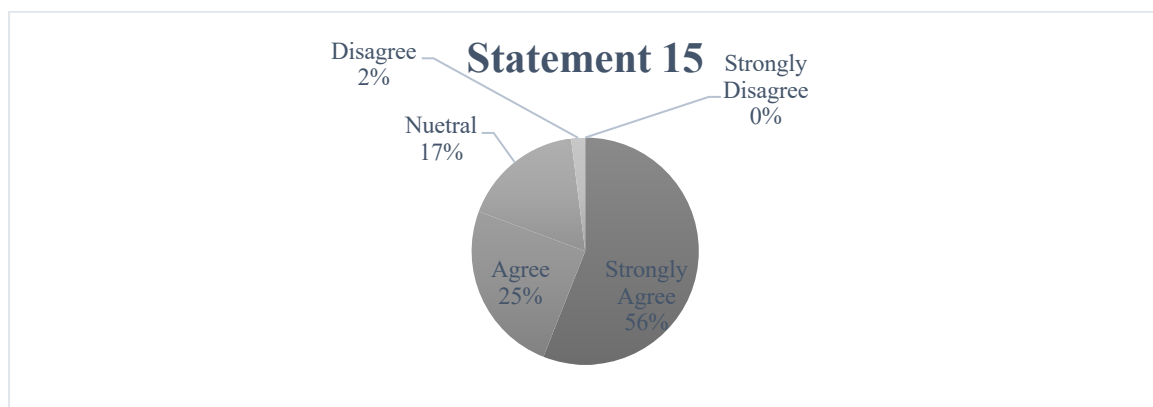
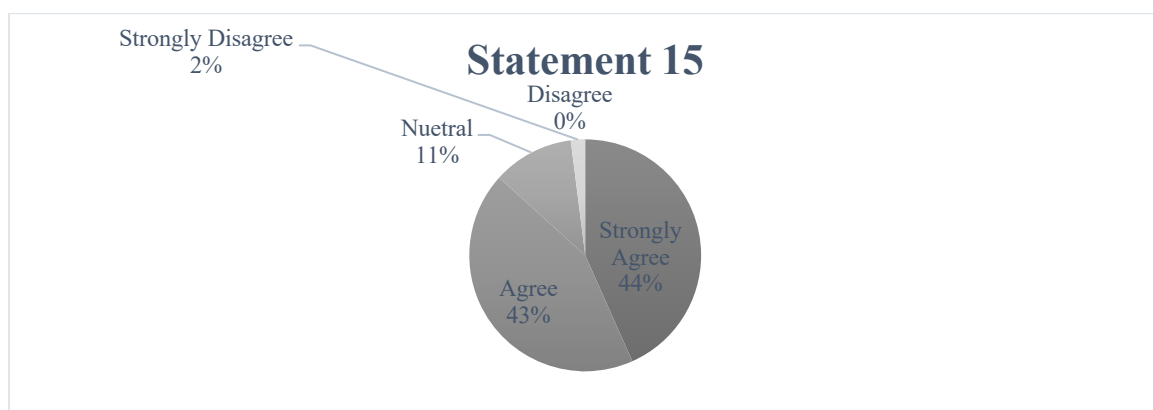


**Figure 14: Preference of euphemism use during and after Covid-19 with regards to health**

Most of the participants showed preference of euphemism use during and after Covid-19 pandemic when communicating about health-related topics. 120 native English speakers' participants showed their preference of euphemism use with regards to health during and after Covid-19 pandemic by agreeing with the statement above. 26 of them decided to be neutral, while 4 of them showed less preference by disagreeing with the statement. From graph 34, it is shown that 130 Arabic speakers' participants showed their preference of euphemism use during and after Covid-19 period with regards to health-related topics as they agreed with the statement above. 17 of them decided to stay neutral, while 3 of them showed less preference by strongly disagreeing with the statement.



**Graph 35: Statement 15 participants' preference of euphemism use during and after Covid-19 with regards to disease (Native English speakers)**



**Graph 36: Statement 15 participants' preference of euphemism use during and after Covid-19 with regards to disease (Arabic speakers)**

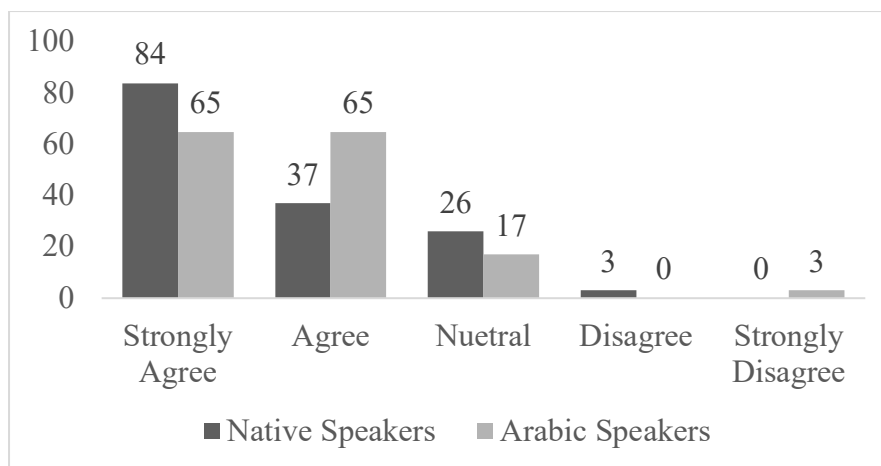
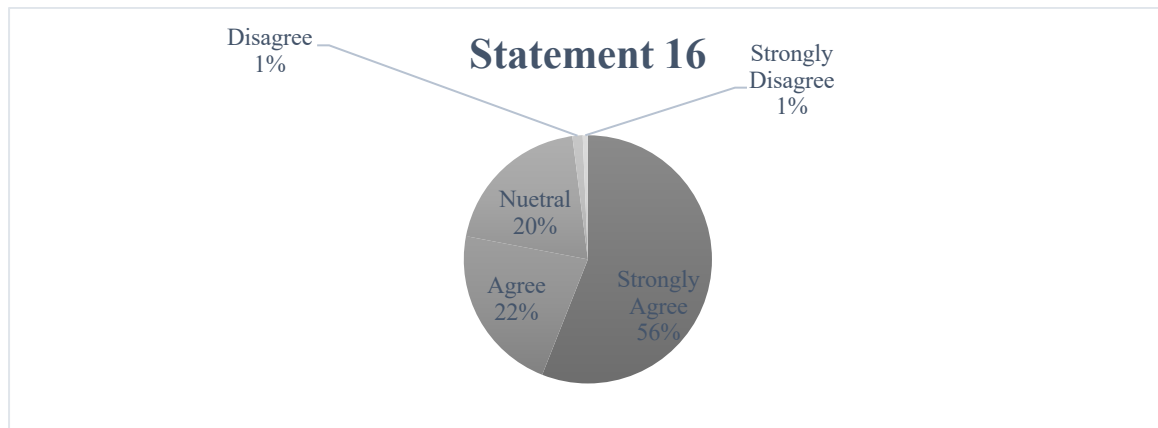


**Figure 15: Participants’ preference of euphemism use during and after Covid-19 with regards to disease**

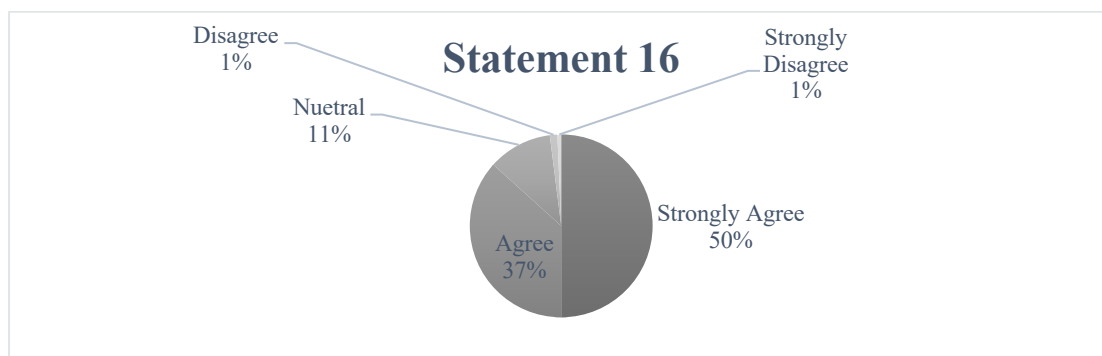
Jamet (2018) mentioned in his paper that the power of euphemistic expressions is undeniable, and its power lies within softening the effect of a disease. Anyhow, he concluded that if the euphemistic expressions lost their power and changed into euphemism treadmill, the expression would have a negative impact similarly to the word it replaces (p. 21). Therefore, it can be understood that euphemism use with health and disease related topics has a positive effect on people as it softens the disease, but if it lost its impact, it would sound worse and would have a negative impact instead similarly to the original word.

Based on a similar conception, most of participants in both groups showed their preference of euphemism use during Covid-19 pandemic when communicating about diseases. 121 of the native speakers’ participants showed their preference of euphemism use with regards to diseases during and after Covid-19 pandemic, and 26 of them chose to be neutral. Only 3 of them showed less preference with the statement as they chose to disagree. From graph 36, it is shown that 130 Arabic speakers’ participants showed preference with regards to the statement as they agreed with using euphemism during and after Covid-19

pandemic, and 17 of them chose to be neutral. Only 3 participants strongly disagreed with the statement.



**Graph 37: Statement 16 participants' preference of euphemism use during and after Covid-19 with regards to death (Native English speakers)**



**Graph 38: Statement 16 participants' preference of euphemism use during and after Covid-19 with regards to death (Arabic speakers)**

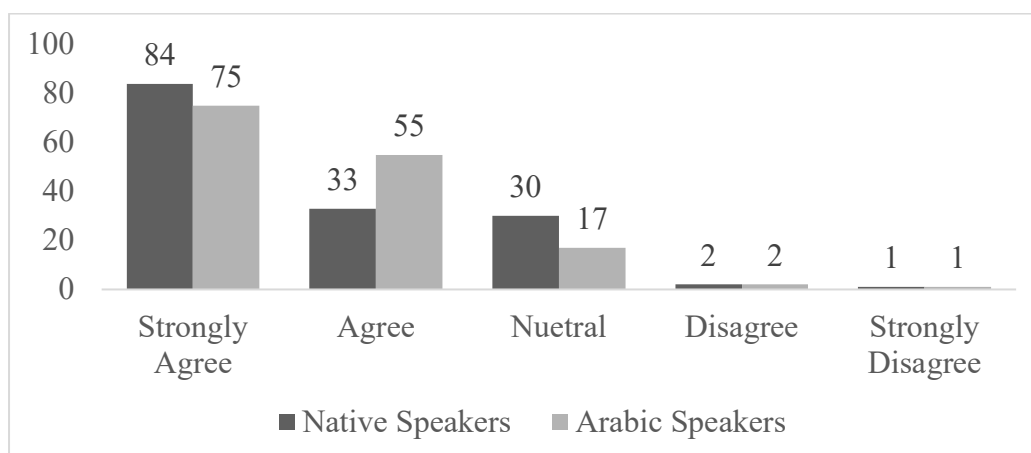
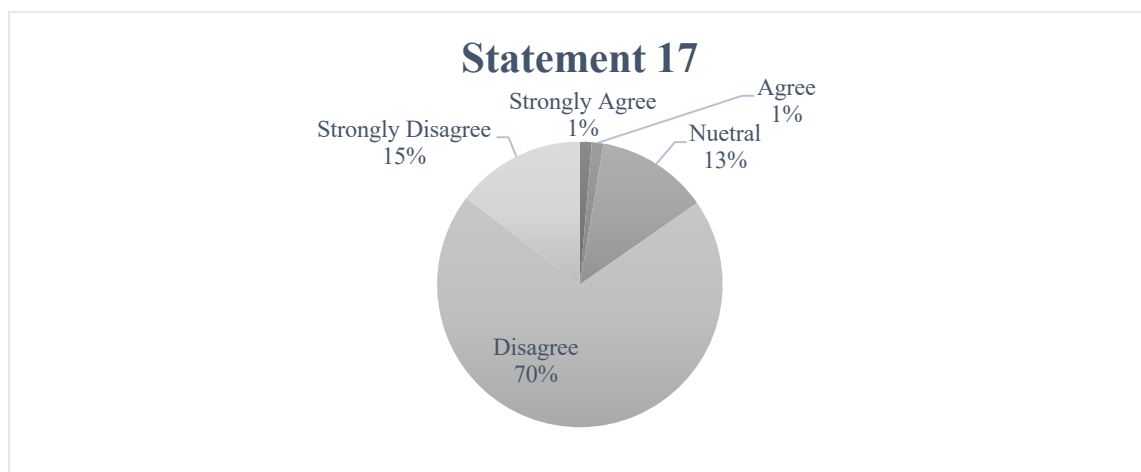
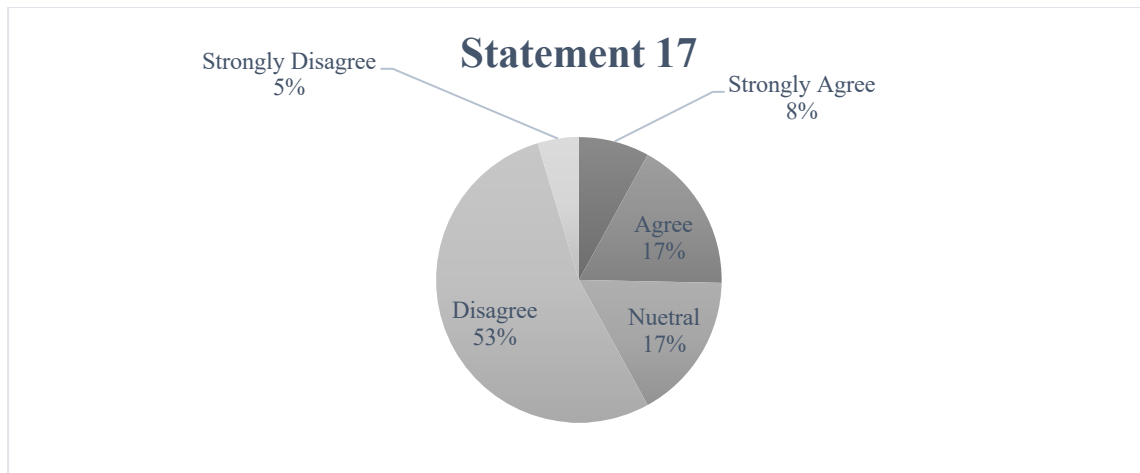


**Figure 16: Participants preference of euphemism use during and after Covid-19 with regards to death**

Galal (2014) conducted a study on death euphemism in English and Arabic from a conceptual metaphorization approach. The results of his study showed that participants in both languages English and Arabic use conceptual metaphors similarly to lessen the impact of death, and that both languages share a common concept which is avoiding mentioning death and replacing it with euphemistic conceptual metaphors. The only difference found is that the two languages differ with regards to the emphasis on the conceptual metaphors used, the details of these metaphors, and the range of complexity of the metaphors used. As shown in graph 37, 117 participants of the native speakers showed their preference with the statement in which they agreed that euphemism should be used during and after Covid-19 with regards to death-related topic. 30 of them decided to be neutral, and 3 of them showed less preference by disagreeing with the statement. Graph 38 shows that 130 of the Arabic speakers' participants prefer to use euphemism during and after Covid-19 with death-related topics, while 17 of them chose neutral as their answer. Only 3 of the participants show their disagreement with the statement in which they less prefer euphemism use during and after Covid-19 with regards to death-related topics.



**Graph 39: Statement 17 Use of euphemism in communication about Covid-19 causes misunderstanding (Native English speakers)**



**Graph 40: Statement 17 Use of euphemism in communication about Covid-19 causes misunderstanding (Arabic speakers)**

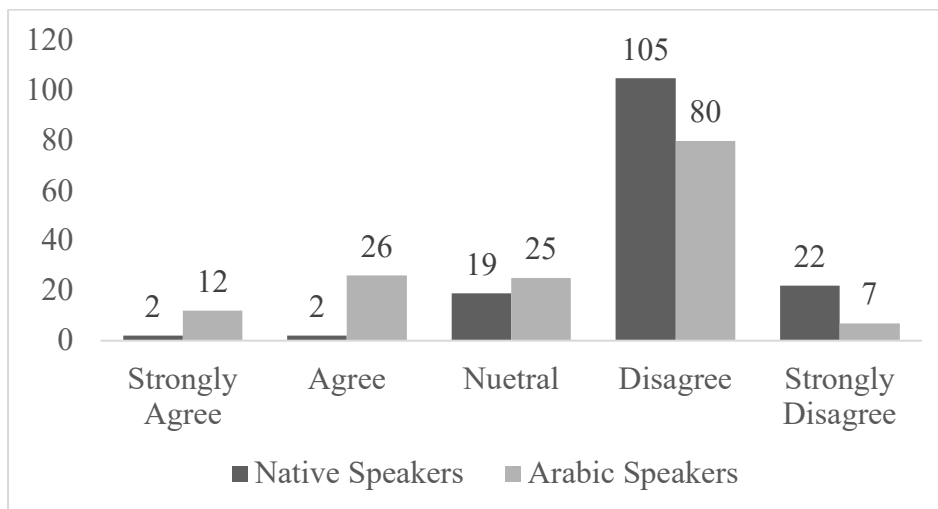
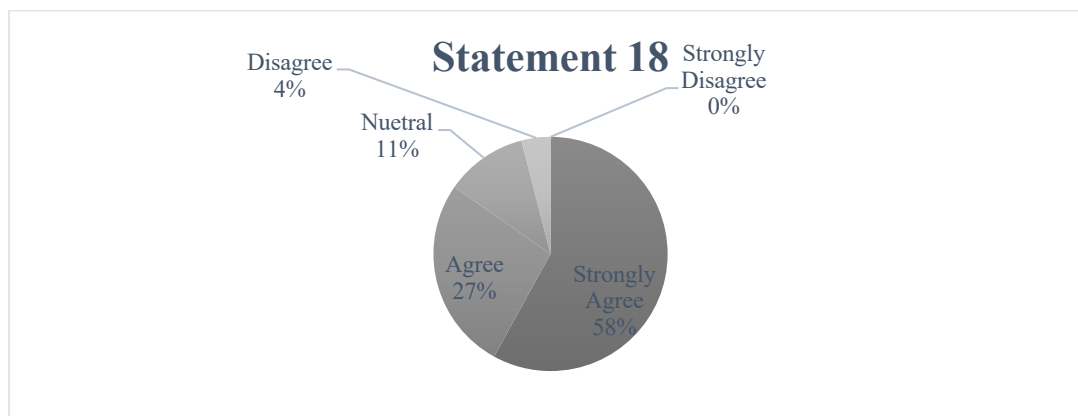


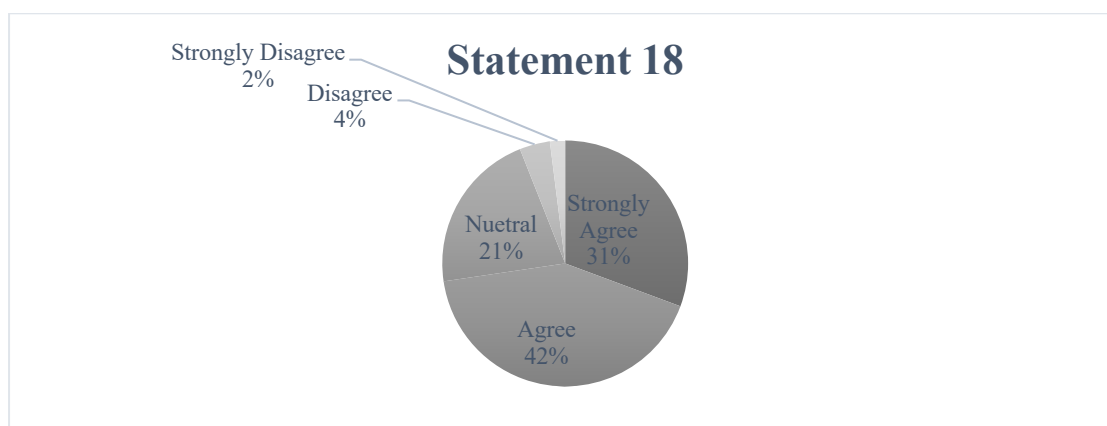
**Figure 17: Use of euphemism in communication about Covid-19 causes misunderstanding**

According to the two graphs above, participants do not believe that using euphemism in communication about Covid-19 causes misunderstanding. Figure 39 shows that 127 of the native English speakers' participants disagree with the statement, while only 4 showed their agreement. 19 participants decided to go neutral with the statement. Graph 40 shows that 87 Arabic speakers' participants showed their disagreement with the statement as they do not believe that

euphemism use causes misunderstanding when communicating about Covid-19, while 38 of them showed their agreement with the statement, and 25 of them decided to stay neutral with the statement. Participants from both groups vary in their answers as it is shown that more Arabic speakers' participants agree with the statement, and they think that the use of euphemism causes misunderstanding when they communicate about Covid-19 with others, while only 4 of the native speakers agreed with it. This may refer to the linguistic variation between the two languages, and other factors such as word gap and having less knowledge of word substitution when shifting between the two languages.



**Graph 41: Statement 18 The use of euphemism in communication about Covid-19 reflects attitude (Native English speakers)**



**Graph 42: Statement 18 The use of euphemism in communication about Covid-19 reflects attitude (Arabic speakers)**

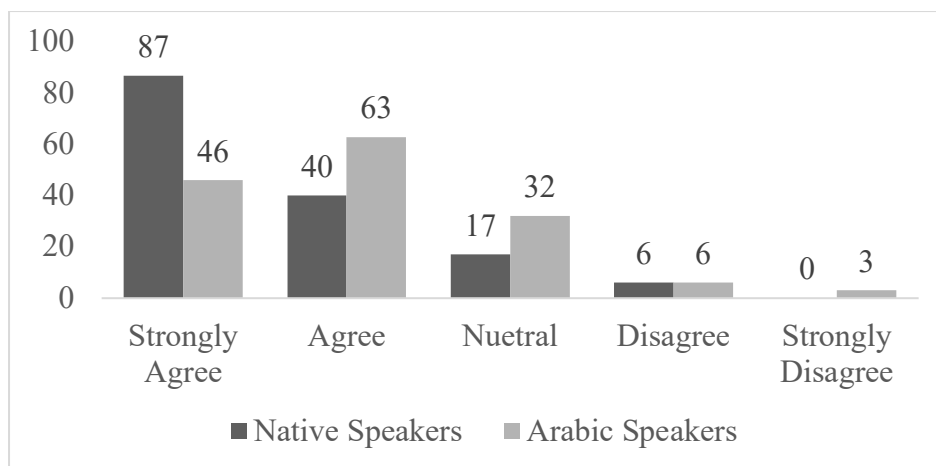
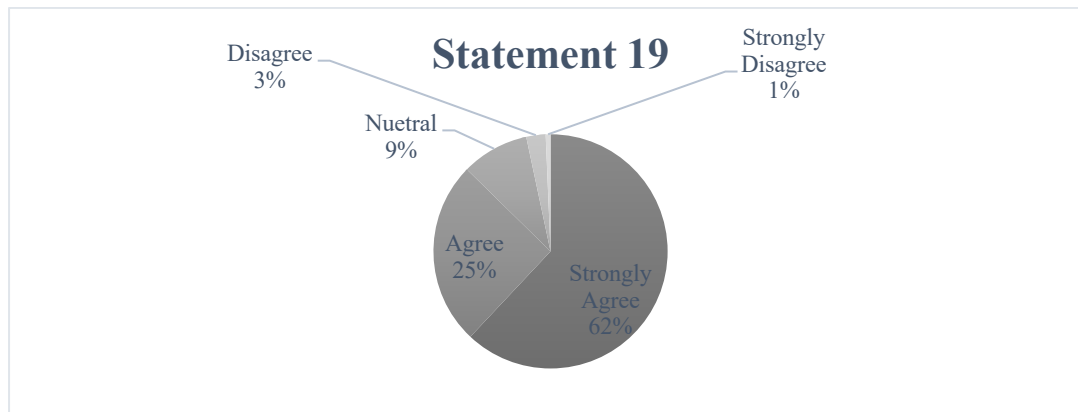


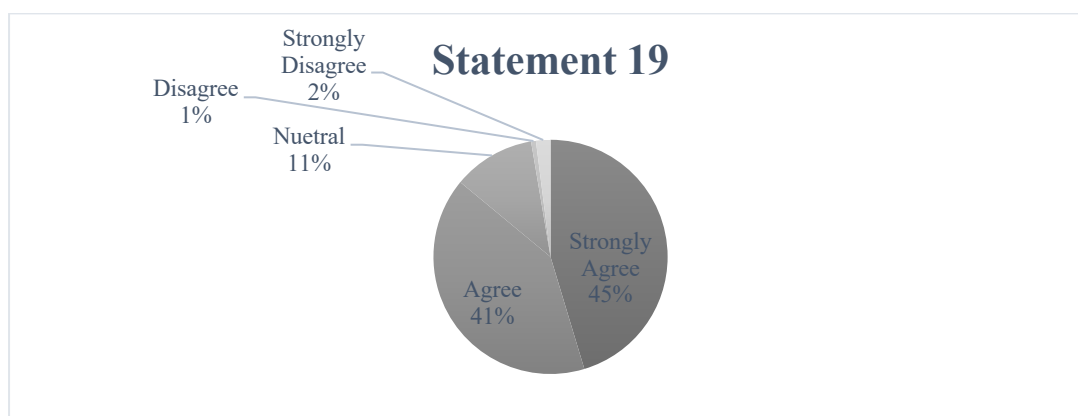
**Figure 18: The use of euphemism in communication about Covid-19 reflects attitude**

Yildiz (2021) revealed in her results that euphemism use is found to be a semantic formation that is shown in the use of language at the step of formation, and it differs based on the varieties in participants and the subjects. Thus, she argued that the term euphemism should implicate not only linguistic formation, but also sociolinguistics and semantics as well, and that semantic formation that depends on reality concept is crucial as much as the linguistic formation (p.1126). Graphs 41 and 42 results show that participants agree with the statement in which euphemism use reflects one's attitude as most of them chose to agree. Euphemism use varies according to participants as mentioned previously, and every person has a different attitude towards using euphemism in situations like Covid-19 communication for example. Therefore, 127 native speakers' participants agreed with the statement as they believe that the use of euphemism when communicating about Covid-19 reflects their attitudes. 17 of them did not show their agreement and preferred to be neutral, while only 6 of them disagreed with the statement. 109 Arabic speakers' participants believe that using euphemistic expressions in Covid-19 communication reflects their attitudes as they agreed

with the mentioned statement. 32 of them preferred to stay neutral with the statement, while 9 of them showed their disagreement.



**Graph 43: Statement 19 Sentimental Euphemism and care reflected in covid-19 (Native English speakers)**



**Graph 44: Statement 19 Sentimental Euphemism and care reflected in covid-19 (Arabic speakers)**

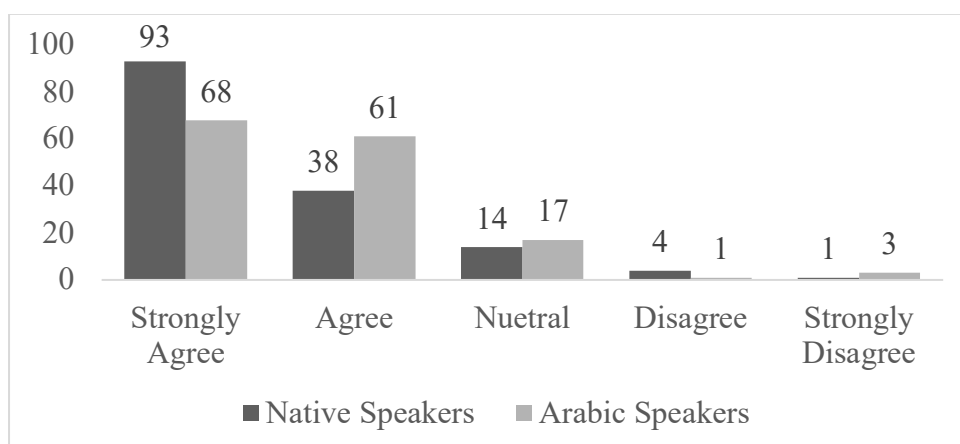
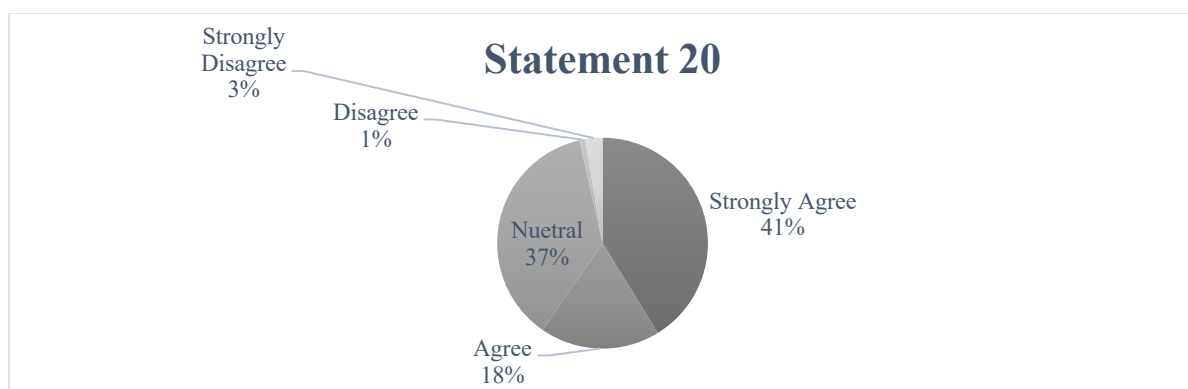
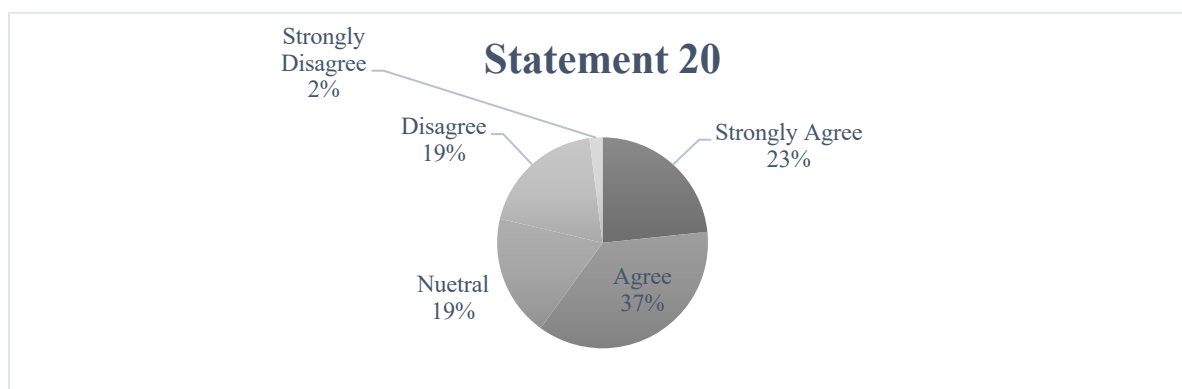


**Figure 19: Sentimental Euphemism and care reflected in covid-19**

To have a successful communication with people, a person always thinks carefully of which words to select when speaking, and which phrases are appropriate to be used during a speech of any type. Euphemism is a communication strategy that can be used while communicating with others. This strategy allows speakers to replace the unpleasant expressions with better versions of them to minimize the face-threat and to reduce impoliteness. Rawson (1981) referred to euphemism as a dominant linguistic tool used in communication and can be found in any language. From graphs 43 and 44, it can be said that participants agree with the statement that using euphemism in communication, specially about Covid-19 reflects care and being sentimental towards others as their responses correspond to the purpose of using euphemism as defined by researchers. 131 native speakers' participants agreed that euphemism use in communication reflects care and being sentimental towards people, while 14 responded with neutral, and only 5 participants disagreed with the statement. 129 Arabic speakers' participants agreed with the statement that using euphemistic expressions in communication reflects how much a person is caring and how much sentimental he or she is, while 17 of them decided to respond with neutral, and only 4 of them disagreed with the statement.



**Graph 45: Statement 20 Non-use of euphemism when communicating about Covid-19 causes harm to people (Native English speakers)**



**Graph 46: Statement 20 Non-use of euphemism when communicating about Covid-19 causes harm to people (Arabic speakers)**

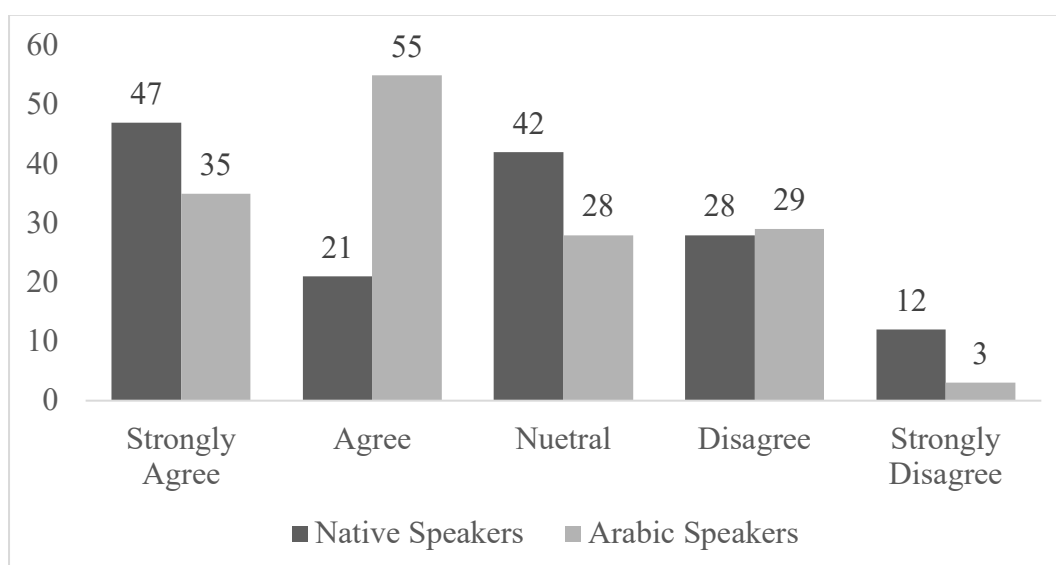
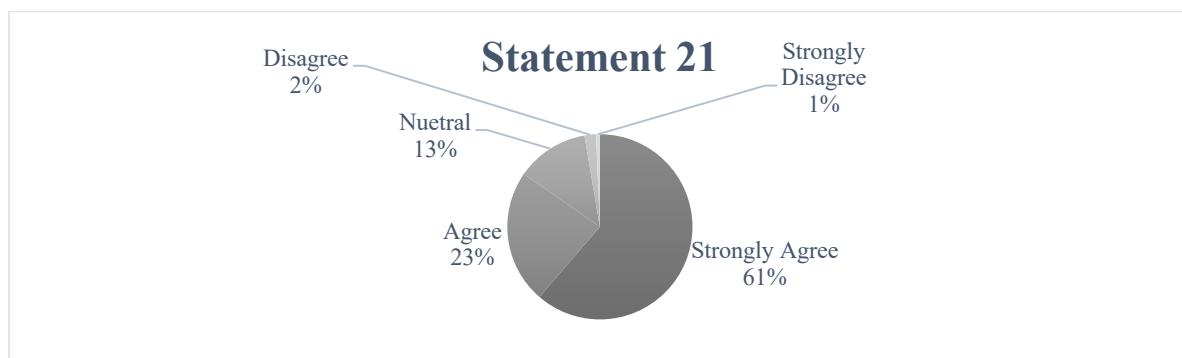


**Figure 20: Non-use of euphemism in communication about Covid-19 causes harm to people**

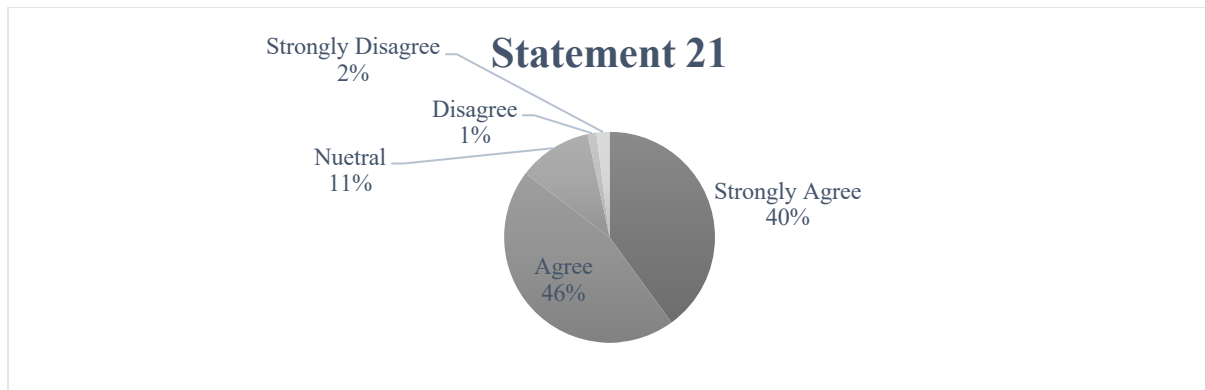
O'grady (1997) mentioned in his study that the purpose of using euphemism is to avoid the use of words or expressions that are offensive, aggressive, or indecent to others (p. 554). Many researchers agree on the definition of euphemism and the purpose of using it, and one of them is Harris (2000) in which he mentioned in his paper that euphemism is the process of

replacing unpleasant or cruel expressions with more pleasant or wanted expressions.

Participants of the present study agrees with what is said about euphemism use and purpose as shown in graphs 45 and 46 as they agreed that not using euphemistic expressions can be harsh on people, can cause harm to others, and can hurt others' feelings as well. From the graphs above, it is obvious that most of the participants decided to agree with the statement, as 68 of the native speakers' participants responded with agreement, and 90 of the Arabic speakers' participants responded with their agreement as well. 42 of the native speakers responded with neutral, and 28 of the Arabic speakers' participants responded with the same option. Interestingly, 40 of the native English speakers' participants chose to disagree with the statement as they responded with disagree, and 32 of the Arabic speakers' participants have shown their disagreement as well by responding with the disagree option.



**Graph 47: Statement 21 The use of euphemism in communication about Covid-19 should be taught and paid attention to by social media and experts (Native English speakers)**



**Graph 48: Statement 21 The use of euphemism in communication about Covid-19 should be taught and paid attention to by social media and experts (Arabic speakers)**

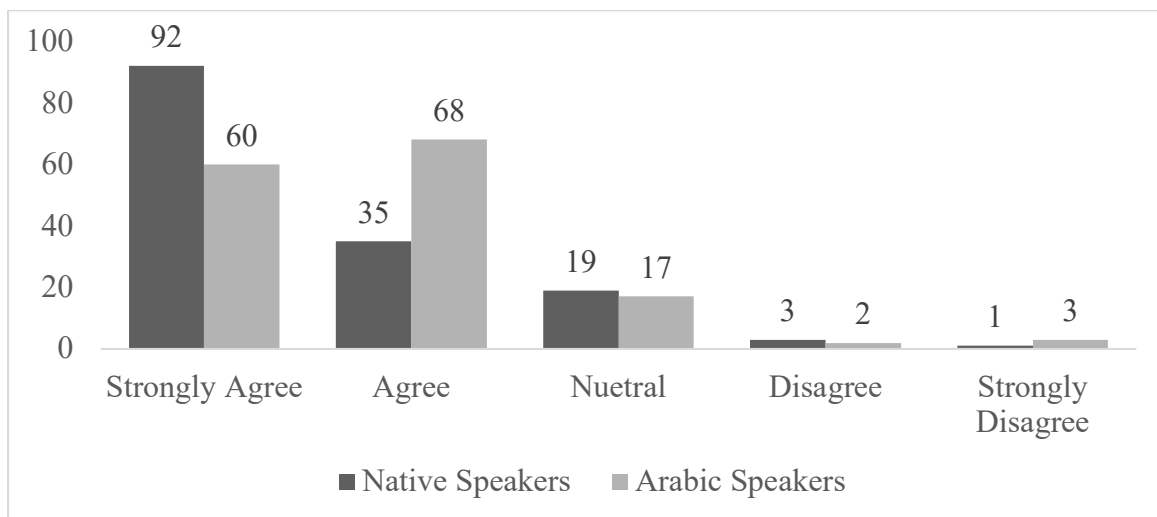
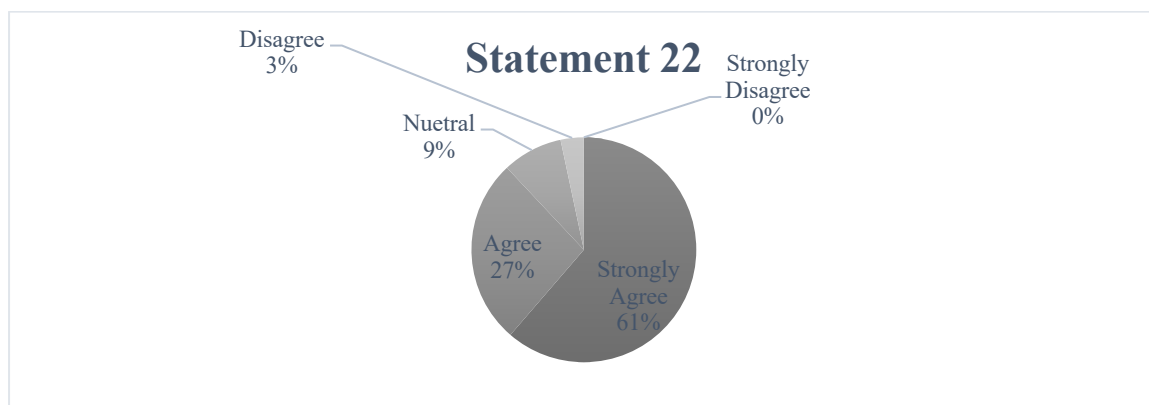


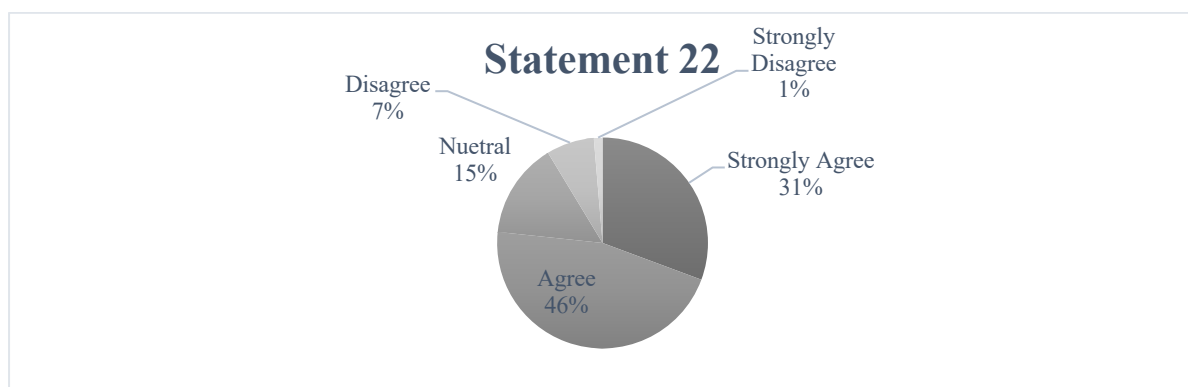
**Figure 21: The use of euphemism in communication about Covid-19 should be taught and paid attention to by social media and experts**

According to Bakhtiyorovna (2020), the use of euphemism in speech has not been taught or developed in linguistic and literature. Similarly, it is not taught in Bahrain as well. Therefore, teaching language speakers of how to use euphemism in speech by experts and educators is essential, as Bakhtiyorovna (2020) revealed that teaching euphemism use in speech improves communication capability of the speakers, and it enhances their vocabulary. The results of the 21st statement shows that most of the participants of both groups agree with the

statement that euphemism use in communication about Covid-19 should be taught by experts and should receive attention from these experts and social media. 127 native speakers' participants agreed that people should learn how to use euphemistic expressions when communicating about Covid-19 by experts, while 19 of them decided to stay neutral, and only 4 of them disagreed with the statement. Figure 21 above shows that a similar number has agreed with the statement from Arabic speakers' group, as 128 of them agreed that euphemism should be taught by experts to learn how to use it when communicating about Covid-19 with others. 17 of them decided to respond with neutral, while 5 of them decided to disagree with the statement.



**Graph 49: Statement 22 Some disease terms cannot be replaced with euphemistic expressions (Native English speakers)**



**Graph 50: Statement 22 Some disease terms cannot be replaced with euphemistic expressions (Arabic speakers)**

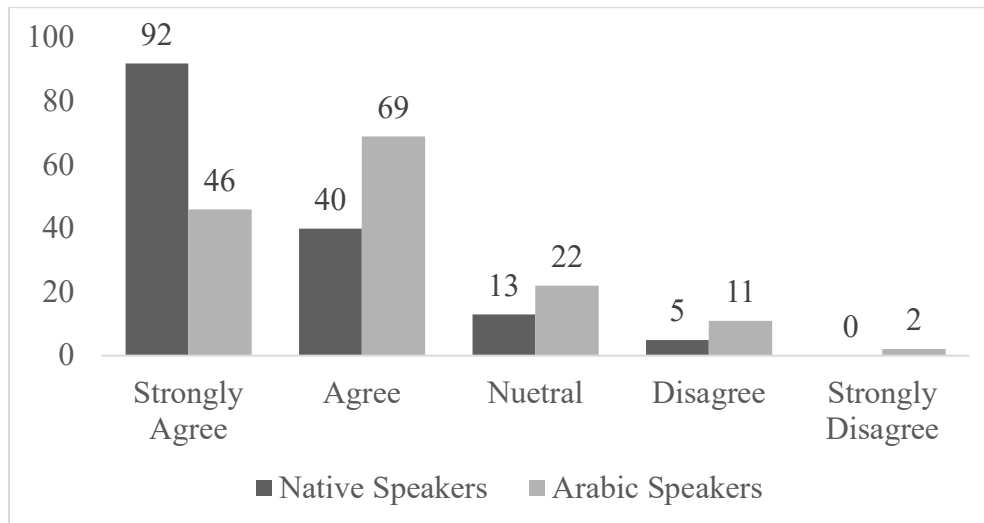
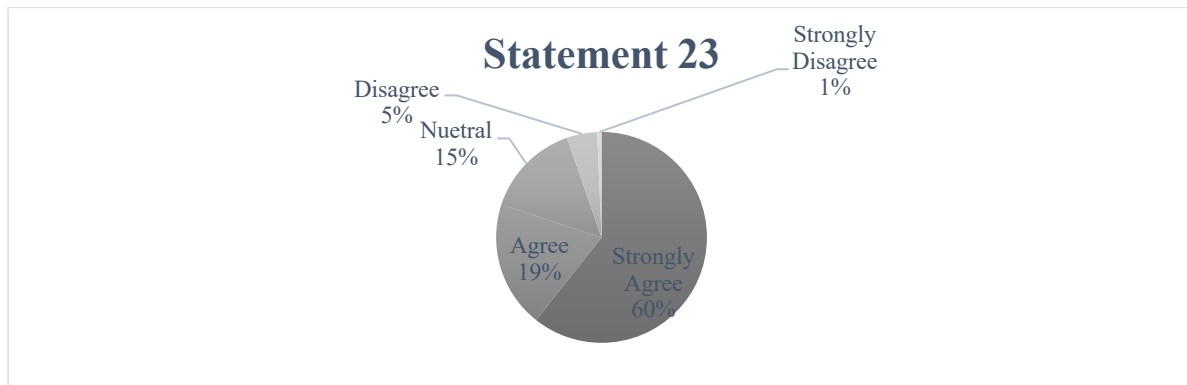


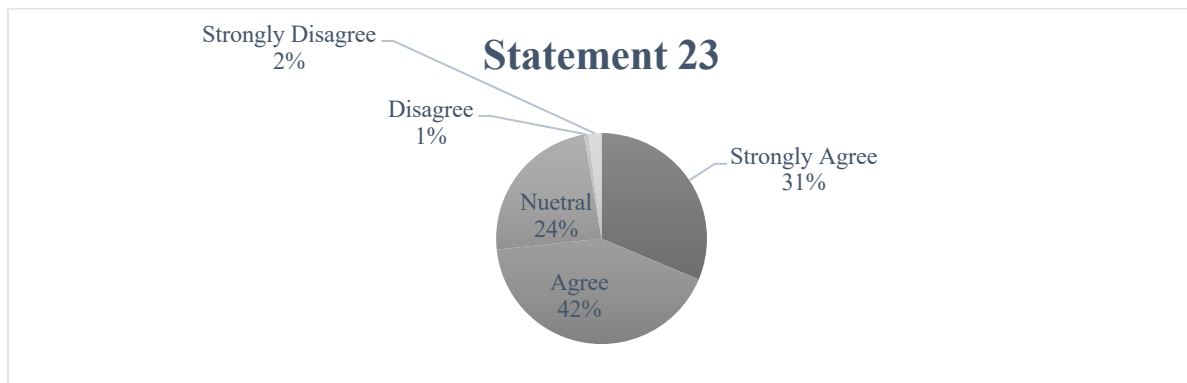
**Figure 22: Some disease terms cannot be replaced with euphemistic expressions**

Madzhaeva (2010) defined the use of euphemism in medicine as the conscious substitute of an unwanted expression with another expressions that softens the target meaning that is to be delivered for the purpose of avoiding psychological trauma. According to Madzhaeva, (2010), euphemism is commonly used in various areas in medicine such as infectious diseases that lead to sexually transferred diseases, and with diseases that could possibly cause death (as cited in Khisamova & Abdullina, 2022). Many people prefer to use substitutes of undesired or unwanted terms when speaking about a disease, therefore, euphemism is widely used in medicine. When asked about the impossibility of replacing disease terms with euphemistic expressions, most participants of both groups agreed with the statement provided. 132 native speakers' participants agreed that some disease terms cannot be substituted with euphemistic expressions, while 13 of them chose neutral as a response, and only 5 of them disagreed with the statement. 115 of the Arabic speakers' participants agreed that some disease terms cannot be replaced with euphemistic expressions, and 13 of

them disagreed with the statement. 22 of the Arabic speakers' participants chose neutral as a response to the statement above.



**Graph 51: Statement 23 The efficacy of euphemism use in communication about Covid-19 is dependent on speakers' attitude and character (Native English speakers)**



**Graph 52: Statement 23 The efficacy of euphemism use in communication about Covid-19 is dependent on speakers' attitude and character (Arabic speakers)**

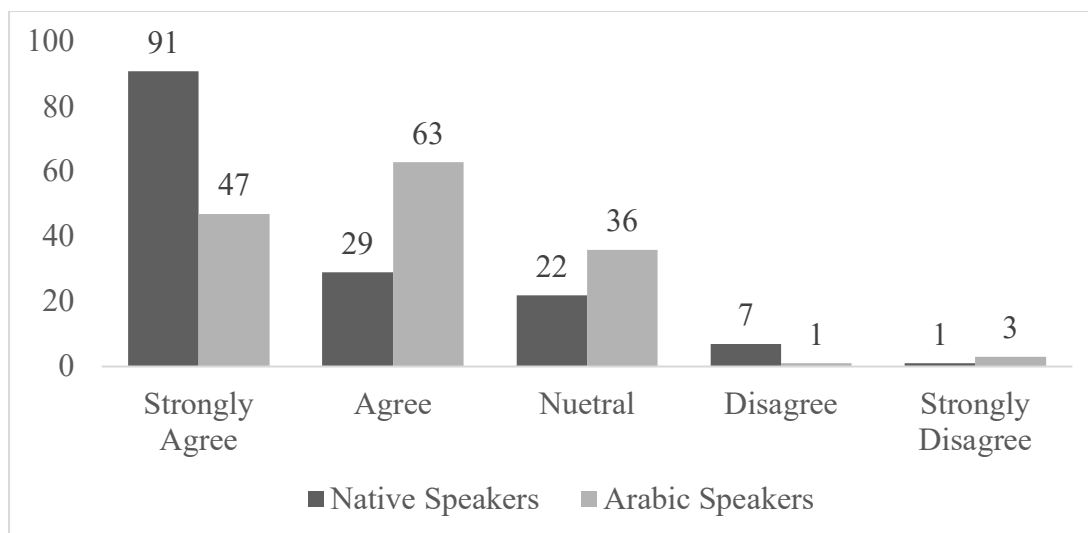
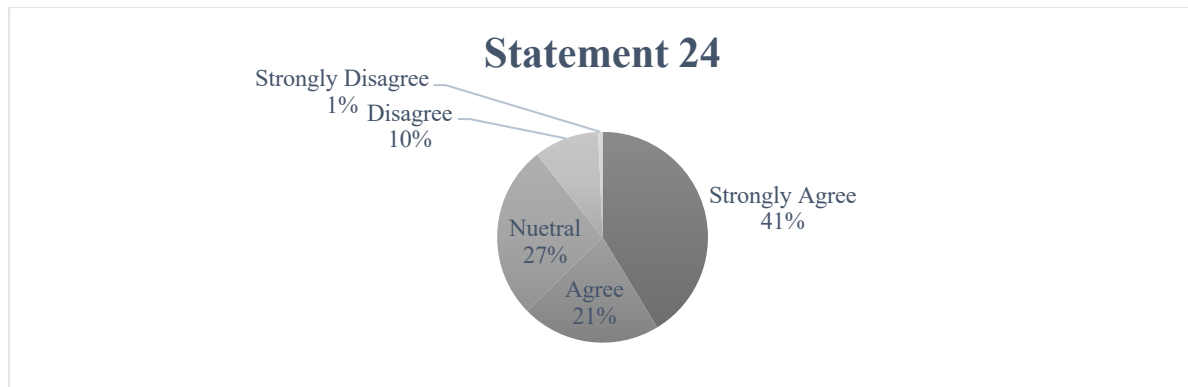


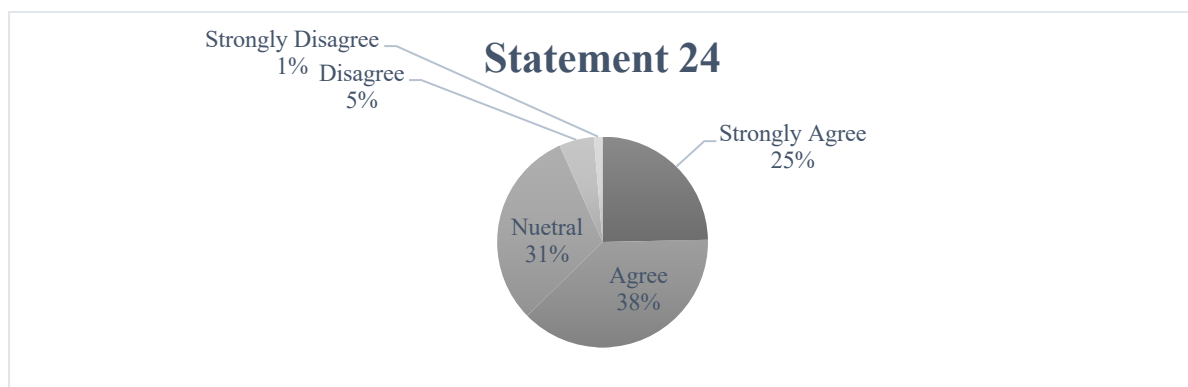
**Figure 23: The efficacy of euphemism use in communication about Covid-19 is dependent on speakers' attitude and character**

Almoayidi (2018) conducted a study to investigate euphemism used in Saudi Arabic, and he investigated different terms such as death, sex and body parts, and how the body functions. His results revealed that the Saudi participants showed preference of using euphemistic expressions to sound polite and avoid impolite expressions which are too direct in their communication about the mentioned terms. Rabab'ah and Al-Qarni (2012) results revealed that they found similarities and differences in the use of euphemism between Saudi participants and British participants. Saudi participants replaced taboo words with a variety of euphemistic expressions, and this can be because of their cultural values and religious beliefs. This means that euphemism use depends on the speakers' attitude towards sensitive topics and taboo words. The results in graphs 51 and 52 show that most of the participants of the present study agreed with the statement that the efficacy of euphemism use depends on their attitudes and characters when communicating about various topics including Covid-19 related topics. 129 of the native English speakers' participants agreed that the efficacy of their use of euphemistic expressions when communicating about Covid-19 pandemic is dependent on their attitudes, while 8 of them disagreed with the statement, and 22 of them responded with neutral. 110 of the Arabic speakers'

participants have also agreed that the efficacy of using euphemistic expressions in communication about topics included Covid-19 is dependent on their attitudes and characters, while only 4 of them disagreed with the statement. 36 of them chose to be neutral as a response to the statement above.



**Graph 53: Statement 24 The efficacy of euphemism use in communication about Covid-19 is dependent on hearer's attitude and character (Native English speakers)**



**Graph 54: Statement 24 The efficacy of euphemism use in communication about Covid-19 is dependent on hearer's attitude and character (Arabic speakers)**

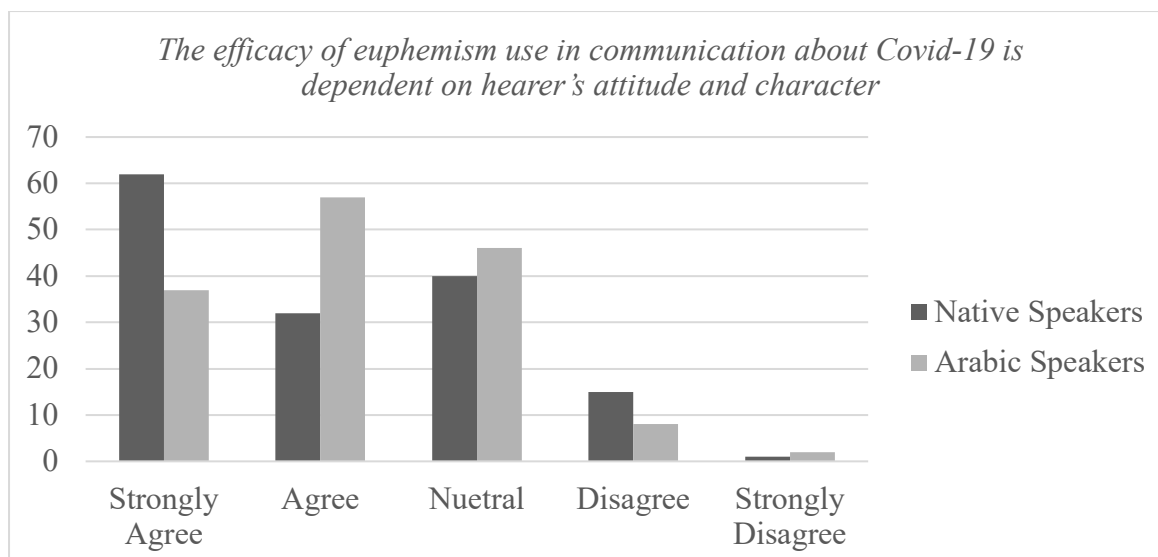
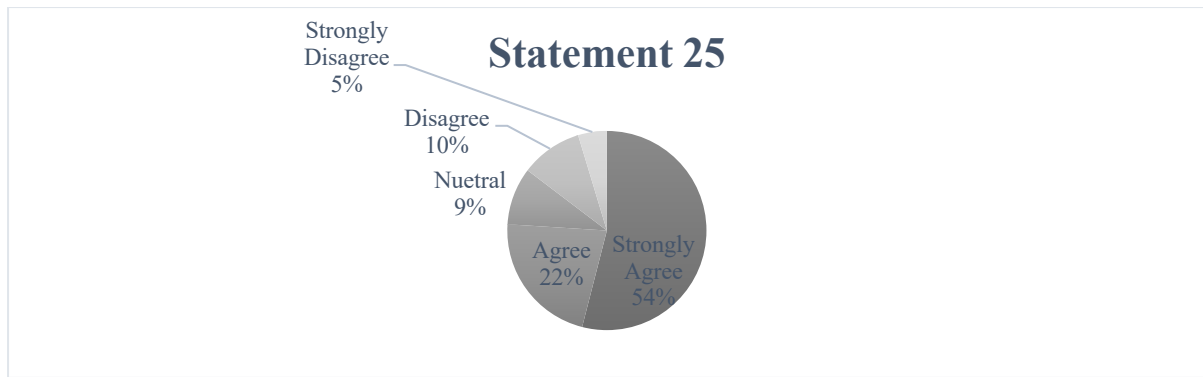
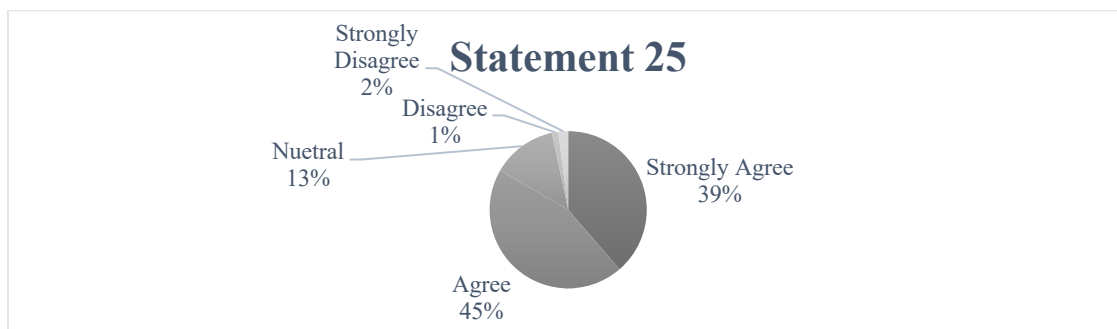


**Figure 24: The efficacy of euphemism use in communication about Covid-19 is dependent on hearer's attitude and character**

Graphs 53 and 54 are similar with graphs 52 and 51 where the statement here mentions that the efficacy of euphemism use in general and when communicating about Covid-19 depends on the hearer's attitude and character. From graphs 53 above, 94 of the native English speakers' participants agreed that the efficacy of using euphemistic expressions depends on the hearer's attitude when communicating about Covid-19 and any other topic, while 16 disagreed with the statement. 40 of the participants chose to be neutral with regards to the statement above. Also, 94 of the Arabic speakers' participants decided to agree with the statement, and this number equals the number mentioned in figure 53. Only 10 chose to disagree with the statement, while 46 of them chose neutral as a response.



**Graph 55: Statement 25 Euphemism should be used with males and females equally with no distinction in communication about Covid-19 (Native English speakers)**



**Graph 56: Statement 25 Euphemism should be used with males and females equally with no distinction in communication about Covid-19 (Arabic speakers)**

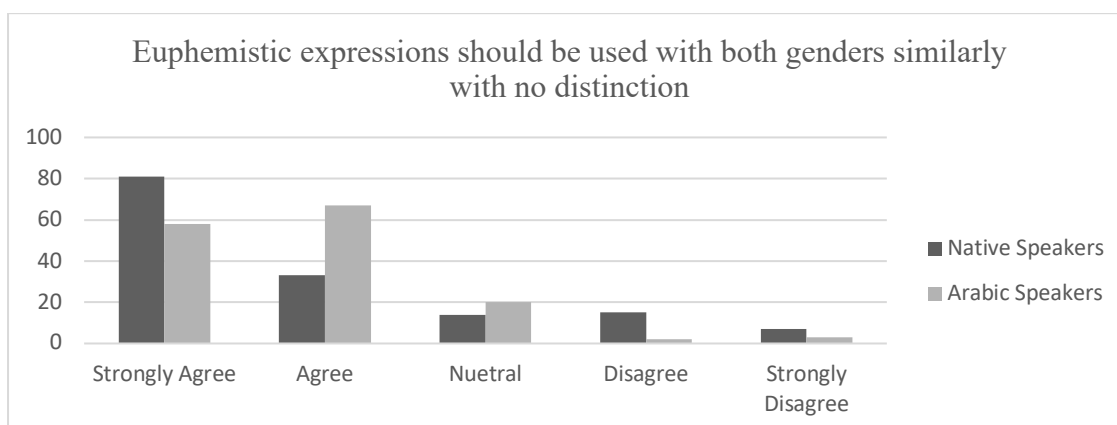
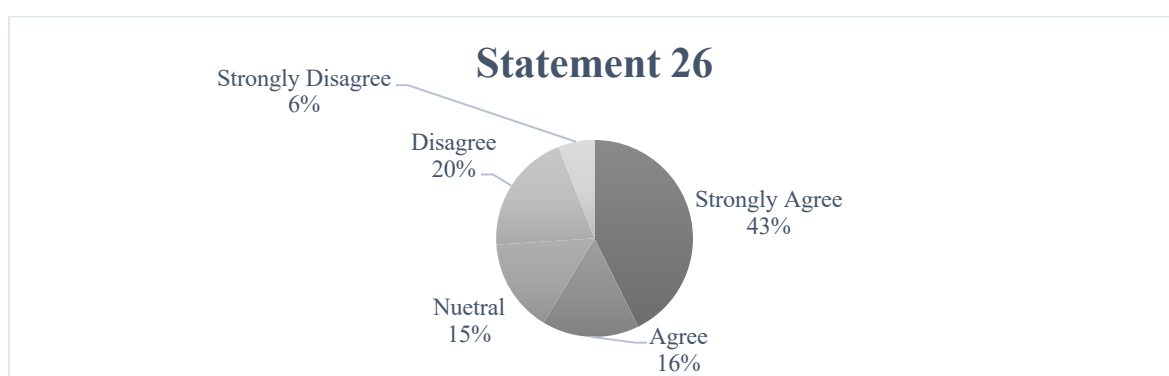
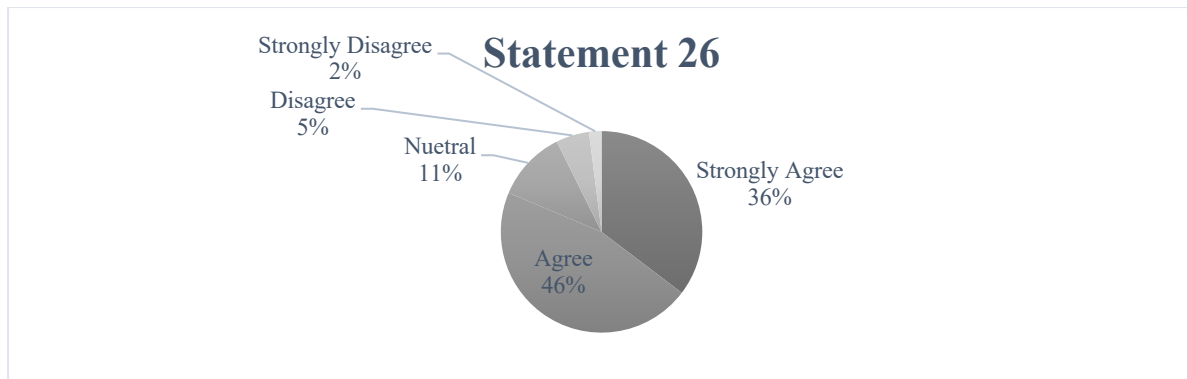


**Figure 25: Euphemistic expressions should be used with both genders similarly with no distinction in communication about Covid-19**

Euphemism use varies between gender. This is because of the differences between males and females as each gender has their own technique of communicating in which their word choice differs. In addition, there are psychological and social variances between the two genders (Giddens in Coulmas: 1998, as cited in Rosadi, Rosa, and Tiarina, 2013). Although differences between males and females exist in various aspects, most of the participants of this study agreed that euphemistic expressions' use in communication including their communication about Covid-19 and other topics should be used with both genders similarly and with no distinction. 114 of the native speakers' participants agreed with the statement that euphemism use in communication including Covid-19 conversations should be used with both genders in a similar way with no distinction, while 22 of them disagreed with the statement. 14 of the participants responded with neutral to the statement mentioned above. 125 Arabic speakers' participants agreed with the statement as they prefer that euphemism should be used with both genders equally with no distinction when communicating about Covid-19, while only 5 of them disagreed with the statement. 20 of the participants chose to be neutral with the statement.



**Graph 57: Statement 26 Euphemism should be used with people of different ages equally with no distinction in communication about Covid-19 (Native English speakers)**



**Graph 58: Statement 26 Euphemism should be used with people of different ages equally with no distinction in communication about Covid-19 (Arabic speakers)**

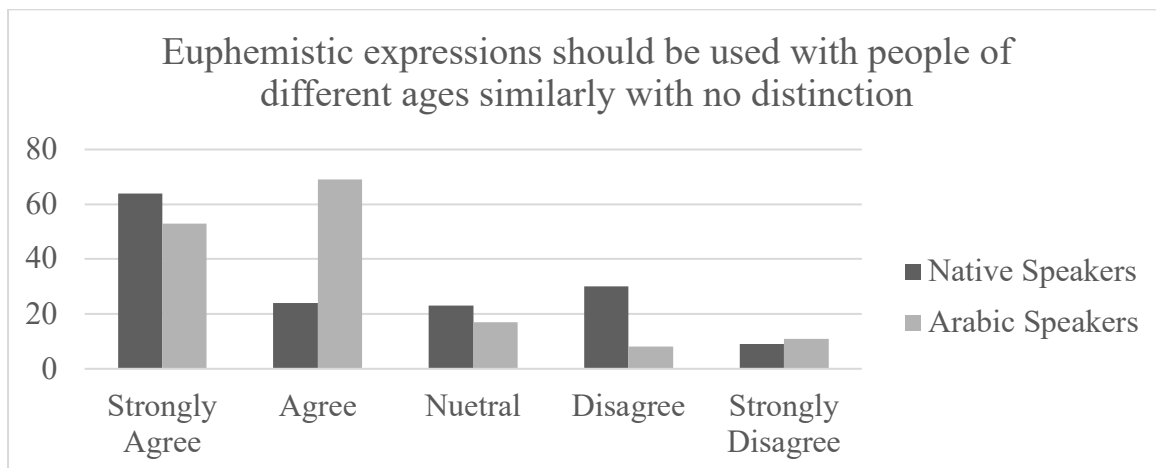
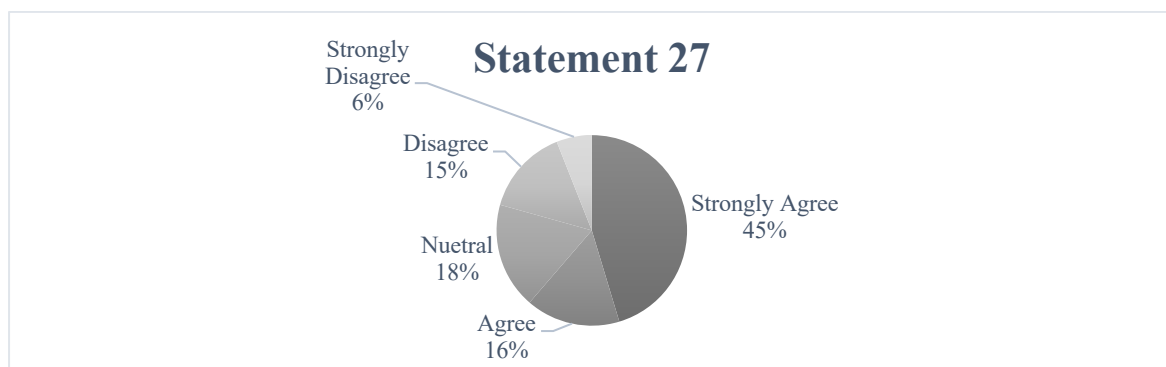


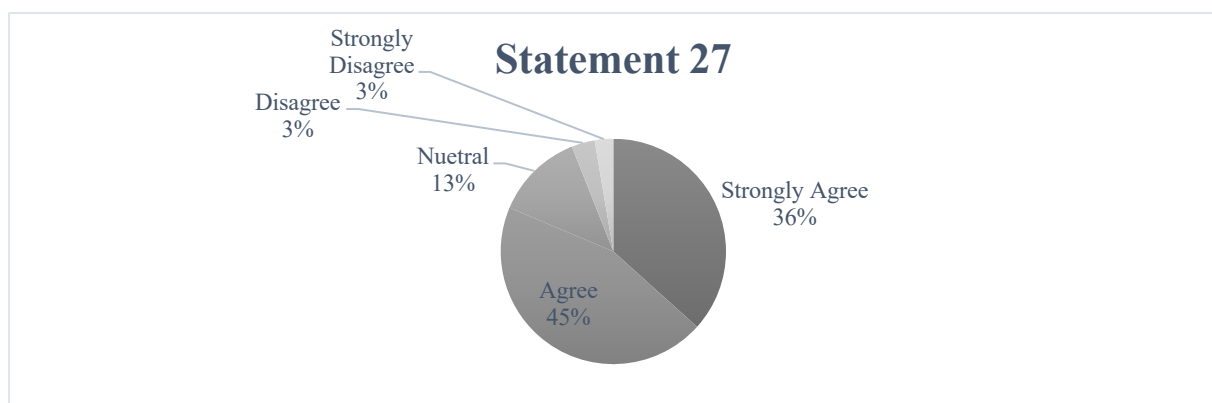
**Figure 26: Euphemistic expressions should be used with people of different ages similarly with no distinction in communication about Covid-19**

The results in graph 57 show that only 88 native English speakers' participants agree with the statement that euphemistic expressions should be used with people of different ages with similarly with no distinction when communicating about Covid-19 and any other topics, while 39 of them disagreed with the statement. 23 of them chose to respond with neutral to this statement. surprisingly, 122 of the Arabic speakers' participants agreed with the statement in which people should use euphemistic expressions with others from different

ages with no distinction when communicating about Covid-19 and other different topics, unlike native English speakers' participants where less participants agreed with the mentioned statement. Only 11 of them disagreed with the statement as they do not believe that euphemistic expressions should be used similarly with people of different ages when communicating about Covid-19, and the rest 17 participants chose neutral as their response to the mentioned statement. The results show that participants from both groups have different thoughts when it comes to their use of euphemistic expressions with people from different ages, and this may be because of the differences that exist in their social and cultural values and beliefs.



**Graph 59: Statement 27 Euphemism should be used with foreigners and native speakers in one's own country equally (Native English speakers)**



**Graph 60: Statement 27 Euphemism should be used with foreigners and native speakers in one's own country equally (Arabic speakers)**

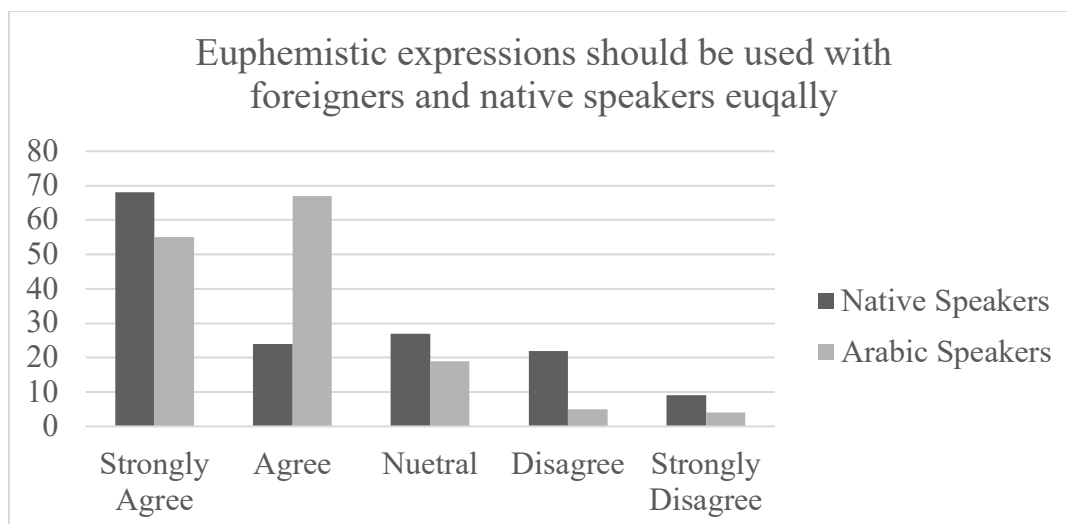


**Figure 27: Euphemism should be used with foreigners and native speakers in one's own country equally**

In the statement above, the results show that native speakers' participants less agreed with the statement that euphemistic expressions should be used with foreigners and native speakers equally compared to Arabic speakers' responses. 92 of them responded with agreement as they find that euphemism should be used with foreigners and native speakers in their country equally, while 122 of the Arabic speakers' participants responded with agreement to the same statement. 31 of the native English speakers' participants disagreed with the statement and 27 of them chose to be neutral, while only 9 of the Arabic speakers' participants showed their disagreement towards the mentioned statement and 19 of them responded with neutral.

People who are not native speakers of a language, usually would find difficulties in finding suitable substitutions to words in the foreign language they use. Because of the variety of euphemistic expressions in languages, and the fact that second language learners usually offer a lot of euphemistic expressions that could not be found in the native language, it can be indicated second language learners usually show a lack of cultural awareness and less pragmatic knowledge of word choice when using euphemism. Therefore, it can be said that Arabic

speakers' participants of this study could possibly use an overwhelming number of euphemistic expressions that might not exist in the English language and for that reason, they agree on equally using euphemism with foreigners and native speakers of Arabic.

### 4.3 Descriptive Statistics

**Table (6): Descriptive Statistics of Native English Speakers**

| Statements                                                                                                                                             | N   | Mean | SD    |
|--------------------------------------------------------------------------------------------------------------------------------------------------------|-----|------|-------|
| 1- Euphemism has a crucial role in communication                                                                                                       | 150 | 4.50 | .730  |
| 2- I use euphemistic expressions when I communicate with family, friends, and others.                                                                  | 150 | 4.45 | .816  |
| 3.Since the Covid-19 pandemic started, I started to use euphemistic expressions with my family, friends, and others when communicating about Covid-19. | 150 | 4.41 | .875  |
| 4.I use euphemistic expressions in Social media when communicating with anyone about Covid-19.                                                         | 150 | 3.94 | 1.286 |
| 5. I prefer to use euphemistic expressions when communicating about Covid-19.                                                                          | 150 | 4.25 | .983  |
| 6. It is a preference to me to use the medical term that is abbreviated into "Covid-19" when communicating with anyone about Covid-19.                 | 150 | 4.28 | .949  |

|                                                                                                                                |     |      |       |
|--------------------------------------------------------------------------------------------------------------------------------|-----|------|-------|
| 7. I believe that using euphemism/euphemistic expressions protects people's feelings and changes unpleasant/unwanted meanings. | 150 | 4.45 | .815  |
| 8. 2s are more aware of euphemism than 1s.                                                                                     | 150 | 3.75 | 1.243 |
| 9. The elderly are more aware of euphemism than younger people such as teenagers.                                              | 150 | 3.41 | 1.188 |
| 10. Radical people are more conscious of euphemism than conservative people.                                                   | 150 | 3.43 | .986  |
| 11. Euphemism is instinctive.                                                                                                  | 150 | 3.94 | 1.063 |
| 12. Euphemism use helps in considering the social values.                                                                      | 150 | 4.50 | .766  |
| 13. It is always of a possibility to change terms or expressions used in cases where bad or negative feelings are expected.    | 150 | 3.57 | 1.302 |
| 14. During and after Covid-19 pandemic, people should always employ euphemism consciously with regards to health.              | 150 | 4.33 | .857  |
| 15. During and after Covid-19 pandemic, people should always employ euphemism consciously with regards to disease.             | 150 | 4.35 | .835  |
| 16. During and after Covid-19 pandemic, people should always employ euphemism consciously with regards to death.               | 150 | 4.31 | .883  |

|                                                                                                                                                              |     |      |       |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|------|-------|
| 17. Using euphemistic expressions when communicating about Covid-19 causes misunderstanding.                                                                 | 150 | 2.05 | .669  |
| 18. Using euphemistic expressions when communicating about Covid-19 reflects one's attitude.                                                                 | 150 | 4.39 | .842  |
| 19. Using euphemistic expressions in general and when communicating about Covid-19 reflects how much a person is caring and sentimental towards others.      | 150 | 4.45 | .824  |
| 20. Not using euphemistic expressions when communicating about Covid-19 can be cruel and causes harm to others.                                              | 150 | 3.42 | 1.317 |
| 21. Using euphemistic expressions when communicating about Covid-19 with others should be taught and should receive attention from social media and experts. | 150 | 4.43 | .838  |
| 22. Some disease terms cannot be replaced with euphemistic expressions.                                                                                      | 150 | 4.46 | .791  |
| 23. The efficacy of euphemism's use in general and when communicating about Covid-19 is dependent on the person's/speaker's attitude and character.          | 150 | 4.35 | .941  |
| 24. The efficacy of euphemism's use in general and when communicating about Covid-19 is dependent on the hearer's attitude and character.                    | 150 | 3.93 | 1.069 |

|                                                                                                                                                                                               |     |      |       |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|------|-------|
| 25. Euphemistic expressions in general and when communicating about Covid-19 should be used with people of the same gender as well as with people of the opposite gender with no distinction. | 150 | 4.11 | 1.205 |
| 26. Euphemistic expressions in general and when communicating about Covid-19 should be used with people of different ages similarly and with no distinction.                                  | 150 | 3.69 | 1.356 |
| 27. Euphemistic expressions in general and when communicating about Covid-19 should be used when talking to foreigners as much as to those who are native speakers in your country.           | 150 | 3.80 | 1.316 |
| Valid N (listwise)                                                                                                                                                                            | 150 |      |       |

**Table (7): Descriptive Statistics of Arabic Speakers**

| Statemenst                                                                                                                                                     | N   | Mean | SD    |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|------|-------|
| 1- Euphemism has a crucial role in communication.<br>(لتعابير تهذيب الكلام دور مهم في التواصل)                                                                 | 150 | 4.58 | .547  |
| 2- I use euphemistic expressions when I communicate with family, friends, and others.<br>(أستخدم تعابير تهذيب الكلام عندما أتواصل مع العائلة والأصدقاء وغيرهم) | 150 | 4.33 | .808  |
| 3.Since the Covid-19 pandemic started, I started to use euphemistic expressions with my                                                                        | 150 | 3.99 | 1.003 |

|                                                                                                                                                                                                               |     |      |       |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|------|-------|
| family, friends, and others when communicating about Covid-19.<br>...منذ أن بدأت جائحة فايروس كورونا ، بدأت في اس)                                                                                            |     |      |       |
| 4.I use euphemistic expressions in Social media when communicating with anyone about Covid-19.<br>أستخدم ا تعابير تهذيب الكلام في وسائل التواصل الاجتماعي ( Covid-19.) عند التواصل مع أي شخص بشأن             | 150 | 3.84 | 1.093 |
| 5. I prefer to use euphemistic expressions when communicating about Covid-19.<br>أفضل استخدام تعابير تهذيب الكلام عند التواصل بشأن ( فايروس كورونا                                                            | 150 | 3.99 | .966  |
| 6. It is a preference to me to use the medical term that is abbreviated into "Covid-19" when communicating with anyone about Covid-19.<br>أفضل استخدام المصطلح الطبي الذي يختصر إلى "Covid-19" عند            | 150 | 3.63 | 1.096 |
| 7. I believe that using euphemism/euphemistic expressions protects people's feelings and changes unpleasant/unwanted meanings.<br>أعتقد أن استخدام تعابير تهذيب الكلام يحمي مشاعر الناس ) ...ويغير المعاني غي | 150 | 4.43 | .737  |
| 8. Females are more aware of euphemism than males.<br>(.الإناث أكثر وعيًا بتعابير تهذيب الكلام من الذكور)                                                                                                     | 150 | 3.79 | 1.160 |
| 9. The elderly are more aware of euphemism than younger people such as teenagers.                                                                                                                             | 150 | 3.36 | 1.149 |

|                                                                                                                                                                                                                   |     |      |       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|------|-------|
| كبار السن أكثر وعياً بتعابير تهذيب الكلام من الشباب مثل (المراهقين)                                                                                                                                               |     |      |       |
| 10. Radical people are more conscious of euphemism than conservative people.<br>(الأشخاص المتطرفين أكثر وعياً بتعابير تهذيب الكلام من (الأشخاص المحافظين)                                                         | 150 | 3.10 | 1.079 |
| 11. Euphemism is instinctive.<br>(تعابير تهذيب الكلام غريزي-فطري)                                                                                                                                                 | 150 | 3.84 | 1.017 |
| 12. Euphemism use helps in considering the social values.<br>(يساعد استخدام تعابير تهذيب الكلام في مراعاة القيم الاجتماعية)                                                                                       | 150 | 4.35 | .667  |
| 13. It is always of a possibility to change terms or expressions used in cases where bad or negative feelings are expected.<br>(من الممكن دائماً تغيير المصطلحات أو التعبيرات المستخدمة ...في الحالات التي        | 150 | 3.79 | 1.089 |
| 14. During and after Covid-19 pandemic, people should always employ euphemism consciously with regards to health.<br>(أثناء وبعد جائحة كوفيد-19 ، يجب على الناس دائماً استخدام ...ال تعابير تهذيب الكلام بوعي فيم | 150 | 4.23 | .806  |
| 15. During and after Covid-19 pandemic, people should always employ euphemism consciously with regards to disease.<br>(أثناء وبعد جائحة كوفيد-19 ، يجب على الناس دائماً استخدام ...تعابير تهذيب الكلام بوعي ف     | 150 | 4.26 | .815  |

|                                                                                                                                                                                                                |     |      |       |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|------|-------|
| 16. During and after Covid-19 pandemic, people should always employ euphemism consciously with regards to death.<br>أثناء وبعد جائحة كوفيد-19 ، يجب على الناس دائماً استخدام... تعابير تهذيب الكلام بوعي فيم   | 150 | 4.34 | .784  |
| 17. Using euphemistic expressions when communicating about Covid-19 causes misunderstanding.<br>استخدام تعابير تهذيب الكلام عند التواصل بشأن كوفيد-19 (يسبب سوء فهم)                                           | 150 | 2.52 | .903  |
| 18. Using euphemistic expressions when communicating about Covid-19 reflects one's attitude.<br>استخدام تعابير تهذيب الكلام عند التواصل بشأن فايروس (كورونا يعكس موقف الفرد)                                   | 150 | 3.95 | .929  |
| 19. Using euphemistic expressions in general and when communicating about Covid-19 reflects how much a person is caring and sentimental towards others.<br>...يعكس استخدام تعابير تهذيب الكلام بشكل عام وعن    | 150 | 4.27 | .841  |
| 20. Not using euphemistic expressions when communicating about Covid-19 can be cruel and causes harm to others.<br>عدم استخدام تعابير تهذيب الكلام عند التواصل بشأن جائحة... فايروس كورونا يمكن أن يكون قاسياً | 150 | 3.60 | 1.105 |
| 21. Using euphemistic expressions when communicating about Covid-19 with others                                                                                                                                | 150 | 4.20 | .843  |

|                                                                                                                                                                                                           |     |      |      |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|------|------|
| should be taught and should receive attention from social media and experts.<br>...يجب تعليم تعابير تهذيب الكلام ع                                                                                        |     |      |      |
| 22. Some disease terms cannot be replaced with euphemistic expressions.<br>بعض المصطلحات المرضية لا يمكن الاستعاضة عنها (بعبارات تهذيب الكلام)                                                            | 150 | 3.97 | .934 |
| 23. The efficacy of euphemism's use in general and when communicating about Covid-19 is dependent on the person's/speaker's attitude and character.<br>...تعتمد فعالية تعابير تهذيب الكلام بشكل عام و     | 150 | 4.00 | .875 |
| 24. The efficacy of euphemism's use in general and when communicating about Covid-19 is dependent on the hearer's attitude and character.<br>...تعتمد فعالية تعابير تهذيب الكلام بشكل عام وعند التواصل    | 150 | 3.79 | .922 |
| 25. Euphemistic expressions in general and when communicating about Covid-19 should be used with people of the same gender as well as with people of the opposite gender with no distinction.<br>...جب اس | 150 | 4.17 | .855 |
| 26. Euphemistic expressions in general and when communicating about Covid-19 should be used with people of different ages similarly and with no distinction.<br>...يجب استخدام التعبيرات الملطفة بشكل عام | 150 | 4.07 | .928 |

|                                                                                                                                                                                                            |     |      |      |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|------|------|
| 27. Euphemistic expressions in general and when communicating about Covid-19 should be used when talking to foreigners as much as to those who are native speakers in your country.<br>(يجب استخدام ال...) | 150 | 4.09 | .929 |
| Valid N (listwise)                                                                                                                                                                                         | 150 |      |      |

## 4.4 Semi-Structured Interviews

In this part, the researcher collected qualitative data that was gathered from participants who responded to the interview conducted by the researcher. A qualitative data analysis has been employed to discover the euphemistic devices that are mostly used by Bahraini people during their interactions about Covid-19, and to detect the similarities and differences in terms of euphemism use between Bahraini Arabic language and the English language. In addition, the analysis was to reveal how does gender impact Bahraini people's' use of euphemism when interacting about Covid-19.

Kvale (1996) describes interviews conducted in qualitative research as an attempt to learn more about the world and comprehend more understanding of what is going on from the subjects' point of view. He assures that in a qualitative interview, the researcher presents questions and in return he or she listens to the respondents as they give answers to the questions asked in order to analyze the responses qualitatively (as cited in Sewell, 2009). Magaldi and Berler (2020) gave a definition to semi-structured interview in which they described the interview as an exploratory process.

The semi-structured interview used in this paper consisted of eighteen open ended questions to Native speakers and Bahraini Arabic speakers. The researcher

interviewed 20 participants of each group. It is worth to mention that 10 of the participants were females and the other 10 were males in both groups

#### **4.4.1 Define polite language from your point of view.**

##### **4.4.1.1 Native speakers**

The participants defined polite language using different phrases.

##### **4.4.1.2 For example,**

12 of the participants used the term “respect” when defining the polite language. one defined polite language as “When you talk to others and say something in a more careful or polite and less direct way; respectfully to show that you have good manners.” and another participant defined polite language as “showing consideration for others when speaking to them in a respectful way.” In addition, another participant defined the term polite language by saying “You show attention to the speaker, and you are interested in what is being said with all respect. The same when you are the speaker”.

##### **4.4.1.3 One of the participants responded with**

“Speaking or communicating with responsibility of what a person thinks of and paying attention to the impact of the ideas behind their words. - Listening carefully with respect.”

##### **4.4.1.4 Another participants defined Polite language as**

“Showing respect with language use.”

#### **4.4.1.5 While another participants defined the same term as,**

“Choosing the kind and correct words when communicating with others and showing respect during the process of communication.

#### **4.4.1.6 The last participant defended polite language in a polite way as she said,**

“Polite language is about communicating with courtesy and with a posture that seeks a positive outcome.

#### **4.4.1.2 Bahraini Arabic speakers**

The Bahraini Arabic speakers defined polite language using similar expressions

##### **4.4.1.2.1 For example,**

Most of them used the term “respect” similarly to Native speakers as they define polite language. One participant defined polite language as “Respectfully talking with people.”, and another participant defined it as “Talking with respect to others and not using rude words.”

##### **4.4.1.2.2 One of the participants defined the term as,**

“talking politely us the way our parents raised us to speak with others and the way we have to speak. For example, If I want to ask someone to give me something, I ask this way: excuse me dear, may I have this thing from you please?”

The participant’s definition to polite language was based on the way she communicates with others in real life, where she sees herself that she communicates in a polite way with others.

#### **4.4.1.2.3 Another participant defined polite language as,**

“Language that uses kind words and displays mutual respect instead of slang or impolite/offensive linguistic terms.”

In both groups, it was noticed by the researcher that males used the term respect more than females when they defined polite language, and females tended to use other words and phrases including the word respect. For instance, they used different phrases such as “using kind words”, “being well mannered”, “beautiful language that is appropriate”, “speaking nicely”, and “showing regard and not being rude”.

### **4.4.2 Define impolite language from your point of view.**

#### **4.4.2.1 Native speakers**

Participants used different words and phrases to define impolite language. The most used words were “rude” and “disrespect”. Many of them think that impolite language is being rude to others and offending them, and not showing them any respect during communication.

##### **4.4.2.1.1 One participant responded with**

“Communicating rudely and without seeking positive outcome, sometimes offending people when speaking.”. This participant defined impolite language as a conscious process of being rude in communication as the person who is being rude does not look for any positive outcome of the communication with the other person.

#### **4.4.2.1.2 Another participant defined impolite language as**

“Speaking with others using rude phrases” and another participant gave a similar definition in which he said, “communication with others using rude or not preferred words.”

By these definitions, the researcher noted that participants believe that impolite language is the intentional use of offensive or rude words in communication.

#### **4.4.2.1.3 Other participants defined the term impolite language as**

“When you do not show attention to the speaker and you do not show interest in what is being said, and you start being disrespectful. The same when you are the speaker.” “The opposite of what is said above: speaking or communicating without the responsibility of what a person thinks of and NOT paying attention to the impact of the ideas behind their words. - Listening without care and with NO respect.” “Communication with others to speak and listen without attention and with no respect.”

The researcher noticed that in these definitions, participants mentioned the word “attention” as they defined impolite language. Participants here believe that impolite language means insufficient communication because speakers or hearers do not pay attention to many parts of what is being said and therefore disrespect appears, and speakers/hearers start to use rude or disrespectful words due to their incomplete attention during the communication process.

#### **4.4.2.2 Bahraini Arabic speakers**

Bahraini Arabic speakers’ participants chosen to conduct the semi-structured interview defined impolite language differently, but the researcher noticed that some phrases used to define the term were repeated by more than one participant.

#### **4.4.2.2.1 For example,**

“rude”, “disrespectfully”, “behaving badly”, and “bad manners”.

One of the participants defined impolite language as “Using rude words when communicating and being informal in formal situation.”, and another participant responded with “disrespecting when talking and being rude.”.

#### **4.4.2.2.2 A participant gave a definition to impolite language**

“Language that uses offensive and bad words instead of considerate and kind words.”. He continued by explaining in Arabic about a situation in which he thought it would explain the definition more. He said, “When I talk to someone and he curses someone or use a phrase like God damn you, I immediately consider the communication to be impolite.”

In this part, the researcher noted that males and females used the same phrases mentioned to describe impolite language, and all of them mostly used the two phrases “rude” “disrespectful” as they defined the term.

### **4.4.3 How often do you use polite expressions when communicating with others?**

#### **4.4.3.1 Native speakers**

All participants agreed here that they use polite expressions during communication on a regular basis.

5 of the participants responded with “Always” when they were asked how often they use polite expressions during their communication with others.

#### **4.4.3.1.1 One participant responded with**

“Only when needed, especially with strangers.”. He continued, “but you should know that I am always polite with my parents.”. This response indicates that there is a possibility for this participant to be less polite with people other than his parents.

#### **4.4.3.1.2 Six participants responded with**

“Daily” “On a daily basis”. This indicates that they always use polite expressions during their communication on a regular basis.

#### **4.4.3.1.3 “Every day”,**

At work or at home, or even at different places, they indicated that they use polite expressions with everyone including people who are close to them.

#### **4.4.3.1.4 One participant responded with the phrase**

“Usually at work”. This indicates that the participant uses polite expressions in formal places and formal situations.

#### **4.4.3.2 Bahraini Arabic speakers**

Most of the participants agreed that they always use polite expressions at any situation.

#### **4.4.3.2.1 One participant responded with**

“Honestly, it depends on how I feel if I am during a communication at that time.”. It can be said that the participant uses polite expressions with others during communication if she feels good at that time, and she might use less polite expressions if she feels not good in a situation when communication is happening.

#### **4.4.3.2.2 participants agreed on a phrase**

They agreed that they use polite expressions with strangers and in public places, and in formal situations. One said, “I use extreme polite expressions with strangers when I go to public places where formality is needed like the hospital or a company for example.”. Another said, “I use such expressions a lot when I am in a public place.”. Two participants responded with “When communicating with strangers in public places.” “When it is needed, and in public places such as hospitals and restaurants for example.”.

#### **4.4.3.2.3 A participant responded with**

“I usually try my best to make myself sound good when I speak.”. This indicates that the participant usually uses polite expressions whenever possible to sound polite in communication.

### **4.4.4 How often do you use impolite expressions when communicating with others?**

Six of the participants from both groups responded with the same word which is “never”. They never use impolite expressions at any situation whether it was formal or informal, or it was with known people or strangers.

#### **4.4.4.1 Native speakers**

##### **4.4.4.1.1 Seven female participants responded with**

“rarely” and “very rare”. They responded with the same phrase when they were asked how often they use impolite expressions.

#### **4.4.4.1.2 Three female participants answered**

“sometimes”. They continued explaining that they use impolite expressions only with specific people, and when someone is very rude to them.

#### **4.4.4.1.3 Three of the male participants responded with**

“Not much” when they were asked how often they use impolite expressions. Each of them continued by saying “I sometimes use such expressions when I have no choice but to talk this way.” “Very few times, I am forced to be impolite with people who disrespect me when speaking.” “If I have to, of course I will use impolite expressions.”

#### **4.4.4.1.4 Four of the male participants answered**

“With close friends” “with close people”. They explained that they use impolite expressions only with people they know, mostly with their friends in some situations while speaking to each other.

#### **4.4.4.2 Bahraini Arabic speakers**

##### **4.4.4.2.1 Three male participants answered**

“sometimes” “with my friends”. They explained that impolite expressions are only used when they communicate with their friends.

##### **4.4.4.2.2 Four male participants responded with different phrases such as**

“When I am angry” “When someone is disrespectful to me” “It depends on my mood” “When the person I speak to is impolite”. Two of them stated that they

apply impolite expressions only if the person they are speaking to is impolite or disrespectful with them, and the two others explained that their use of impolite expressions depends on their mood and how they feel at that time.

#### **4.4.4.2.3 Three female participants answered**

“rarely”. They explained that they usually do not have to or do not prefer to use impolite expressions at any situation.

#### **4.4.4.2.4 Seven female participants responded differently as follows**

“Often, it depends on the situation” “Not much” “On a daily basis, maybe mostly with my friends” “it depends on how I feel” “When I am in a bad mood” “I use them with my friends” “Sometimes, when I joke with my friends”. It can be noted that these seven participants usually use impolite expressions when they feel bad, when they are with their friends, or when they are at a situation where they feel that they need to use such expressions.

### **4.4.5 What kind of euphemistic expressions do you usually use when communicating with others?**

#### **4.4.5.1 Native speakers**

Participants responded differently to this question. It was noted that more females tend to use questions instead of statements when communicating with others to sound more polite.

#### **4.4.5.1.1 Six female participants replied as the following**

“I use question words instead of statements or orders such as: If you may, could you ....?” “Asking for things instead of ordering or demanding.” “Expressions that show politeness. I ask people for what I need or want and not order them to do it for me.” “I use question words to phrase my statements to sound kinder. I use words like would and could, to ask for help or for something I need.” “Statements that start with could you or can I when requiring something from someone.” “Abstractions that replace the original word and make them sound lighter. asking politely and ending questions with the word please.”

#### **4.4.5.1.2 Four female participants answered**

“Polite expressions to lessen the tension of the situation.” “Ironic understatements like saying you will not regret it to mean you will be happy or you will enjoy it. polite expressions specially when requesting something: for example: Would you give me that book please.” “I use expressions that replace the word bad. For example: I am sure you have a better idea other than this.” “asking politely for help.”

#### **4.4.5.1.3 One participant replied**

“Protective expressions to avoid offending people words that hide the truth - dishonest (for sick people to make them feel better even if they are seriously sick).”

#### **4.4.5.1.4 Another participant replied as the following**

“I replace the word cancer with the word disease or the bad disease when I speak about it to make it sound less harsh.” He continued, “My mother had cancer in its early stages, and we never mentioned the word cancer in front of her. We used to say the disease, or we used to refer to it with the letter C.”

#### **4.4.5.2 Bahraini Arabic speakers**

After reading and analyzing the responses participants gave to this question, it was noted by the researcher that even with Bahraini Arabic speakers' participants, unlike males, females tend to use more euphemistic expressions that make their communication sound more polite.

##### **4.4.5.2.1 Ten female participants answered**

"I use expressions like excuse me, my apologies, my pleasure." "I often use phrases that make me sound politer such as -Sorry, I did not hear what you said, could you please repeat one more time? - please, If you may, and excuse." "Excuse me, dear..., can you please help me with this, please, if you may, if you can" "I use expressions like pardon, if you may, can I ask for a favor, If you could do this for me I would be thankful." "I use the following words: excuse me, if you may, my dear can you please do me this thing?" "Excuse me, pardon, if it is okay with you, can you please ....?, I would like to have from this thing, can you please find me.....?" "I use expressions such as please - excuse me - sir - madam - dear - have a good day - Thank you" "Would you mind if? when asking questions / Excuse me, if someone is not paying attention to me." "Request words that start with can you and could you I end these requests with the words please, or if you may." "Calling them by sweet nicknames or complimenting them."

##### **4.4.5.2.2 Two male participants replied with**

"You beautiful" "I had a great time with you". They explained that they use these phrases as ironic statements to not hurt the feelings of others when speaking with them. For example, one participant two tells some one that he had a great time with the people he is sitting with, it is not necessary that it is true, and he might have the worst time ever. But, because he tries to be considerate and

caring of others' feelings, he tries his best to sound polite by using euphemistic expressions to replace the harsh words.

#### **4.4.5.2.3 Three male participants care about others 'feelings when speaking, as they replied**

"Instead of telling someone they're fat or overweight, saying that someone is big boned or thick is more acceptable. Instead of skinny, I would say slim." "When someone dies, I say he or she passed away instead of using the word dead, or I say rested in peace." "I complement people when I speak to them, even if the complementation was not true."

#### **4.4.6 Do you use euphemistic expressions only with strangers or only with people you know, or both? Why?**

##### **4.4.6.1 Native speakers**

All participants of both genders agreed that they use euphemistic expressions with strangers and with people they know.

##### **4.4.6.1.1 Some of the female participants replied as follows**

"Both. using such expressions would builds feelings of trust, safety, and wellbeing with others and people would learn that you are a respectful person, so they would be the same with you." "Both. consideration and respecting are for everyone and not a specific person or a group." "Both, as everyone deserves to be treated kindly."

#### **4.4.6.1.2 Some of the male participants answered as follows**

“Both. In my position at work, we need to use with both as we need to keep boundaries with people we know and we need to be professional with the customers.” “With both. to make people feel better and to make them feel respected so they respect back.” “With both. to decrease the social distance and be closer with people with kind and respectful relationships.” “With both, but mostly with strangers. euphemistic expressions are indirect words to something that is very direct that might make the person feel bad - so we need to value the person and make him or her feel good and not the opposite.”

#### **4.4.6.2 Bahraini Arabic speakers**

Unlike Native speakers, not all Bahraini Arabic speakers agreed on using euphemistic expressions with everyone. Only ten female participants and four male participants agreed that they use such expressions with everyone, and they explained why.

##### **4.4.6.2.1 Female participants replied as follows**

“With both, because people are equals disregarding their relationship with me.” “Everyone, I want to get the best out of people.” “I use such expressions with both, because being polite and nice reflects myself in the eyes of others.” “Both. I learned to respect everyone, and I learned to be kind and nice to everyone around me when communicating in order to reflect a good image of myself.”

##### **4.4.6.2.2 Male participants responded as the following**

“Both. euphemistic expressions reflect good manners when talking to others, so it is good to use such expressions with strangers and people we know.” “With both, because people are equals disregarding their relationship with me.”

“With everyone, because I reflect my own good manners when I use these expressions with everyone with no distinction.” “both, it’s nice to be polite with people so people can always be polite on the other hand.”

#### **4.4.6.2.3 Other participants replied with the following statements**

“Usually, I am honest and formal with strangers, so I do not prefer being dishonest with them. I only use euphemistic expressions with my related ones.” “Mostly with strangers and elderly. I never would know how they would react to what I say, so I try my best to sound too polite and kind in my communication with them.” “More with strangers. I do not want people to get rude with me or disrespect me, and this could happen with strangers if they saw me too friendly with them. So, I use formal and polite expressions with them to draw the lines in communication.”

### **4.4.7 Have you noticed the difference in others’ responses and feelings in situations where you used euphemistic expressions?**

#### **4.4.7.1 Native speakers**

Fifteen participants agreed that they have noticed difference in others’ responses in situations where they used euphemistic expressions with them, while five of them had different responses.

##### **4.4.7.1.1 For example**

Participants responded with phrases like, “I did not really notice that” “Not really” “I did not focus on that”

#### **4.4.7.2 Bahraini Arabic speakers**

Seventeen participants agreed that they noticed a difference in the way people respond to them when they use euphemistic expressions with them. While three participants responded differently.

##### **4.4.7.2.1 For instance**

They used the following phrases, “Not really” “No, I do not think so” “Some people do not accept the too polite way of speaking”.

#### **4.4.8 What kind of euphemistic expressions do you think are acceptable to the society?**

##### **4.4.8.1 Native speakers**

Participants responded differently to this question.

##### **4.4.8.1.1 Some participants replied as the following**

“Words that show appreciation” “Kind words and words that show gratitude” “Appreciation expressions” “expressions of politeness abstractions replacement words of hard words in difficult situations” “polite words. litotes. statements of employments - it is better to be kind with unemployed people and use phrases such as downsized instead of fired. words that ease the pain in death situations for example he is in a better place now instead of saying he is dead.”

#### **4.4.8.1.2 Four participants replied**

They agreed that the acceptable euphemistic expressions by society are the expressions that ease the pain, and make others feel less worried when talking about a disease or a death situation.

#### **4.4.8.1.3 For example**

“Using words that ease the pain of death for example saying he is resting in peace instead of saying he is dead. comforting words like you will be better, get well soon, I am there for you.” “Comfort expressions death or sickness related expressions (to change the direct word and use indirect expressions when talking about these two)” “expressions that ease the pain or the difficulty of the situation on people.” “Expressions that reduce the tension of the situation they are in, specially about diseases.”

#### **4.4.8.2 Bahraini Arabic speaker**

Similarly, to native speakers’ participants, Bahraini Arabic speakers’ participants responded differently to this question.

Some of them agreed that the acceptable expressions by society are expressions that protect the feelings.

#### **4.4.8.2.1 For example**

“Expressions that protect feelings. expressions that show sympathy, and expressions that make people think they are valuable and important” “The ones that they don't point directly towards the meaning, like fat I'd rather say overweight or not in shape.” “Polite words and words that make truth less harsh.” “Expressions that protect others’ emotions”.

Others agreed that the acceptable expressions are the one that show respect and make a person sound more polite.

#### **4.4.8.2.2 For instance**

“All the kind words that show respect when talking” “Expressions that show respect like Thanking and welcoming, and asking politely with nice words” “Polite expressions used when we ask for something” “Expressions that show respect when asking for something, especially when talking to strangers”

#### **4.4.9.2.3 Other participants responded differently as follows**

“Big boned, thin, passed away, gone to heaven, make love instead of sex, and so on...” “You look good today, even if the person does not look good!” “Request expressions” “expressions that offer greetings and help”.

### **4.4.9 What kind of euphemistic expressions do you think are unacceptable to the society?**

#### **4.4.9.1 Native speakers**

Nine of the female participants agreed that offensive expressions are not acceptable by society.

##### **4.4.9.1.1 They responded as follows**

“Offensive words and words related to body parts” “Offensive words” “offensive words - harassment words. (When not used directly)” “Offensive words used to call people with unpreferable nicknames” “improper and offensive expressions” “Expressions that humiliate or offend people like fat, stupid, idiot, and so on” “Offensive expressions, even if they were substituted and became euphemism such as dummy instead of stupid” “Replacement expressions that are still offensive in a way or another” “Any offensive expression is not acceptable”.

#### **4.4.9.1.2 Other participants responded differently as follows**

“Gender or race bias expressions” Expressions related to death (when they are used directly or the harder expressions that don't soften the situation).” “Gender and sex bias words forbidden words like words that hurt people in any way even if they were euphemistic expressions like dummy or handi-capped” “swear words - cursing words.” “Taboo words like offending and swearing- sex and gender bias related words.” “racist and sexist expressions”

#### **4.4.9.2 Bahraini Arabic speakers**

Each participant responded differently to this question.

##### **4.4.9.2.1 For instance**

Some of them replied, “When you direct the words by their meaning towards someone, like when someone is dead, you tell his relatives for example your son is dead instead of saying he passed away” “impolite and rude words like calling people with bad words and cursing them.” “Words that are rude and hurtful and expressions as if you are giving an order with force when asking for something.” “Expressions that show disrespect and that could hurt others’ feelings” “Insulting expressions”.

##### **4.4.9.2.2 Others responded as the following**

“Swear words” “harassment expressions” “Slaughter, suicide, and molestation expressions” “Words that are rude and hurtful and expressions as if you are giving an order with force when asking for something.” “Bully expressions” “Forbidden words like words related to sexuality”.

#### **4.4.10 Did you notice if there is any difference in your use of euphemistic expressions in your first language compared with your second language? Explain.**

##### **4.4.10.1 Native speakers**

Only four participants agreed that they noticed a difference in their use of euphemistic expressions in their first language which is English.

##### **4.4.10.1.1 They replied as follows**

“Yes, it is easier for me to use euphemistic expressions in my own language, but it gets harder when I want to use such expressions in other languages that I am learning” “Yes. In English, it is easier to use such expressions and you can always find heartwarming and kind words, but in Hindi, it is difficult to do so” “Yes. some words are easy to be said in Arabic and the initially come to mind when speaking, sometimes I struggle to use the same words in English” “Euphemism is easier in my second language”

It is interesting to mention that the two participants who said that it is easier to use euphemistic expressions in the second language or the Arabic language are Arabs who were born and raised in the USA, therefore, English is considered as the mother language to them.

Other participants responded differently, as the bilingual speakers of them do not see any actual difference in their use of euphemistic expressions.

##### **4.4.10.1.2 Participants replied as follows**

“Not really. I can use such expressions in both languages appropriately most of the time” “Not really no I did not notice any difference. I can find the suitable expressions in both languages” “Not really. My use of euphemistic

expressions in both languages are good and I can maintain the needed expressions to replace the unwanted words.”

#### **4.4.10.2 Bahraini Arabic speakers**

Ten participants agreed that they noticed a difference in their euphemism use in their first language which is Arabic compared to their use of it in English.

##### **4.4.10.2.1 The participants replied as the following**

“Yes, it's more aggressive in my first language.” “Yes, In Arabic, I feel I have many word options to express, while in English I feel really limited” “Yes, In Arabic I sound friendlier, and in English I sound more formal.” “Yes. It is easier for me to use euphemistic expressions in Arabic. But, with regards to English language, it is more difficult to use many euphemistic expressions, so I am limited with my word choices” “Yes. Foreigners never get me wrong, and they immediately understand what I mean when I use any euphemistic expression and react back in the same way. Unlike English, When I use euphemistic expressions in the Arabic language, people sometimes do not respond or react the same way and that made me think maybe there is something wrong with my language or words” “Yes, in Arabic I noticed that sometimes I overuse euphemistic expressions because I have the chance to, and it is the opposite in English.” “Yes. In English it's ok to say make love instead of having sex, but in Arabic, both terms are considered taboo.” “Yes, my first language which is the Arabic language has more euphemistic expressions used in our society” “Yes, It is easier in Arabic” “Yes, I find more words to speak politely and to sound polite with others in Arabic than English”.

Other participants responded with disagreement as they did not notice any difference in their euphemism use in both languages.

#### **4.4.10.2.2 For example**

“Not really because I can use such expressions properly in both languages” “No. I can find proper euphemistic expressions in both languages” “No, emotional traits can be in every language” “No. It is the same for me in both languages. But I can say that I sometimes can find more alternate expressions to the same word in Arabic and not in English” “Not really. I can find euphemistic expressions that suit the situation I am in in both languages easily” “No. I use similar expressions in both languages when I ask for something or when I talk to strangers”.

### **4.4.11 Do you think people around you either family or strangers are willing to use euphemistic expressions when communicating with others?**

#### **4.4.11.1 Native speakers**

Fourteen participants replied with “Yes” when asked if they think people around them are willing to use euphemistic expressions when communicating with others.

The other six participants responded differently.

##### **4.4.11.1.1 For instance**

“I think some of them yes, but I do not know about strangers. Maybe for strangers it depends on how people treat them.” “I do not really know. I am not sure” “I do not know” “I think it depends on how they are raised and how people treat them”

#### **4.4.11.2 Bahraini Arabic speakers**

Fourteen participants responded with yes when they were asked if they think people around them are willing to use euphemistic expressions during communication.

##### **4.4.11.2.1 The rest replied as follows**

“Maybe” “I do not really know” “I have no idea” “I think their willingness depend on how they are treated” “I believe the more friendly the less euphemism use. Euphemistic expressions can be used mostly at work” “I can say yes about some people who are relatives. I really do not know about strangers”.

#### **4.4.12 Can you talk about a personal experience of your own with euphemistic expressions when someone tries to speak about a disease or death.**

##### **5.4.12.1 Native speakers**

All participants had an experience using euphemistic expressions when communicating about a disease or death.

##### **4.4.12.1.1 One participant responded**

“One of my friends got diagnosed with cancer, and she felt really depressed. At that time, I tried my best to make her feel better and I always kept telling her that she is a strong woman, and that she can fight this sickness to become better. I never made her feel worse or more scared,”

#### **4.4.12.1.2 Another participant replied**

“My cousin passed away a few weeks ago and I needed to tell my mom about it so I said, everyone is going to pass away eventually, God knows who is suffering and who is still has to do with this life, unfortunately you know that cousin was sick these days, so God decided that my cousin can rest near him, I am so sorry but he passed away last night and may his soul rest in peace, we need to pray for him.”

#### **4.4.12.1.3 A participant who works at hospital replied as follows**

“I work in a hospital, and we face patients with difficult situations all the time. So, instead of asking them if they are good or not in a direct way, I ask them if they need any help and by this way I figure out if they feel good or not.”

#### **4.4.12.1.4 Another participant who works at hospital answered**

“One time I had to tell a patient about the cancer diagnoses. I did not want to say it directly to his face, so I said: that this is a test from God, and I very slowly started to tell him about the diagnoses instead of just saying: You have cancer.”

#### **4.4.12.1.5 A participant explained**

“I always use the phrase gone to heaven instead of died when I tell someone around me about a dead person.”

#### **4.4.12.2 Bahraini Arabic speakers**

All participants had an experience where they had to use euphemistic expressions during their communication about a disease or death with another person

##### **4.4.12.2.1 One participant responded**

“For me at work we experienced a lot, I try to comfort the patient or the family by creating an acceptable atmosphere and talking to them in a way that they will understand using comforting expressions such as you are strong – you can fight this – The patient will be better soon ‘even if the disease was at a serious stage’.”

##### **4.4.12.2.2 Another participant replied**

“My friend lost her father because of covid, so I tried my best to use nice words when talking with her. I used words like may his soul rest in peace, Insha’Allah he is in heaven now, he is released from the pain, god bless you and your mom and may Allah have mercy on dad.”

##### **4.4.12.2.3 Another participant explained**

“I usually do not ask for details of any sickness or death case. I try my best to get more friendlier and use more nice expressions with my friends when they are sick or when they lose someone. I am more formal and use formal real words with strangers.”

##### **4.4.12.2.4 A participant replied as follows**

“Because I am a nurse, I usually encounter situations that I need to tell the bad news to the patient's families, so one time, I tried to tell a patient's mom that her son is getting better but might have side effects and can't walk properly, she

got mad at me and started yelling, so I used some euphemistic expressions like: I understand your tension and your feelings mam, I am so sorry I wish I could do something more to make him better and make you feel better, but yelling wouldn't change anything, please be careful of your health and be careful of him he needs you to be strong around him. Then, she started to calm down and lowered her tone with me.”

#### **4.4.12.2.5 A response about death situation was given by a participant as follows**

“I usually use the word passed away instead of died when I tell someone about someone's death. But in Arabic, I use the word May God reward you عظم الله اجره But I still feel it is heavy on the receiver though it is an euphemistic expression.”

#### **4.4.13 As we are living in a time where we are facing the Covid-19 pandemic, what are the most common euphemistic expressions that you use when communicating about Covid-19? (Write as many euphemistic expressions as possible)**

##### **4.4.13.1 Native speakers**

All participants used different euphemistic expressions when communicating about Covid-19 with others.

#### 4.4.13.1.1 For instance

“Thank you Please Excuse me Sorry I am not sure if this would work properly but let's give it a chance (at work). You are doing a good job, I expect more next time.(at work). Well done, but you need to fix this little thing.(at work). Excellent idea, but I think we can have something greater.(at work).” “You will get better soon Don't worry, it is exactly just like a flu nothing serious. You are stronger than it. You look great although you are sick” ““smart and creative with the truth" instead of calling someone a liar. passed away instead of dead not feeling well instead of ill resting and taking time to think instead of wasting time or doing nothing. starting with excuse me when calling people in a public place” “passed away test from god the problem (instead of the illness name) adversity instead of difficulty the difficult stage instead of the final stage before death” “please thank you how can I help? instead of asking are you okay to a tired person I would say you look great Excuse me could you help me please.” “I feel a little off color today. / or you seem like off color today when someone is sick or I suspect that they have got Covid-19 virus. I think you are getting the flu (referring to Covid-19) I feel terrible \*to refer to the sickness I have\* I think you have come down with something = to refer to thinking of someone's getting sick” “big boned instead of fat kicked the bucket instead of very sick or dead passed away - went to a better place instead of died feeling pale ( to refer to a disease or saying you look pale to a person with covid-19 instead of saying you look terrible)” “You will have better days - I don't say you look terrible or I know you are feeling bad) Your room partner is gone to a better place than here now and I don't say he or she is dead.” “The problem the pandemic the virus Covid 19 Covid virus adversity It is still a mercy of God (to comfort people).”

#### **4.4.13.1.2 Other responses were as the following**

“Is there anything I can do for you to get through this? Are you doing well? I am sure you are going to better (even if the condition is serious) You are tired, but if you follow doctor’s instructions, I am sure you would feel better. Do not worry. I appreciate that you are being patient with the procedures” “When I speak about death situations from Covid-19, I usually use expressions such as differently abled passed – dearly departed for dead cloud – passed away” “For death situations, I use the following expressions: passed away – resting in peace. For illness situation or Covid-19 specifically, I use expressions such as: feeling unwell – you can try your best (even if the sickness condition is serious)” “Could have been worse but here you are doing your best (to a sick person who is really feeling sick or having Covid-19. Not your best days (for a person who is tired because of Covid-19). You can rest and do that later (to a person who is tired because of Covid-19 and has a lot to do and the work can be postponed).” “Bad disease – difficult disease- the difficult stage (cancer final stage) – the infection (referring to Covid-19)- the virus or the problem (also referring to Covid-19).

#### **4.4.13.1.3 A participant who works at hospital as a nurse responded as following**

“When a patient passes away because of Covid-19, we tell his or her family the following phrases: (we tried our best, but I am so sorry to tell you that she let us go to a better place – He/she is resting in peace now.)

#### **4.4.13.2 Bahraini Arabic speakers**

participants mentioned various euphemistic expressions that they use during communication about Covid-19 with others.

#### **4.4.13.2.1 For example**

“It will pass away- It's a matter of time -You will get through these hard days (for a person who has Covid-19)” “I hope it ends soon – I am sure it will end, and we will be fine eventually – we are stronger than it (when speaking to someone about Covid-19).” “you're stronger than covid - do not worry it shall pass - you will beat it - I really hope you don't get it (referring to Covid-19).” “Corona virus is not a crisis; it is not that bad, and it shall pass soon – The virus is not bad and infectious as how it seems in news (referring to Covid-19).” “May God heal you – I wish all good for you it shall pass do not worry – I hope god does not test you with your loved ones (referring to Covid-19 situation).” “It is not that bad don't worry" "if you have someone sick at your house, please be careful and do not go around them until they finish their quarantine" "You look awesome although you're sick" "Do you feel better now?" “Instead of telling people get away from me, I say keep the allocated social distance. Instead of using the word infected, I use the word the virus got you this time.”

#### **5.4.13.2.2 A nurse at a hospital replied with**

“I do not use words like fatal or deadly or anything that scares patients, but I use words like it is "like flu, you will be okay, don't worry you are stronger, and so on.”

**4.4.14 When communicating about Covid-19, in which situations do you use euphemistic expressions? Formal situations or informal situations? Why?**

#### **4.4.14.1 Native speakers**

Eighteen participants agreed that they use euphemistic expressions when communicating about Covid-19 in both formal and informal situations.

##### **4.4.14.1.1 Participants replied as follows**

“Both. Because communicating with respect and using nice words is needed in every situation so people would react with you the same” “Both. Showing care and kindness reflects the person you are, so using euphemistic expressions in all situations would let me feel good about myself because I treated people the way I want to be treated.” “In both situations, considering others' feelings and how would they react to something is important. Using euphemistic expressions always makes it easier for me when passing news or when telling negative news to others in all situations.” “Both. Respect is needed in every situation and being polite with everyone in every situation reflects the attitudes and the thoughts of a person.” “In both situations. To build stronger relationships that are comfortable with people even if they are close ones where no formality is needed.” “Both. Being politer and kinder with everyone helps in communicating better and having a healthy environment in which people can open up and say what they think of without hurting other's feelings or making them feel bad.” “Both. I consider people's feelings and I want to make everyone feel better. Using indirect expressions and expressions that ease the pain or comfort people would help in taking care of others and considering their feelings.” “In both situations. To not make people worry about the disease, and to make them feel better if they are sick or afraid.”

#### **4.4.14.1.2 Two participants replied differently**

“Mostly in formal situations. I must put boundaries with people and sound polite as much as I can, while in informal situations with family and friends, I feel that I can be myself and cross the lines sometimes as I am sure that no one will get hurt.” “I do not usually communicate with strangers about Covid-19. I mostly talk about the virus with related ones such as family members and my friends, therefore, I can choose whether if I want to use euphemistic expressions when communicating about Covid-19 with them or not.”

#### **4.4.14.2 Bahraini Arabic speakers**

Seventeen participants agreed that they prefer to use euphemistic expressions when communicating about Covid-19 with others in both formal and informal situations.

##### **4.4.14.2.1 Some of the given responses were as the following**

“Both. Because everyone needs to hear comforting and nice words about this infection.” “In both situations. Because respect and consideration are a must, and we should not hurt others’ feelings when speaking about an illness or an infection, but otherwise we should comfort them and make them feel better even if the condition is serious.” “Both. People got really scared when Covid-19 started. Therefore, we should pick our words carefully, and try our best to make it sound more merciful, so people do not get scared.” “Both. People need to hear nice and pleasant words such days specially during Covid-19 period. They have suffered enough, and we need to use such expressions to protect each other’s feelings whether if we are strangers to each other or related and known to each.” “In both, because in these times a lot of people lost someone close or a relative due to covid-19 and losing someone without the ability to say goodbye is so harsh to a tight-knit community like Bahrain. Also, many people’s businesses and

livelihoods got affected by the pandemic. For instance, some people lost their jobs, some people became economically disadvantaged, while others lost their businesses and properties altogether.”

#### **4.4.14.2.2 Three participants responded differently to the mentioned question**

“I use euphemistic expressions with strangers in formal situations because I want to sound intellectual and educated when speaking about Covid-19.” “I usually use euphemistic expressions with people I do not know when I want to communicate about Covid-19. It is because I want others to understand well what I say.” “Formal situations. Because I do not want people to misunderstand me, and I want them to get more comfortable with me so I can learn all about the virus.”

#### **4.4.15 Do you use taboo words (words prohibited or restricted by social custom) in any case or situations? When and with whom?**

##### **4.4.15.1 Native speakers**

Ten participants responded with “No” when asked whether they use taboo words in any case or situation.

##### **4.4.15.1.1 Other participants replied as follows**

“Not much but if I use some, I would use words with my friends such as swear words.” “Sometimes. For example, I use words with my friends about death-illness- gender- without restrictions because they are my friends, and it is okay to use some taboo words with them.” “Yes, with other nurses to talk directly

about patients' illness or death situations." "Sometimes I use swear words with my friends when we talk about something that bothers us." "Sometimes with my sisters" "sometimes when I talk about death with a related one." "Yes, with my friends when we joke about some situations." "I use cursing word with my friends" "I use such words with my friends, sometimes the words turn to be offended when we argue about something." "Very rarely I use sexual words when I talk to my friends."

#### **4.4.15.2 Bahraini Arabic speakers**

Fourteen participants responded with "No" when asked if they use taboo words in any case or situation.

##### **4.4.15.2.1 Other participants gave different responses such as**

"Sometimes I use such words with my friends when we talk about personal hygiene." "I usually don't, I rarely do with people that get with me into a rational discussion and after asking for their permission to talk freely in such terms, I might do." "Yes, in friends' gatherings or while playing football." "A lot. Specially with my friends when I get mad at them." "I usually use such words with my friends when joking like swearing words." "I use these words rarely with my friends while gathering and telling jokes."

#### **4.4.16 Do you think people around you either family or strangers are aware of and willing to use euphemistic expressions when communicating with others about Covid-19?**

##### **4.4.16.1 Native speakers**

When asked if they think people around them including family and strangers are aware of and willing to use euphemistic expressions during communication about Covid-19, fifteen participants responded with the word “yes”.

##### **4.4.16.1.1 Five participants replied with**

“I do not know” “I am not sure” “I really do not think that they are aware” “It depends on how much knowledge they have about the virus” “It depends on whether if they know what euphemistic expressions are when talking about Covid-19”

##### **4.4.16.2 Bahraini Arabic speakers**

Fourteen participants responded with “Yes” when asked if they think people around them are aware and willing to use euphemistic expressions as they communicate about Covid-19.

##### **4.4.16.2.1 Six participants responded differently as follows**

“I have no idea” “I think my close family members and friends are willing to use such expressions because I have learned many polite and nice alternatives of words from them when we talked about Covid-19 in many times.” “I guess” “Not all of them. It depends on how much information they have about Covid-

19” “Some people are, but I would say no about others like my friends because I know that they are inconsiderate” “Maybe”.

#### **4.4.17 Do people around you use taboos or impolite language more than euphemistic expressions when communicating about Covid-19? Explain.**

##### **5.4.17.1 Native speakers**

Fourteen participants replied with “No” when asked if people around them use taboos or impolite language more than euphemistic expressions during communication about Covid-19.

##### **4.4.17.1.1 Other participants responded as the following**

“Only friends would use taboo words more than euphemism with me as they feel comfortable and not judged when they are speaking to me” “Not more than their use of euphemistic expressions. People around me are kind and polite with each other because they don’t want to be in a situation in which they get hurt or feel bad someone, so they treat people the way they wish to be treated” “They rarely use taboo words because as I know, most of them believe that taboo words are forbidden and should not be used at all” “Some of them yes, because they believe that Covid-19 is a conspiracy”.

##### **4.4.17.2 Bahraini Arabic speakers**

Ten participants replied with “No” when asked if people around them employ taboo words more than euphemistic expressions when talking about Covid-19.

#### **4.4.17.2.1 Others responded differently as they mentioned the following**

“Some of my friends and family members always use taboo words to others. For example, they often say: I hope the virus gets you so we can take a rest from you – This virus killed everyone” “My friends use such expressions more often between themselves because they are in their comfort zone, and they know they would not be misunderstood.” “Some of my friends do use impolite language when talking about Covid-19 because they get mad of the active cases-numbers, they do not want another quarantine, so they express themselves by these impolite expressions.” “I usually hear my friends saying: Oh god, he got the damn virus for the second or third time, and he did not die from it. They get impolite when speaking about any condition related to Covid-19.” “Yes, many people got tired if the media pushing covid news around, which made some people tired of keeping up with manners while others that got heavily affected gained a negative perspective to life which led them to use such terms.” “Yes, my parents use impolite expressions when they get bad news related to Covid-19.”

#### **4.4.18 In your opinion, how is using euphemistic expressions advantageous when communicating about Covid-19? Explain.**

##### **4.4.18.1 Native speakers**

Three participants agreed that using euphemistic expressions is advantageous as it maintains appreciation and good attitude.

#### **4.4.18.1.1 For instance**

“People would always show appreciation to each other” “Using these expressions reflects good attitude” “Using euphemistic expressions help us be kind with people.”

Seven participants believe that using euphemistic expressions lead people to be polite and respectful.

#### **4.4.18.1.2 For example**

“Using euphemistic expressions encourages people to be respectful with others and being considerate of others’ thoughts and beliefs” “By using euphemistic expressions, people learn to be more polite with others when speaking about sickness and the infection as they avoid using rude words or very hurtful expressions to deliver what they know about the virus” “People feel respected when someone speaks to them about the virus with knowledge using kind words” “Using euphemistic expressions spread kindness and let people grow good relationships that are built with respect even during Covid-19 where people are very stress and mad” “ Using euphemistic expressions makes people feel better during their difficult times they get through because of the virus”.

Seven participants agreed that using euphemistic expressions during communication about Covid-19 makes others feel better.

#### **4.4.18.1.3 For instance**

“Many people get very sick because of Covid-19. Mental health plays an important role in getting better and healing. Using euphemistic expressions with them would let them feel better and believe that they are good although they are tired or unwell” “Using euphemistic expressions with others when talking about Covid-19 would make it sound easier and less scary” “using them is advantageous to show consideration and care for others thoughts and feelings during hard days

they get through in Covid-19 period” “People feel better even if they are very sick because of the virus or if they lost a loved one because of Covid-19. Healthy environment to communicate is very important to show care and respect, and by using euphemistic expressions when communicating about the virus, people would raise better kids in an environment in which they learn how to be respectful and considerate of others’ feelings during hard times such as Covid-19” “Using more simplified words when talking about such disease (Covid-19) makes people worry less and feel more comfortable. the psychological health is very important specially in treatments. So, patients need to hear comforting words even if the situation is not by their side, and euphemistic expressions help us to do so.” “It is advantageous to make people feel less worried about the virus, and they would start believing that Covid-19 is not a serious issue”

#### **4.4.18.1.4 Others responded differently**

“It is advantageous as it scares people less when talking about the sickness” “Using these expressions would help you achieve your objectives and get what you want even in negative situations during Covid-19, and people are would likely take you seriously and deal with you in a good way even if the situation was not that good” “By using such expressions we can maintain good relationships with others during a hard time where people are angry and stressed about the virus”

#### **4.4.18.2 Bahraini Arabic speakers**

Nine participants agreed that using euphemistic expressions when communicating about Covid-19 is advantageous as it lets them show consideration and sympathy towards others.

#### **4.4.18.2.1 Participants replied as the following**

“Some people have lost their families because of Covid-19, and some got sick and did not get better because of the symptoms. Being nice when talking about Covid-19 can ease on such people and can prevent them from recalling unwanted memories” “People's feelings will be protected by using such expressions because Covid-19 is a hard kind of sickness” “When using euphemistic expressions when speaking about Covid-19, people can feel better and less worried” “It is very advantageous with the elderly because these expressions would protect their feelings and would alleviate their anxiety about this disease” “It is advantageous as people feel less worried when they hear kind words if they got Covid-19, as such expressions cover the reality and help them believe that their condition is not very bad” “It does protect people's feelings and let them feel more comfortable. People get less afraid when you use euphemistic expressions with them when communicating about this sickness as they will start thinking of it as less painful or less difficult” “People feel less worried when others use euphemistic expressions with them during their communication about Covid-19” “People get calm and feel better even if they are sick with covid or anyone around them”

#### **4.4.18.2.2 Other participants responded differently as follows**

“It makes people more comfortable and relaxed; people need to feel that more after cabin fever and the other effects of Covid-19” “Such expressions help in receiving better responses from people when speaking about the virus” “Using euphemistic expressions is useful to support others through their difficult times with the virus” “covid-19 is a scary virus people need to be positive and have people who send good vibes and beautiful expressions” “When people who get infected with Covid-19 hear kind words about the sickness and about their situations, they start feeling better and getting better sooner”.

## **4.5 Discussion**

According to the SPSS output and the descriptive statistics, it was revealed that female participants outnumbered male participants as 60% of the sample were females in both groups. The researcher noted that 80% of the sample were young participants as their ages range between 20 to 39 years. In addition, around 72% of the sample hold the bachelor's degree.

### **4.5.1 Research Question 1: “What euphemistic devices are mostly used by Bahraini people during interactions about Covid-19?”**

To answer the first research question “What euphemistic devices are mostly used by Bahraini people during interactions about Covid-19?”, the researcher analyzed the descriptive statistics related to questionnaire items, and carefully read and analyzed the semi-structured interview answers of Bahraini participants.

#### **4.5.1.1 Questionnaire statements**

Referring to Figures 12,14, 16, and 18, Bahraini participants showed the tendency of using euphemistic expressions since Covid-19 started and they used these expressions with people in various situations including Covid-19 situations. They have also assured that using euphemistic expressions can protect people's feelings which made them prefer to use the euphemistic expressions during communication in Covid-19 period. The data indicates that educated young Bahraini people who took part in this study have a positive attitude towards using euphemistic expressions during Covid-19. Hence, this result contributes to the study conducted by Olimat (2020) in which the data of his study indicated that

nearly 90% of the participants preferred to use euphemistic expressions for Covid-19.

#### **4.5.1.2 Semi-structured interviews**

Going back to the semi-structured interview questions, Bahraini participants used various euphemistic expressions during their communication about Covid-19 with people. When analyzing the interviews of both groups, the researcher concluded that Bahraini participants and native speakers' participants used many euphemistic expressions when communicating about Covid-19, and that most of Bahraini participants showed similar uses of expressions using different phrases to deliver their way of using these expressions.

Participants mostly used euphemistic expressions that show sympathy, care, and consideration and respectful expressions as well, such as “It will pass away” “You will get through it” “You are stronger than this” “Do not worry it shall pass” “It is not that bad do not think of it” “You look awesome although you are sick” “I hope you feel better now” “Keep social distance please” “The virus got you this time” “Be careful and do not go around infected people”.

#### **4.5.2 Research Question 2: “What are the similarities and differences in terms of using euphemism between Bahraini Arabic and English languages?”**

##### **4.5.2.1 Questionnaire statements**

By referring to figures 11, 12,13,14, 15, and 16, it can be said that participants of both groups show their preference of using euphemistic expressions since Covid-19 pandemic started.

Looking at tables 13, 18, 19, ,20, 21, 22 ,24, 25, and 26, it is noted that participants of both groups use euphemistic expressions in various ways. For

instance, both groups use euphemism to protect others' feelings as 90% of them agreed with the seventh statement of the questionnaire that stated: "Euphemism use protects people's feelings and changes unwanted meanings.". In addition, 91% of the participants agreed with the twelfth statement "euphemism use helps in considering the social values." which indicates that one of their euphemism's using purpose is to consider social values. As 59% of the participants from both groups believed that terms or expressions can be changed when they cause negative feelings, it can be said that they tend to use euphemistic expressions to avoid the negative feelings of others during Covid-19 pandemic. Most of the participants from both groups agreed that euphemism should be used in their communication with regards to health, disease, and death during and after Covid-19 pandemic. When it comes to attitude, 79% of the participants believed that the use of euphemistic expressions when communicating about Covid-19 reflects the attitude of a person, and 87% of the sample have also believed that using euphemistic expressions reflects care and being sentimental as well. Finally, 53% of the sample selected believed that not using euphemistic expressions when communicating about Covid-19 can cause harm to others.

#### **4.5.2.2 Semi-structured interviews**

By analyzing the fifth, twelfth, thirteenth, and the fourteenth interview questions, it was concluded that participants from both groups have similarities and variances in their euphemistic uses in general and when communicating about Covid-19.

The data given and analyzed in the fifth question indicates that native speakers' females have more tendency of using questions instead of statements during their communication with others to sound polite. While four of them tend to use polite expressions, ironic statements, and polite requesting and asking phrases. Other participants preferred to use protective expressions that change the

meaning of the word or reduce the intensity of words to avoid the tension caused by the situation and to avoid offending and hurting people. For instance, one participant mentioned that he “replace the word cancer with the word disease or the bad disease when he speaks about it to make it sound less harsh.” so he does not make his mother feel bad about her condition.

Similarly, to what have been noted with native speakers’ participants, it was also noted that female Bahraini participants showed more tendency to use more euphemistic expressions in their communication than males. They explained that they tend to use euphemistic expressions to sound more polite to others. Ten female participants used polite expressions, questions, and requests instead of demanding and statements, expressions that show gratitude and appreciation, and complementary expressions during their communication. Male participants explained that they use ironic and complementary statements or expressions to not hurt the feelings of others when communicating.

Another similarity was detected when the answers to the twelfth question were analyzed. Participants of both groups mentioned different experiences in which they used euphemistic expressions during their communication about a disease or death situation.

Many participants from both groups used similar expressions when they had to communicate about a death situation to others. They tended to use expressions such as “Passed away” “may his/her soul rest in peace” “May god have mercy on him/her” “He/she is in a better place now” “Gone to heaven”. When communicating about a disease such as Covid-19 infection, participants tended to use similar expressions such as “You can fight this” “Do not worry, it shall pass” “Be strong” “You look amazing although you are tired” “You can do this later, now rest”.

The data given after analyzing the answers to the fourteenth question indicates that participants from both groups showed preference of using euphemistic expressions during their communication about Covid-19 with others

in both formal and informal situation. For instance, some mentioned that they prefer to use euphemistic expressions in both situations because they care about others' feelings and they want to show sympathy towards them, and some mentioned that the reason that leads them to use euphemistic expressions in both situations is to be polite with everyone and to reflect their positive attitudes towards others.

A difference was noted when answers to the thirteenth question were analyzed. Native speakers' participants tended to be limited with kinds of the euphemistic expressions they use, unlike Bahraini participants who were able to find many alternatives and euphemistic expressions when they communicate about Covid-19 with people. For instance, native speakers' participants used expressions such as "Do not worry" "You will get better soon" "Passed away" "It is a test from God" "How can I help you?" "You seem like off color today" "I think you have come down with something today" "The problem" "The virus".

On the other hand, Bahraini participants used many expressions to refer to Covid-19, terms related to Covid-19, and terms related to disease and death. They employed expressions such as "It will pass away" "It is a matter of time" "Don't worry please" "You will get through this" "I am sure it will end soon" "You are stronger than Covid" "It is not a crisis" "May God heal you" "It shall pass away, do not worry" "It is not that bad, do not worry" "You look awesome although you are sick" "I hope you feel better now because you look better" "Keep social distance" "Infected" "you are stronger than the illness" "It is just a flu" "You will be okay" "I hope that God does not test you with your loved ones" "I am sure you will beat Covid-19" "I hope you do not get infected" "She is in a better place near God" "You will get through these hard times" "Please be careful and do not sit with quarantined people who are infected".

### **4.5.3 Research Question 3: “How does gender impact Bahraini people’s use of euphemism when interacting about Covid-19?”**

#### **4.5.3.1 Questionnaire statements**

As mentioned previously, 60% of the sample who participated in the study were females in both groups. This indicates that euphemism is mostly used between females as they were more interested to be a part of the study. 61% of the sample agreed with the eighth statement in which mentions that Females are more aware of euphemism than males. It is worth to mention that many male participants were a part of the 61% sample who agreed with the statement.

#### **4.5.3.2 Semi-structured interviews**

Answers to questions three, four, five, six, nine, twelve, thirteen, fourteen, and fifteen were helpful in providing answer to the third research question. After analyzing the participants’ answers to the mentioned questions, the researcher concluded that gender difference does not impact Bahraini people’s use of euphemism during their interactions about Covid-19. Most of the Bahraini participants including males and females agreed that they use polite expressions on a regular basis when communicating with others. Interestingly, seven participants from both genders agreed that they employ impolite language during their interactions with others.

When asked whether if they use euphemistic expressions only with strangers or only with people they know, or both, all female participants agreed that they use euphemistic expressions with everyone, while only four male participants mentioned that they use euphemistic expressions with both, similarly to their female candidates.

When asked about which kinds of euphemistic expressions they think are unacceptable to the society, participants of both genders responded differently and did not agree on a specific expression, unlike native speakers in which females were able to agree that offensive expressions are the most unacceptable expressions in society. For instance, some females mentioned that impolite and rude expressions are unacceptable, and some of them believed that disrespectful expressions even if were alternatives of the original expressions that could hurt others' feelings are the unacceptable expressions in society. Some of the male participants mentioned that swear words and harassment expressions are the unacceptable expressions in society, while some of them agreed that bully and forbidden words related to sexuality are the expressions that they believe are unacceptable in society.

When giving answers to the fourteenth question, male and female participants agreed that they use euphemistic expressions during communication about Covid-19 in formal situations and in informal situations as well. Therefore, it can be said that there was no significant gender difference detected with regards to answers to this question.

Lastly, when participants were asked if they use taboo/prohibited words in any situation, seven female participants and seven male participants replied with "No" as a response. This indicates that there is no considerable gender difference with regards to their use of taboo/prohibited words.

The researcher concluded that results to this question are not compatible with the results detected in Drissi (2020) paper as his study results revealed that females outnumbered males in using euphemistic strategies being concerned. However, there was no study conducted to find out the gender impact on the use of euphemistic expressions when communicating about Covid-19.

## **CHAPTER V**

## **CONCLUSION**

# CHAPTER V

## 0. Introduction

This chapter summarizes the data given as answers to the three research questions. Two main primary data were used in this study which are Questionnaire items, and semi-structured interviews. Questionnaire items were analyzed using SPSS program, and semi-structured interviews were carefully analyzed by the researcher after intensive reading of answers provided by participants. The researcher submitted the instruments to five raters to evaluate the instruments and to confirm the reliability of the questionnaire items and the interview questions. In addition, this chapter summarizes the main findings of the research questions. Lastly, the chapter ends with suggestions for further research and limitations of the study.

## 5.1 Conclusion

The current study offers a linguistic analysis to elaborate what devices are mostly used by Bahraini people during communication about Covid-19, the similarities and differences between native speakers and Bahraini Arabic speakers in their use of euphemistic expressions while communicating during or about Covid-19, and to reveal how gender impacts Bahraini people's use of euphemistic expressions during Covid-19. The results revealed that there is a variation in the production of euphemistic expressions by Bahraini people, and the most used expressions were euphemisms that demonstrate sympathy, care, thoughtfulness, and respect.

In addition, this study confirmed that there are similarities and differences between native speakers and Bahraini Arabic speakers' use of euphemistic expressions when interacting about Covid-19. Three similarities were detected when data given were analyzed. It was found that native female speakers' and

Female Bahraini Arabic speakers showed more tendency of using questions rather than statements during Covid-19 conversations to sound more polite than usual. Another similarity was the preference participants showed of their euphemism use during communication about Covid-19, as it was revealed that participants from both groups tended to use various euphemistic expressions in their communication about disease or death situation in their communication about Covid-19. The third similarity detected was the participants' preference of using euphemistic expressions in formal and informal situations when interaction about Covid-19 takes place. Furthermore, it was detected that gender has no significant impact on Bahraini people's use of euphemistic expressions during their communication about Covid-19.

One difference was detected in which native speakers' participants managed to use limited euphemistic expressions when communicating about Covid-19, dissimilar to Bahraini participants who were able to use various euphemistic expressions and alternative phrases during their communication about Covid-19.

## **5.2 Suggestions for Further Research**

Although this research depends on numerous euphemistic expressions delivered consciously and straightforwardly from selected sample, conducting such study papers is significant in linguistics and sociolinguistics field. Further investigations could be conducted on the use of euphemism and dysphemism as well to explore devices used in both in the Bahraini context during and after Covid-19 pandemic period. In addition, further research can investigate the non-lexical elements of communication of Arabic Bahraini speakers such as facial expressions, gestures, body language, and voice pitch in their conversations about Covid-19 related topics. The researcher highly recommends other researchers to

investigate and explore a larger spoken and written corpus of euphemistic expressions used by Bahraini speakers during and after Covid-19 pandemic.

The proposed semi-structured interview questions should be employed to evaluate the use of euphemistic expressions in further areas of linguistic and Covid-19 in particular, and authentic observations on participants' use of euphemism should be conducted and analyzed to critically analyze and evaluate the use of euphemism during and after Covid-19.

### **5.3 Limitations of the Study**

Like other research papers, this study as well is not free of limitations. This study can lead to various further exploratory investigations in the future for researchers who are interested in the linguistics field. One of the limitations is comparing gender differences between Native speakers and Bahraini Arabic speakers. Due the pandemic circumstances, the focus in this study was only on the gender differences or impact between Bahraini participants. This study focused on Bahraini participants' euphemism use more than native speakers' participants' use of euphemism in detecting the most used euphemistic expressions/devices when communicating about Covid-19. Moreover, the sample was limited in number as researcher could not distribute questionnaire samples and interview more people due to Covid-19 quarantine situation in the country.

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# Appendices

## Appendix A Native Speakers' Questionnaire Statements Version

| Statement                                                                                                                                   | Strongly Agree (5) | Agree (4) | Neutral (3) | Disagree (2) | Strongly Disagree (1) |
|---------------------------------------------------------------------------------------------------------------------------------------------|--------------------|-----------|-------------|--------------|-----------------------|
| 1.Euphemism has a crucial role in communication                                                                                             |                    |           |             |              |                       |
| 2.I use euphemistic expressions when I communicate with family, friends, and others.                                                        |                    |           |             |              |                       |
| 3.Since the Covid-19 pandemic started, I use euphemistic expressions with my family, friends, and others when communicating about Covid-19. |                    |           |             |              |                       |
| 4.I use euphemistic expressions in Social media when communicating with anyone about Covid-19.                                              |                    |           |             |              |                       |
| 5. I prefer to use euphemistic expressions when communicating about Covid-19.                                                               |                    |           |             |              |                       |
| 6. It is a preference to me to use the medical term that is abbreviated into                                                                |                    |           |             |              |                       |

|                                                                                                                                |  |  |  |  |  |
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| “Covid-19” when communicating with anyone about Covid-19.                                                                      |  |  |  |  |  |
| 7. I believe that using euphemism/euphemistic expressions protects people’s feelings and changes unpleasant/unwanted meanings. |  |  |  |  |  |
| 8. Females are more aware of euphemism than males.                                                                             |  |  |  |  |  |
| 9. Elderly are aware of euphemism than younger people such as teenagers.                                                       |  |  |  |  |  |
| 10. Radical people are more conscious of euphemism than conservative people.                                                   |  |  |  |  |  |
| 11. Euphemism is instinctive.                                                                                                  |  |  |  |  |  |
| 12. Euphemism use helps in considering the social values.                                                                      |  |  |  |  |  |
| 13. It is always of a possibility to change terms or expressions used in cases where bad or negative feelings are expected.    |  |  |  |  |  |
| 14. During and after Covid-19 pandemic, people should always                                                                   |  |  |  |  |  |

|                                                                                                                                                                              |  |  |  |  |  |
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| employ euphemism consciously with regards to expressions or terms that are related to Covid-19 such as health.                                                               |  |  |  |  |  |
| 15. During and after Covid-19 pandemic, people should always employ euphemism consciously with regards to expressions or terms that are related to Covid-19 such as disease. |  |  |  |  |  |
| 16. During and after Covid-19 pandemic, people should always employ euphemism consciously with regards to expressions or terms that are related to Covid-19 such as death.   |  |  |  |  |  |
| 17. Using euphemistic expressions when communicating about Covid-19 causes misunderstanding.                                                                                 |  |  |  |  |  |
| 18. Using euphemistic expressions when communicating about Covid-19 reflects one's attitude.                                                                                 |  |  |  |  |  |
| 19. Using euphemistic expressions in general and when communicating about Covid-19 reflects how much a                                                                       |  |  |  |  |  |

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| person is caring and sentimental towards others.                                                                                                             |  |  |  |  |  |
| 20. Not using euphemistic expressions when communicating about Covid-19 can be cruel and causes harm to others.                                              |  |  |  |  |  |
| 21. Using euphemistic expressions when communicating about Covid-19 with others should be taught and should receive attention from social media and experts. |  |  |  |  |  |
| 22. Some disease terms cannot be replaced with euphemistic expressions.                                                                                      |  |  |  |  |  |
| 23. The efficacy of euphemism's use in general and when communicating about Covid-19 is dependent on the person's/speaker's attitude and character.          |  |  |  |  |  |
| 24. The efficacy of euphemism's use in general and when communicating about Covid-19 is dependent on the hearer's attitude and character.                    |  |  |  |  |  |

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| 25. Euphemistic expressions in general and when communicating about Covid-19 should be used with people of the same gender as well as with people of the opposite gender with no distinction. |  |  |  |  |  |
| 26. Euphemistic expressions in general and when communicating about Covid-19 should be used with people of different ages similarly and with no distinction.                                  |  |  |  |  |  |
| 27. Euphemistic expressions in general and when communicating about Covid-19 should be used when talking to foreigners as much as to those who are native speakers in your country.           |  |  |  |  |  |

### Appendix B Bahraini Arabic Questionnaire Statements Version

| Statement                                                                                     | Strongly Agree<br>(5) | Agree<br>(4) | Neutral<br>(3) | Disagree<br>(2) | Strongly Disagree<br>(1) |
|-----------------------------------------------------------------------------------------------|-----------------------|--------------|----------------|-----------------|--------------------------|
| 1. Euphemism has a crucial role in communication<br>(لتعابير تهذيب الكلام دور مهم في التواصل) |                       |              |                |                 |                          |

|                                                                                                                                                                                                                                                                                             |  |  |  |  |  |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|--|--|--|--|
| <p>2.I use euphemistic expressions when I communicate with family, friends, and others.</p> <p>أستخدم تعابير تهذيب الكلام عندما أتواصل مع (العائلة والأصدقاء وغيرهم)</p>                                                                                                                    |  |  |  |  |  |
| <p>3.Since the Covid-19 pandemic started, I use euphemistic expressions with my family, friends, and others when communicating about Covid-19.</p> <p>منذ أن بدأت جائحة فايروس كورونا ، بدأت في استخدام تعبيرات تهذيب الكلام مع عائلتي وأصدقائي وآخرين عند التواصل بشأن فايروس (كورونا)</p> |  |  |  |  |  |
| <p>4.I use euphemistic expressions in Social media when communicating with anyone about Covid-19.</p> <p>أستخدم تعبيرات تهذيب الكلام في وسائل التواصل الاجتماعي عند التواصل مع أي شخص بشأن Covid-19.)</p>                                                                                   |  |  |  |  |  |
| <p>5. I prefer to use euphemistic expressions when communicating about Covid-19.</p> <p>أفضل استخدام تعابير تهذيب الكلام عند التواصل (بشأن فايروس كورونا)</p>                                                                                                                               |  |  |  |  |  |
| <p>6. It is a preference to me to use the medical term that is abbreviated into “Covid-19” when communicating with anyone about Covid-19.</p>                                                                                                                                               |  |  |  |  |  |

|                                                                                                                                                                                                                                             |  |  |  |  |  |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|--|--|--|--|
| أفضل استخدام المصطلح الطبي الذي يختصر إلى<br>"Covid-19"<br>عند التواصل مع أي شخص بخصوص فايروس<br>( كورونا )                                                                                                                                 |  |  |  |  |  |
| 7. I believe that using euphemism/euphemistic expressions protects people's feelings and changes unpleasant/unwanted meanings.<br>أعتقد أن استخدام تعابير تهذيب الكلام يحمي<br>مشاعر الناس ويغير المعاني غير السارة/ غير<br>(.المرغوب فيها) |  |  |  |  |  |
| 8. Females are more aware of euphemism than males.<br>(.الإناث أكثر وعياً بتعابير تهذيب الكلام من الذكور)                                                                                                                                   |  |  |  |  |  |
| 9. Elderly are aware of euphemism than younger people such as teenagers.<br>كبار السن أكثر وعياً بتعابير تهذيب الكلام من<br>(الشباب مثل المراهقين)                                                                                          |  |  |  |  |  |
| 10. Radical people are more conscious of euphemism than conservative people.<br>الأشخاص المتطرفين أكثر وعياً بتعابير تهذيب<br>(.الكلام من الأشخاص المحافظين)                                                                                |  |  |  |  |  |
| 11. Euphemism is instinctive.<br>(تعابير تهذيب الكلام غريزي-فطري)                                                                                                                                                                           |  |  |  |  |  |
| 12. Euphemism use helps in considering the social values.                                                                                                                                                                                   |  |  |  |  |  |

|                                                                                                                                                                                                                                                                                     |  |  |  |  |  |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|--|--|--|--|
| يساعد استخدام تعابير تهذيب الكلام في مراعاة القيم الاجتماعية                                                                                                                                                                                                                        |  |  |  |  |  |
| 13. It is always of a possibility to change terms or expressions used in cases where bad or negative feelings are expected.<br>من الممكن دائماً تغيير المصطلحات أو التعبيرات المستخدمة في الحالات التي يتوقع فيها وجود (مشاعر سيئة أو سلبية)                                        |  |  |  |  |  |
| 14. During and after Covid-19 pandemic, people should always employ euphemism consciously with regards to expressions or terms that are related to Covid-19 such as health.<br>أثناء وبعد جائحة كوفيد-19 ، يجب على الناس دائماً استخدام تعابير تهذيب الكلام بوعي فيما يتعلق بالصحة  |  |  |  |  |  |
| 15. During and after Covid-19 pandemic, people should always employ euphemism consciously with regards to expressions or terms that are related to Covid-19 such as disease.<br>أثناء وبعد جائحة كوفيد-19 ، يجب على الناس دائماً استخدام تعابير تهذيب الكلام بوعي فيما يتعلق بالمرض |  |  |  |  |  |
| 16. During and after Covid-19 pandemic, people should always employ euphemism consciously with                                                                                                                                                                                      |  |  |  |  |  |

|                                                                                                                                                                                                                                                                             |  |  |  |  |  |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|--|--|--|--|
| regards to expressions or terms that are related to Covid-19 such as death.<br>أثناء وبعد جائحة كوفيد -19 ، يجب على الناس )<br>دائماً استخدام تعابير تهذيب الكلام بوعي فيما يتعلق<br>(بالموت)                                                                               |  |  |  |  |  |
| 17. Using euphemistic expressions when communicating about Covid-19 causes misunderstanding.<br>استخدام تعابير تهذيب الكلام عند التواصل بشأن )<br>(كوفيد -19 يسبب سوء فهم                                                                                                   |  |  |  |  |  |
| 18. Using euphemistic expressions when communicating about Covid-19 reflects one's attitude.<br>استخدام تعابير تهذيب الكلام عند التواصل بشأن )<br>(.فايروس كورونا يعكس موقف الفرد                                                                                           |  |  |  |  |  |
| 19. Using euphemistic expressions in general and when communicating about Covid-19 reflects how much a person is caring and sentimental towards others.<br>يعكس استخدام تعابير تهذيب الكلام بشكل عام )<br>وعند التواصل بشأن كوفيد -19 مدى اهتمام<br>الشخص بالآخرين وعاطفتهم |  |  |  |  |  |
| 20. Not using euphemistic expressions when communicating about Covid-19 can be cruel and causes harm to others.                                                                                                                                                             |  |  |  |  |  |

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| عدم استخدام تعابير تهذيب الكلام عند التواصل )<br>بشأن جائحة فايروس كورونا يمكن أن يكون قاسيًا<br>(ويسبب ضررًا للآخرين)                                                                                                                                                                                              |  |  |  |  |  |
| 21. Using euphemistic expressions when communicating about Covid-19 with others should be taught and should receive attention from social media and experts.<br>يجب تعليم استخدام تعابير تهذيب الكلام عند )<br>التواصل حول جائحة فايروس كورونا مع الآخرين<br>ويجب أن يحظى باهتمام وسائل الإعلام الاجتماعية والخبراء |  |  |  |  |  |
| 22. Some disease terms cannot be replaced with euphemistic expressions.<br>بعض المصطلحات المرضية لا يمكن الاستعاضة )<br>(عنها بعبارات تهذيب الكلام                                                                                                                                                                  |  |  |  |  |  |
| 23. The efficacy of euphemism's use in general and when communicating about Covid-19 is dependent on the person's/speaker's attitude and character.<br>تعتمد فعالية استخدام تعابير تهذيب الكلام بشكل )<br>عام وعند التواصل بشأن فايروس كورونا على<br>(موقف وشخصية الشخص / المتحدث                                   |  |  |  |  |  |
| 24. The efficacy of euphemism's use in general and when communicating about Covid-19 is dependent on the hearer's attitude and character.                                                                                                                                                                           |  |  |  |  |  |

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| تعتمد فعالية استخدام تعابير تهذيب الكلام بشكل عام وعند التواصل بشأن فيروس كورونا على موقف المستمع وشخصيته                                                                                                                                                                                                                                   |  |  |  |  |  |
| 25. Euphemistic expressions in general and when communicating about Covid-19 should be used with people of the same gender as well as with people of the opposite gender with no distinction.<br>(جب استخدام تعابير تهذيب الكلام بشكل عام وعند التواصل حول فايروس كورونا مع الأشخاص من نفس الجنس وكذلك مع الأشخاص من الجنس الآخر دون تمييز) |  |  |  |  |  |
| 26. Euphemistic expressions in general and when communicating about Covid-19 should be used with people of different ages similarly and with no distinction.<br>(يجب استخدام تعابير تهذيب الكلام بشكل عام وعند التحدث عن كوفيد-19 مع الأشخاص من مختلف الأعمار بشكل مشابه وبدون تمييز)                                                       |  |  |  |  |  |
| 27. Euphemistic expressions in general and when communicating about Covid-19 should be used when talking to foreigners as much as to those who are native speakers in your country.<br>(يجب استخدام تعابير تهذيب الكلام بشكل عام وعند التحدث عن فايروس كورونا في حالة التحدث                                                                |  |  |  |  |  |

|                                                                              |  |  |  |  |  |
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| إلى الأجانب بقدر ما يتم استخدامها مع المتحدثين<br>(الأصليين -العرب- في بلدك) |  |  |  |  |  |
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## Appendix C Semi-structured Interview Questions (Native English Speakers' Version)

**Q1:** Define polite language from your point of view.

**Q2:** Define impolite language from your point of view.

**Q3:** How often do you use polite expressions when communicating with others?

**Q4:** How often do you use impolite expressions when communicating with others?

**Q5:** What kind of euphemistic expressions do you usually use when communicating with others?

**Q6:** Do you use euphemistic expressions only with strangers or only with people you know, or both? Why?

**Q7:** Have you noticed the difference in others' responses and feelings in situations where you used euphemistic expressions?

**Q8:** What kind of euphemistic expressions do you think are acceptable to the society?

**Q9:** What kind of euphemistic expressions do you think are unacceptable to the society?

**Q10:** Did you notice if there is any difference in your use of euphemistic expressions in your first language compared with your second language? Explain.

**Q11:** Do you think people around you either family or strangers are willing to use euphemistic expressions when communicating with others?

**Q12:** Can you talk about a personal experience of your own with euphemistic expressions when someone tries to speak about a disease or death?

**Q13:** As we are living in a time where we are facing the Covid-19 pandemic, what are the most common euphemistic expressions that you use when communicating about Covid-19? (Write as many euphemistic expressions as possible)

**Q14:** When communicating about Covid-19, in which situations do you use euphemistic expressions? Formal situations or informal situations? Why?

**Q15:** Do you use taboo in any case or situations? When and with whom?

**Q16:** Do you think people around you either family or strangers are aware of and willing to use euphemistic expressions when communicating with others about Covid-19?

**Q17:** Do people around you use taboos or impolite language more than euphemistic expressions when communicating about Covid-19? Explain.

**Q18:** In your opinion, how is using euphemistic expressions advantageous when communicating about Covid-19? Explain.

#### **Appendix D Semi-structured Interview Questions (Bahraini Arabic Speakers' Version)**

**Q1:** Define polite language from your point of view.

(عرّف لغة التهذيب من وجهة نظرك)

**Q2:** Define impolite language from your point of view.

(عرّف اللغة غير المهيبة من وجهة نظرك)

**Q3:** How often do you use polite expressions when communicating with others?

(كم مرة تستخدم تعبيرات تهذيب الكلام عند التواصل مع الآخرين؟)

**Q4:** How often do you use impolite expressions when communicating with others?

(كم مرة تستخدم التعبيرات غير المهذبة عند التواصل مع الآخرين؟)

**Q5:** What kind of euphemistic expressions do you usually use when communicating with others?

(ما نوع تعابير تهذيب الكلام التي تستخدمها عادة عند التواصل مع الآخرين؟)

**Q6:** Do you use euphemistic expressions only with strangers or only with people you know, or both? Why?

(هل تستخدم تعابير تهذيب الكلام مع الغرباء فقط أم مع الأشخاص الذين تعرفهم فقط أو كليهما؟ لماذا؟)

**Q7:** Have you noticed the difference in others' responses and feelings in situations where you used euphemistic expressions?

هل لاحظت الاختلاف في ردود فعل الآخرين ومشاعرهم في المواقف التي استخدمت فيها تعابير تهذيب (الكلام؟ اشرح باختصار؟)

**Q8:** What kind of euphemistic expressions do you think are acceptable to the society?

(ما نوع تعابير تهذيب الكلام التي تعتقد أنها مقبولة لدى المجتمع؟)

**Q9:** What kind of euphemistic expressions do you think are unacceptable to the society?

(ما نوع تعابير تهذيب الكلام التي تعتقد أنها غير مقبولة لدى المجتمع؟)

**Q10:** Did you notice if there is any difference in your use of euphemistic expressions in your first language compared with your second language? Explain.

هل لاحظت ما إذا كان هناك أي اختلاف في استخدامك لتعابير تهذيب الكلام في لغتك الأولى مقارنة (بلغتك الثانية؟ اشرح)

**Q11:** Do you think people around you either family or strangers are willing to use euphemistic expressions when communicating with others?

هل تعتقد أن الأشخاص من حولك ، سواء من العائلة أو الغرباء ، على استعداد لاستخدام تعابير تهذيب (الكلام عند التواصل مع الآخرين؟)

**Q12:** Can you talk about a personal experience of your own with euphemistic expressions when someone tries to speak about a disease or death?

هل يمكنك التحدث عن تجربة شخصية خاصة بك عن استخدام تعابير تهذيب الكلام عندما يحاول شخص (ما التحدث عن مرض أو وفاة؟)

**Q13:** As we are living in a time where we are facing the Covid-19 pandemic, what are the most common euphemistic expressions that you use when communicating about Covid-19? (Write as many euphemistic expressions as possible)

نظرًا لأننا نعيش في وقت نواجه فيه جائحة فايروس كورونا ، ما هي أكثر تعابير تهذيب الكلام شيوعًا ((التي تستخدمها عند التواصل حول الفايروس؟ (اكتب أكبر عدد ممكن من التعابير

**Q14:** When communicating about Covid-19, in which situations do you use euphemistic expressions? Formal situations or informal situations? Why?

عند التواصل بشأن كوفيد-19 ، في أي مواقف تستخدم تعابير تهذيب الكلام؟ (المواقف الرسمية أو المواقف (غير الرسمية؟ لماذا؟

**Q15:** Do you use taboo in any case or situations? When and with whom?

هل تستخدم الكلمات المحرمة (كلمات ممنوعة أو مقيدة بالعادة الاجتماعية) في أي حالة أو مواقف؟ (متى ومع من؟

**Q16:** Do you think people around you either family or strangers are aware of and willing to use euphemistic expressions when communicating with others about Covid-19?

هل تعتقد أن الأشخاص من حولك ، سواء من العائلة أو الغرباء ، على دراية ومستعدون لاستخدام تعابير (Covid-19؟ تهذيب الكلام عند التواصل مع الآخرين حول

**Q17:** Do people around you use taboos or impolite language more than euphemistic expressions when communicating about Covid-19? Explain.

هل يستخدم الأشخاص من حولك الكلمات المحرمة أو المقيدة أو التعابير غير المهذبة أكثر من التعابير (أشرح Covid-19؟ الملطفة عند التواصل حول

**Q18:** In your opinion, how is using euphemistic expressions advantageous when communicating about Covid-19? Explain.

في رأيك ، كيف يكون استخدام تعابير تهذيب الكلام مفيداً عند التواصل حول فيروس كورونا؟ (أشرح)

## ملخص الرسالة

هدفت هذه الدراسة إلى التحقيق في أكثر تعابير تهذيب الكلام الملطفة التي استخدمها الشعب البحريني خلال جائحة كوفيد-19 في الخطاب الإعلامي. تم إجراء هذا التحقيق لغرض تحليل تعابير تهذيب الكلام المستخدمة من قبل الشعب البحريني مقارنة بالناطقين الإنجليزية. تم إجراء مقارنة بين الناطقين باللغة العربية البحرينية والناطقين بها لاستكشاف أوجه التشابه والاختلاف في استخدامهم تعابير تهذيب الكلام في فترة جائحة فايروس كورونا. بالإضافة إلى ذلك، تم استخدام مقارنة فيما يتعلق بالنوع الاجتماعي لمعرفة تأثير الاختلافات بين الجنسين على استخدام الشعب البحريني لتعابير تهذيب الكلام في تواصلهم حول الموضوعات المتعلقة بكوفيد-19 مثل المرض والوفاة. تم استخدام نهج الأسلوب المختلط للتحليل النوعي والكمي في هذه الدراسة لغرض جمع البيانات، باستخدام الاستبيانات والمقابلات شبه المنظمة.

تم جمع البيانات من 300 مشارك و150 متحدثاً باللغة الإنجليزية كلغة أساسية أولى و150 متحدثاً بحرينيا باللغة العربية وتم اختيار 20 مشاركاً من كل مجموعة لإكمال أسئلة المقابلة شبه المنظمة، وتم تحليل البيانات الكمية باستخدام برنامج SPSS.

وكشفت نتائج الدراسة أن هناك تنوعاً في إنتاج تعابير تهذيب الكلام التي يستخدمها الشعب البحريني. بالإضافة إلى ذلك، تم اكتشاف أوجه التشابه والاختلاف بين توظيف الناطقين بالإنجليزية والناطقين باللغة العربية البحرينية لتعابير تهذيب الكلام أثناء تفاعلاتهم حول المواضيع المتعلقة بفايروس كورونا. علاوة على ذلك، تم الكشف عن أن النوع الاجتماعي أو الجنس ليس له تأثير كبير على استخدام الشعب البحريني لتعابير تهذيب الكلام أثناء تواصلهم حول المواضيع المتعلقة بفايروس كورونا.

الكلمات المفتاحية: تهذيب الكلام، تعابير تهذيب الكلام، التواصل عن جائحة فايروس كورونا-19، اللغة الانجليزية

كلية الآداب

قسم اللغة الإنجليزية والآداب



## تعبير تهذيب الكلام السائد في الخطاب الاعلامي باللغتين العربية

### والإنجليزية حول جائحة كوفيد-19

أطروحة مقدمة في الاستيفاء الجزئي بمتطلبات درجة الماجستير في دراسات اللغة الإنجليزية التطبيقية

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أستاذ اللغويات المشارك

جامعة البحرين

مايو ٢٠٢٣