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The Relationship between Translators' Education and the Use of Politeness in Translating Euphemistic Words

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Abstract

Nowadays, euphemism is widely used as a social tool to avoid offending other people and to be polite. Here the responsibility and duty of the people who hold the task of translation is of great importance and one of the issues that should be considered in translation is using euphemistic words to be polite. The current research seeks to find the relationship between translators' education, and the use of euphemistic words in translation. The study is descriptive research and a questionnaire is used to find the relationship between translators' education and the use of euphemisms in translating both English words to Persian and Persian words to English. It has been distributed among the research population which consists of translators who are members of the Iran Translation Association. The results showed that the translators who are members of the Iran Translation Association used euphemistic words. Moreover, the translators' level of education does not influence their use of euphemisms in translation.

Keywords: education, euphemism, politeness, translation, translator

1. Introduction

Nowadays, euphemism is widely used as a social tool to avoid offending other people and to be polite. Stern (1968) explains that euphemism is used for three reasons. These are to avoid taboo words, to create social politeness, and not to offend other people. In addition, some people believe that euphemism can

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protect them from misfortune. Even more, the use of taboo words is banned in most societies and those who use them will be reprimanded. Euphemism is used in every level of society. Among proletarians, euphemism is employed when they have to speak to their employers. This is to show their respect, humility, and politeness. Also, the bourgeoisie opt for euphemism to make their language less domineering. This also creates a good relationship between the working-class people and themselves. High-class people usually reveal and maintain their social status with the use of euphemism as it is regarded as a social norm that they use well-chosen language. In addition, the use of euphemism depends heavily on context. For instance, politicians employ euphemism in order to make eloquent language when they are in public or the assembly. In diplomacy, euphemism helps maintain a good relationship between nations. Or even in everyday life, people use euphemism as an integral part of their language. Bureaucracies, such as the military and large corporations, frequently coin euphemisms of a more deliberate nature. For instance, militaries at war frequently kill people both deliberately and mistakenly; in doublespeak, the first may be called *neutralizing the target* and the latter *collateral damage*. Organizations spawn expressions to describe objectionable actions in terms that seem neutral or inoffensive, so industrial unpleasantness, such as pollution, may be toned down to *outgassing* or *runoff* — descriptions of physical processes rather than their damaging consequences (McGlone, 2006)

In this regard, a significant issue is using of euphemisms in translation, which plays a great role in developing intercultural and interpersonal communication. Differences In the various languages and the word's meanings and concepts have always been a challenge in translation, and euphemism can solve this problem to a great extent. Euphemism is a common phenomenon in all languages. It is a mirror of social psychology. Euphemism can improve interpersonal communication in society. Using euphemisms in translation can also improve the intercultural relationship between two different cultures. The use of euphemism appeared as a historical ethnographic phenomenon linked to the phenomenon of taboo. Euphemism is associated with the development of customs, cultural level, aesthetic taste and ethnic norms in nations. With the development of language, its euphemistic layer also develops. (Juraeva & Ra'no, 2023).

This study aims to determine the use of euphemism in translation and examine the relationship between education of translators and their use of euphemisms in their translations. Thus, this study aimed to find answers to the following questions:

1. Does euphemism exist at an appropriate level in translators' translation?

2. What is the relationship between translator training and their use of euphemisms in translation?

In line with the mentioned research questions, the following hypotheses were examined in the present study:

1. Euphemism exists beyond an appropriate level in translators' translation.
2. The education level of translators influences their use of euphemistic translation.

2. Literature Review

2.1. Concept of euphemism

Lexicographers have traditionally characterized euphemism as a linguistic substitution category motivated by a communicator's reluctance to offend an addressee. The function of euphemism is to protect people from the possible offense. They are used to maintain good relationships and promote normal verbal communication. (Rawson, 1981). Different scholars propose different definitions and ideas about euphemism. According to Neanan and Silver (1983), it is hiding the truth by using kind words. Euphemism refers to a kind of linguistic elevation or amelioration specifically directed toward finding socially acceptable words for concepts that many people cannot easily speak of (Williams, 1975). Linfoot-Ham (2005) defines euphemism as the practice of referring to something offensive or delicate in terms that make it sound more pleasant. Moreover, Wardhaugh and Fuller (2021) argues that euphemisms are employed as to avoid mentioning certain matters directly. According to Hai-long (2008), a euphemism is an expression intended by the speaker to be less offensive to the listener than the word or phrase it replaces. When a phrase is used as a euphemism, it often becomes a metaphor whose literal meaning is dropped.

2.2. Euphemism classification

Euphemism is classified into five types (Allan & Burridge, 1991) as follows:

Shortening

When encountering words one dares not mention, he/she replace them with a shortened Word.

There are a number of different processes:

a. Abbreviation

Words which may create dismay if used in public are acceptable when shortened to their initial letters e.g. *B.S.* (bullshit) and *T.S.* (transsexual). A shortened word such as *Ladies* (Ladies' room) is also included in this type.

b. Apocopation

This process can be defined as the way to shorten or omit the last syllable of a word e.g. *Vamp* for *Vampire*.

c. Backformation

According to Neanan and Silver (1983), to back form words refers to the substitution of one part of speech with a shortened form for another. The word *burgl*e, which is derived from *burglar*, is a euphemism for *robd.*

d. Diminutive

This procedure is the formation of a new term by shortening a name and adding a suffix to indicate affection or smallness. For example, the word buttocks is euphemized by heinie which is the diminutive of hind end.

e. Omission

This involves leaving out the letters of taboo words after the initial, such as f--- for having sex, or s--- instead of shit

f. Clipping

clipping is the deletion of some part of a longer word to give a shorter word with the same meaning e.g. nation *(damnation), bra (brassiere), jeeze (Jesus Christ).*.

Circumlocution

Allan and Burridge (1991) call using longer expressions circumlocution. Euphemisms which have more letters and syllables are deployed in place of a single one. For instance, Middle Eastern dancing sounds better than belly dance. A little girl's room means a toilet. Postconsumer secondary material is used

instead of garbage. Excrementitiously human kidney means urine; or solid human waste is a euphemism of feces.

Remodeling

The sound of words can be altered to conceal something that is offensive. This caninvolve a variety of processes of largely verbal play (Allan &Burridge, 1991, p. 3).

a. Phonological Distortion

Euphemism can be created when the speakers intentionally distort the pronunciation of words. For instance, expressions for *Christ* are pronounced *cripes, crust, crumbs,* and *crockery*. Also, *hell* is euphemized by *heck* or *shit* by *shite* or *shoot*.

b. *Blending*

Blending is formed by squeezing together two or more words both Orthographically and phonetically, as in *gezunda*(a chamber pot), which is derived from the fact that this object *goes under* the bed. Alan and Burridge (1991) propose that most blendings involve portmanteau words, such as *strewth*(God's truth), *zounds* (God's wounds), and *drat* (God's rot).

c. Reduplication

Reduplication, a repetition of a syllable or letter of a word, is particularly present in children's bathroom vocabulary such as *jeepers creeper* (Jesus Christ), *pee-pee* (piss), *twiddle-diddles* (testicles), *tuzzymuzzy* (vagina), and *rantum-scantum*(copulate).

2.3. Euphemism and Translation

Persian speakers use euphemisms to meet different communicative objectives. They employ euphemisms to prevent from mentioning a taboo subject in their culture. Although some of these euphemistic expressions are utilized to mitigate a fear-based taboo like death, most euphemisms in Persian are used to consider the facial wants of participants in a conversation where no fear of physical harm is involved, and their commitment to politeness is the primary factor for using them. In some other functions, euphemisms are used in Persian to mark different styles, from euphemistic to thoroughly dysphemistic.

Finally, in Persian, like most other languages, euphemisms can be used as a means of deceiving ordinary people and making them believe in altered realities (Mirzasoozani, 2009).

2.4. Politeness

Politeness, as a social phenomenon, exists in any language and culture, in most societies there are some specific, polite discourse and behavior. Only in the past few decades have philosophers, linguists and others become interested in the pragmatic study of language, i.e. they developed an interest in the way language is used in communication between people. An important element in the assessment of an act as polite is judging whether an utterance is appropriate or not, either in relation to the perceived norms of the situation, the community of practice or the perceived norms of the society as a whole. Beginning from the definition of 'politeness' by Lakoff, one observes that she defines politeness as 'a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange' (Lakoff, 1990, p.34).

Eelen (2001) argues for an alternative conceptualization of 'politeness' with the characteristics of variability, evaluatively, argumentatively and discursiveness. This view of politeness 'takes full account of the hearer's position and the evaluative moment; is able to capture both politeness and impoliteness; provides a more dynamic, bi-directional view of the social individual relationship; and thus acknowledges the individual (in terms of both variability and creativity) as well as evolution and change as intrinsic to the nature of politeness' (Eelen, 2001, p.240-247). His long-term goal is to reveal the nature of politeness out of the stereotypical binary categories of speaker-hearer; Last but not least, Watts identifies politeness as linguistic behavior which is perceived to be beyond what is expectable (Watts 1989, p.19). Politeness is viewed as 'explicitly marked, conventionally interpretable subset of 'politic behavior' responsible for the smooth functioning of socio-communicative interaction and the consequent production of well-formed discourse within open social groups characterized by elaborated speech codes' (Watts, 1989, p.136).

2.4.1. Brown and Levinson's (1987) Politeness Theory

With a focus on 'reconstructing speaker's communicative intentions' (B&L 1987,p.8), they have tried to account for 'the nature of communication as a special kind of intention designed to be recognized by the

recipient' (1987,p.7). In that way, they have adopted the perspective of the other as crucial for their analysis. Even though, from the beginning of their analysis, they draw their attention to the 'face' of the interactants and its mutual vulnerability in the context of Face Threatening Acts (FTAs hereafter), they maintain that 'any rational agent will seek to avoid these face threatening acts, or will employ certain strategies to minimize the threat. In other words, he will take into consideration the relative weightings of at least three 'wants':

a) The want to communicate the content of the FTA x

b) The want to be efficient or urgent

c) The want to maintain hearer's face to any degree.

Politeness has largely two roles. On the one hand, it is defined as a speech act alleviating those risks, which is termed as 'face threats', triggered by certain 'face-threatening acts' toward another (i.e. a request in our example) .On the other hand, the speech act also plays a role for showing intimacy between the interlocutors. Brown and Levinson's (1987) politeness model outlines the speaker's politeness strategies. There are basically two types of politeness strategies: positive and negative.

Brown and Levinson state `face is something that is emotionally invested, and that can be lost, maintained or enhanced, and must be constantly attended to in interaction.'(Brown & Levinson, 1987, p.66). A threat to a person's face is termed a Face Threatening Act, and they argue that such threats generally require a mitigating statement or some verbal repair (politeness), or breakdown of communication will ensue. They analyze politeness in two broad groups: positive politeness which `anoints the face of the addressee by indicating that in some respects, speaker wants Hearer's wants (e.g. by treating him/her as a member of an in-group, a friend, a person whose wants and personality traits are known and liked),' and negative politeness which `is essentially avoidance-based and consist(s)…in assurances that the speaker…will not interfere with the addressee's freedom of action. Positive politeness is thus concerned with demonstrating closeness and affiliation (for example, compliments) whereas negative politeness is concerned with distance and formality (for example, hedges and deference).s Thus, politeness should be seen as a set of strategies or verbal habits which someone sets as a norm for themselves or which others judge as the norm for them, as well as being a socially constructed norm within particular communities of practice .Holmes seems to affirm this in that she talks about `polite people' as those who `avoid obvious face-threatening acts ... they generally attempt to reduce the threat

of unavoidable face threatening acts such as requests or warnings by softening them, or expressing them indirectly; and they use polite utterances such as greetings and compliments where possible.'(Holmes, 1995,p.5) However, this view of `polite people' does not relate those polite acts to a community which judges the acts and the people as polite, and thus is again an example of the disembodied, abstract analysis which is often determined by the use of a Brown and Levinson framework.

2.5. Politeness and Euphemism

Verbal politeness must be considered as the relationship between the use of certain linguistic units in communicative exchanges and the norms of social behavior, as it has been observed by different scholars.In this juxtaposition between linguistic and social levels, euphemism is a phenomenon intrinsically linked to the conventions of politeness and social tact expected in interpersonal communication, euphemism functions as a powerful linguistic tool to smooth communication and preserve interpersonal relationships in non-hostile verbal encounters. Thus, euphemism undoubtedly constitutes a faithful linguistic politeness marker within the Approach followed by Lakoff, Leech and Brown and Levinson, which favors indirectness as an ideal behavior for mitigating conflictive situations and insuring the mutual protection of Face. From this perspective, euphemistic use is closely tied to politeness by means of the notion of *face* proposed by Goffmann (1967) and developed by Brown and Levinson (1987). *Face Theory*, proposed by Goffman (1967), constitutes a key element in the analysis of conversation. The notion of *face* is related to the self-image that the participants in the communicative context claim for themselves. In the course of interaction, communicators must preserve each other's face. In other words, they must pay attention to two kinds of related rules: rule of self respect and rule of considerateness. The former is a body of rules through which the participant maintains his or her own face while the latter is a body of rules through which the interactant preserves the others' face. Verbal mitigation significantly contributes to reduce conflict and hostility in interpersonal interaction. In doing so, euphemistic strategies enable a space safe from conflict in which the interlocutor does not feel any threat towards his public self-image (or *face*), at least in a blatant way. Therefore, euphemism, face and politeness are interrelated phenomena which pursue a common goal: social harmony in communication Under this point of view, euphemism responds fundamentally to a social interdiction which has as its prime aim to maintain interpersonal ties, the speaker's and addressee's image and, in this way, to make conversation progress in a fluent and satisfactory way for the parties involved. For this purpose, it is

necessary to avoid face-threatening acts such as directive speech acts (especially orders and direct requests) which may be felt to be too harsh in a conversational encounter and, therefore, inherently hostile. Following Leech (1983,p. 131-139), the *Politenes Principle* is divided into six maxims (Tact, Generosity, Approbation, Modesty, Agreement and Sympathy. These maxims regulate a linguistic behavior oriented towards avoiding conflict and minimizing any threat against the individual's social image in communication. This principle implies, as Watts (1996,as cited in Ruhi,2006) point out, reflecting on the extent to which certain communicative modes can be said to be socially appropriate according to conventional norms of social politeness. Euphemism and politeness are mutually dependent phenomena in the sense that the need to be polite determines euphemistic use in a considerable way. The indirectness provided by euphemism, in turn, contributes to avoid offence and insure politeness in its double dimension: *positive* (oriented towards the public self-image and social prestige of the participants) and *negative* (related to the interlocutor's freedom of action and freedom from imposition in the communicative encounter). In this regard, the main aim of euphemism coincides with a basic discursive function, that of reinforcing social relations in interpersonal communication, what Malinowski (cited in Hudson, 1980, p. 19) called *phatic communion*. For this purpose, the speaker resorts to a wide range of euphemistic uses which enhance social harmony in communicative settings, which, at the same time, preserves the image of the participants in communication. This euphemistic function is fulfilled by means of lexical substitutions and especially through discursive euphemistic strategies" It is not always convenient to express some opinions or facts directly. By using ambiguous notions in the euphemistic expressions, people attempt to minimize the FTAs. speakers attempt to avoid making a situation embarrassing or making the addressee feel uncomfortable. Thus, politeness strategies are used to save the hearer's face. Moreover, speakers are also concerned about their own face more than the addressee's face due to the fact that the speakers do not wish to damage their own face. Consequently, by employing euphemisms, the threats to both the speaker's and hearer's face will be minimized. Meyerhoff (2006) claims that Brown and Levinson's politeness theory considers formulizing the choice of words and phrases which are appropriate for the complexities of the social order. In this view, it should be noted that euphemism is a kind of word or phrase choice. By employing the well-chosen vague or pleasant words and expressions, people try to decrease the FTAs. Euphemism is a type of indirect language. Directness is considered less polite than indirectness. It seems that as directness can damage both speaker's positive face and hearer's negative face, the use of euphemism will mitigate the FTAs. Euphemisms seem to be related to the off record strategy, which is a way of being indirect or vague and

leaves it up the hearers to interpret the indirect statement. As discussed by Levinson and Brown (1978, p. 211), "a communicative act is done off record if it is done in such a way that is not possible to attribute only one clear communicative intention to the act." Through close observation of the foregoing points, the relation of euphemism to politeness, and face-work theories becomes obvious. In correlation with the double side of politeness, already mentioned, face is also two-dimensional: *positive face* (identified with the individual's desire to be positively regarded in social context) and *negative face* (concerned with the participant's desire to be autonomous and free from imposition). Euphemism acts on each of these two dimensions of face: first, it responds to the speaker's need to soften potential social conflicts which may alter the interlocutor's prestige; second, it supposes a way to minimize a threat to the interlocutor's autonomy. Thus, face is so closely connected with euphemism that the latter has been defined by Allan and Burridge (1991,p.11) with reference to the concept of face as follows: "A euphemism is used as an alternative to a dispreferred expression, in order to avoid possible loss of face: either one's own face or, through giving offence, that of the audience, or of some third party". Of course, there is in polite social interaction a wish to protect the interlocutor's face by minimizing the potential conflict of face threatening speech acts, which involves saving, at the same time, the speaker's own face. As euphemism fulfills a social function, the use of certain locutions considered too harsh undoubtedly constitutes a potential danger both for the speaker's and addressee's public image (Allan & Burridge, 1991). The extent to which euphemistic use is at the speaker's disposal either for avoiding offence to the addressee or for preserving the speaker's face is ultimately related to the pragmatic variables which affect conversational encounters. In this sense, McGlone (2003) have proved that euphemistic use basically serves a self presentational purpose, protecting the speaker's positive face without much concern for the addressee's discomfort. In fact, these scholars are skeptical about the capacity of euphemism to create a benefit for the interlocutor. Though it cannot be denied that there are certain features of politeness common to some languages, if not all yet the use of politeness does alter from one culture to the other, in that, one society can give precedence to one maxim of PP rather than another while other societies would not; for example, the Moroccan society gives preference to the generosity maxim while the English does so to the agreement maxim. In this respect, politeness can be said to be a culture-specific norm. (Blum-Kulka & Olshtain, 196l as cited in Ruhi,2006) .The fact that politeness is culture specific probably accounts for the difficulties that the translators face when they try to be polite in translation. Euphemism acts on each of the two dimensions of face: first, it responds to the speaker's need to soften potential

social conflicts which may alter the interlocutor's prestige; second, it supposes a way to minimize a threat to the interlocutor's autonomy. Thus, face is so closely connected with euphemism.

2.6. Culture, politeness and translation

Translation, involving the transposition of thoughts expressed in one language by one social group into the appropriate expression of another group, entails a process of cultural de-coding, re-coding and en-coding. As cultures are increasingly brought into greater contact with one another, multicultural considerations are brought to bear to an ever-increasing degree. Translators are not just dealing with words written in a certain time, space and socio-political situation; most importantly it is the "cultural" aspect of the text that they should take into account. (Dodd, 1995).

Translators are faced with an alien culture that requires that its message be conveyed in anything but an alien way. That culture expresses its idiosyncrasies in a way that is 'culture-bound': cultural words, proverbs and of course idiomatic expressions, whose origin and use are intrinsically and uniquely bound to the culture concerned. So they are called upon to do a cross-cultural translation whose success will depend on their understanding of the culture they are working with. Nevertheless, the dominant criterion is the communicative function of the target text. Linguistic politeness is one of cultural values and accurate analysis involves identifying the relative importance of different social dimensions in particular cultures. Linguists use co-culture when talking about 'group or social communities exhibiting communication characteristics, perceptions, values, beliefs, and practices that are significantly different enough to distinguish them from the other groups, communities, and the dominant culture. (Fernandez, 2006) in other words, members of a co-culture behave in characteristic patterns sufficiently distinct to distinguish them from members of other co-cultures. Co-culture is a 'collectivity with conscious identity and grouping coexisting within a large culture (Dodd, 1995, p. 11). Members of a co-culture share value orientation, behavior norms and perception patterns. Since men and women differ significantly in communication behavior and that this difference reflects and indicates the existence of difference worldview and value orientation underlying their behavior, gender can be considered as co-culture. Consequently, the communication between men and women can be studied as if intercultural communication. Intercultural communication refers to communication between people from different cultures. More precisely, intercultural communication occurs between people whose 'cultural perceptions and symbol systems are distinct .In this sense, complete understanding is almost impossible.

Interpersonal communication is much more than a linguistic activity. In communication, people play social roles; express identities exchange cultural orientations and behavior norms all at the same time. Tannen (1990) propose that cross-gender communication should be studied as intercultural communication. Very often when discussing the manifestations of politeness in various cultures, the views of cultures are very homogenizing. It is assumed that all of the speakers of a particular language, who are elided with all members of that culture, use the same forms of politeness and have the same positive views about politeness (Japanese and English are seen as negative politeness cultures and America, Greece and Australia are seen as positive politeness cultures). This ignores the contested nature of politeness norms within cultures and languages.

3. Method

From the viewpoint of objective, this research is considered an applied one; from the viewpoint of methodology, it is descriptive. From the viewpoint of the research design, it is a correlational study. The research population consists of all the translators who are members of the Iran Translation Association, and their membership has not come to an end yet.

3.1. Questionnaire Design

The questionnaire comprised two pages. On the top of the first page, participants' age, gender, and level of education were requested. For making the questionnaire, 30 questions (15 questions about the use of euphemisms in English to Persian translation and 15 questions relevant to the use of euphemisms in Persian to English translation) have been provided. In designing the questionnaire, considering the intricacy and ambiguity of the subject of euphemism, fuzzy logic has been used in a way that each choice in each question can contain the concept of euphemism with different possibilities.

In designing the questionnaire, the Longman dictionary (2011), Dehkhoda dictionary (2012), and NTC dictionary of euphemisms (1998) have been used. The questions have been designed in multiple-choice formats. Each choice describes a determined degree of euphemism. The preliminary questionnaire was distributed among 42 professionals to determine the degree of euphemism in each option. After the

translators answer this questionnaire, the relationship between translators' education and the use of euphemisms in translating both English words to Persian and Persian words to English is discussed.

3.2. Data Analysis Method

In this part of the research, the collected data is going to be analyzed, so, while examining the correctness of the research hypothesis, with the help of descriptive and deductive statistics, this section tries to answer the research objectives, nowadays, researchers could hardly explain and analyze the findings of the scientific research without the help of statistics. So in the realm of translation studies, statistics can be so helpful too.

In the current research, with examining the influential factors (education and politeness) on using euphemism in translation as its main goal, thirty words with their translation in four different ways have been provided. In each question for every word, there exist four translations, so the translators are going to choose the correct one according to their preferences. Fifteen words of the questionnaire are for English to Persian translation and fifteen words for Persian to English translation.

Here ,while describing the general characteristics of the translators, first with the help of the descriptive statistic methods, including frequency distribution table and some main indices of the descriptive statistic (mean, standard deviation minimum and maximum) the acquired euphemism scores are going to be explained. Then with the help of the deductive statistics, the influential degree of each of the variable on euphemism is going to be tested (research hypothesis).

3.3. Examination of the general characteristics

To know the general characteristics of the translators, there are some questions at the beginning of the questionnaire, named individual characteristics. So for becoming more familiar with the translators gender, education and age the frequency distribution and relevant diagrams of these variables are provided in table 1,which shows well the general characteristics of the translators.

3.4. The translator's level of education

In the next part the variable of the translators' level of education is going to be questioned. Table 1 shows the frequency distribution of the translators' level of education.

Table 1: The frequency distribution of the translators' level of education

Education	Frequency	Percent
Diploma	6	14.3
Ba	20	47.6
Ma	12	28.6
PhD	4	9.5
Total	42	100.0

As seen above, about 87% of the selected translators have university education in a way that 47.6% have BA, 28.6% MA and 9.5% PH D. The remaining 14.1 have diploma. Of course translators with BA have the highest frequency in the selected sample.

4. Results

4.1. The inferences relevant to the first hypothesis

The assumption of statistical zero or the assumption of unsuitability of euphemism in the translator's euphemism has been rejected.at the test meaningfulness level. It can be concluded that the euphemism exists at a suitable level in the translation of the translators who are members of the Iran Translation Association. In Table 2 the descriptive indexes and t-student results for examining the meaningfulness of the average of euphemism scores have been provided.

The findings reported in Table 2 show that, considering the translators' opinions and views, the euphemism's mean in the translation is 57/67%, according to the amount of t-student test statistics and p-value. Because this amount is 0/003 and is lower than the test meaningfulness level (0/05), the assumption of zero at the meaningfulness level of 5% is highly rejected. So, considering the test result, with a confidence coefficient of 95%, it can be concluded that euphemism exists at a suitable level in the translation of translators working in the Iran Translation Association.

Table 2

T- test result for the Research Main Hypothesis

variable	Descriptive indices			Amount of $t_{\circ}$ statistics	Degree of freedom	P-value
	Sample size (n)	mean ($\bar{x}$)	Standard deviation (s)			
Euphemism in translation	42	57/67	25/01	2/810	41	0/003

Because Euphemism exists at a suitable level in the translation of translators working in the Iran translation association, it can also be said that **translators prefer communicative translation to semantic one**. Because of using euphemisms in their translation, it can be said that for them, the communicative function of translation is important, not just rendering the exact contextual meaning of the SL in the TL.

4.2. The second hypothesis

For testing this hypothesis, the data found from the euphemism scores and the variance one-sided test analysis (ANOVA) are being used. In Table 3, while reporting some of the main descriptive indexes, the result of the variance analysis test is being reported.

According to the measured amount in Table 3, by comparing the p-value 0/640 with significance level 0/05, the assumption of zero at the significance level of 5% is not going to be rejected. It means that there is not a meaningful difference between the averages of euphemism scores for different levels of education, in other words, translators' level of education does not influence the use of euphemism. So, according to the finding of this part, with a confidence coefficient of 95%, it can be said that **the translators' level of education will not influence their use of euphemisms in translation.**

Table 3

The Variance Analysis Test for Comparing the Translators Average of Euphemism Scores

variables level of translator's education	Descriptive indexes			Amount of the statistics F_o	degree of freedom	*P-value*
	sample size (n)	mean ($\bar{x}_i$)	Standard deveiation (S_i)			
diploma	6	51.26	33.82	0.565	41	0.640
BA	20	59.00	21.59			
MA	12	55.58	26.56			
Ph.D.	4	64.75	25.52			

Figure 1:The histogram of translators' level of education distribution

The Comparison between Different levels of Education and Euphemism Scores

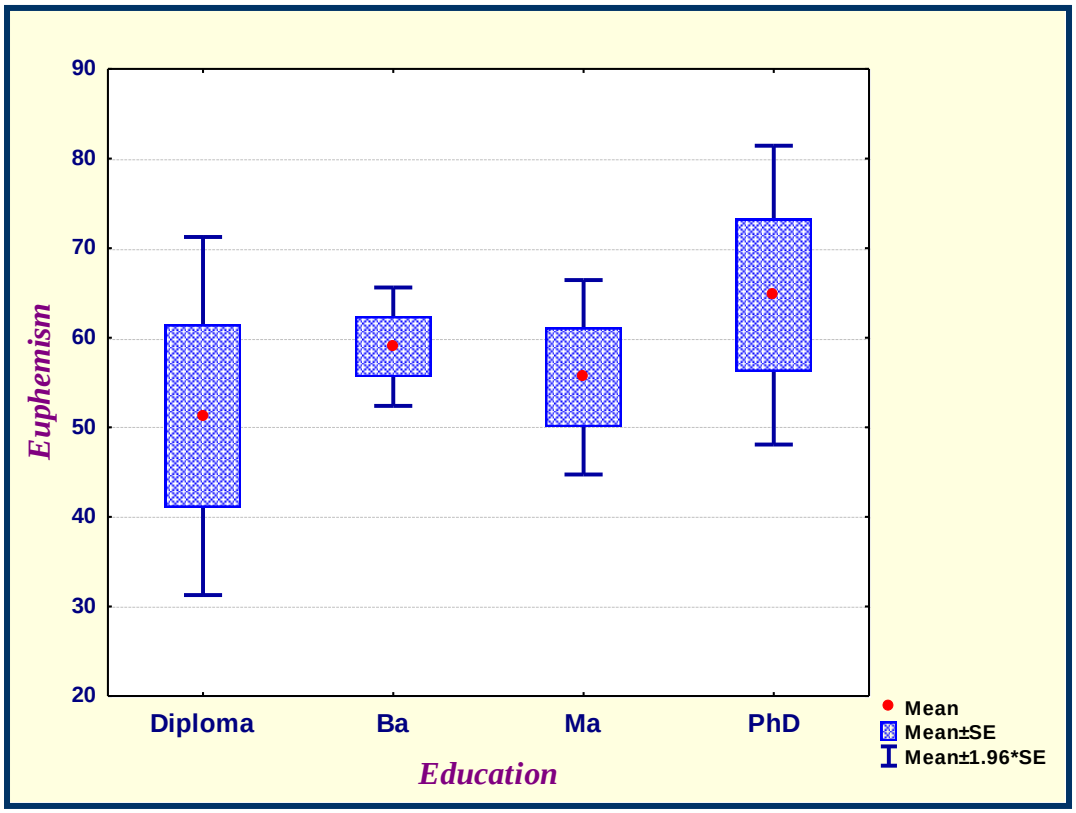

Figure 1. shows that there is not a meaningful difference between the average euphemism

5. Discussion and Conclusion

As said before, the main goal of this research is to examine the relationship between education, and the translator's use of euphemisms in translation. The research findings were explained to reach this objective. Thus, the researchers came to these conclusions:

First, total translators tend to use euphemisms in their translation. This shows that they prefer communicative translation to the semantic one. Because according to newmark(1988), communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership. Communicative approach seeks to bring a text to a new audience, to be assimilated in its new environment in order to be enjoyed and assimilated by new people. This requires a degree of adaptation. When translators use euphemism in their translation, it means that for them, just the literal translation is not important but they consider the communicative function of the language. According to newmark(1988) communicative translation aims to achieve an effect on the TT receptor that is as close as possible to the effect achieved by the ST on the original receptor. Semantic translation, in contrast, aims to render as closely as possible the contextual meaning of the ST in TL.

Second, when people grow up; they tend to use more polished language than the younger generations. This may be due to peer groups of young translators exerting great normative pressure on Each other, and correspondingly, they are less susceptible to society-wide norms conveyed to them by the institutions of the adult and outside world. It is those translators in the middle age groups, those who are working and contacting other groups and other society-wide values, whose social identity must deal with pressure from `the outside.

Finally, there is not a relationship between the translators' level of education and their use of euphemisms in translation. One cannot say that a translator with a Ph.D. degree uses more euphemistic expressions in his/ her translation than a translator with a diploma. Thus, the level of education is not an influential factor.

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