

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Ibn Khaldoun University, Tiaret
Faculty of Letters and Languages
Department of English



INVESTIGATING ALGERIAN SPEAKERS' TABOO LANGUAGE AND EUPHEMISMS:

A Case Study of Tiaret Speech Community

**Dissertation Submitted to the Department of English in Partial Fulfilment
for the Requirements of the Degree of Master in Linguistics**

Submitted by:

Fouzia Chaima Sebkhaooui
Ouissam Yekhtar

Supervised by:

Dr. Abbar Ghalem

Board of Examiners

President: Dr. Ayada Amine MCB Ibn Khaldoun University

Supervisor: Dr. Abbar Ghalem MCB Ibn Khaldoun University

Examiner: Dr. Lahmar Mokhtaria MCB Ibn Khaldoun University

Academic Year: 2022-2023

Dedication

In the name of Allah , the most gracious and the most merciful. All the praise is due to Allah alone the sustainer of all the worlds . We dedicate this work to :

- ***Every member of both families Sebkhaoi and Yekhtar ;***
- ***Our dearest and wonderful parents for their unconditional help and encouragement;***
- ***Our lovely sisters and dearest brothers ;***
- ***All our close friends and classmates ;***
- ***All those who loved us, believed in us and prayed for our success.***

Fouzia Chaima Sebkhaoi and Ouissam Yekhtar.

Acknowledgment

First and foremost, we are grateful to Almighty Allah for giving us the patience and the courage to finalize this research, we are faithfully thankful to our supervisor, Dr. Abbar Ghalem. Who guide, help and support us to develop and comprehend our subject. Our sincere gratitude goes to the jury members Dr. Ayada Amine and Dr. Lahmar Mokhtaria who spends their time to read and evaluate this modest work. Many thanks go to the participants of this study who collaborated with us and provided us with the essential data that helped us determining this research. Lastly, we offer our regards and blessings to all our teachers of English at the department for teaching us and supporting us during our studies.

Abstract

The present study is prepared to investigate Tiaret speakers' attitudes towards taboo language and euphemisms. It also aims at providing an overall explanation of taboos. The latter are the results of social, psychological, cultural compression. Therefore, it tends also to prove the use of euphemistic expressions and the motives which support the creation of euphemistic forms. In fact, the main objectives of this study are firstly, exploring the rules of Tiaret speakers' attitudes towards the forbidden language and euphemisms. Secondly, it aims at investigating the reasons that push people to use these languages. Thirdly, this work tries to examine which age group in society use taboo language more. Consequently, in order to collect data and to test the legitimacy of our hypothesis, we depend on different research instruments, which are the questionnaire and the interview. Furthermore, according to the findings of this work, the use of both taboos and euphemisms differs from one person to another based on the age and gender and the context of use. Besides, Islam has set specific norms and principles that control our interactions. Lastly, from this work results, insulting religion and sex are considered as the most offensive topics.

Key words: Taboo language, Euphemisms, Tiaret speakers.

List of Figures

Figure 3.1: The informants' Gender.....	41
Figure 3.2: Languages/ varieties spoken by informants.....	42
Figure 3.3: Speakers ' Perception about Taboo Language.....	43
Figure 3.4: Respondents' Attitudes towards Taboo Words Usage.....	43
Figure 3.5: Frequency of Taboos usage.....	44
Figure 3.6: The informants' reaction towards taboo words.....	45
Figure 3.7: The main reasons behind using bad words.....	45
Figure 3.8: The most offensive topics.....	46
Figure 3.9: Participants' answers towards the context of Taboo usage.....	47
Figure 3.10: The Respondents' answers regarding the age groups that use TL the most.....	48
Figure 3.11: The Respondents' answers regarding the reasons for using TL by each age group.....	49
Figure 3.12: Men use Taboo Language more than women.....	50
Figure 3.13: Women use Taboo Language more than men.....	50
Figure 3.14: Naming a handicapped person.....	51
Figure 3.15: Naming the street cleaner.....	51
Figure 3.16: Naming an old unmarried woman.....	52
Figure 3.17: Naming a man with long hair.....	53
Figure 3.18: Speakers' Perception about Euphemisms.....	54
Figure 3.19: Speakers' Attitudes towards the use of euphemisms.....	54
Figure 3.20: Frequency of using euphemistic language.....	55
Figure 3.21: Informants views in expressing apology.....	56
Figure 3.22: Respondents opinions and attitudes concerning death taboos.....	56
Figure 3.23: The impact of euphemisms in the speakers' psychology	57
Figure 3.24: Women use euphemisms more than men.....	58

Figure 3.25: Men use euphemisms more than women.....	58
Figure 3.26: The interviewees categorization according to their ages.....	59
Figure 3.27: Interviewees' perception towards the use of TL.....	60

List of Tables

Table 1: Some items and their euphemistic terms according to Garner(2022:416).....23

Table of content

Dedication.....	I
Acknowledgment.....	II
Abstract.....	III
List of figures.....	IV
List of tables.....	VI
Table of content.....	VII
List of Acronyms and Abbreviations.....	X
General introduction.....	XI
Chapter One: Key Issues in Taboo Language	
1.1 Introduction.....	4
1.2 Language and Culture.....	4
1.3 Origins of Taboo Language.....	5
1.4 Taboo Language.....	5
1.4.1 Taboo Topics.....	5
1.4.2 Taboo Words.....	7
1.5 Categories of Taboo Language.....	7
1.6 Motives for the Use of Taboo Language.....	8
1.7 Gender Variation in Using Taboo Language.....	8
1.8 Theories on Taboo Language.....	10
1.8.1 Pragmatic Theory.....	10
1.8.2 Dell Hymes Theory of Speaking.....	10
1.8.3 Speech Acts Theory.....	11
1.8.4 Sociolinguistic Theory.....	11
1.9 Algerian Socio-Cultural and Linguistic Profiles.....	11
1.10 Historical and Geographical Background of Tiaret.....	12
1.11 Agents Affecting in using Taboos in The Algerian Society.....	13

1.12 Types of Taboos in Algerian Culture.....	14
1.12.1 Non-taboo words.....	14
1.12.2 Unmentioned Topics and Words.....	15
1.13 Taboos and Islam view.....	18
1.14 Conclusion.....	20

Chapter Two: Euphemisms in Language: A Linguistic and Cultural Phenomenon

2.1 Introduction.....	21
2.2 Definition of Euphemism.....	21
2.3 The Origins of Euphemism.....	23
2.4 Euphemism Across Culture.....	23
2.5 Theories on The Use of Euphemism.....	24
2.5.1 Politeness Theory.....	24
2.5.2 The Concept of Face in Politeness.....	25
2.5.3 Positive and Negative Face.....	25
2.5.4 Politeness Strategies.....	26
2.5.5 Cooperative Principles.....	26
2.6 Euphemism Classification.....	27
2.7 Functions of Euphemism.....	28
2.8 Politeness and Gender.....	29
2.9 Euphemism in Arabic.....	29
2.10 Euphemism in The Algerian Culture.....	30
2.11 Stereotype surrounding Algerian Taboos.....	31
2.12 Algerian Politeness Strategies.....	33
2.13 Sexual Euphemisms.....	34
2.14 Euphemisms and Islam view.....	34
2.15 Similarities between Taboos and Euphemisms.....	35

2.16 Differences between Taboos and Euphemisms.....	36
2.17 Differences of Social Functions.....	36
2.18 Conclusion.....	37
Chapter Three: Data Collection: Results and Discussions	
3.1 Introduction.....	38
3.2 Section 1: Research Methodology	
3.2.1 Research Questions.....	38
3.2.2 Research Hypotheses.....	38
3.2.3 Research Methodology.....	39
3.2.3.1 Participants.....	39
3.2.3.2 Description of Participants' profile.....	39
3.2.4 Data Collection Instruments.....	39
3.2.4.1 Description of Students' Questionnaire.....	40
3.2.4.2 Description of People's Interview.....	40
3.3 Section 2: Data Analysis: Results and Discussions	
3.3.1 Analysis of The Students' Questionnaire Results.....	41
3.3.2 Analysis of People's Interview Results.....	59
3.4 Conclusion.....	64
General Conclusion.....	65
Bibliography.....	
Appendices.....	
Summary.....	

List of Acronyms

ADA : Algerian Dialectal Arabic

AS : Algerian Society

AP : Algerian People

MSA : Modern Standard Arabic

TL: Taboo Language

TW(s) : Taboo word(s)

List if Abbreviations

EUPH(s) : Euphemism(s)

GENERAL INTRODUCTION

Language is a means of communication representing the actual life situations. It has a social function dealing with day-to-day conversations between people whether oral or through symbols by which people can express their feeling, willing, opinion and idea. In addition to the context in which we use language, there are social factors that guide and direct language between participants. This means that there are some other social interactions which go hand in hand with the language. In other words, the social structure, the social environment and values of the society have a crucial effect on the language use.

Language and culture go hand in hand since it is radicalized in the culture of people, because it commutates their norms and their taboos, as every individual behaves according to his / her beliefs inside society. This may result in a real conflict as a consequence of disregarding those faiths during interaction. In the same vein, it must be noticed that every language has its own words, topics, acts that are forbidden to be discussed in public. These motions are called taboos, without forgetting that certain taboos may be considered as banned in certain societies but in other societies they can be acceptable.

However, and through decades, human being were used to use kind, polite and friendly expressions as a linguistic device. These expressions are called euphemisms, which are employed to replace offensive expressions that can cause harm and shame for speakers. Moreover people are using language differently depending on their age, gender and educational background.

In most Arab cultures, taboo means that certain behaviors, topics and terms that are prohibited, thus, every word which is related to such behavior is forbidden. In case of Algerian context, taboo is divided into neutral words and the other linguistic concept which are related to the female body and its physical changes. In order to lessen their negative effect they have to develop some euphemistic substitutions. That is, when a word acquires bad connotation by association with unpleasant or embarrassing, people may search for substitutes that do not have the uncomfortable effect that is euphemism. These explain that euphemism was used to substitute words and phrases which were considered impolite and embarrassing since people need to speak indirectly and politely. Also euphemisms are used to relieve and ease the harshness of taboo words ; they are used when speakers want to make their speech more delicate and inoffensive .

Our work aims foremost at investigating Tiaret speakers' taboo language and euphemism to explore their culture norms, beliefs, and values which we are going to be fully

discussed in the first chapter. Secondly, it identifies the reasons behind the use of such taboos and euphemisms and which age group of the society uses it. In this regard, the sociolinguistic study intends to present an overview of taboo words, and euphemistic expressions that are by Algerian people in general and Tiaret speakers in particular which raises a number of questions such as:

- 1- What are the rules towards the forbidden language and euphemism in Tiaret?
- 2- What are the reasons that push people to use this language?
- 3- Do all age groups in society use such language?

This study is developed with three hypotheses in order to find trusted answers to these questions:

- 1- It is noticed that the individuals' behaviors differ from one to another depending on the social aspects such as age, gender, context of use and the attitudes. In addition, the religious and the cultural rules have the great impact on those behaviors, Algerians insist on using politeness strategies in their daily conversation in order to save faces.
- 2- All human beings find themselves use taboos in order to express their feelings for example anger, hassle ...etc.
- 3- As it is well known, all groups of society use the forbidden language, but young people and adolescents are the ones who use it the most.

In fact, the current research is of great importance because it is a recent one since it is a controversial issue. Although there are many previous studies on this topic, several questions still raise widespread debate among people, and by applying previous scholarly works which are concerned with taboo language in the society, we will try to provide a comprehensive review of sources about those phenomena.

First and foremost, this descriptive research will advance an ethnographic and phenomenological methodology to investigate Algerian speakers' taboo language and euphemisms to explore their cultural beliefs, discover the reasons behind using such language throughout the qualitative methods and determine which group uses it frequently. The data that will be analyzed is from multiple sources, a range of it is gathered by way of us , the other data is from the preceding studies, in this regard, we tend to use questionnaire and

interview as tools to collect the data , the study will concern the speakers of Tiaret with all age and social groups . Due to the nature of this project, all participants are treated in a respectful manner , as they are asked for permission before questioning them , knowing that the confidentiality and anonymity of the individuals respondents will assured .

In fact , the present research supports an understanding about the attitude of Algerian speakers , in which they behave depending on their social aspects (age , gender and so on) , they generally use impolite words to express their anger , and euphemistic expressions to cover their rude style , they use face threatening acts for instance . The latter is due to the religious and cultural rules of their societies. This study intends to provide guidelines to assist in writing upcoming research. It is divided into three chapters. Chapters one and two represent the theoretical aspects of the study. Chapter three is divided into two sections. The first section intends to highlight the methodology adopted in the study. It seeks to give a clear picture of what such a research intends to fulfill. In such a situation the methodology and the participants are clearly described. The second section, as a matter of facts pertains to results discussions.

To conclude with, this study provides us with an overview about socio-cultural structure, norms, customs, traditions and beliefs of Tiaret speech community in particular and Algerian society in general . Each culture provides topics which are considered as taboo and some are not, which means that the social aspects and the social context have a crucial rule in guiding the conversation style. As a result, people try to use more moderate and reasonable expressions to lessen embarrassing nature of such words.

Chapter One:
Key Issues in Taboo Language

1.1 Introduction

Language is a system of conventional or written symbols through which human beings as members of social groups and participants in their culture, communicate as the encyclopedia Britannica states. It says that language is a system of communication through which human beings express themselves, feelings, opinions, ideas and so on. However, language is not the only tool which can transmit our ideas since it is also accompanied by gestures. They tend to speak and perform by using words and gestures that are prohibited which called taboos.

Moreover, in most societies, taboos is considers as impure or profane, such as death, disease, etc. In our daily conversations, people from different ages used to use various terms which was something prohibited even to mention between two friends. However, nowadays, everything has been changed, they start mention and discuss things using aggressive words in order to express their needs and opinions. In fact, taboos exist in all societies around the world and it is not something new in the Algerian society, the existence of the insult and impolite words has become a normal phenomenon which is widely spread among Algerian societies, people start use taboo language that reduce the hearers respect.

Consequently, the current chapter provides an overall explanation of the sociolinguistic phenomenon namely taboos, it overwork the relation between language and culture with expressing the reasons behind the use of such language, then it displays the use of TL in AS. In addition to the Islamic view from this phenomenon.

1.2 Language and Culture

Language is concerned with only human beings simply for the reason that it consists a specific system used by them. Sapir (1921) states that "Language is purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols". Whereas, Carter,R (2000:5) defines culture as the people's tradition, history, values and identities. In other words, knowing the language is not about the basics and the grammatical rules but also knowing the society's specifics, customs and behaviors.

"Language and culture cannot be separated. Language is vital to understanding our unique cultural perspectives. Language is a tool that is used to explore and experience our cultures and the perspectives that are embedded in our cultures" Buffy Sainte-Marie

(American singer and song writer.b.1941). Consequently, language and culture are interrelated to each other , that means people cannot understand a language without knowing the culture that is belong to the same society and vice versa .

1.3 Origins of Taboo Language

The term "**Taboo**" was derived from the word "**Tabu**" or "**Tapu**" that means forbidden or prohibited , it was inverted from the Polynesian language in the pacific archipelago . The first who remark it was the captain James Cook when he was visiting Tonga in 1771 . It refers to any holy or canonized things that are prohibited to touch or to talk about as Gu (2002:264) argues "Taboo does refer to this phenomenon and means " Holy " or untouchable " .

1.4 Taboo Language

Taboos have been defined in several ways . Taboo can be considered as a behavior which is believed to be supernaturally forbidden or regarded as immoral or improper. P.Trudgill (2000) cited by M.Hashamdar and F. Rafi (2018) . Moreover , he claims that the taboo use can differ from one culture to another , in other words , taboos are culture specific . In this vein , Trudgill (2000:18) argues that " The type of word that is tabooed in a particular language will be a good reflection of at least part of the system " . According to Radcliffe-Brown (2014:8) quote that says " In the languages of Polynesia the word "**Tabu**" has a much wider meaning, equivalent to our own word ' to forbid ' , 'forbidden' " . He affirms that there are certain words and expressions which are banned and profane to be discussed in public . Besides , Ronald Wardhaugh who also supports the same idea that taboos are prohibited because they result in embarrassment , he (2000) adds that " Taboo is the prohibition or avoidance in any society of behavior believed to be harmful to its members in that it would cause them anxiety , embarrassment or shame " . cited from Fitri.A , Eliwati.N (2016).

However , Jay Timothy (2000) has another opinion . He emphasizes that taboo words are strong speech , that means individuals use those words powerfully in order to express their emotions , depression and identities to reach their aim . In fact , the concept of taboo may be defined in different ways depending on the behaviors , the customs and the beliefs of each society .

1.4.1 Taboo Topics

Taboo topics refer to topics which cannot be discussed or mentioned in front of people who should be respected especially elders . Taboo topics seen as a sensitive issues as Laitinen (2009:9) claims " It is challenging to talk about taboo topics informally as well as formally as they are so inbuilt in culture that their existence is no longer questioned ". cited by S. Keturi and T. Lehmonen(2012).

Additionally, Allan and Burrige (1991) consider death as the great taboo topics which should not be addressed directly since it is based on different types of scariness of family losing , scariness of death's finality , scariness of possible after life and so on . Moreover , disease can also be one of the forbidden issues for the reason that people used indirect terms for specific sicknesses in order to lessen the harshness of the reality . Allan and Burrige (1991:153 and 2006:222-223) state: " In most societies, past and present, references to diseases are censored: They are spoken of euphemistically . It might be because they are thought to result from the action a malevolent spirit or person , or in sequence of their connection with death , or just because of their intrinsic unpleasantness " .

Otherwise, food also can be a taboo topic and exist in all societies , for example , for Jewish people, it is forbidden to eat meat and milk products together in the same meal , whereas , Muslims and Jews forbid eating pork . Besides Hindus that does not prefer or prohibit beef. Fieldhouse Paul (2017:535) . In this vein , Allan and Burrige (2006:177-178) state " All human groups have food taboos of some sort . Beef is forbidden for Hindus ,as pork for many Jews and Muslims". Moreover , according to Allan and Burrige (2006:173) people nowadays are interested in voodoo , bodily effluvia , magic...etc, which are concerned so sickening and unpleasant which issue for them embarrassment and puzzlement connected to them .

Furthermore , Sadiqi (2003:80) argues that it is familiar that all things that related to sex are taboos , principally , the female body organs since they are the most attractive parts , these topics such as " virginity", "menopause", " menstruation " are considered sexual issues, this sheds light that women's lives are surrounded by strong taboos . Another topic which many societies avoid talking about , " the bodily effluvia " inasmuch as it is used in the black magic , for example , hair , nails or blood because they are seen as something sickening and nasty .In this regard , Allan and Burrige (2006:173) state "Human bodies need to expel the by-products of a living organism ; and although we no longer worry that such effluvia will be

used to perform black magic on us , they will normally obnoxious to the public which makes them a potential source of embarrassment to the person from whom they issue ".

On the other hand , in some societies , there are issues which are normal to be addressed but in other societies they are not , this is depending on the societies cultural rules , salary and taxation are one of them because an individual does not prefer to be asked about such things . Talking about marriage in most societies , marriage is also forbidden , it seems not appropriate to discuss everything related to marriage in a conversation between a father and his daughter or his son .

1.4.2 Taboo Words

People refer to taboo words as aggressive term which cannot use in the daily control and which can effect on both the speaker and the hearer . Every society contains prohibited words that are not heard to be used , but some of these words may be allowed to be used in other societies , this means that every society has its own values and principles and the same applies to the rest of the societies . Subsequently , Anggita (2015) supported by Akmajian's arguments further affirms " Taboo words are those words that should not be employed completely or at least prevented in different settings in different setting or polite situation. Akmajian (2004) as cited in F .N. Anggita, claims that people should avoid words and expressions that may surprise others especially if they do not share the same culture .

Mbaya (2002:224) also agrees the idea of Taboo words refer to specific words or phrases in one language which are deemed inappropriate, offensive, and morally objectionable. These words are supposed to be avoided so that it will not harm the other members of society. cited from Anggita (2015). All those linguists proclaims that taboo words are prohibited and should be avoided . In point of fact , there are many types of taboo words including those related to death , sex , illnesses ...etc , as Trudgill notices that most dangerous taboo words in western societies are related to sex , words like , f**k , t*t , God**n . Taboo words could have similarities between societies at the same time it has differences and these depends on norms , values , behaviors of each culture .

1.5 Categories of Taboo Language

Taboo is a " prohibition " or " prohibited things " . It is divided into various types of taboo words . According to Buttistella (2005) cited by M.wiyanto(2022:101), there are four types of taboo words which are epithet , profanity , vulgarity and obscenity .

- **Epithet (surnames)** : is a word or an expression that includes several types of extrusion , racial slurs , gender defamation , soporiferous extrusion , sexual slurs ."epithet includes different slurs" E.Batistella cited by Betlem Solerperdo(2015)
- **Profanity** : He further has mentioned before that " Profanity is religious cursing " it refers to certain words related to religious idioms or expressions in a vernacular way . In order to calumniate God or anything that is correlated to religion . Jay (1996:10) adds that "... Is based on the church's distinction between secular and religious speech " . He further writes : " To be profane means to be secular or ... to be ignorant or intolerant of the guidelines of a particular religious order , but profanity is not a direct attack on the church or religion " . An example of profanity would be " For the love of Christ , get off the phone " .
- **Cursing** : According to T. Jay (1996:18) , this term is " to invoke harm on another person through the use of certain words or phrases " . Cursing stands for both swearing and cursing as a category .
- **Obscenity** : refers to words that are barred and forbidden from public use . It is estimated as hateful or also disguising . As Montagu (2001) cited by A.Ekstörm (2010) has presented . According to Batistella (2005:72) this words and phrases describes sex-differentiating or sexual and the most usage words are ‘ fuck ’ and ‘ shit ’ .
- **Sexual Harassment** : Jay (1996:18) says that Unwanted sexual remarks , dirty jokes , references to one's appearance , or sexual behavior " . This concept can be changed in its definition . He further represents that " comments about one's sexual behavior , sexual looseness , or sexual preferences ; references to body parts ; references that denigrate a person based on gender .

1.6 Motives for the Use of Taboo Language

Many things can push people to use taboo words during their daily negotiations . One uses curse words to express his\her anger in violence as an alternative to the use of force . Besides , when they use bad expressions , they feel brave and fearless rather than rude . Trudgill (2000) cited by A.Ekstörm presents " Breaking the rules may have connotations of strength or freedom which they find desirable " . Another cause that make human being use

forbidden word , in case they are not satisfied with particular institution even the government services , they use it in order to show their disappointment of the reality .

1.7 Gender Variation in Using Taboo Language

Most of sociolinguists agree that women are expected to perform properly due to their nature , they use polite , indirect and cooperative in a discussion . Whereas , men during a conversation speak clearly and more impolite beside being challenging . In this respect , Lakoff (2004 : 78) mentions that one specification of women's language is that " Super polite forms , for example , indirect request , euphemisms and avoidance of strong swear words " . However , Coates (2004) notes that " Men are more impolite , direct and competitive " Quoted by Oancea, C(2016) , moreover , women tend to build personal relationships through showing support and solidarity in order to keeping in touch with their surroundings . On the hand , men tend to use strong style to gain and convey information . According to Holmes (1995) " Most women enjoy talk and regard talking an important means of keeping in touch , especially with friends and intimates , they use language to establish nurture and develop personal relationships . Men tend to use language more as a tool for obtaining and conveying information "Quoted by Mills.S(2003) . Moving deeper in this analysis , H. Sollid (2009) writes that Edlund (2007) adds that men and women differ in expressing their regrets and apologies , men do not apologize simply for the reason that not feeling weak and in order not to reduce their position while women apologize to show respect .

Another significant difference , one of the features of women's language is the use some specific feminist expressions beside using a lot of beautifying adjectives i.e. amazing , wonderful , lovely...etc , they also exaggerate when addressing something for instance ," So , very and so on , especially when narrating a situation . In contrast to men , who do not prefer to use such words when talking , they used to choose simple words like nice, good , normal and not bad , additionally , females differ from males in the way of pronouncing sounds .Ghounane (2013).

Many previous scholars agree that not only gender variation effects the use of TL , however , age and environment may also affect on it . In this sense, most of previous researchers claim that TL is used much more by young people and adolescents rather than the adult ones . Both of genders are affected by the environment and the surroundings , from a sociological point of view , when men use insult words , the society sees it as a normal thing , but in fact , it is forbidden because of their harshness which has a strong impact on the

psychology of the hearer whether the female or the male , for instance , " b**ch " , "sl*t " ...etc are heavy words for women and no woman accepts to be called by these words , whereas , offensive words to men are seen as guilt e.g. " g*y" , " bastard " , son of the b**ch and so on , in which Trudgill and Chambers (1998:84) argue that " Linguistic sex differentiation is a reflection of a much wider tendency for men to be regarded than women if they act tough , rough and break rules . Women on the other hand , are encouraged to a much greater extent to be correct , discreet , quiet and polite in their behavior " . In fact , nowadays , females try to imitate males in using taboos , in this regard , Spears (1992) mentions that " Women adopt the typical male pattern of forbidden language use for their own purposes " . Quoted from Haryati. (2020).

Eventually , undoubtedly , there is no need to mention that TL with all its categories are forbidden to talk about for both males and females .

1.8 Theories on Taboo Language

Theories on taboo language indeed ,the concept taboo was something very interesting according to many scholars from different disciplines , each of them try to explain this phenomenon different ways. As long as , the sociolinguistics defend the taboo terms by making a link between language and culture by using different techniques and this is by :

1.8.1 Pragmatic Theory

Among the sources that have tackled the pragmatic conception of the language and of learning, are Dell Hymes 1964 J.Gumperz 1982 and W. Labov 1970 (The development of socio-linguistics in America)cited cited in Cambridge Scholars Pub (2009) , they have presented a trouble of the " American anthropologist " this study was interested by multiple scholars in many disciplines such as anthropology , sociology , linguistic and so on in which they participate in this issue in the case of verbal communication (Chien-Jer Charles Lin (2004). cited from Manas and Chinmay (2011).

1.8.2 Dell Hymes Theory of The Speaking Model

According to Hymes " The ethnography of communication " , there are factors that affect communication which are " The speaking model " .

- **S-settings and scene** : He considered that the setting refers to time and place whereas , scene describes the environment of the situation .

- **P-participants** : This indicates to whom they engaged in the speech indicating the speaker and the audience .
- **E-ends** : Refers to the purpose and the goal of the utterance .
- **A-act sequence** : Represents the order of the events that took place during the conversation or the speech .
- **K-key** : The tone or the manner of the speech .
- **I-instruments** : Indicates the style , or forms of speech .
- **N-norms** : Social rules governing the events and participants , actions and reactions .
- **G-genre** : Refers to a speech act or event which used in form of a proverb , riddle or a poem .

In these models , Hymes tries to indicate these steps in order to speak accept a successful and acceptable conversations . Because , in order to speak the language people should not only master grammatical rules only but also the context in which language is used . Quoted from Manas. R and Chinmay. B(2011).

1.8.3 Speech Acts Theory

Speech acts aim to explain how the speakers use the language to achieve the purposed actions and how it effects on the hearers according to what is said. It was established first by John Austin (1962) in his book" How to do Things with Words "Then it developed by John. Searle (1969) in the book of "Speech acts. An Essay in the Philosophy of Language" . He further claims that the speech act is not only concerned with what the word says or expresses but to perform actions also according to Austin (1975) words are divided into three types in order to perform actions which are :

1. **Locutionary act** : is the literal meaning of words (what is said)
2. **Illocutionary act** : is the hidden or unobserved meaning (what is meant)
3. **Perlocutionary act** : is the effects , how the speaker effects on the hearer .

Moreover , Searle (1975) divided the illocutionary act into five (05) categories which are representative , directive , commissive , expressive and declarative .

1.8.4 Sociolinguistic Theory

The sociolinguistic field studies how society use taboos in relation to certain social factors such as age , gender , social classes and so on . Thus , it tries to examine how can culture influence and effect on language relying on specific social agents .

1.9 Algerian socio-cultural and linguistic profiles :

The English scholar Mr. Edward (1891:1) was defined culture as " The complex whole which includes knowledge , belief , art , law , morals , customs , and any other capabilities and habits acquired by man as a member of society " . The above excerption represents an overview of culture as group of beliefs , morals , customs , laws that are put by society in order to control the behavior of its members . Ghounane (2013) states that Algerian culture is part of the Arabic culture which reflects the social traditions and standards of the Maghreb societies in general and Islam values in particular . She adds that There are three periods determine the linguistic profiles of Algeria . Firstly , the presence of Berbers in many lands in Algeria . Secondly , the Arabic conquest which is the reason of Arabic in North Africa . Thirdly , the existence of French colonization which cause the presence of French in the Algerian societies .

Ruedy (2005) says that The concept Berber was introduced by the Greeks which referred the people of the North Africa. Berbers were citizens of Algeria , they were interesting in achieving a successful civilization. Quoted from Ouali. H(2011). C. Magbaily (1999:30) claims that " The Berbers dispersed over North Africa , never formed a United front against any of these invaders. They lived in many separate independent kingdoms , speaking different dialect , some of which were markedly different from others " . Arabic was the dominant language over North Africa, it was presented to Algeria by the Arab Muslim conquerors of the 7th the and 8th centuries A. D. It was the most significant event because it represents the language and religion of Algeria nowadays as Ageron.C (1993) and Julien. C (1994) explain that the Arabic language has gradually spread, leading to an increasing number of Berbers abandoning their mother tongue to became Arabophone. cited from Benrabe. M(2014) . Indeed, if we compare Algeria to other Arabic countries, it faced the most powerful and heaviest colonial effects . Algeria was one among the countries that make war of Independence, Algeria suffered for 132 years of conflicts against colonizers of France . France was controlling education, government, Algerian culture and so on . Riesler . C (2004) presents that " The French colonizers , driven by destructive craving for domination, implemented a highly advanced acculturation policy based on a cultural policy of colonization designed and reflected at the highest state circles " .cited from Valletta (2018) Foundation .

The documents and formal speech in Algeria were writing in Arabic language which was and is the national and official language as Khaoula . Taleb Ibrahim (1997) claims that "Algeria is Arab and proclaims Arabic and Arabophone since the arrival of successive waves of Arab fatihin who therefore have, with the Islamization of the Maghreb, enabled its Arabization. which has slowly been made a period of period, since the year of Okba Ibn Nafaa in the 7th century to the later one of the Hilalian tribes". cited from Aluoi. K and Bouzidi . M(2017). Modern standard Arabic or MSA , is the official status , language used in schools , newspapers , politics , radio TV news ... etc. In Algeria, many Arabic dialects exist, The dialect is different from the dialects spoken in other places among Algerian speech communities. As it is mentioned in the book of "Recent Advances in NLP": The Case Study of Arabic Language" (2019:166):" there is not a unique Algerian dialect: various regions in Algeria speak slight variation of the same dialect with different accents on pronunciation". It is not the language used in schools or TV but it is the language heard in some songs or just heard in the Algerian homes or in the streets. On the other hand, Babou-Sekkal (2012)states that French is part of the Algerian sociolinguistic environment. She adds that The intellectual sectors greatly recognize and appreciate the value of using this language for the purpose of achieving broader communication. Rabeh (2009:59) also claims that " 60% of the Algerian population is either real or occasional francophone ".cited from Babou-Sekkal. M (2012).

1.10 Historical and Geographical Background of Tiaret

According to Encyclopedia Britannica , Tiaret was called (after 1981) Tihert previously Tagdempt , city , Northern of Algeria. And Tahart which means " Lioness " in the Berber language , it refers to the Berber lions that lived in this region. At an elevation of 1083 meters , on the southern hill of Guezoul on the limit of Tell and the highlands. It was characterized with her strategic position and has collaborated in the history of the world. This area has characterized by its wonderful warm and humid climate that display ideal positions particularly as this extraordinary location in transformation , " Balcony of the South " Or " Gate of the Sahara " Which they seem as the two major natural ways of movement and passing of all country . Sersou and the mountain scopes are specific for the North and the South and are part of the central Maghreb whose Ouarensenis is the top point of it . In the North , it is cut by profound valleys . Moreover , the South known by enormous pastures for the breeding of intold cattle. Beside , this region have a cut flints that are found everywhere especially in Benia du Nadhor.

1.11 Agents Affecting in Using Taboos in The Algerian Society :

Taboos are strong social norms , standards which are enough that may seem as shock as Chaim Fershtmann Uri Gneezy, and Moshe Hoffman (2011) claim that " Every time an individual's behavior diverges from a norm , this act impacts on the other members of society , who then punish the deviant individual" cited from the book of " A Cartographic Journey of Race, Gender and power"(Cambridge Scholar Publishing 2021) . Taboo words exist in all societies and it is a cultural phenomenon that is used under certain cultural context . Wardhaugh (1984) as cited by M. Hashamdar and F. Rafi has pointed out that " Taboo is one way in which the society expresses its disapproval of certain kinds of behavior believed to be harmful to its members , either for supernatural reasons or because such behavior is held to violate a moral code ". Moreover , the cultural context refers to the social , cultural background , tradition , values , way of thinking in which language is used . According to Jay the context can be considered as a direct variable to the speaker , whether to use bad language or not , he (1999:153) claims that " Cursing reflects a culture's beliefs about religion , taboos , word magic and disgust " .cited by Zahou. N (2011).

Obviously , gender is another factor that affect in the use of the insult terms , according to Trudgill (2003:13) both men and women use taboos in diverse manner but men tend to utilize TWs more than women , they suppose that the language of women should be respectful and more purified . Jay supports the same view when he (2000:166) points that " Men curse more often than women , men use a large vocabulary of course words than do women; and men use more offensive curse words than do women " .

Furthermore , the variable of age significantly influences the utilization of taboo language .Babou-Sekkal(2012:50) . Ghounane (2013: shares the the same view with Babou-Sekkal when she indicates that "age is a crucial factor that affect the use of TW(s) or acts ". According to many researchers teenagers are the most common category that use insult terms more than children and elders, Alli (2011:11) claims that" Teenage experience many boys and girls go through, without a deliberate intention to be sinful but to explore and realize their now feelings of passionate desires ".

It is also worth noting that women or the Arab females may hide certain things of her life from her family. For example, the Algerian female cannot discuss the topic of marriage in front of her parents or topics like menstrual. For the Moroccan culture , women's voices are considered as aspect of her purity. In this regard Sadiqi (2003:79) points that " In the overall

Moroccan culture female voices lack discursive authority because of the burden of the taboo which characterizes women as listeners, rather than speakers; their voice as " ṣawra " ' taboo ' . As it is mentioned before , the existence of this phenomenon, i.e the use of bad words nowadays is because Muslims forget about the religious rules and forget about afterlife as well, they are against what the prophet Mohammed (peace be upon him) ordered and commended us . As well , parents should take care of their children from early age and teach them about the Islam standard. Ghounane(2013).

1.12 Types of Taboos in Algerian Culture

Ghounane is one of the researchers who say that Taboo language in all its forms is banned to be uttered in most Arab countries whether words or subjects especially in public places based on religious beliefs or morals . Arab and Islamic society in particular are firmly attached to the rules of the Islamic religion . Issues that are forbidden by Islam remain forbidden specially in public. According to Jay's classification , Algerian taboos can be classified into two main types , which are non-taboo words which are culture specific since every society has its own nouns and taboos ,in other words taboos can become taboo if they are employed in another context. cited by Ghounane (2013). In this regard Sadiqi (2003:78) goes on to add that " Although taboo words are appropriate in specific contexts , they are socially forbidden in some communicative contexts . These words are not banned on the basis of their meaning , but on the basis of their forms" . While the second type of taboos in Algeria involves unmentionable subjects and words.

1.12.1 Non-taboo Words

As mentioned earlier , words and topics that are prohibited in one society's culture are not necessarily prohibited in another one . Ghounane (2013) has pointed out that "many societies have put heavy penalties on some non-taboo words and topics witch make them inappropriate in certain contexts . In Chinese culture for instance , offering a friend a clock as a gift is considered as an indecent act since the word has a similar sound with the end , therefore , literally means the end of life" .

Moreover, the religion of Islam plays a crucial and prominent role in making ordinary neutral words forbidden such as ; dog, donkey, pig ...etc , especially if employed in a negative usage like insulting and bullying . with regard to Algerian context , there are some euphemistic expressions that people began to use when mentioning the aforementioned Tw(s)

including (haʃa:k) , since they express filth and dirt . Another neutral forbidden word , the term a "Jew" which refer to the mean of Jewish people Ghounane (2013). In addition , in most Arab societies , it is taboo for man to mention his wife's name in front of strangers, in this sense , Sadiqi (2003:78) argues that " Both women and sacred places are ‘ forbidden ’ to outsiders’ gaze and both are believed to need strong male protection , albeit in different ways: whereas holy places are a symbol of collective and public identity , women are more of private property and are associated with men's social identity " .

In the same regard , Edzard and Guth assert that non-taboo words (neutral words) if associated with the honor and dignity , they become taboo , they (2010:34) add that " An interesting case in the context of honor are the words " shoes " , "dog " and " donkey " which are taboos and are considered offensive . Hence , they should be avoided in daily communication " .

1.12.2 Unmentioned Topics and Words

The term ‘ Taboo ’ is difficult to be defined since every society has its own expressions or behaviors that are considered taboo . Hayakawa (1982) supports the idea that says every culture has its own unspeakable language . He confirms that unmentioned words and subjects are undoubtedly forbidden because they have an obscene and filthy meaning and are linked to expressions refer to the human body parts and their functions , beside menstruation and homosexuality . According to Hayakawa's classification , the most taboo topics are sex , religion and politics which he called (the triangulation of taboo) Quoted from Loae Fakhri Jdetawy (2019) . In the same regard , Trudgill (1986) posits the view that " The strongest TW(s) in the English-speaking world are still associated with sex , followed by Those associated with excretion . In Norway , they are mostly expressions connected with the devil , and in Roman Catholic , they are words essentially associated with religion " . cited from Mbaya. M(2002).

Digging deeper in this issue, linguistically speaking, MSA contains terms that should be used with caution if they violate the societal norms due to their unacceptable connotations inside the society which Sadiqi (2003:78) says that " The general meaning of taboo that which is forbidden , correlates with the Arabic term for taboo haram . A behavior (linguistic or otherwise) is considered taboo when societal opinion either inhibits or prohibits it in a rational or irrational manner " .

Interestingly , it should be noticed that issues related to the female bodily parts are considered one of the strongest linguistic taboos . In this sense , Ghounane (2013:59) states that every related to women is subject to taboo including dress , speech and behavior . Thus , it is considered as a shame to utter their names in friend's meetings " . In the same respect , Sadiqi agrees the view that some topics become taboo to protect women . In order to explain more this idea , she (2003:78) adds that " The use of taboo to protect collective and public identities , as well as property and social identity , is a peaceful but a very powerful means of keeping women invisible and legitimizing their exclusion from what culture considers ' serious ' domains " . She further explains that everything related to the female body and its changes is a strong linguistic taboo since female coexist in an environment where society punishes sexual discrimination . This is what makes the taboo related to sexuality widespread . She adds that " three major female body-linked experiences are surrounded by taboo : Virginity , Menstruation , and Menopause " .

As far as the sensitive issue of virginity is concerned, it is worth noticing that virginity is related to the honor of both girl and her family , while a man sexual purity is linked to his honor only . As it has been noted by Nadia when she (2013:60) writes the following : " A woman's sexual purity is related to the honor of her family , especially her male kin , whereas a man's sexual purity is related to his own honor not to that of his family or his female kin " .

Another sensitive topic in Algerian female life " menstruation " , through decades , people have considered menstruation as something unclean and dirty period as well as embarrassing to mention especially in mixed sex groups . During the menstrual period , the girl cannot pray , read Quran , and fast since they follow the norms created by Islam . In this regard , Ghounane (2013:61) claims that " menstruation has been considered as something unclean , dirty and embarrassing . In some societies , for example , women are treated as untouchable during their menstrual period " . In addition , it is noted that people in normal situations use terms that are neutral , however , when they refer to experiences that are surrounded by taboo such as menstruation , they become taboos , for example the word [ddem] " blood " , the connotative meaning differs according to the context as Fatima (2003:81) has mentioned " Menstruation is referred to by special terms that are not taboo out of context , but become so when associated with menstruation : lbuluy ' puberty ' and ddem ' blood ' . The usual sense of [lbuluy] , for example , is not taboo when it is used to explain the puberty of boys , and its taboo sense becomes clear when it refers to menstruation . The

same is true of *ddem* when is used in a neutral sense to refer to ' blood ' and becomes taboo when it is used to refer to menstruation " .

From menstruation to menopause , menopause is an important and a very sensitive phase in a woman's life since it is seen as an advanced period , when she loses the hope and passion for life's goals , as well as no longer feels or generate sexual desire according to Tomlinson, she (2021:130) explains that " [...] menopausal woman in North Africa is rather bleak one ". in the same line Joseph (2006:203) reveals that " The absence of menstruation means the end of their ability to give birth and the start of getting old on the biological level , it means the end of ' being dirty ' " .

Indeed, AP try not to mention the problem, it is very shame to tackle this issue since it can hurt woman's emotions . women in the other hand, avoid to discuss this subject due to the psychological impact that may lead into sadness and depression, Fatima (2003:82) further explains the idea as follows: " people do not talk about menopause because it is considered as a phase in the life of women which does not deserve to be mentioned. People in general, and women in particular, feel more ashamed to talk about menopause than to talk about menstruation or virginity. This is mainly due to the fact that this attitude is basically male".

In Algerian culture, the three previously mentioned female body-linked phases including virginity , menstruation , and menopause are of great importance to women since they have power over the biological , moral , and psychological changes , in this think Nadia (2013:62) says: " [...] sexuality and changing of female body are considered taboo not only in Algerian society but in all human cultures " .

Moving further , according to Ghounane (2013), AS norms say that unclean places and objects including bathroom and footwear are subjects that should not be uttered . Additionally , words and expressions that denote supernatural creatures such as ghosts , jinn , demons ... etc , are also forbidden topics that AP avoid addressing , depending on the thought that says individuals should aware of the cleanliness of things which they use in order to protect themselves from these diseases. (Ghounane 2013). In this respect, Hongxu and Guisen (1990) made it clear when he maintains that all societies have developed certain words to express dirty and unclean places. Quoted by Aliakbari. M and Raeesi. H (2015). In AS, people have developed the way of speaking by using more pleasant words to refer to such prohibited things including [ʃazk llah] " may God dignify you " or the word [haʃa:k] " may God exclude you from this dirt " . Sadiqi (2003). She explains that " use formulas like haʃek '

save your face ', a stronger version of ' I beg your pardon ' before mentioning things that might be offensive such as dogs , donkeys , toilets , etc ." . As a result , the use of haĵa:k came to lessen the harshness of such bad words , i.e. to save the hearer's face .

Another important proscribed issue in the AS, mentioning the names of wives, daughters or sisters, the Algerian individual by nature, does not pronounce the names of his female relatives in front of strangers , they use expressions such as [dda:r] a stronger version of " my wife " (Ghounane 2013:63). As far as, taboo includes food , AP since they are Muslims, they consider some foods as taboo. Indeed, Islam controls what is halal and what is not , it has set foundations and rules that every Muslim must follow it if it is halal and leave it if it is prohibited including food such as " eating pork " , it is forbidden even to mention its name .

1.13 Taboos and Islam View

Our religion sets specific limits which enclose our interactions and behaviors. Among the major topics that Islam has discussed is Muslim's sexual life. It is very important to mention that because of the conservative nature of the AP in general, they practice and follow Islamic standards. Ghounane (2013). From the above Ashrof (2005:201) argues that " Both Quran and Hadith allude to the nature of sexual relations as a means of attaining mutual satisfaction, closeness and compassion between a wife and husband" . Additionally , a Hadith says: **"The world is a possession and the best possession is a virtuous women.. "** , in this sense, Bouhdiba (2013:88) sees that Muslims should embrace and appreciate the intimate pleasures experienced between a husband and his wife. Another Hadith **"... When a man looks at his wife... "** , said the prophet , **"...and she looks at him , Allah looks upon them both with mercy. When the husband takes his wife's hand and she takes his hand, their sins vanish between their fingers. When he cohabits with her, the angels surround them from the earth to the zenith"**. Happiness and the willingness have the beauty of mountains. cited from Bukenya. S (2022).

On the other hand, sex is taboo if has been discussed between unmarried men and women accomplished to Amer (2013:21) states that :**"it is worth noting that the principal, most vehemently condemned sexual sin in the official Islamic discourse is adultery (Zina), not homosexuality (liwat) . Zina is defined very specifically in Islam as vaginal intercourse between a man and a woman who is neither his lawful wife nor his concubine (...)** Zina is

emphatically and unambiguously condemned in both the Quran and the Sunnah, and has traditionally been the focus of Islamic scholars and of jurisprudence".

Additionally, menstruation is another taboo topic since it is considered impure and polluted. A Muslim woman refrains from several acts of worship including prayer, fasting, tawaf of kaaba, Holding the Quran or staying in the mosque. Sadiqi (2003:83) points out this idea when she says that " In Islam women are forbidden from praying, entering the mosque, touching the Quran, or fulfilling the requirements of haj. " Pilgrimage " during their menstruation period. Taboo in such contexts has religious forces, damulhayd, " Menstruation " In standard Arabic, is understood to be najasa " Dirty ", " soiled " Or ritually " unclear " and is often cited in religious prescriptions as a reason for impurity " .

During the illiteracy time, people avoided sitting with their wives and eating with them. They were believing that women were impure and unclean during the menstruation and after giving birth. Mansour. H. A (2014:75), (The book of Awassif Arabee) . But, after the prophet (peace be upon him) came, he advises people that it is normal to sit near your wives, enjoy time together during their menstruation. However, sex is prohibited. It is haram to execute sex with her. In this Hadith the prophet Mohammed (peace be upon him) declares about what is permitted and what is forbidden in relation to menstruating women " **It is haram, so refrain from women during their menstruation and do not approach them until they are cleansed. And when they have cleansed themselves you may go in to them in the manner ordained by Allah; Indeed, Allah loves those who turn to him and he loves those who are clean** " .

As Muslims, we believe that homosexuality is preternatural and dirty; it is against law of nature in which we have been created. Allah created men and women in order to complete and help each other, marry and have pregnancy. Allah categorized humanity into two genders, male and female and declared that **He " created (humans) from a male and female and made (them) into peoples and tribes so that you may come to know one another " (Quran, al-Hujurat:13)**. cited from Navigating Differences (2023). Habib (2010:299) affirms that " Homosexuality is unnatural, a perversion, and a deliberate, morally evil choice. Homosexuality is considered a crime in the same manner as adultery and murder " . It was narrated that Ibn Abbas said (The prophet peace be upon him) said "**Whenever you find doing the action of the people of Lut, kill the one who does it, and the one to whom it is**

done ". cited by Sunnah.com. There is no doubt in Islam that homosexuality or lesbians is the major sin which Allah does not state nor will he pleased by those who practice it .

Another important subject is death . For Islam , death is the regain of the soul to its originator , God , and the inevitability of death and future life is never far from his awareness . For khare (1987:10) points that " Death to Muslims is a passage to another life rather than cessation of life. In death, one faces God, without any Intermediaries, but with a distinct idea of the " Weighing deeds " On the day of judgment , but death cannot be considered in isolation in Islam , its concept and meaning must be read along side . What life , illness , medicine , wellness , and health mean in the same system". Quoted by Ghounane (2013) . **Allah says in the Quran " Every soul will taste death . And you will only receive your full reward on the day of Judgment. whoever is spared from the fire and is admitted into Paradise will indeed triumph, whereas the life of this world is no more than the delusion of enjoyment "**. (Ali 'Imran 3:185). cited from quoran.com. All people around the world will tastes death , this life is just a cheating and heaven is the succeed . In other words , the holy Quran says that ; person who has to reload death and his physical presence does not disconnect from his soul . Life does not end with death as khare (1987:5) points that " Death is not the end but the passage into a new and eternal existence ". cited by Gounane(2013). Death cannot considered as taboo . However , the idea of the pain of death and the day of judgment , they hear it .

1.14 Conclusion

Throughout this chapter , we tried to shed light on the cultural and the sociolinguistic study of Taboos in Algerian dialects . Algerian individuals have specific words and expressions that refuse to tackle , others do not indicate it directly . This chapter , we discuss taboo topics , words , categories and reasons that push people to use such words and how do gender differ in the use of it . Additionally , each society has their social norms , customs and rules that they should follow . As well , in this section we attempt to investigate Algerian speech , the Algerian societies are rich with traditions , customs , thoughts and behavior that they should to follow . As other societies , it has a specific insults that they used as results of the admixture with others . Moreover , in this chapter , we discuss the Algerian culture in general and Tiaret speech community in particular and debate the agents affecting in the use of taboos in the AS besides the Islam views from the use of such forbidden words .

Chapter Two: Euphemisms: A Linguistic and Cultural Phenomenon

2.1	Introduction.....	21
2.2	Definition of Euphemism.....	21
2.3	The Origins of Euphemism.....	23
2.4	Euphemism Across Culture.....	23
2.5	Theories on The Use of Euphemism.....	24
2.5.1	Politeness Theory.....	24
2.5.2	The Concept of Face in Politeness.....	25
2.5.3	Positive and Negative Face.....	25
2.5.4	Politeness Strategies.....	26
2.5.5	Cooperative Principles.....	26
2.6	Euphemism Classification.....	27
2.7	Functions of Euphemism.....	28
2.8	Politeness and Gender.....	29
2.9	Euphemism in Arabic.....	29
2.10	Euphemism in The Algerian Culture.....	30
2.11	Stereotype surrounding Algerian Taboos.....	31
2.12	Algerian Politeness Strategies.....	33
2.13	Sexual Euphemisms.....	34
2.14	Euphemisms and Islam view.....	34
2.15	Similarities between Taboos and Euphemisms.....	35
2.16	Differences between Taboos and Euphemisms.....	36
2.17	Differences of Social Functions.....	36
2.18	Conclusion.....	37

2.1 Introduction

Language is considered the most essential means of communication, understanding, and interaction among human beings as Chaika (2008:146) indicates when she says that " Language is the greatest human resource for representing and structuring events in our lives, as well as for letting others know who we are, or who we want to be ". Leveridge affirms that a society's language is rooted in its culture which means that one cannot be understood without the other. He adds "Language is to maintain and convey the culture and cultural ties". (cited from Tefl.Net). By language people can express their feelings, emotions and opinions , and behave according to their norms of their culture . In the other hand, they may disregard this norms can cause in a conflict that one may behave coarsely and start use a forbidden language .

However, as a reaction of using the socially prohibited forms, people start replace the aggressive expressions that cause shame and harm for both the speaker and the hearer by euphemisms as a linguistic device in order to protect the relations between individuals during social interaction. As far as Algerian society is a Muslim society, one should note that social and religious norms controls the use of language. Algerians have developed euphemistic expressions and words to avoid the forbidden ones .

Thus, this chapter aims at first to study socio-cultural phenomenon EUPHs , it expresses the various reasons behind the use of EUPHs through the review of works conducted by previous researchers , and provides a brief explanation of different theories including the politeness theory, face theory , and different categories of EUPHs , beside its usage inside Algerian society and the Islam view as well .

2.2 Definition of Euphemism

The concept euphemism was defined by various linguists, the Oxford English Dictionary represents euphemism as " a less distasteful word or phrase used as a substitute for something harsher or offensive " (Oed 2020). cited from the book of Antiracist Teacher Education: Theory and Practice (2022). In other words, people use euphemistic expressions in order to reduce the effects of bad words. Human beings used to use kind, polite and friendly terms as a linguist forms, these terms refers to " Euph " which replaces aggressive words that contain rudeness and shame. They are also used to avert disturbing situations and to respect people's emotions, which Gao (2013) also have argued. In other hand, Allan and Burridge

(1991) supported the same thoughts that says, people unconsciously avoid hurting feelings or losing faces of both the speaker and the hearer. (Quoted by Embodiment in Language book)

Euphemism is among the most important figures of speech that play a crucial role in the comprehension and production of the indirect speech act varieties. It expresses things that people hesitate mention in order to avoid offensiveness and by referring indirectly to someone or something. Quoted from the book of Metaphor and thoughts (1993:55). From these opinions, it can be emphasized that euphemism is a polite linguistic form which individuals use whether directly or indirectly to replace the insult expressions during daily conversations .

In traditional scholarship , EUPH(s) refer to the use of words and phrases which are polite and pleasant as substitutions to replace rude and harsh words and expressions . Ghounane (2013:33) has point out this idea when she explains that " Euphemism was used to substitute words and phrases which were considered impolite and embarrassing since people need to speak indirectly and politely". Accordingly, as cited by Ghounane (2013), Gomez (2009) writes that " Euphemism consists of the substitution of an unpleasant word by another, pleasant one when the first is to be avoided for reasons of religious fear, moral scruples or courtesy ". Furthermore, Allan and Burridge (2006:32) remark that EUPH refers to the use of politeness strategies which are basically related to the norms of the society , and define the phenomenon as follows : " A euphemism is used as an alternative to a dispreferred expression, in order to avoid possible loss of face either one's face or, through giving offence , that of the audience, or of some third party ". Additionally, Ghounane (2013:34) mentions that the process known as " parallel processing " is followed in the human being daily conversation , it refers to the selection of the good words and disregarding the taboo ones by the human brain to fill in the cap. In this vein, Aitchison (2010:168) argues that " the mind is enormously powerful network , in which any word which at all resembles the one heard is automatically activated, and that each of these triggers its own neighbors, so that activation gradually spreads like ripples on a pond. words that seem particularly appropriate get more and more excited, and those which are irrelevant gradually fade away . Eventually, one candidate wins out over the others " .

Moreover, Farghal (1995) also thinks that the main purpose that lies behind using EUPH(s) is to avoid embarrassment and face-loosing. In the same respect, Jdetawi (2019) claims that EUPH helps to transmit ideas that are socially taboo, in other words, it is

embarrassing to mention them directly . He further maintains that the act of euphemizing considered as the safest method for discussing these taboos secretly in front of others and avoiding a strong negative stereotype from harming the hearer . The following table mentions items and their euphemistic replacement:

Item	Euphemistic term
Died	Passed away
Intellectually disabled	Having special needs
Drunk	Inebriated or intoxicated
Malingering	Suffering from a factitious disorder
Bastard	Illegitimate child
Abortion	Pregnancy termination

Table 1.1: Some items and their euphemistic terms according to Garner (2022:416).

Similarly , EUPH is used to make bad speech sounds better and more acceptable than the real speech . Leech (1974) cited by Khanfar .A.M(2012) . Furthermore, Hilola (2022) also views that " euphemism was a softer term used as a substitution for taboo expression only . Later, the use of euphemisms was enlarged for any vulgar, offensive, harsh, embarrassing, blunt or other indelicate term ". In other expressions, the taboo used in the previous time which result in using euphemisms occurred in areas where fear and respect exuded such as religion and death. Interestingly, Yule (1996:60) as cited by Ghounane, adds that EUPH refers to polite talking, he further explains that during interactions, human beings are not expected to be aggressive or be offended by others , however, it depends on each individual social status as well the level of formality . Indeed, the use of good speech is to save the speakers' face and the hearer's one as well . However, when someone uses good speech , (s)he employs it depending largely on the closeness between the individuals . In this respect, Ghounane (2013:36) gives a good example of the sweet talking usage when she says:" referring to toilet as the loo or powder between close friends is not the same in a formal situation . Consequently, sweet talking is employed for face saving".

2.3 The Origins of Euphemism

The lexicographer Tomas Blount was the first who predefined the concept of euphemism in English in his " Glossographia " in 1656 . Euphemism " consists in replacing the original signifier, perceived as being offensive or unpleasant, by another one, it is often referred to as a "veil" or a "shroud" thrown over the signified, as if to conceal it ". Quoted from Denis (2012). According to Hughes (2015:151), euphemism is an English term that is derived from the Greek " Euphemismos " , "Eu" means good and " Phemi " means " Speech " so it is " a good speech " .

2.4 Euphemism Across Cultures

The universal phenomenon euphemism represents the use of polite or indirect style of mentioning a bad word ,depending on the presumption that says each individual in each culture use politeness in different ways Ghaleb and Al- qarni (2012). In fact, each culture has a specific forbidden terms that may cause shame and hurting for the hearer. Subsequently, people start employ euphemism or sweet words to lessen the shame and in order to make the hearer feels more comfortable so faces are saved.

2.5 Theories on The Use of Euphemism

Many approaches are applied in order to explain the conversational phenomenon by using different theories such as, politeness theory, face theory and the cooperative principles and so on.

2.5.1 Politeness Theory

The concept politeness means to respect the hearer's feelings during the discussion, while speaking or acting or even while express it verbally or non- verbally Leech (2016). According to Thomas (1945) politeness effects on the interaction, it controls the cooperative attitude in a discussion. quoted by Al-Duleimi, Sabariah and Nadzimah (2016). Holmes (2001) states " For the speaker to be polite or impolite linguistically, he is required to speak according to the relationship that relates to him to the honor " (idem). In other point, there are two functions that explain whether to be polite or impolite which are; Firstly, the relationship between the speakers along distance of power and solidarity. Secondly, familiarity of social rules and norms of the society. Robin T. Lakoff was among the first researchers who conducted studies on politeness. In her theory of politeness, she depended on Grice's conversational maxims, relying on two basics which are : be clear and be polite. According to Lakoff (1990) grammar does not focus only on the application and acceptability but also the

pragmatic aspects. The purpose of Lakoff for the using of Grice's conversational maxims in order to know and understand the value of pragmatic competence and to make the utterance clear.

On the other hand, Lakoff (2005) focused also on the social agents that impact on the conversation. Consequently, two rules have the same impact but their use is mainly different. In order to distinguished between them, the first rule is for Grice's maxims and the second was categorized into rules which are " Do not impose, give opinions, and make a feel good and be friendly. Lakoff (2005). The first sub – rules is related to the space that collect particular of same to different cultures together in a specific act of connection. While the second is concerned with recipients feelings while interaction these is why, the speaker should respect and be kindly with the hearer. Besides, she linked terms with each other 1975 " Formality with loneliness " , " respect with giving opinions " Intimacy with empathy " , all of these have a rule for clarifying how sweet words expresses in a particular society.

2.5.2 The Concept of Face in Politeness

Face is socially or interactively based, it is on the answer and in the interaction of the other. Face is also considered as an image that people present to another individuals. In other words, the image is effected by a certain needs of the situation or context. Redmond (2015). Goffman (1967:5) claims that " The positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact ". This implies that people like to be seen as a value by presenting them in a certain way to others , whether by using verbally or non-verbally messages. Domenici and Littlejohn illustrate that honor and respect can be considered as the basics of politeness theory, individuals honor others and this by being polite and respectful with them.

In other opinions, face is what someone wants or desires from others by showing them respect and honor as Brown and Levinson (1987:58) claim that " The want to be unimpeded and the want to be approved of in certain respect " .

2.5.3 Positive and Negative Face

Brown and Levinson (1987:62) define positive face as " The want of every member that his wants be desirable to at least some others". The wants include all things for values (love, better education, and so on) and the things that person want to make it such as study, go home. These elements or wants are the basic for our interactions with others. Otherwise, They

(ibid) add that the negative face is " The want of every competent adult member that his actions be unimpeded by others", which means that people want things to do, and they want from other people to let them do it. According to Lim and bowers (1991) divide face into three types as cited in The Blackwell Handbook of mediation, which are :

- **The fellowship face**; refers to the desire to be accepted by the other people.
- **Competence face**; people preferred from the other to value what they can do and have one's abilities respected by others.
- **Autonomy face**; is type of negative face, this type also want for things to remind unchanged , to mention our status...etc .

2.5.4 Politeness Strategies

Brown and Levinson identifies that politeness strategies are strategies focused on prohibiting a violation of the hearer's face. There are several types of politeness strategies, including: 1- Bald On record strategy; 2- Positive politeness strategy; 3- Negative politeness strategy; 4- Off-record politeness strategy. Ernovilinda (2020).

2.5.5 Cooperative Principles

According to Brinton (2000), Grice (1975) identifies that the most important thing is to perform a good conversation when cooperating to each other and this by making the contribution informative, clear, truthful and relevant. He (1975) defines the cooperative principle as " Make your conversational contribution such as required, at the stage at which it occurs, by the accepted purpose or direction of talk exchange in which you are engaged ". People in order to understand each other they have certain rules which are called maximum of conversation which are :

- Maxim of quantity : make the contribution as informative as required.
- Maxim of quality : be true, do not say what you believe is false.
- Maxim of relation : be relevant, make your contribution to the point.
- Maxim of manner : by being clear and brief beside avoiding ambiguity.

In other hand, people sometimes try to break the maxims in their conversation. Infringing the maxim, it happens due to the lack of culture and background :

- Opening out maxim : refers to the cooperation.
- Suspending maxim : a key words use between the speaker and the hearer.

- Flouting and violating maxim : speaker may violate such maxims for different reasons and the speaker attempts to mislead the hearer. cited by Dorneurus(2005)

2.6 Euphemism Classification

The concept of euphemism has been classified into different categories relying on several basics, principles and criteria. According to Rawson (1981) in order to gain collaboration between different members of society, people have to show respect through politeness and what people consider as positive euphemisms, for example, it is said " Vintage " Instead of " Old ". Furthermore, Rawson has classified the term euphemisms into conscious and unconscious focusing on if the euphemism sense is inseparable with the original meaning or not. Conscious euphemisms, when the speaker is aware of choosing a correct, suitable and polite pattern and the listener is able to comprehend the unobserved meanings of euphemisms used. In contrast to unconscious euphemisms, were typically determined within the history of the society where few of people recall their stimulus or unparalleled meanings. Rawson (1981:8) claims that " fade away or develop into unconscious euphemisms, still used, but reflexively, without thought of their checkered origins ". For example the term cemetery was used as a euphemism better than " Burial ground " Or " Graveyard".

On the other hand , Tal (2003) divided euphemisms into two categories : amplifying and minifying. The amplifying euphemism is to prettifies the euphemized object or person by making them more substantial than they are truly are. However, the minifying euphemism is used to encourage the feeling of dislike. quoted by Karimnia and Khodashenas (2016). From a semantic view, Samoskaite (2011) as cited by Baladze (2013) classified euphemisms into six categories:

1. **Professional Euphemisms** : refers to works that encompass physical more than mental work . It refers to certain jobs that belittle, underestimate for individuals working in such professions. For instance, word " Dustman " was replace to " Cleaning operative "
2. **Disease Euphemisms** : the use of different words in order to lessen the harshness of some illnesses, if it is physical, mental or disorder. Thence, cancer become " The long disease.. "

3. **Death Euphemisms** : is scared or feared topics that individuals in each culture preclude indicating it directly in a conversations by implicating it or using some expressions that are less harshness such as pass away, to be at peace and God mercy...etc.
4. **Sex Euphemisms** : people avoid using direct mention of sex like gay boy changed by male homosexual.
5. **Crime Euphemisms** : in this field of crime all words are under the umbrella of " The mafia " , " The candy man " Hero of underground " .
6. **Political Euphemisms**; the concept euphemisms were used to minimize the odiousness of the words or expressions. Thus, the government sometimes depends on it in order to understand information and facts. for instance, word " war games " Instead of " War exercise " .

2.7 Functions of Euphemism

Pan (2013) explains that the functions of politeness and euphemism are the same. Euphemism beautifies the way of speaking so that developing Benign communication. Likewise , it is used widely to express unpleasant. In fact, Fakhri (2019) explains that there are targets in different fields for the use of euphemistic language. These targets include:

Religious Targets : Euphemistic language is used to avoid frankness in some spiritual taboos or certain religious expressions to avert invoking Fatality in unfortunate terms as a name of deity.

Political Targets : Individuals active in these field which retouch speech as a way that protect them from accountability , and more than that, their responsibility for the illegal offenses they commit by shading the public and obscuring their thoughts such as the expression " Collateral damage" To replace the expression " Civil deaths " .

Social Targets : It is necessary to use euphemism when discussing sensitive and disgusting subjects, individuals mean to avoid using expressions that hurts Susceptibilities. For instance , the death , sex , blindness...etc. Furthermore , embellishment of speech is the safest way to express something obscene and shameful. For example, saying " Illegitimate child " Or " Love child " as a substitute for " Bastard " and developmentally disable or " People with special needs " For " Retarded " and so on. As it is mentioned before, the euphemistic language is an alternative that covers the roughness of taboo speech and replaced it with gentle words that have a good effect on the hearer, so that preserving relationships

between individuals and saving faces. Ghounane (2013). According to Allan and Burridge (1991), euphemism functions as powerful language tools to facilitate communication and maintain interpersonal relationships in non-adversarial verbal assignments. In this regard, euphemism can preserve sympathy between the speaker and the hearer, it coordinate the connection to reduce the original difference between the two sides, and then, if the hearer satisfied with the speakers' words , the conversation will take a good turn. Euphemism also helps to communicate ideas that have become socially taboo , which an individual cannot state directly because they are embarrassing such sexuality, death...etc. Furthermore, euphemism can be used to camouflage by beautifying things and avoiding the negative impact. However, truth can be hidden and ambiguity can be produces sometimes when using euphemism because it is not always used for a good motives. Ghounane (2013).

2.8 Politeness and Gender

According to Baker (2008) the term gender begins to refer to " Socially-constructed traits " .While sex refer to " A person born biological status ". He (2008:3) defines sex as " The biological distinction between males and females". While gender " Is the differences between male and female behavior that are agreed on by members of a particular society ". Different sociolinguistics were interested in the relation between gender and politeness. Segal (2004) as quoted by Kirchhof (2011) claims that " gender is taken to refer to a culturally based complex of norms, values and behaviors that a particular culture assigns to one biological sex or another ". Holmes (2013) also adds that gender refers to socially constructed categories that determine what is appropriate behavior for femininity and masculinity, whereas sex pertains to distinctions based on biological factors. Consequently, Gender refers to specific responsibilities of a man and woman that are created in families, societies and cultures.

As well, many studies demonstrate that women use politeness more than man. Brown (1989) indicates that women as a general observation, tend to display higher levels of politeness in comparison to men. Moreover, across various cultures, women interacting with other women often exhibit a preference for utilizing more elaborated positive politeness strategies than men interacting with other men. cited from Mekboul and Mostari (2017). According to Brown (1989) women when speaking, they use powerful language to women and soft language when speaking to men cited from Mekboul and Mostari (ibid) . Moreover, Holmes (1995) points out : "women both give and receive more compliments than do man " .

cited by Golato (2005). She further explains that women being positively polite means being friendly, accepting and showing support to others. Lakoff (1977) indicates that " The speech of women seems more polite than men's ". She suggests that the language of women can be different from men like the use of hedges (I agree, may be..), plenty of intensifiers and qualifiers (really, so and too) , the use of polite form such as please and thank you. Thus women apologize more and they did not refer to things directly, when asking for help or information in contrast to men whom preferred to use direct way. Golato (ibid).

2.9 Euphemism in Arabic

Euphemism in Arabic world has been a solicitude subject, beginning by the ancient to the modern Arab linguists who defined euphemism as an repulsive term in agreeable expressions according to Belkfif and Omari (2017). Another Arab linguist Alhussaini (2007) (following Ibn-mandhour, and other linguists) says that in Arabic, euphemism can be employed to convey three perspectives and meanings. the initial significance involves describing a socially offensive or unpleasant concept or phrase in a more tactful manner. The second meaning of euphemism pertains to how Arabs address one another by utilizing their euphemistic surnames instead of the first names. The third way in which euphemism is used is when Arabs occasionally amplify the significance of certain words through the use of implied euphemisms rather than explicitly stating them. According to Ath-thubeiti (2001 in Belkfif and Omari 2017) euphemism is polite and modesty which means that, when insult or prohibited terms are replaced with pleasant words in order to avoid any repulsive connotation.

2.10 Euphemism in The Algerian Culture:

According to Allan and Burridge (1991), people use EUPH in order to avoid insulting and the most important to avoid injure feelings or loosing face for both the speaker and the hearer, and define euphemism as follows:" Euphemism is used as an alternative to a dispreferred expression in order to avoid possible lose face, either one's face or, through giving offence, that of the audience, or of some third party". cited by Ghounane (2013) . Indeed, Algerians always try to avoid using cruel language in their daily communication with others, they try to replace theses aggressive expressions and terms by sweet, polite and pleasant ones. It is worth noting that Algerian people avoid using and mentioning taboo words outside or in front of public, they develop specific words and expressions in order to protect faces and show politeness. For instance; Algerian people avoid using the concept "

Handicapped person " They shift to the used of " People with specific needs ", " Disable or have problem in his feet ". Quoted from Ghounane (2013).

Interestingly, AP avoid mentioning or talking about sex for the reason that, they see it as indecorous, and shameless when indicating those issues. For example, I slept with her [rgut mfa:ha] (رقت معاها), [zhi:t mfa:ha] (زهيت معاها) I enjoy with her. People avoid using taboo word directly and try to replace it by something more suitable such as the word illegitimate child instead of [mlaggat] (ملقط), [wald lahra:m] (ولد الحرام). Ghounane (2013).

Another unmentioned topic, women experience discomfort when it comes to discuss topics like menopause. As Daniluk (2003 :276) mentions that " Women sometimes feel shame about experiencing this inevitable biological process". This is apparent in the euphemistic language, women often use in reference to menopause, for instance, the use of word [ra:ha mwasxa] (راها موسخة) or [ra:ha mrida] (راها مريضة) . Pregnancy is also a taboo topic, AP used to say [ra:ha belkar] (راها بالكرش), [ra:ha mrida] (راها مريضة) instead of she is pregnant as Ghounane (2013) has mentioned.

Moving into, Nadia (2013) has pointed out that in Algerian dialects, people adopted different words which are considered taboo and this influence is because of different social reasons. The example of Meryem (2012) explains more this idea, they call someone with long hair [fati:ka] (عتيقة) or [mra:ja] (مرية). Otherwise, according to khare (1999:10) death is returning the soul to her creator, and then the beginning of another life. Muslims in general and Algerians people in particular, fear of the idea of pain in death and the day of the judgment. Consequently, they start use different euphemistic expressions such as in the case of Tiaret speech community instead of saying " He died " They say [fla:n fta:k fsumru] (فلان عطاك عمرو) or [Allah jarham fla:n] (الله يرحم فلان) or [lqa lah] (لقي الله) .

Additionally, disease is also a taboo topic for the reason that it hurts other feelings. Nadia (2013:77) illustrates that AP create some soft words and expressions to avoid mentioning this matter, for instance, instead of naming and talking about cancer which is considered as an awful illness, people start use [fla:n rah mri:d bedak lmard] (فلان راه مريض) , he has that disease. Or [Allah j'afi:h] (الله يشافيه) , may Allah keep him safe. As well, AP improve different statements to use them in their daily communication to mention poverty and poor people, such as, working lady is replaced by [galli:la] (قليلة) instead of poor. According to Gramps (1984 in Ghounane 2013) Algerian dialect is wealthy about double

negation. He claims that " there are occasions when a writer's meaning may be conveyed more exactly by ' Not un-device ', for example, 'not unkindly', 'not unjustifiably', then they 'kindly ", the following example of Nadia explains more this idea, [fla:n ʕand rasu] (فلان عند راسو) instead of a made person.

2.11 Stereotypes Surrounding Algerian Taboos

AS have adopted a negative behavior to some terms and subjects because of their connotative meanings so that they are considered negative in our Societies. According to Nadia (2013), Muslim societies share common values, norms, and consequently , similar stereotypes and taboos. In the same line of these thoughts, Hervey and Higgins (2003:197) claim that " different cultures value different things and have different taboos. There is also evidence that different cultures stereotype consume differently ". In fact, Arab stereotypes derive from Islamic principles, encompassing concepts such the evil eye and supernatural creatures. Nadia (ibid) writes that the evil eye in Islam (alʕajn) is a concept used to describe disaster or misfortune which is inherited from one individual to another due to animosity or even admiration. As a result, the majority of Muslims fear of the effects of evil eye. Allah the Almighty says:" And from the evil of the envier when he envies "(Quran, 113:5). Indeed, Allah ordered his prophet, Mohamed (peace be upon him) to seek refuge with him from the envier. According to the Hadith above, envy and jealousy are the main reasons which push people to infuse the evil eye. In most Arab culture, people believe in the evil eye, they have adopted negative position on it and the latter becomes one of their most prevalent stereotypes and eventually regarding it as a taboo subject as it is explained by Nydell. She (2006 in Nadia 2013) states that " The liberal use of blessings also demonstrates that the speaker holds no envy toward a person or object; in other words, that he or she does not cast an " Evil eye " toward something. Belief in the evil eye (often just called " The eye ") is common, and it is feared or acknowledged to some extent by most Arabs, although less so by the better educated. It is widely believed that a person or object can be harmed if viewed (even unconsciously) with envy-with and evil eye. The harm may be prevented, however, by offering blessings or statements of goodwill".

Algerian people have created some words in order to express admire and even compliments by saying " Tabarakallah " Which means may Allah bless you. **Yuhyer related to me from malik that Mohamed ibn Abi umama ibn sahl ibn Hunafy heard his father say, " My father, sahl ibn Hunafy, did a ghost at al - kharrar. He removed the jubbah he**

had on while Amir ibn rabia was watching, and sahl was a amn with beautiful white skin. Amir said to him, " I have never seen anything like what I have seen today, not even the skin of a virgin". Sahl feel ill on the spot, and his condition grew worse. Somebody went to the messenger of Allah, (may Allah bless him and grant him peace), and told him that sahl was ill , and could not go with him. And the messenger of Allah my Allah bless him and grant him peace, come to him, and sahl told him what had happened with Amir. The messenger of Allah (pbuh) , said, " Why does one of you kill his brother? Why did you not say (tabarakallah) the evil eye is true. (muwattaa malik) . Digging deeper in this issue, one of the extreme myths of all is the use of " Talismans " which refers to " an object held to act as a charm to avert evil and bring good fortune" according to Merriam Webster. Muslims adopted such things and put this miraculous thing on the walls of their houses and later it has been developed as necklace and bracelet. However, it is act of shirk and seems as the major sin in the Islam. Islam forbids attributes the ultimate outcome to anyone other than Allah. seeking assistance from the evil eye amulet is prohibited. For this reason, it is not permissible to wear evil eye amulets and similar things around the neck or anything for the purpose of benefiting from them. Mena (2021)

Moving into, supernatural creatures are also forbidden from the time that people have created their own fears to this things, the devil and jinnis and other super natural creatur are a part of Arab folklore as Edzard and Guth (2010:34) claim that " Similar to other societies Arab society strongly believes in superstitions. Hence, the Devil, jinnis, demons and other supernatural creatures are part and parcel of Arab folklore. Consequently, there are feared of, revered and should be appeased. Moreover, the fear of harmful evil eye, and therefore, the need to protect people and property from its deleterious effects can be reflected in many customs and, in particular, through a large number of expressions". Actually, AP fear of these creatures because they think it causes harm and damage for them. As a result, they say " Basmala ", God's name is on him, in order to reduce the risk.

2.12 Algerian Politeness Strategies

"Honor and shame are incontestably communal codes operating within the boundaries of distinct social affiliations". Bond (2005:34). The two phenomena exist in the Arab societies in general and the Algerian societies in particular as Edzards and Guth (2010:33) claim that " Honour and dignity and self-respect are a " Scared " Concepts among Arabs since pre - Islamic times, and are considered taboos, which should not be abused by anybody ". In fact,

according to Muslims, politeness is an important approach and can be considered as a form of communicative behavior. People in their daily communication, use shame and honor which seems as two phenomena that affect our interaction towards others and considered as etiquettes and values that determine our relations between individuals and families. According to Algerian female, honor for her is everything because it represents the honor of her family and it does not detached families only but the whole societies also and they express it as [əlfird] (العرض) as cited by Ghounane (2013). Moreover, Nadia (2013) adds that Algerian people have developed some words and expressions to use them as a religious device of politeness to express daily interactions, for example [llah jahhafdak](الله يحفظك) " May God preserve you" [Allah jxali:k](الله يخليك) " May God live you ". And sadiqi (2003 : 67) claims that " An individual's self- image is not cultivated internally, but derived from other's opinions and attitudes, for example, an individual's honour and dignity are not disassociated clearly in the concept of [lhorma] الحرة " Shame "which may be defined as the fear of losing face in front of others " .

2.13 Sexual Euphemisms

The use sexual euphemism is becoming more visible in all societies and by all groups which is likely to be embarrassing . However, it is a powerful euphemism for western people. Which Kerrey Linfoot-Ham (2005:229) explains " The subject of sex, being a major concern in human life and one that is likely to elicit embarrassment, is a potent source of euphemism is for the Western people of most ages and walks for life ". Sexual euphemisms include a wider range of subjects compared to other topics that employ euphemisms. They involve the use of subtle or indirect expressions to refer to various aspects of sexuality, including body parts and even clothes associated with those body parts i.e. underwear (Nash, 1995). cited by Nurdina (2017). The high rate of use of sexual euphemisms may be a direct result of the use of taboo expressions as suggested by Rawson (1981) quoted by Linfoot-Ham (2005), Moreover, according to Giddens (1992), the field of sexual taboos are larger than any other field since it concerns the subject of sex, which has become a great secret. Linfoot-Ham.

2.14 Euphemisms and Islamic view

At the very outset, several researchers would like to make it clear that the concept of EUPH being in the same line with politeness is an evident phenomenon in the Holy Qur'an Al-Hamad and Salman (2013). They further add that the presence of the expression (وليتلف) [waljatalat'af] in the very middle of the Holy Qur'an is not a coincidence. However, the

location of (وليتألف) [waljatalat't'af] is interesting, it expresses the importance of euphemism and politeness as well . Lakoff (2004:87) argues that " politeness is developed by society in order to reduce friction in personal interaction " . Whereas Leech (1980, cited in watts 2003) considers politeness " 'as strategic conflict avoidance' which 'can be measured in terms of the degree of effort put into the avoidance of a conflict situation' , and the establishment and maintenance of comity " . With these facts in mind, one can return to the act of politeness as the application of good morals while communicating with all members of society and its groups . According to Al-Amoush (2011:55) " Religion is one of the most influencing factors in language and one of the most important controls that govern its vocabulary and phrases in society " .

Interestingly, the emergence of Islam has reflected in the use of the Arabic language inside societies , starting with the revelation of the Noble Qur'an in Arabic language . Islam has brought the high values and principles which have contributed to the refinement of Arabic words , the latter was rude before Islam . In other words, Arabic language is witnessing a major shift in terms and phrases and their meaning. Al-Amoush (2011). Digging deeper in this issue, he (ibid) adds that after Islam, Arabic language has developed the way of speaking . People started using the best and closest words to decency and politeness especially when mentioning taboo subjects or impolite terms that are related to body parts and its functions .

In the Holy Qur'an , Allah Almighty forbade foul language and all its defects , and protect the tongue from hate speeches that may harm others , among the verses which state this matter is the following ayah (verse) : **The Almighty said : " O you who have believed, let not a people deride a people, perchance they may be better than they are, and let not women of women perchance be Beware of them, and do not defame yourselves, and do not challenge one another by nicknames. Evil is a bad name after faith, and those who do not repent are those. They are the wrongdoers "** . cited by Al-Riyashi (2022). In the same line of these thoughts, the following Hadith explains what Allah commends to be followed and what He - The Almighty forbade : **Abud-Darda may Allah be pleased with him reported : The prophet peace be upon him said : " Nothing will be heavier on the Day of Resurrection in the scale of the believer than the good manners. Allah hates one who utters foul or coarse language"**. (Al-Tirmidhi, who classified it as Hadith Hasan Sahih) cited by Riyadh as-Salihin Hadith (625:135). Similarly, **Allah The Almighty says addressing the prophet : " And lower your wing (i.e., show kindness) to the believers "**. **Al Hijr 15:88)** . And be kind to those who believe in you, follow you and follow your words,

and bring them close to you, and do not be harsh with them ". According to the explication of Al-Tabari , (cited by the electronic Qur'an project).

2.15 Similarities Between Taboos and Euphemism

Taboo and euphemism are two sociolinguistic phenomena which exist in all languages of countries around the world. Both of them related to each other, if there is no taboos. Subsequently, there is no euphemisms. In fact, the society has been changed and alternated and the language was developed, each individual started using different taboo words or expressions. As reaction people developed some terms and phrases to use them. The presence of taboo statement impose the use of euphemism. For instance, the use of the concept " Between jobs " Better than to say " Unemployed " another link between taboo and euphemism are both of them have a strong national character each nation has a different cultures. As long as, different taboo words between different ethnic groups will introduce specific euphemism words.

2.16 Differences Between Taboo and Euphemism

Taboo and euphemism differ in meaning, purposes, social function and so on. according to Yang Hua (2020) Taboo refers to the words or expressions which are prohibited to mention in front of public during the daily conversations or it is the behavior that should be avoided because of different reasons such as, customs, traditions, religion, ethics and so on. However, a euphemism is a linguistic expression that substitute a taboo word or phrase in order to avoid discussions about unpleasant subjects, the latter is more agreeable in social interaction. Habibi and Rizqi (2018) . People may express things in strengthen way but they have to replace it by using suitable words or expressions.

2.17 Difference of Social Function

In every discussion, taboos and euphemisms are commonly employed. Yet their social functions are significantly different. Taboos in particular, originate and involve within social context, as individuals develop linguistic taboos to simplify complex social concepts. As a result, taboos serve three distinct purposes. Firstly, they expresses notions of the profane and endurance. Secondly, they provide a means to convey feelings and emotions. The last function is to facilitate psychological venting and release of individual's emotions. Yang (2020).

On the other hand, Yang (ibid) concludes that the concept euphemism is used by the middle class, however, working people, they are in the deepness of the society, they do not have time and conditions that push them to developed and increase the language because they are affected by various rules of society. Individuals in order to improve social status, they must work on their language and try to beautify it which rise the use of euphemism. Otherwise, The purpose of euphemism is to substitute bad words. Thus, euphemism is used in order to avoid taboos and protect faces beside reducing the harshness of such expressions or words.

2.18 Conclusion

In this chapter, we tried to explain the sociolinguistic phenomenon which is Euphemisms which effects on human being life, each individual has certain words and expressions that refuses to mention so that it can be discussed directly. This chapter has tackled euphemism origins, categories, functions or reasons, and the use of it inside the Arabic world generally and in Algeria particularly. the current chapter represents the Islam point of view as well . Euphemisms exist in all cultures, whereas , each society has its own norms , customs , values and rules which they should follow .

Chapter 3

Data Collection:

Results and Discussions

Contents

3.1 Introduction.....	38
3.2 Section 1: Research Methodology	
3.2.1 Research Questions.....	38
3.2.2 Research Hypotheses.....	38
3.2.3 Research Methodology.....	39
3.2.3.1 Participants.....	39
3.2.3.2 Description of Participant's profile.....	39
3.2.4 Data Collection Instruments.....	39
3.2.4.1 Description of Students' Questionnaire.....	40
3.2.4.2 Description of People's Interview.....	40
3.3 Section 2: Data Analysis: Results and Discussions	
3.3.1 Analysis of The Students' Questionnaire Results.....	41
3.3.2 Analysis of People's Interview Results.....	59
3.4 Conclusion.....	64

3.1 Introduction

Throughout the preceding theoretical chapters, we tried to highlight the sociolinguistic phenomena namely Euphemisms and taboo language. Besides, we have provided an overview of Euphemisms functions and categories. We have also mentioned Islam view and the Algerian culture towards the use of euphemistic language.

Indeed, this chapter is rather practical. It describes the research methodology and data analysis including the population and data collection instruments. Additionally, the present functional framework aims to elaborate the investigation's results of Tiaret speakers.

3.2. Section 1: Research Methodology

3.2.1. Research Questions

The next questions were raised in order to achieve the aim of the research

- 1- What are the rules towards the forbidden language and euphemism in Tiaret?
- 2- What are the reasons that push people to use this language?
- 3- Do all age groups in society use this language?

3.2.2. Research Hypotheses

This study is developed with three hypotheses in order to find trusted answers to these questions:

- 1- It is noticed that the behaviors differ from one individual to another depending on the social aspects such as age gender and educational background , in addition , religious and the cultural rules have the great impact on those behaviors , Algerians insist on using politeness strategies in their daily conversation in order to save faces.
- 2- All human beings find themselves using taboos in order to express their feelings for example anger , Hassle ...etc .
- 3- As it is well known, all groups of society use the forbidden language, but young people are the ones who use it the most.

3.2.3. Research Methodology

3.2.3.1. Participants

The selection of a population is a necessary step in any research project. In this work, the researchers chose a number of participants whom will make the study for the purpose of collecting accurate data that will help to realize the research objectives.

3.2.3.2. Description of Participants' Profile

The participants chosen in this research are master one students of two different specialties namely Linguistics and Didactics studying at the Department of English at Ibn Khaldoun university (Tiaret), registered for the academic year 2022-2023. In our study, we selected 50 students from linguistics and 50 students from didactics from both genders males and females, who were asked to answer to the research instruments. We chose master one student as a case study. Due to massive number of students of English language at Ibn Khaldoun university, we were forced to select the level that can be succeed as a subset of the total population that is master one students. Consequently, master one students were supposed to provide us with information like why people use taboo language and which age group for them use taboos more . In the other hand, they were asked about what is euphemistic language .we take the opinion of them because the majority of them are future teachers.

3.2.4. Data Collection Instruments

Data collection is the operation of collecting information that helps in giving pure and exact answers to research questions. In this study, we use two different research tools. The questionnaire can be determined as a research tool emerging a list of questions or items used to gather data from respondents about their behaviors, experiments or thoughts. The questionnaires can be used to gather a quantitative or qualitative acquaintance, in the questionnaire we can find three types of questions: close - ended, open - ended and multiple choice questions. The close - ended questions asses yes / no questions. While, the open - ended questions, it permits the respondents to answer as he or she likes, the respondent is free to use his / her own words. Whilst, the multiple choice questions, this provide the participants a set of responses from which they can select one or more answers. Interview is designed to

gather a richer source of information from a small number of people about their attitudes, predilections, feelings, thoughts, opinions and so on. The interview can help researchers to explain ,better understanding, and discovered research subjects. Interview can be classify into three types structured, semi - structure and unstructured interview. Structured or standardized interview: is research tool that are highly static in their procedures are permits very little or no extent of raising the participants to gain and resolve results. While, the semi - structured interview is offer a great of space to the researcher to investigate the respondents along with preserving basic interview framework. And the last one is unstructured or in - depth interviews are described as discussions caught with an object in mind to collect data about research study.

3.2.4.1. Description of Students' Questionnaire

The questionnaire was written in English because all the chosen students were from English department. So, we normalized 100 pages to students in order to answer the questionnaire. we gathered data using both quantitative and qualitative methods (mixed methods) which assist us to examine our suppositions. It contains 24 questions, a mixture between close - ended and multiple choice questions divided into five sections. The first section is about personal information namely gender (male / female) and the age than the second one for the level of education, for master one students linguistics and didactics. While, the third section is for variety or language spoken if it is modern standard Arabic, Algerians Dialect Arabic, French or English. The fourth one contains everything related to taboo language and the last one for key issues in euphemisms. In this questionnaire, we tried to prepare simple questions and related, in order to know if the two concepts taboos and euphemisms are something new or they are familiar with them. Moreover, from this kind of questions we seek to find the reasons that push Algerian people in general and Tiaret citizens in particular to use insulting words. Besides, the most offensive topics for them and the expressions, words used by them to express apologies for example and the impact of sweet words on the other people as well.

3.2.4.2. Description of People's Interview

The interview which is a qualitative method was written in Arabic because all participants belong to common people not to English department like the questionnaire. We did this experiment orally and this after demanding the permission of the speaker to record his / her voice and those who refused, we wrote their answers in papers. The participants were

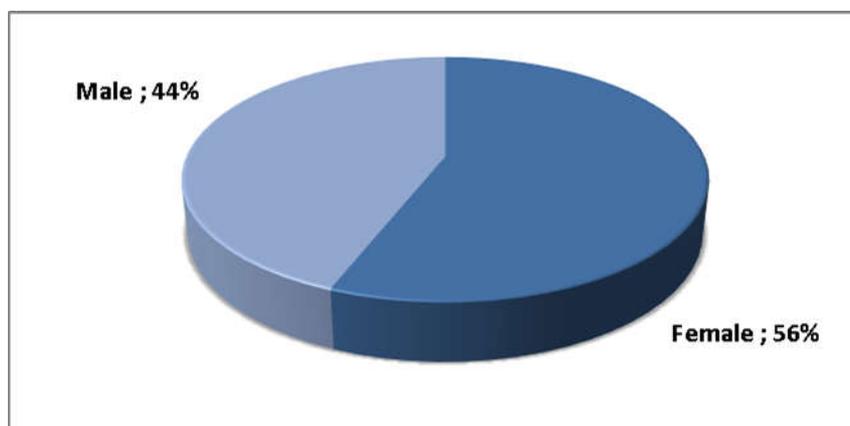
mixture ages and genders (males, females, children, elders, adolescent). The interview or face to face convention is the more suitable to collect data by using semi - structured interview which help us to examine our hypotheses. It contains 11 questions differ from one question to another; some of them are distributing an embarrassing. Thus, from one to five were questions related to taboos such as , if they use insult words or not and about the main reason that drive them to use it . From six to eleven are questions related to euphemisms and how Tiaret citizens preferred to talk about death in indirect way to avoid hurting the other feelings. Furthermore, we were lucky because all the participants were collaborative with us and we find some difficulties when discussing the embarrassing topics. The questions of interview contains with more illustration about the topic. Besides, we preferred to add interview in order to know and understand more about the thoughts, behaviors of Tiaret informants toward TL and about the use of euphemistic expressions also. Consequently, the main goal of interview is to provide more explanation and details to our questionnaire.

3.3. Section 2: Data Analysis: Results and Discussions

3.3.1. Analysis of the Students' Questionnaire Results

1. Gender

Figure 3.1: The informants gender



The participants chosen to response this questionnaire are Master 1 students of two different specialties namely Linguistics and Didactics. Studying at the Department of English Language at Ibn khaldoun university in Tiaret . In fact, we tried to select a balanced number of both sexes, however, a number of males have not answered the questionnaire given to them. Consequently, the percentages are 44% for males while 56% for females as shown in figure 3.1.

2. Language and variety spoken

a- Modern Standard Arabic

b- Algerian Dialectal Arabic

c- English

d- French

Figure 3.2: Languages/ varieties spoken by informants

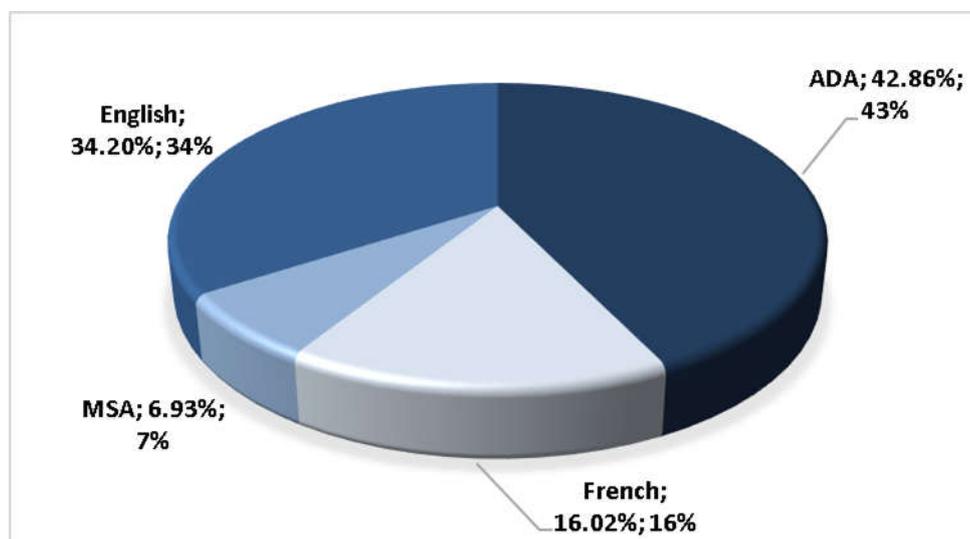


Figure 3.2 shows that the majority of MA 1 males and females students 42.8% declared that they speak ADA since it is their mother language. Whereas, 34.02% of the participants state that they use to speak the English language during their communications as they belong to the department of English language. In the same vein ,16.02% select French language which is considered as the first foreign language in Algeria. However, only 6.9% of them claim to use MSA in their speeches.

3. Taboo language is:

a- Normal language

b- Forbidden language

c- Polite language

d- Respectful language

Figure 3.3: Speakers perception about taboo language

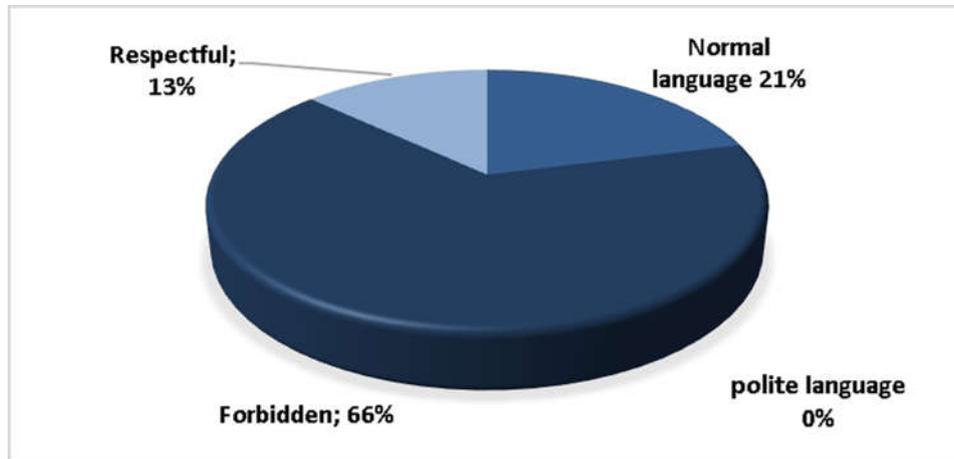


Figure 3.3 reveals that most of respondents 66% claim that TL is a forbidden language, whereas 21% of them declare that they consider it as a normal language. The word "Taboo" may be considered as a new term in some speakers' perceptions. Thus, some of the respondents who represent 13% argue that taboo language is a respectful language.

4. Do you use taboo words in everyday conversations ?

a- Yes

b- No

Figure 3.4: Respondents' Attitudes towards taboo words usage

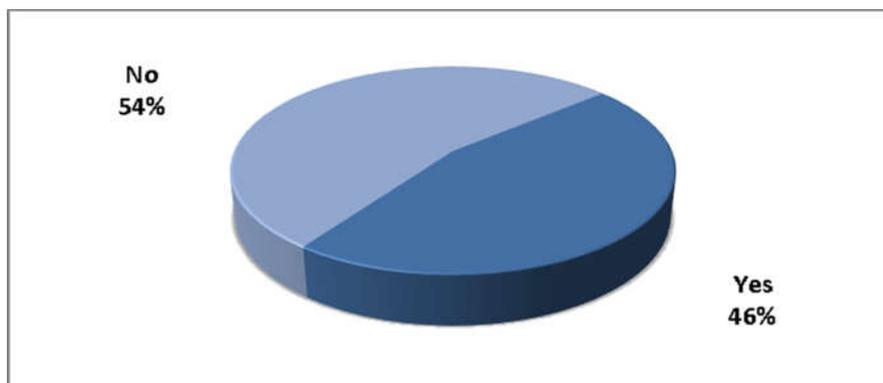


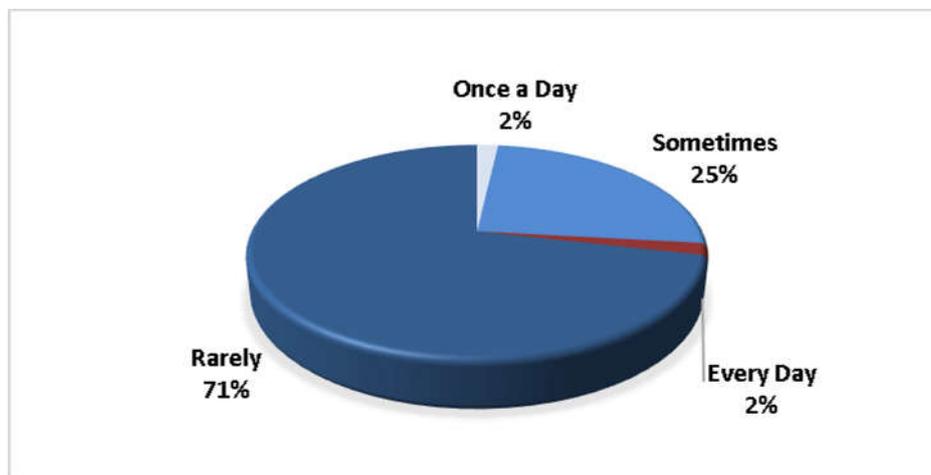
Figure 3.4 reveals the respondents' attitudes towards taboo word usage. It shows that most of participants prefer not to use taboo words in their conversations which represent 54%

of the total number. On the other hand, the rest 46% state that they use TWs during interaction with other.

5. If yes, how often do you use them?

- a- Everyday
- b- Sometimes
- c- Once a day
- d- Rarely

Figure 3.5: Frequency of taboo usage



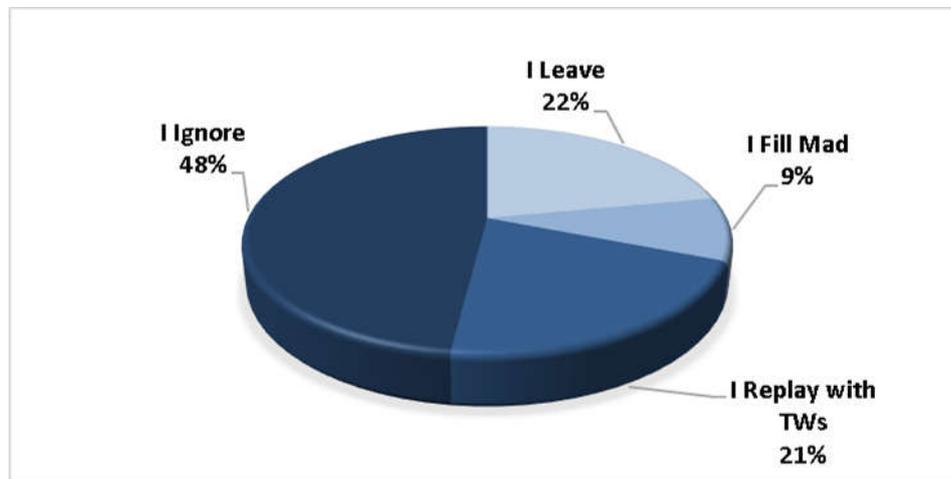
The context , the environment and the level of education play a crucial role in the frequency of insulting words usage . In this sense every individual differs from others in term of taboo words use based on the aforementioned factors . The fifth table shows the frequency of taboos usage , where about 47% of the informants declared that they rarely use taboo language , followed by a 38 percent who say that they sometimes use it in their discussions . In contrast 14 percent of the students argue that they use the forbidden words every day , while 1% of them state that they employ it once a day only .

6. What is your reaction against who uses insult (taboo) words in front of you ?

- a- I feel mad
- b- I leave
- c- I ignore

d- I reply with a taboo word

Figure3.6: The informants reactions towards taboo words



The previous Pie-chart illustrates the informants reaction towards taboo words , in which every individual may react according to his/her principles , values and morals . As it is demonstrated in table 6 , the suggestion " I ignore " took the highest ranking of about 48% , this group prefer to avoid problems and try to save faces . Some people chose to leave the conversation that contains some forbidden words , this group of people are presented in our study with a percentage of 22% . However, Algerian speakers are known that they are nervous and hasty in their discussions and reactions against aggressions whether verbally or physically. Thus, they would react violently if have been targeted . Our study indicates that 21% of the informants chose to reply with taboo words if others use it in front of them to the fact that they were not respected . Whereas, 9% of the informants claim that they feel mad .

7. In your opinion, what are the reasons behind using bad words ?

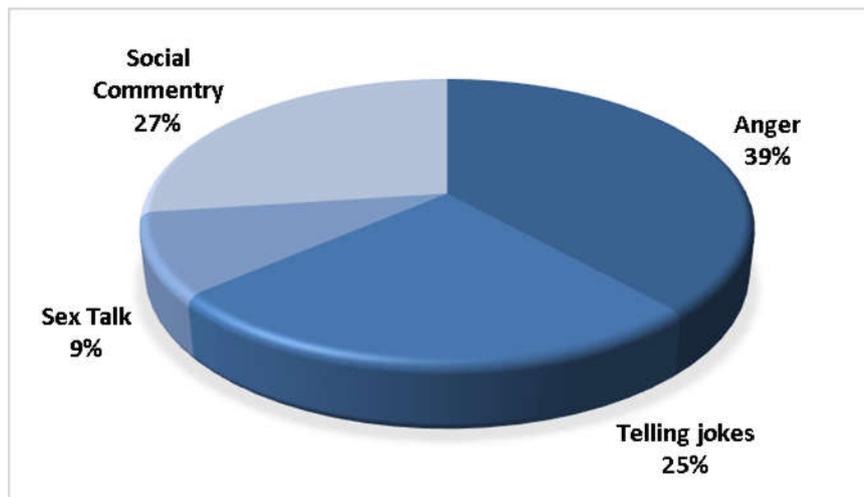
a- Anger

b-Telling jokes

c-Sex talk

d-Social commentary

Figure 3.7: The main reasons behind using taboo bad words

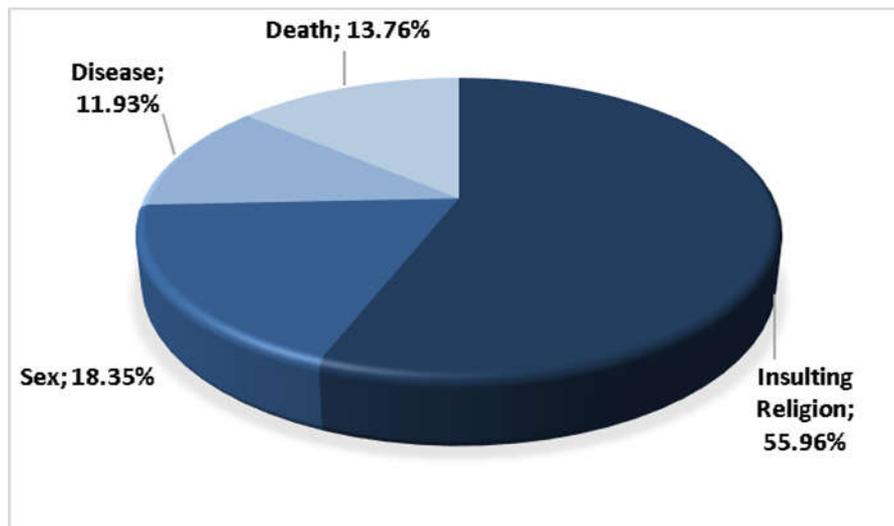


Algerian people in general, and Tiaret citizens in particular used to use taboo words in order to express their feelings, thoughts, opinions and so on . Interestingly, Anger is one of the most important topics that drive a person to swear. From the preceding data presented in table 7 , it can be noted that 36% of the Respondents chose the first proposition "anger" at the top of the list, which forces a person to resort to swearing . Followed by the second factor that is social commentary with a percentage of 29.9% of the whole number of the informants , in other expressions, in society there is a class of provocative people who may be subjected to individuals, and thus the latter is forced to insult them such as bullying .Moving to the third main factor " Sex talk " which have been selected by 24% of participants . Most of people use sex talk when flirting . According to 8.9% of selectees "telling jokes" is the last reason behind using bad words , they use it in order to make the joke seems more funnier , where the teller will appear as a screamer .

8. Which of the following topics seems to you as the most offensive ?

- a- Sex
- b- Insulting religion
- c- Death
- d- Disease

Figure 3.8: The most offensive topics

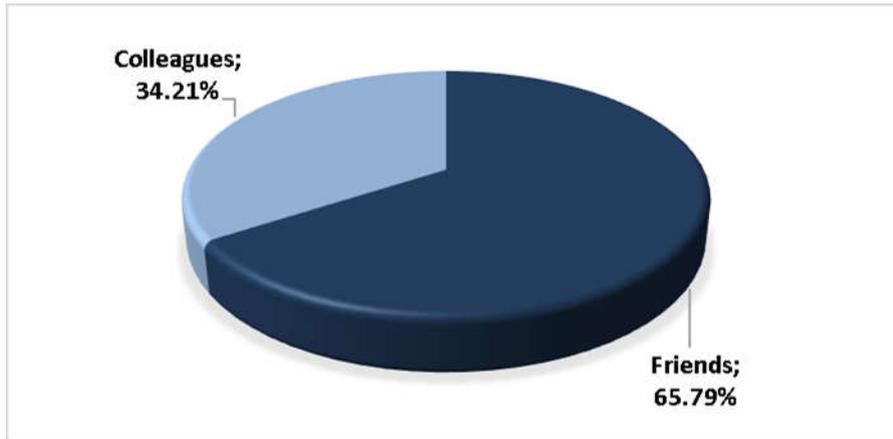


As a Muslim community, all its members and non-members must respect religious issues and everything related to religion. It is immoral to insult religion or insult its features, in its general term it seems aggressive to touch our beliefs , values and principles . As it is represented in the eighth table , the majority of participants 55.9% chose the second option " insulting religion " to be the most offensive subject . It is worth noting that all subjects related to sex are forbidden to be mentioned nevertheless, only 18.3% of the participants classified sex as the most offensive topic . After that comes death , about 13.7% of the respondents considered death as a sensitive issue that should not be addressed directly . Followed by the last option "Disease" with 11.9% .

9.With whom you can discuss taboo topics namely sex ?

- a- Friends
- b- Family
- c- In public
- d- Colleagues

Figure 3.9: Participants' answers towards the context of taboo usage



From the previous table, we notice that both males and females, at a rate of 65.8%, prefer discussing sexual issues with friends, while with colleagues, with 34.2%. However, we can conclude that they are not able to mention the aforementioned subject neither in front of their family nor in public because it is an embarrassing matter.

10. In your point of view, which age groups use taboo language more ?

- a- Children
- b- Young people
- c- Adolescents
- d- Elders

Figure 3.10: The respondents' answers regarding the age groups that use TL the most

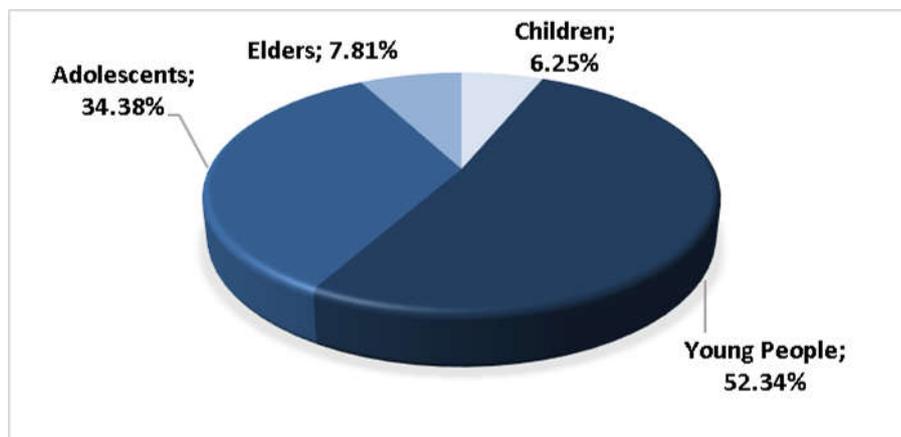


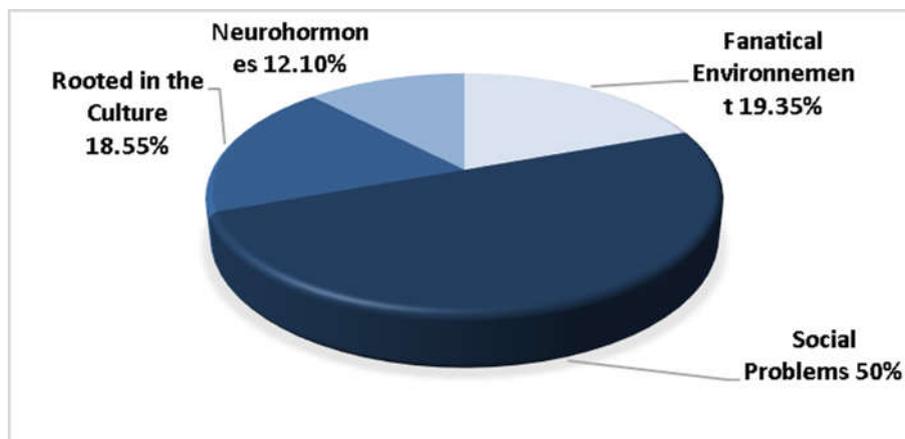
Table After looking at the data in Table 10, we concluded that young people use bad terms more than other age groups with a percentage of 51.9%, followed by adolescents with

34.1%. 7.7% of informants believe that bad words are not used by the elderly and a small number of them 6.2% see the same for children.

11. In your opinion, why the selected age group uses the bad language ?

- a- Fanatical environment
- b- Social problems
- c- Neurohormones
- d- Rooted in the culture

Figure 3.11: The participants' answers regarding the reasons for using the bad language by each age group

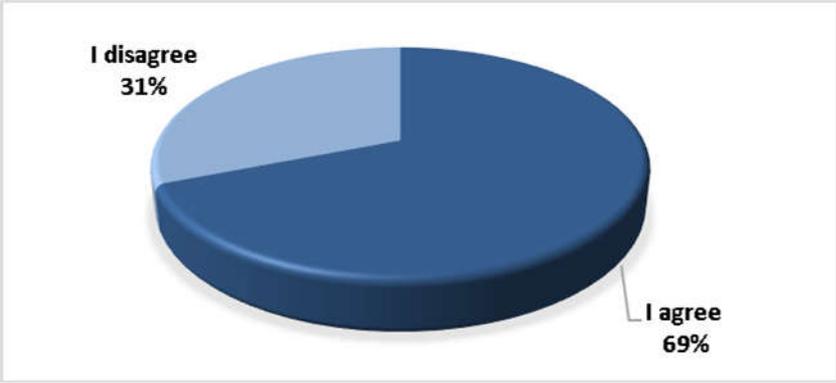


According to the results shown in table 11 half of the respondents claim that social problems for them were the first reason that push them to employ swearing . Furthermore, the environment has an important function in the existence of various morals, and the fanatical environment is one of the factors affecting the use of language .the later is represented in this study with 19.3% . Besides, about 18.5% of informants explained that the employment of taboos in their communications belongs to their culture , as they are accustomed to swearing and insulting and to hear it frequently in their daily lives, due to their excessive use of these terms . In the other hand, 12.1% of the participants justified that the use of foul language is sometimes due to Neurohormones.

12. Do you agree that men use taboo language more than women?

- a- I agree
- b- I disagree

Figure 3.12:Men use taboo language more than women

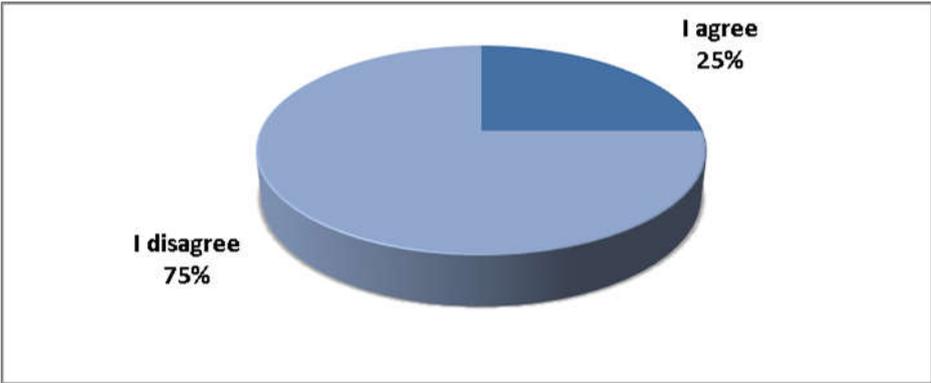


It is agreed that both males and females use taboos in their interactions. However, the informants' responses provided in the table12 say that men insults more than women. Henceforth, their opinions represent about 69% for the first option " I agree " and 31%for the second option " I disagree ".

13. Do you agree that women use taboo language more than men?

- a- I agree
- b- I disagree

Figure 3.13:Women use taboo language more than men



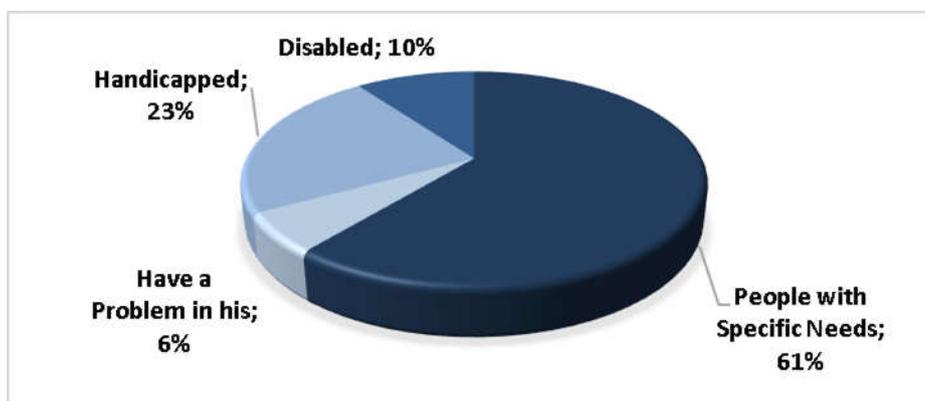
After taking a closer look at the preceding table, we noticed that three-quarters of the respondents disagree about the idea of women curse more than men with 75%.while, 25% answered by " I agree ".

14. How do you call a handicapped person?

- a- Handicapped

- b- People with specific needs
- c- Disabled
- d- Have problem in his feet

Figure 3.14: Naming a handicapped person

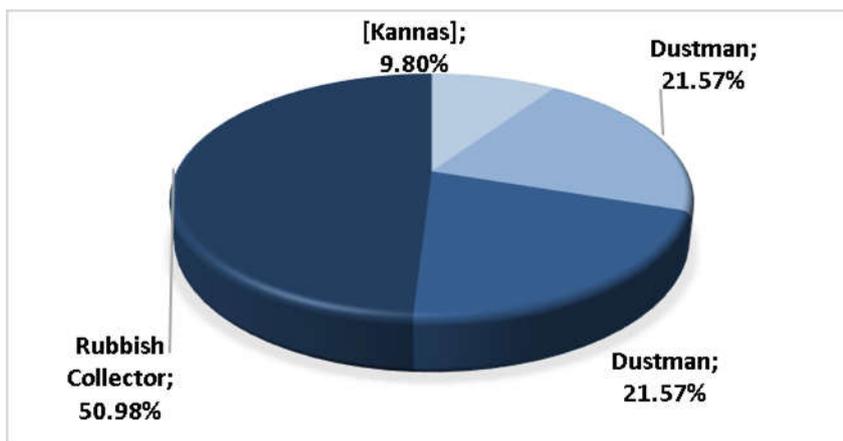


According to the results shown in the table 14, it should be noted that Tiaret people have created some polite forms in order to describe a handicapped people by calling them people with specific needs which is presented with 61%.in contrast to, other participants declared to call them by handicapped. Thus, it is represented with 23% in the preceding results. 10% of the informants claim to depict this category as disabled people. While, the rest of them demonstrated a handicapped person by giving him a specific mane which is related to his impairment. Which means he has a problem in his feet as it is illustrated in the previous table with 6% of the total sampling.

15. How do you call the street cleaner?

- a- zabbāl
- b- kannās
- c- Dustman
- d- Rubbish collector

Figure 3.15: Naming the street cleaner

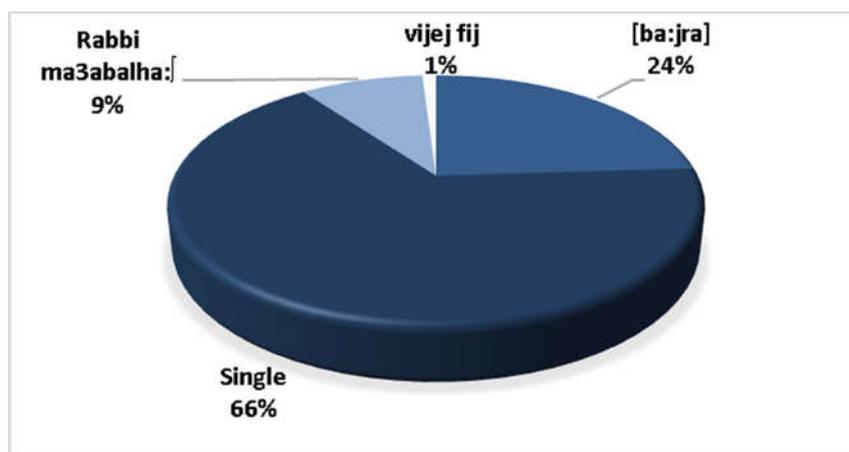


As the previous illustrates, most of the respondents claim to name the street cleaner by rubbish collector with a percentage of 50.9%. Whereas, 21.6% of them selected to name the street cleaner by a dustman. While, other participants chose [zabbāl] and [kannās] to call him which is presented in 17.6 % and 9.8% accordingly.

16. How do you call an old unmarried women?

- a-[ba:jra]
- b-[vjej fij]
- c-[rabbi maʒablha]
- d- single

Figure 3.16: Naming an old unmarried woman



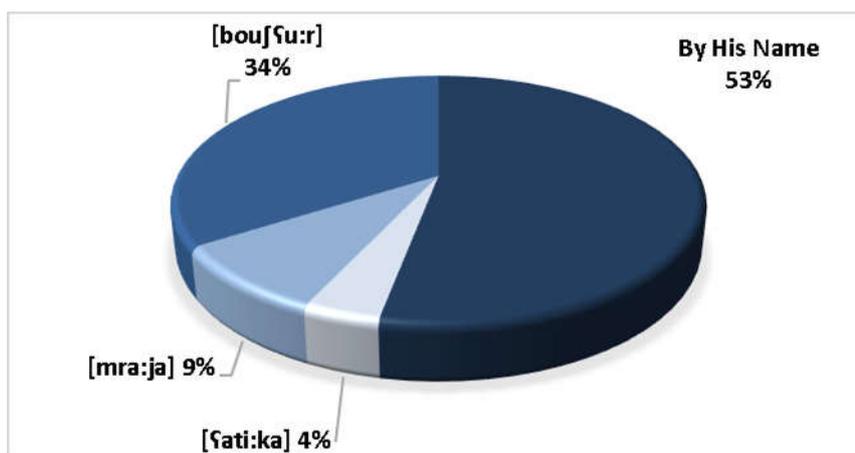
The data shows that most of the informants adopted the last option. Their responses represent about 66% of the total sample, they preferred to call an old unmarried woman by single since it is a sensitive issue in which the female does not like to be asked about especially matters related to her age. Moreover, about 24% of the informants selected the first

choice which is [ba:jra] to call an old unmarried women ,but Tiaret speakers create some euphemistic expressions including [rabbi maʒabalha]to reduce the harshness of such words. Thus, their point of view represented with 9%.besides, Algerians have also borrowed some French terms to use in their daily conversation to avoid taboo meanings such as the second choice [vijeʃij] which is used by 1% of the informants.

17. How do you call a man with long hair?

- a- by his name
- b- [ʃati:ka]
- c- [mra:ja]
- d- [bouʃu:r]

Figure 3.17: Naming a man with long hair



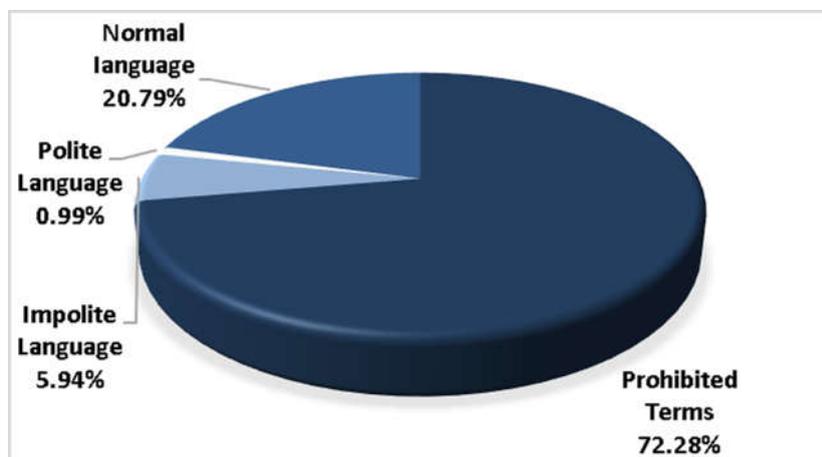
Hence, 53% of the participants used to call a man with long hair by his name. The second option is a compound word [bou] means (with) and [ʃu:r] means hair, so it becomes with hair. Thus it is represented 34% of the total sample. In the other hand, 9% of them claim to use[mra:ja]in order to call a man whose hair is long. This word is derived from the word woman. Whereas, 4% say that [ʃati:ka] is the suitable word to describe him. In fact, Tiaret speakers used those words as a reaction of this phenomenon which is keeping their hairs long that they supposed to cut.

18. Euphemisms is:

- a- polite language
- b- impolite language
- c- prohibited language

d- normal language

Figure 3.18: Speakers' perception about euphemisms



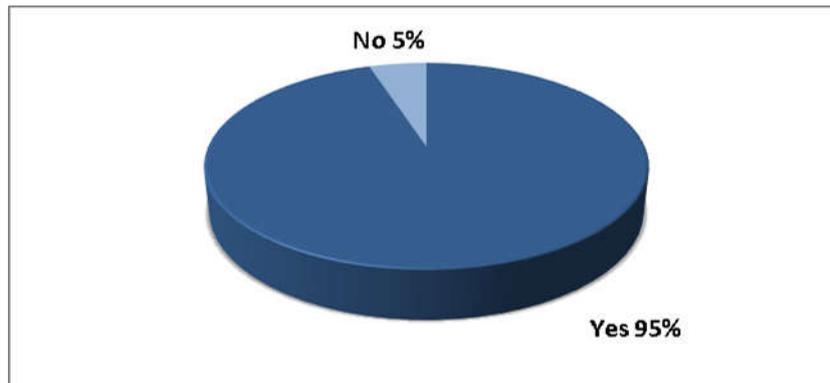
In gross, what can be concluded from the this table is that the majority of the informants understood the meaning of euphemisms. Hence, a great number of the participants 72.28% are aware of euphemisms sense. Since, they adopt the first option which is polite language. While, 20.79 % of them chose the last suggestion which is a normal language. Therefore, fewer respondents 5.94 % claim that euphemisms refer to prohibited language. Whereas, only one 0.99 % of the total number say that it is impolite language. Indeed, participants who have selected the option b and c , impolite and prohibited language did not understand what euphemisms mean since it is a new concept for them.

19. Do you use euphemistic (sweet, polite) words?

a- Yes

b- No

Figure 3.19: Respondents' Attitudes towards the use of euphemisms

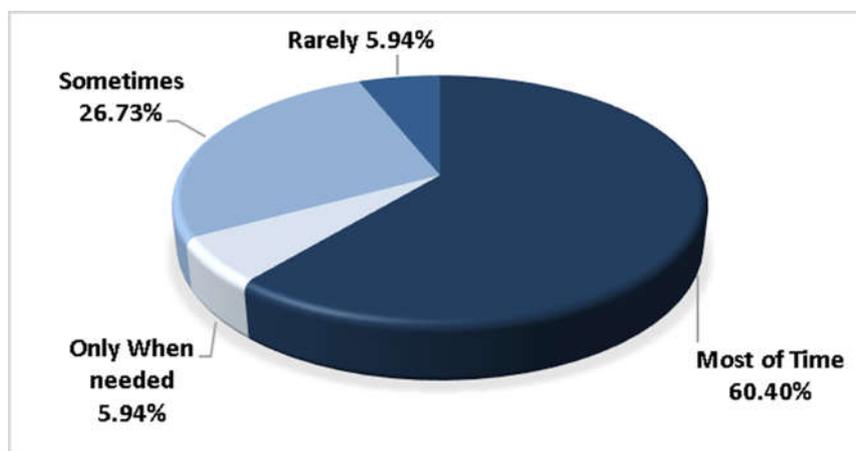


The table and the pie-chart above explain clearly the opinions of the informants about their usage of polite words. About 95% of them say that they use euphemisms in their speeches, in contrast, 5% of the respondents declared that do not employ it.

20. How often do you use euphemisms?

- a- most of time
- b- sometimes
- c- rarely
- d- only when needed

Figure 3.20: Frequency of using euphemistic language

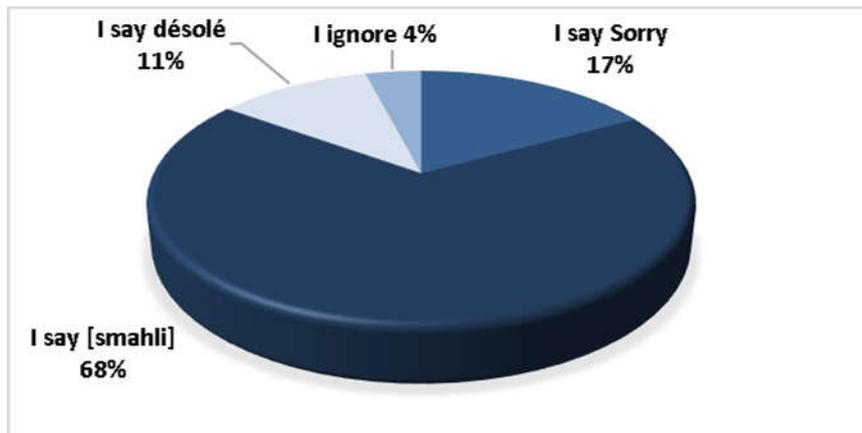


In its general terms, it is well known that Tiaret people employ euphemistic language in their communication. Account to the findings presented in the table and the figure (20), 61% of the informants state that they use sweet words most of time. Whereas, sometimes is the response of 27% of the total number. In the other hand, the percentage of the last two suggestions was balanced, 6% of the participants answered by " Rarely " and the other 6% say that they employ polite language only when needed.

21. How do you apologize?

- a- I say sorry
- b- I say " dèsolè"
- c- I say " Smahli "
- d- I ignore

Figure 3.21:Informants views in expressing apology

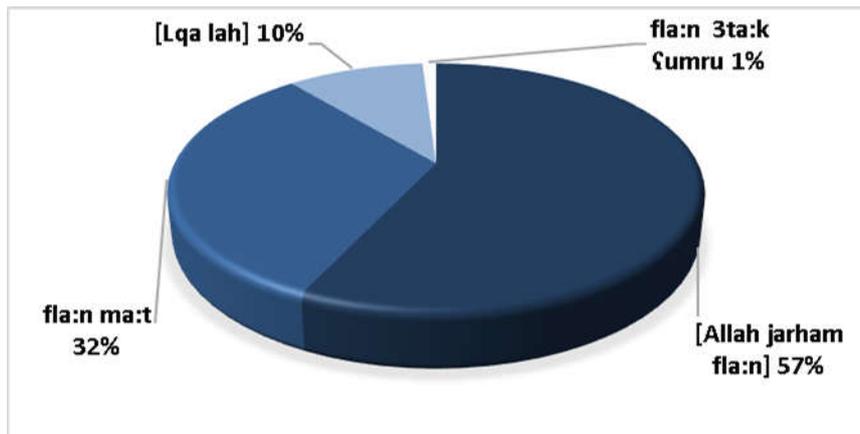


According to the previous table, we can notice that people differ in their excuses from one person to another. As this table demonstrates, most of the respondents (68%) declared that they say "smahli " Which means asking for forgiveness. In contrast to, all the participants belong to the Department of English. However, fewer number of them 17% preferred to say sorry. About 11% of the informants adopted the second option " dèsolè " Which is French word borrowed by Algerians. While the rest 4 % preferred not to apology and they replied by I ignore.

22. How do you tell someone's death?

- a-[fla:n ʃta:k ʃumru]
- b-[fla:n ma:t]
- c-[Allah jarham fla:n]
- d-[lqa lah]

3.22:Respondents opinions and attitudes concerning death taboos

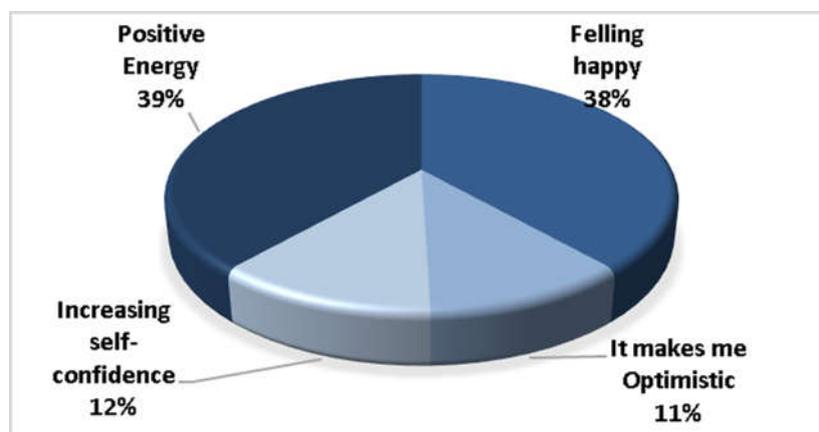


The table and the figure shows the euphemistic expressions that are utilized by Tiaret individuals to replace the offensive words concerning death. The results indicate that about 57% of the participants used to use [Allah jarham fla:n], 32% of them claim that they say [fla:n ma:t] " He died ". However, 10% of the informants demonstrated that they say [lqa lah] and only 1% of the total sample says that she says [fla:n ʒta:k ʒumru].

23. How can the use of euphemisms affect in your psychology ?

- a- feeling happy
- b- it makes me optimistic
- c- increasing self-confidence
- d- positive energy

Figure 3.23: The impact of euphemisms in the speakers psychology

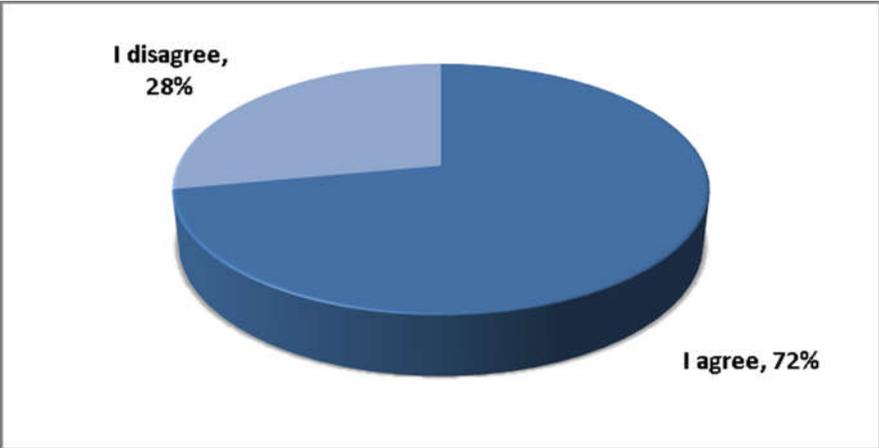


From the table and the pie - chart, we noticed that sweet words have a great positive impact in the psychology of each individual. Positive energy and Feeling happy were the most selected choices according to the previous table, which are represented in 39 % and 38 % . While, the percentages of the last two options were closer to each other, 12% for the third choice " Increasing self-confidence and 11 % for the second suggestion " It makes me optimistic ".

24. Do you agree that women use euphemisms more than men?

- a - I agree
- b- I disagree

Figure 3.24: Women use euphemisms more than men

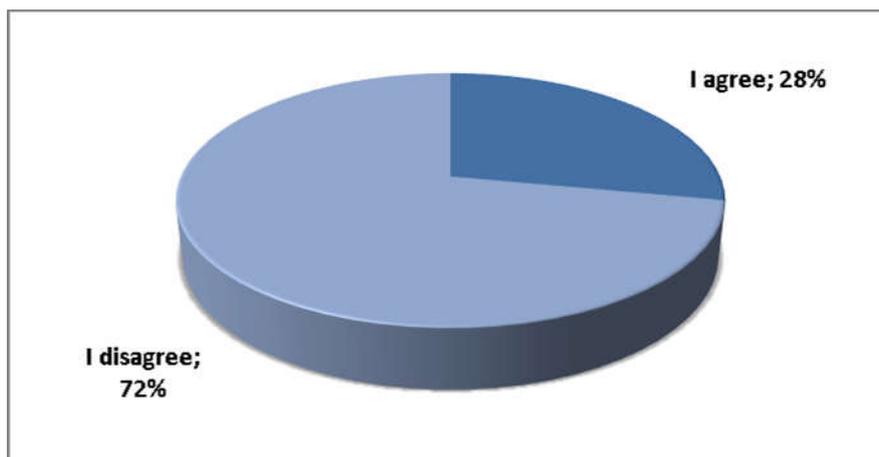


Looking at the data presented in this table, we found that 72 % of the informants agreed about the idea that women use euphemistic expressions more than men . In contrast to, 28% state that they disagree about it.

25. Do you agree that men use euphemisms more than women?

- a - I agree
- b- I disagree

Figure 3.25: Men use euphemisms more than women

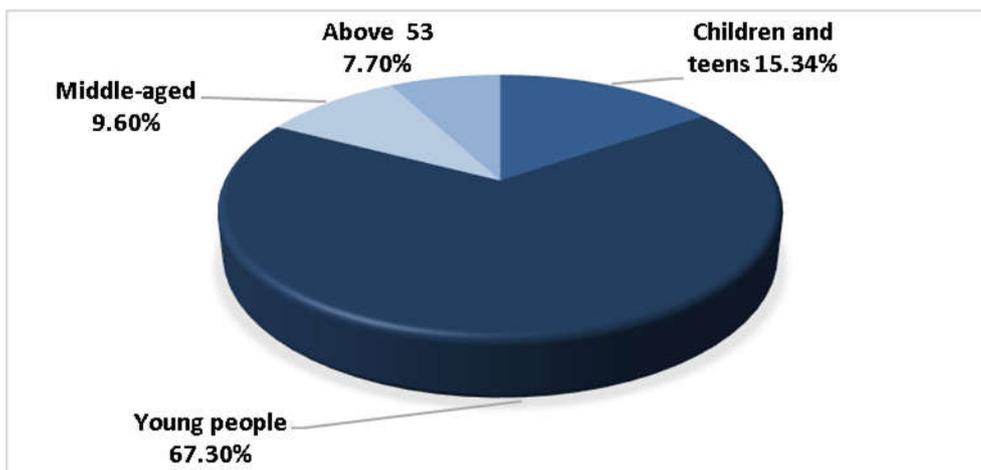


From the data offered in the table 26, we discovered that 72% of the informants disagreed about the thought that says that men use sweet terms more than women. However, 28 % of them agreed about it.

3.3.2. Analysis of People's Interview results

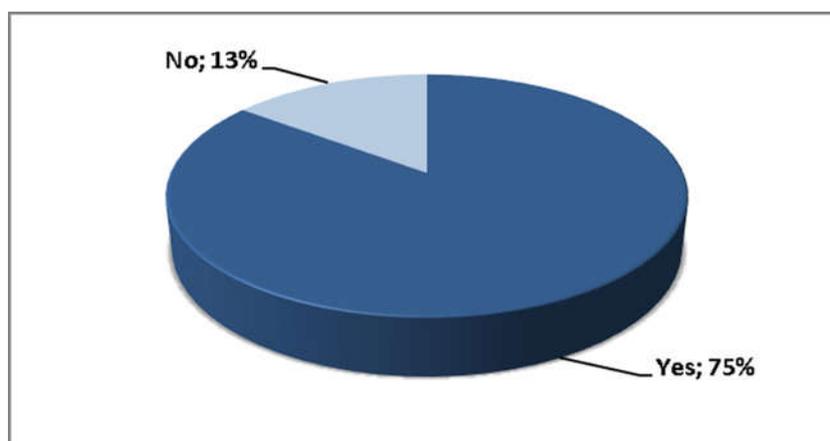
Interview In this part, we tried to investigate Tiaret speakers taboo language and euphemisms . This study aim at highlighting the multiple reasons behind using insults in addition to different subjects that are banned . We tended to explain that EUPH is part of Tiaret speech community . Besides, we attempted to explore the impact of euphemistic language on the others . We have categorized our sampling into four subclasses . 52 participants have been interviewed were chosen randomly depending on the variable of age . In this regard, 67% of the informants are young people . while 15.3% are children and teenagers . Middle-aged class involves 9.6% whereas, elderly class includes 7.7% only . The next pie-chart provides a clear explanation:

Figure 3.26: The participants categorization according to their ages



1. Do you use taboo language ?

Figure 3.27: Interviewees perception towards the use of TL



From the preceding table, we conclude that the majority of the interviewees use the taboo language with a percentage of 75% , while the rest of them 25% indicate that they do not utilize it in their communication.

2. What are the reasons that drive a person to use TL ?

One should notice that AP of different ages are known that they are very explosive . Jay in his book , why we curse; A Neuro-psycho-social Theory of speech claims that there are many reasons that drive an individual to get angry , he further maintains that psychological, social and linguistic motives push people to use TW(s) . However, he (2000:95) states that " psychological factors are necessary , but not sufficient ". According to all interviewees of all ages and both genders, anger is on the top of list that make them use TWs . While children and teenagers say that they use curse words in verbal quarrel , the later leads to a physical

conflict where also impolite terms are used as well . Indeed, football has a great popularity in the Algerian society , the majority of Tiaret people support their preferable clubs , whilst, during matches they utilize some offensive terms as a reaction of poor performance . In addition to the aforementioned motives of insults , young people argue that the fail of internet connection push them to swear since they are addicted to social media and video games.

It is worth noting that females around world exposure to annoyances and molestations by the other sex . Tiaret females speakers also suffer from this phenomenon , they further claim that they use some prohibited terms when being courted by males . In contrast, some female informants indicates that their usage of offensive expressions is causeless and they see it as a habit .

In connection with this, Jay (2000) explains that using Tw(s) in jokes considered as one of the positive social outcomes, he (2000:95) indicates that " Positive social outcomes are achieved by using taboo words in jokes and humor " . Moreover, some of them views that the best response to people who disrespect them is to treat them with the same way .Moving to middle-aged and elderly groups, these categories explained that they take charge of many issues in life including family responsibilities and social problems , the latter affect their psychology in other words it has a great influence on their stress which leads to use offensive language .

3. What topics you find them embarrassing to discuss ?

To begin with, children and teens may not know or may not address some common embarrassing topics due to their short age. Where all the participating children and teens find that vulgarity is the most embarrassing topic to mention .Nevertheless, few number of young people classify marriage with the sensitive topics that Tiaret speakers should not mention in front of their old people especially their fathers . In fact, all of the informants of all ages with both sexes claim that they are not able to discuss different subjects including sex topics, personal and family matters and problems . Beside asking about the salary since those issues are sensitive, personal and embarrassing . However, topics related to sex can be debated between married couples. In the same line of these thoughts, beside the reasons of taboo words usage that have been mentioned, Tiaret women are not able to deal with issues related to sexual organs including the monthly period or menstruation neither in front of their families nor in mixed-sex groups .

4. With whom you can discuss taboo topics ?

Throughout this question, we find that all the participants prefer to discuss various taboo topics depending on the context they are in . First and foremost, according to Tiaret society principles, forbidden topics cannot be talked about by both of children and teens since their age do not allow them to comprehend what all these subjects refer to . As far as young people of both genders are concerned with taboo topics , the majority of males remarked that they choose to talk about banned issues for example , personal and family problems , salary , sex topics and so on with their brothers or with their intimate friends . Whereas, females declared that they can mention those things such as menstruation and emotional relationships with their sisters or close friends . In fact, married male interviewees explained that they discuss sexual matters with their wives or brothers or close friends . Unlike males , females tend to inform their experiences to their sisters , intimates and close members of their families . Furthermore, elders and middle-aged people of both sexes prefer to handle taboo topics namely personal and family issues and problems with their family members only . While their sexual lives can be addressed with their life partner .

5. In your opinion, do Tiaret speakers use taboo language ?

In this question, about 88.5 % of the interviewees argue that Tiaret speakers use taboo language in their conversations. They further observed that in the last few decades, the foundation of Tiaret speech community has been changed. With this fact, the frequency of taboos usage have increased due to the appearance of new habits and customs which effectuate family relations and decrease the level of communication between its members . Moving further in analyzing this hot topic, most of the participants refer the motives of taboos use to the lack of faith. Islam has created various boundaries that organize the conversation between individuals and also their attitudes. In this regard, individuals who do not follow the Islamic norms and rules are described as disrespectful, uneducated and impolite .

Interestingly, the social environment has an important influence on the use of impolite language. Indeed, [assahib sahib] is a very common Arabic proverb which explains the case where an individual is affected by his/her friend actions and behaviors whether positively or negatively, in other words one adopts the others' attitude, manner and the way of speaking. Thus, the one who uses bad linguistic forms can affect unconsciously those around him. Additionally, children are the weakest category in the society. They observe the performance of their parents during interactions and their language as well. Hence all family members should regard their attitudes and language especially in front of their infants since they are not able to distinguish between things that are acceptable and things that are not.

Interestingly, during the disagreement between family members, they tend to use some impolite expressions as a reaction to express their Angriiness and they disregard the presence of their infants. Thus, a child adopts this attitude and begins to employ it in his speech. Consequently, all family members should care about their children behaviors, manners and language. Tiaret society like other societies, employ aggressive terms that have an impact on the child arises as well. In fact, it is essential to an individual to be mindful of the use of language and how it can impact people inside society

6. Do you discuss with your father the subject of marriage?

First and foremost, this question was oriented to young people which represents 67,9% of the total sample. Males and females according to Tiaret social norms and traditions, the suitable age of marriage is between 18 years old to 40 years old which is the period of young people. About 45,8% of the males interviewees answered that they cannot discuss the topic of marriage with their fathers. They further claim that the relationship between them and their fathers has limits and characterized by shyness and respect. In contrast to their relations with their mothers, brothers and sisters. However, the rest of males 22,6% demonstrate that the topic of marriage is able to mentioned with their fathers as long as they do not consider them as fathers, but as a close friends. After looking at the females responses, we find that all of them do not address the subject of marriage with their fathers. Due to different reasons such as luck of connection, feeling shy, and due to the respect they show to each other. At variance to their relationships with their mothers and sisters. Begin to the same sex group and the good connections are two motives that push a girl to discuss issues related to marriage which is presented in 31,5% of the informants.

7. How do Euphemistic words affect others' psychology ?

In its general term, euphemism is the foundation of social interaction, and from the greatness of its influence, Allah set it as an example, Allah, the Almighty, said : " Have you not considered how Allah presents an example, (making) a good word like a good tree, whose root is firmly fixed and its branches (high) in the sky? (24) it produces its fruit all the time, by permission of its load. And Allah presents examples for the people that perhaps they will be reminded (25) [Ibrahim 24-25]. From the data collected from the interview, all the participants declared that Euphemistic words has a great power on their psychologies , the majority of them argue that it makes them feel happy, optimistic, positive energy and its moralizes them as well such as [ra:k]ba:b] "You are beautiful" , [ma:fa allah] "Allah has willed it" . While expressions as " You are my best friend " , " I love you " ,[ra:k mnawar],"

You are elegant " and so on , can increase their self-confidence, motivate them and they also feel that they have a value. In addition to what precedes, female interviewees claim that sweet terms makes them feel their femaleness especially when being addressed by their couples.

8. How do you inform your friend about his father's death?

The responses of this question reveal that the participants point of view about this topic differ from one individual to another. However, all of them believe in the sensitivity of death. Indeed, most of the informants confirmed that they ought to tell their friends about their father's death in an indirect manner. Interestingly, this group prefer to choose a more suitable euphemistic methods to tell about this painful fatality. Because, they fear about the consequences. In other hand, some interviewees selected to the direct informing by saying[fla:n ma:t]. " He died ",[Allah jarham fla:n]" May Allah have mercy on him " As far death is concerned, fewer number of the informants state that they do not like to bring bad news, and they do not have courage as well.

3.4 Conclusion

This study is based upon both quantitative and qualitative data for the sake to investigate the research methodology. It makes use of two research tools namely a questionnaire and an interview. The questionnaire was given to 100 EFL students studying at the department of English language at Tiaret. All the respondents were cooperative with us and they responded to all the questions objectively. They all show their appreciation to this subject. In addition to the questionnaire, we programmed an interview for Tiaret speech community as second a research instrument, which was given to 52 participants. Therefore, it consists of semi-structured questions in order to collect more information about the use of taboos and euphemisms. The findings confirm the proposed hypotheses that the individuals' behaviors differ from one to another depending on the social aspects such as age gender and educational background, in addition to, the religious and the cultural rules have the great impact on those behaviors, Algerians insist on using politeness strategies in their daily conversation in order to save faces. Moreover, all human beings find themselves using taboos in order to express their thoughts and also all groups of society use the forbidden language, but young people and adolescents are the ones who use it the most.

GENERAL CONCLUSION

The study of taboo language exists in all human cultures. However, due to its sensitivity, it is considered as unsuitable for academic research. In fact, every culture has certain norms, beliefs and traditions that make it different from other cultures. Thus, the use of taboos and euphemisms varies from one individual to another depending on specific factors namely age, gender, context of use and attitudes.

Admittedly, taboo language and euphemisms are widespread in the Algerian society in general and Tiaret speech community in particular. Consequently, the study of these two sociolinguistic phenomena is strongly used in most researches. Interestingly, the examination of the use of taboos in our case study demonstrates that anger and sex talk are the most essential reasons that lead a person to curse. Moving to, the current work has provided us with an overall illustration about Timothy Jay's classification of taboo words, and from this, we discovered that Algerian taboos can be categorized into: non-taboo words and unmentionable topics and words. Indeed, people attempt to search for alternatives that can reduce the impact of taboo words in order to save faces of both the speaker and the hearer.

From a linguistic point of view, these alternatives are called euphemisms. In this sense, the goal of this study is to investigate and describe the norms, rules and attitudes of Tiaret speech community which are basically restricted by Islamic values and principles. The present work findings reveal that taboos are largely used by young people. Unlike other ages namely children and teenagers, middle-aged people who are between using taboos and directing their words. However, elders prefer not to use it. Thus, age is among the social agents that guide a human being concerning the use of language.

Moreover, the current research results highlighted the socio-cultural structure of Tiaret. In this regard when a society adopts a negative view about a certain topic, the latter becomes a prohibited issue to be mentioned in their discussions. On the other hand, we conducted this study based on a limited number of participants. This research tries firstly to discuss Tiaret speakers' attitudes towards taboos and euphemisms. Secondly, it tests our hypotheses as well.

Ultimately, this framework endeavors to predefine two socio-linguistic notions namely taboos and euphemisms. It shows that the use of them varies from one individual to another and from one culture to another according to the socio-cultural structure of a society and the social factors.

Bibliography

- A Cartographic Journey of Race, Gender and Power: Global Identity. (2021). United Kingdom: Cambridge Scholars Publishing.
- Aitchison, J. (2010): Aitchison's Linguistics . Retrieved from [https://www.uoanbar.edu.iq/HumanitarianEducationCollege/Catalog/Aitchison\(1\).pdf](https://www.uoanbar.edu.iq/HumanitarianEducationCollege/Catalog/Aitchison(1).pdf)
- Allan, K., Burrige, K. (1991). Euphemism & Dysphemism: Language Used as Shield and Weapon. United Kingdom: Oxford University Press.
- Allan, K., Burrige, K. (2006). Forbidden Words: Taboo and the Censoring of Language. (n.p.): Cambridge University Press.
- Alli, H. (2011). Intimacy and the Sacred: In Muslim Communities. United Kingdom: iUniverse.
- Amer, S. (2013). Crossing Borders: Love Between Women in Medieval French and Arabic Literatures. United States: University of Pennsylvania Press, Incorporated.
- Antiracist Teacher Education: Theory and Practice. (2022). United Kingdom: Rowman & Littlefield Publishers.
- Ashrof, V. A. M. (2005). Islam and gender justice : questions at the interface. India: Kalpaz Publications.
- Austin, J. L. (1975). How to Do Things with Words. United Kingdom: Clarendon Press.
- Baker, P. (2008). Sexed Texts: Language, Gender and Sexuality. United Kingdom: Equinox Pub.
- Battistella, E. L. (2005). Bad Language: Are Some Words Better Than Others?. United Kingdom: Oxford University Press.
- Bond, G. I. (2005). Paul And The Religious Experience Of Reconciliation. United States: Westminster John Knox Press.
- Bouhdiba, A. (2013). Sexuality in Islam. United Kingdom: Taylor & Francis.
- Brinton, L. J. (2000). The Structure of Modern English: A Linguistic Introduction. Netherlands: John Benjamins Pub
- Broadening the Horizon of Linguistic Politeness. (2005). Netherlands: John Benjamins Pub.. (Lakoff 2005)
- Broadening the Sociolinguistics Perspectives. (2022). (n.p.): Lima Aksara.
- Brown, P., Levinson, S. C. (1987). Politeness: Some Universals in Language Usage. United Kingdom: Cambridge University Press.
- Bukenya, S (2022) . A Men Without Any School Education Professors learn from. (n.d.). (n.p.)

- Carter, R. T. (2000). Addressing Cultural Issues in Organizations: Beyond the Corporate Context. United Kingdom: SAGE Publications.
- Chaika, E. (2008). Linguistics, Pragmatics and Psychotherapy: A Guide for Therapists. Germany: Wiley.
- Daniluk, J. C. (2003). Women's Sexuality Across the Life Span: Challenging Myths, Creating Meanings. United Kingdom: Guilford Publications.
- Domenici, K., Littlejohn, S. W. (n.d.). Facework: Bridging Theory and Practice. United States: SAGE Publications.
- Dorneurus, E. (2005). Breaking maxims in conversation : A Comparative Study of How Scripturites Break Maxims in Desperate Housewives and that 70's Show . Karlstads Universitet.
- Embodiment in Language (II): Food, Emotion and Beyond. (n.d.). Switzerland: Springer Nature Singapore. Book
- Fieldhouse, P. (2017). Food, Feasts, and Faith: An Encyclopedia of Food Culture in World Religions [2 Volumes]. United States: ABC-CLIO.
- Fyle, C. M. (1999). Introduction to the History of African Civilization: Precolonial Africa. United Kingdom: University Press of America.
- Garner, B. A. (2022). Garner's Modern English Usage. United States: Oxford University Press.
- Goffman, E. (1967). Interaction Ritual. United States: Aldine Publishing Company. Book
- Golato, A. (2005). Compliments and Compliment Responses: Grammatical Structure and Sequential Organization. Netherlands: J. Benjamins Publishing Company.
- Habib, S. (2010). Islam and Homosexuality. United States: Praeger.
- Hervey, S., Higgins, I. (2003). Thinking French Translation. United Kingdom: Taylor & Francis.
- Holmes, J. (2013). Women, Men and Politeness. United Kingdom: Taylor & Francis.
- Hughes, G. (2015). An Encyclopedia of Swearing: The Social History of Oaths, Profanity, Foul Language, and Ethnic Slurs in the English-speaking World. United Kingdom: Taylor & Francis.
- Jay, T. (1996). What to Do when Your Students Talk Dirty. United States: Resource Publications.
- Jay, T. (2000). Why We Curse: A Neuro-psycho-social Theory of Speech. Netherlands: J. Benjamins.
- Kirchhof, C. (2011). The Truth about Mid-Life Singles in the Us. Germany: GRIN Verlag.

- Lakoff, R.T. (2004). Language and women's place : Text and Commentaries. United Kingdom : Oxford University press, USA .
- Lakoff, R. T. (1990). Talking power: the politics of language in our lives. United Kingdom: Basic Books.
- Leech, G. N. (2016). Principles of Pragmatics. United Kingdom: Taylor & Francis.
- Leech, G. N. (2016). Principles of Pragmatics. United Kingdom: Taylor & Francis.
- Mansour, H. A. (2014). Awassif Arabeea (n.p.): AMWAJ FOR PRINTING & PUBL.
- Metaphor and Thought. (1993). United Kingdom: Cambridge University Press.
- Mills, S. (2003). Gender and Politeness (Studies in Interactional Sociolinguistics). United Kingdom: Cambridge University Press.
- Oancea, C. (2016). Gender-Related Variation in the Speech of English and Romanian Adolescents. United Kingdom: Cambridge Scholars Publishing.
- Ouali, H. (2011). Agreement, Pronominal Clitics and Negation in Tamazight Berber: A Unified Analysis. United Kingdom: Bloomsbury Academic.
- Pedagogical Reflections on Learning Languages in Instructed Settings. (2009). United Kingdom: Cambridge Scholars Pub..
- Perspectives on Islamic Law, Justice, and Society. (1999). United Kingdom: Rowman & Littlefield. Khare 1999 Book
- Radcliffe-Brown, A. R. (2014). Taboo: The Frazer Lecture 1939. United Kingdom: Cambridge University Press.
- Recent Advances in NLP: The Case of Arabic Language. (2019). Germany: Springer International Publishing.
- Redmond. M (2015) : Face and Politeness Theories . English Technical Reports and White Papers.2. Iowa State University Retrieved from : http://lib.dr.iastate.edu/engl_reports
- Sadiqi, F. (2003). Women, Gender, and Language in Morocco. Netherlands: Brill.
- Sapir, E. (1921). Language: An Introduction to the Study of Speech. New York: Harcourt, Brace & World Inc., 33-35
- Searle, J. R. (1979). Expression and Meaning: Studies in the Theory of Speech Acts. Greece: Cambridge University Press.
- Soler-Pardo, B. (2015). On the Translation of Swearing into Spanish: Quentin Tarantino from Reservoir Dogs to Inglourious Basterds. United Kingdom: Cambridge Scholars Publishing.
- Sollid, H. (2009) . Attitudes to Swear words : Gender Differences among Native and Non-native speakers of English . Mid-sweden University

- The Blackwell Handbook of Mediation: Bridging Theory, Research, and Practice. (2009). Germany: Wiley.
- Tomlinson, M. (2021). From Menstruation to the Menopause: The Female Fertility Cycle in Contemporary Women's Writing in French. United Kingdom: Liverpool University Press.
- Trudgill, P. (2003). A Glossary of Sociolinguistics. United Kingdom: Oxford University Press.
- Trudgill, P., Chambers, J. K. (1998). Dialectology. United Kingdom: Cambridge University Press.
- Taylor, E. B. (1891). Primitive Culture: Researches Into the Development of Mythology, Philosophy, Religion, Language, Art, and Custom. United Kingdom: J. Murray.
- Valletta (2018) Foundation, Cultural Mapping: Debating Spaces & Places. (n.d.). (n.p.): Lulu.com.
- Verbal Festivity in Arabic and Other Semitic Languages: Proceedings of the Workshop at the Universitätsclub Bonn on January 16, 2009. (2010). Germany: Harrassowitz.
- Wardhaugh, R. (2009). An Introduction to Sociolinguistics. Germany: Wiley.
- Watts, R. J. (2003). Politeness. United Kingdom: Cambridge University Press.

Journals

- Afrilia, Fitri A. F., et al. "An Analysis Of Using Taboo Words In The Fastand Furious Series 6 Movie." Jurnal Online Mahasiswa Fakultas Keguruan dan Ilmu Pendidikan Universitas Riau, vol. 3, no. 1, Feb. 2016, pp. 1-12.
- Al-Duleimi. H, Sabariah. R, Nadzimah. A (2016): A Critical Review of Prominent Theories of Politeness. University Putra Malaysia . Journal of Advances Language and Literary Studies . Vol.7 , No.6
- Al-Hamad., M , Mohammad., A (2013) . The Transability of Euphemism in The Holy Quran . German Jordanian University, Jordan . Istanbul 29 May University, Turkey . European Scientific Journal vol.9, No.2
- Aliakbari., M. And Raeesi., H (2015). A Sociolinguistic Study of Linguistic Taboos in the Iranian Society . Ilam University . Investigational Journal of Educational Investigations vol .02 , No.3
- Benrabah, M. (2014). Competition between four “world” languages in Algeria. Journal of World Languages, 1(1), 38-59. <https://doi.org/10.1080/21698252.2014.893676>

- Ernovilinda (2020): Politeness Strategy in Shanghai Knights Film. Universitas Airlangga, Surayaya, Indonesia. Indonesian Journal of English Language Teaching and Applied Linguistics. vol 5(1) . 2020
- Farghal,. M (2005). Arabic Euphemism in English Translation . Kuwait University .International Journal of Arabic-English Studies vol.6
- Gao,. Ch (2013): A Sociolinguistic Study of English Taboo Language Changchun University of Science and Technology . China . Theory and Practice in Language Studies Journal vol 03. No, 12
- Ghaleb,. R , al-qarni. A (2012):Euphemism in Saudi Arabic and British English . Alfaisal University and Al-Baha University . Saudi Arabia Journal of pragmatics 44(67-730-743).2019. American Psycholinguistic Association.
- Haryati,. S (2009) : The Study of Taboo and Euphemism On The English Department Students in Universitas PAMULANG . Lire journal (Journal of Linguistics and Literature)
Hashamdar. M & Rafi. F(2018) . Social Identity and Use of Taboo Words in Angry Mood : A Gander Study . Islamic Azad University ,Karaj, Iran. Theory and Practice in Language Studies vol. 8, N. 6
- Hilola. I.(2022) . Semantic and Structural Differentiation of Euphemisms. Kokand State Pedagogical State. Journal of Pedagogical Inventions and Practice, vol 9
- Jdetawy, L. F. A. (2019). A sociolinguistic View of Euphemism in Arabic and English : a cooperative Analysis . International Journal of Development Research , vol 09 . Issue 10
- Karimnia,. A, Khodashenas.M (2016). Euphemistic Strategies Used by Iranien EFL Learners: Death and Lying in Focus. Islamic Azad University. Iran . The Jouranl of Applied Linguistic and Applied Literature: Dynamics and Advances vol. 4, No.1
- Linfoot-ham,. K (2005). The Linguistic of Euphemism: A Dichrinyc Study of Euphemism Formation. University of Florida. USA . Journal of Language and Linguistics vol.4 , No.2 2005
- Manas,. R, Chinmay .B(2011). A Study on Ethnography of Communication : A Discourse Analysis with Hymes ' Speaking Model ' . West Bengal State University , India . Journal of Education and Practice vol 2, N 6.
- Mbaya, M. (2002). Linguistic Taboo in African Marriage Context: A Study of the Oromo Laguu. Nordic Journal of African Studies, 11(2), 12.

- Yang, H (2020) A Comparative Study of English Taboos and Euphemisms. Sichuan University of Science and Engineering, China. International Journal of Humanities Social Sciences and Education. vol.7 , Issue. 3

Web Articles

- Nurdina, O. (2017). The Linguistic Forms of English Sexual Euphemistic expressions in " Lady Chatterley's Lovers" Gunadarma University . Retrieved from <http://ejournal.gunadarma.ac.id/index.php/sastra/article/view/1710/1468>.
- Habibi, A , Rizqi, Kh (2018). Euphemism and Gender: The Euphemism Used by Male and Female in Minangkabau Songs. State University of Medan, Indonesia. Preceedings of the 1st Annual International Conference on Language and Literature. 18-19 april. Dacultas Sastra, UISU, Medan, Indonesia.
- Denis Jamet, "Introduction", Lexis [Online], 7 | 2012, Online since 25 June 2012, connection on 21 June 2023. URL: <http://journals.openedition.org/lexis/339>; DOI: <https://doi.org/10.4000/lexis.339>
- Alhussaini, H (2007). Euphemism in English and Arabic: A Contrastive Study. University of Wassit . Retrieved from researchgate.net [ResearchGate | Find and share research](https://www.researchgate.net/publication/312211111)
- Fika Nur Anggita (2015) : A Sociolinguistic Analysis of Taboo Words in Bad Teacher Movie . Thesis of Sarjana Santra . Yogyakarta State University <https://eprints.uny.ac.id/15998/eprints.uny.ac.id>
- Habibi, A , Rizqi, Kh (2018). Euphemism and Gender: The Euphemism Used by Male and Female in Minangkabau Songs. State University of Medan, Indonesia. <http://aicll.sastra.uisu.ac.id/index.php/aicll/article/download/15/15>
- Baladze, M(2013). Linguistic Peculiarities of Euphemisms in Media Discourse. Shota Rustaveli State University, Georgia. Humanities and Social Science Review.
- Pan, Q (2013). ATentative Study on The Functions and Applications of English Euphemism. Zhenjiang watercraft College, Zhenjiang, China. Theory and Practice in Language Studies, vol 3, No. 11
- Mena (2021).Turkey's Top religious authority says evil eye Symbol' impermissible' in Islam. The New Arab <https://www.newarab.com/news/turkey-says-evil-eye-symbol-impermissible-islam?amphttp://dx.doi.org/10.20431/2349-0381.0703003>
- Gie, R, Beyers , N (2014): Getting started in clinical research : Guidance for junior researchers , CAPE TOWN .
- Leann Zarah (2022) : The importance of research and how you get started .

- McCombes, Sh , Tegan G (2022) : How to write a research proposal . Examples & Templates

Thesese

- Ahmed, M, F. (2011) . Kindness in the language of the Holy Qur'an .Al-bayt university .jordan . Magister Theisis
- Aluoi, K , Bouzidi. M(2017). Alternance Codique Français-berber et Français arabe sur le réseau social : Cas de Facebook . Master thesis , Abderrahmane Mira University . Bejaia.
- Babou-Sekkal, M (2012). A Sociolinguistic Analysis of Use and Perception of Insults : Telemcen speech community . Magister thesis, Telemcen University .
- Belkif, Kh, Omari. H (2017). The Transability of Euphemism from Arabic into English: Case Study " The Holy Quran ". Kasdi Merbah University Quargla . Master thesis.
- Ghounane, N (2013). A Sociolinguistic View of Taboo Language and Euphemisms in the Algerian Society: Attitudes and Beliefs in Tlemcen Speech Community. Magister Thesis.
- Keturi, S , Lehmonen. T (2012): Thou Shalt Not Write About ...: A Study of Taboo Content in Finnish EFL Textbooks for Upper Secondary School . Master's Thesis University of Jyväskylä.
- Mekboul , M, Mostari , H . (2017): Politeness , Conversational Gender and regional differences: the case of Algeian Students in Yarmouk University ,Jordan . Master Thesis
- Zahou . N (2011). Taboo Language On the Internet : An Analysis of Gender Differences in using Taboo Language .Master thesis Kristiand University .

webography

- Merriam-Webster. (n.d.). Talisman. In Merriam-Webster.com dictionary. Retrieved June 23, 2023, from <https://www.merriam-webster.com/dictionary/talisman>
- <https://www.tefl.net/elt/articles/teacher-technique/language-culture/>
- <https://quran.com/en/ali-imran/185>
- <https://navigatingdifferences.com/clarifying-sexual-and-gender-ethics-in-islam/>
- <https://www.britannica.com/place/Tiaret>
- <http://mawdoo3.com>. Hadith and verses about the foul tongue. Artical written by Mais Al-Riashi (2022).
- <http://quran.Ksu.edu.Sa/tafseer/tabary> verses - The Holy Quran - the Electronic Quran project at king Saud University

- <http://Sunnah.com/riyadussalihin>.
- https://educationdocbox.com/Language_Learning/80185766-Profiling-formative-assessment-culture-in-efl-teacher-education-programs-in-the-middle-east-khaled-m-el-ebyary.html
- [Profiling Formative Assessment Culture in EFL Teacher Education Programs in the Middle East Khaled M. El ebyary - PDF Free Download](#)
- <https://quotefancy.com/buffy-sainte-marie-quotes>

Appendix 01

Questionnaire

In the light of this study , would you please answer the following questions ?

Section 01 : Personal Information

1. Male Female , Age

Section 02 : Level of Education

2. Level of Education and Specialty : MA 1 Linguistics Didactics

Section 03 : Language / Variety Spoken

MSA , ADA , French , English

Section 04 : Key Issues in Taboo Language

3. Taboo Language is :

a- Normal Language c- Polite Language

b- Forbidden Language d- Respectful Language

4. Do you use taboo words in everyday conversations ? Yes No

5. If yes , how often do you use it ?

a- Every day b- Sometimes

c- once a day d- Rarely

6. What is your reaction against who uses insult (taboo) word in front of you ?

a- I feel Mad b- I leave

c- I ignore d- I reply with taboo words

7. In your opinion , what are the reasons behind using bad words ?

a- Anger b- Telling jokes

c- Sex Talk d- Social commentary

8. Which of the following topics seem to you as the most offensive ?

a- Sex b- Insulting religion

c- Death d- Disease

9. With whom you can discuss taboo topics namely sex ?

c- Prohibited terms d- Normal language

19. Do you use euphemistic (sweet , polite) words ? Yes No

20. How often do you use euphemisms ?

a- Most of time b- Sometimes

c- Rarely d- Only when needed

21. How do you apologize ?

a- I say " sorry " b- I say " désolé "

c- I say [smahli] d- I ignore

22. How do you tell about someone's death ?

a- [fla:n ʕta:k ʕumru] (فلان عطاك عمرو) c- [Allah jarham fla:n] (الله يرحم فلان)

b- [fla:n ma:t] (فلان مات) d- [Lqa lah] (لقي الله)

23. How can the use of euphemisms affect your psychology ?

a- Feeling happy b- It makes me optimistic

c- Increase self-confidence d- Positive energy

24. Do you agree that women use euphemisms more than men ? a- I agree

b- I disagree

25. Do you agree that men use euphemisms more than women ? a- I agree

b- I disagree

Thank you for your cooperation

Appendix 02

Interview

1. Do you use Taboo Language ?

.....
.....

2. What are the reasons that drive a person to use TL ?

.....
.....

3. What topics you find them embarrassing to discuss ?

.....
.....

4. With whom you can discuss taboo topics ?

.....
.....

5. In your opinion, do Tiaret speakers use TL ?

.....
.....

6. Do you discuss with you father the subject of marriage ?

.....
.....

7. How do euphemistic words affect the others' psychology ?

.....
.....

8. How do you inform your friend about his father's death ?

.....
.....

Summary

Summery This research aims to investigate Tiaret speakers behavior concerning the use of taboo language and euphemistic expressions based on quantitative and qualitative analysis. It also aims at exploring the main factors that drive individuals to use taboos in their daily conversations. This framework examines different taboo topics which is banned to be mentioned in the Algerian social in general. It tries to show the different usage of taboos and euphemisms depending on specific social agents namely age and gender.

Keywords: taboo language, euphemisms, behavior, Algerian culture, Tiaret speech community.

Resumé:

Cette recherche vise à étudier le comportement des locuteurs de Tiaret concernant l'utilisation du langage tabou et des expressions euphémiques basées sur une analyse quantitative et qualitative. Il vise également à explorer les principaux facteurs qui poussent les individus à utiliser des tabous dans leurs conversations quotidiennes. Ce cadre examine différents sujets tabous qui sont interdits pour être mentionnés dans le social algérien en général. Il essaie de montrer l'utilisation différente des tabous et des euphémismes en fonction des agents sociaux spécifiques, à savoir l'âge et le sexe.

Mots clés: langue taboue, euphémismes, comportement, culture algérienne, communauté de la parole de Tiaret.

الملخص:

يهدف هذا البحث إلى استكشاف سلوك المتحدثين بتيارات فيما يتعلق باستخدام لغة المحرمات و التعبيرات الملطفة القائمة على التحليل الكمي و النوعية . كما يهدف إلى استكشاف العوامل الرئيسية التي تدفع الأفراد إلى استخدام هاته اللغة في محادثاتهم اليومية . يبحث العمل كذلك في مواضيع المحرمات المختلفة التي تم حظرها في المجتمع الجزائري بشكل عام , كما يحاول إظهار اختلاف الاستخدام للمحرمات و التعبيرات اللطيفة اعتمادا على عوامل اجتماعية محددة و هي العمر و الجنس .

الكلمات المفتاحية : لغة المحرمات , التعبيرات الملطفة , سلوك , المجتمع الجزائري , سلوك المتحدثين بتيارات.