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Gender Differences in Flouting Conversational Maxims of Algerian Dialectal

Arabic Conversations of Students of English at Ibn Khaldoun University of Tiaret

A Dissertation Submitted to the Department of Foreign Languages

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Dedication

This thesis is proudly dedicated to:

My beloved parents, mom and dad

For their unstopped love, support, and pray

My brother **Moulay** *and my lovely sister* **Aicha**

"Thank you so much for your care and affection"

Saadi Fatima Zohra,*the kindest teacher i have ever met*

Iman, Djihane, Fatima, Houda, Ikram *the most faithful and the nicest friends.*

Dedication

I dedicate this thesis proudly to:

My beloved parents **"mom, dad, thank you for your unconditional love and care. May god protect you and bless you with his best graces"**, *and to my brothers and sisters* **"much love and respect for your support, care, and affection"**

To our admirable supervisor **Saadi Fatima Zohra** *"You are much appreciated for every minute you spared to guide us to achieve this research and every letter you taught us"*

To my old friends **Hanan, Fatima, Ikram, Houda***, and my new friend* **Djihane** *"I couldn't ask for better friends, I look back at these past five years, I won't remember the early wake-ups and the tiring exams, I will remember our memories together, so thank you for all the great reminiscences*

To my little **Houssam "may god protect you and guard you"**

III

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IV

Abstract

When communicating, people are not only conveying information but also constituting desires to maintain a good relationship between the interlocutors. However, in day-to-day life, people sometime say something and mean directly or indirectly something else. Grice (1975) gives a set of maxims that people obey them in order to achieve an effective communication. Students of the department of English at Ibn Khaldoun University of Tiaret flout these maxims unintentionally in their speech . Therefore; this research explore male's and female's linguistic features in relation to flouting maxims when doing communication in Algerian Dialectal Arabic. This research aims at investigating the differences of males' and females' speech styles, describing the phenomena of flouting maxims, explaining the reasons behind flouting maxims. Moreover, this work employed mainly descriptive qualitative and quantitative methods to support in analysing and interpreting the data. The data are taken from participants' responses and from recorded conversations that were translated, described, and interpreted. The instruments of this work constitute of a questionnaire and interview (recording). The finding of this research confirm the hypotheses, and answer the research questions, in addition, it gives some recommendations and suggestions for further researches.

Key words: Grice's Theory, Gender linguistic features Conversational Maxims, flouting maxims.

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List of Abbreviations

EFL :English as a Foreign Language

UIK: University of Ibn Khaldoum

ADA: Algerian Dialectal Arabic

M: Mother

D: Daughter

M: Men

W: Women

U: Utterance

Arabic Phonetic Transcription

The following table introduces the English phonetic transcription of the Arabic vowels and consonants needed in this work in order to help the reader understanding the conversations produced by the students in University.

The Arabic Vowels and Consonants	The Phonetic Transcription
أ	/ʔ/
ب	/b/
ت	/t/
ش	/ʃ/
غ	/ʁ/
خ	/x/
ر	/r/
ن	/n/
م	/m/
ل	/l/
ك	/k/
ف	/f/
ز	/z/
س	/s/
ج	/ʒ/
ق	/q/
ه	/h/
ح	/ħ/
ذ	/ð /
ع	/ʕ /
ي	/j/
ط	/ṭ/
د	/d/

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General introduction

Language is a tool to inform and transfer ideas and thoughts through communication. Humans have developed languages based on the need for communication. In order for communication to happen effectively, there need to be a speaker and hearer in every turn of speech. However, in-day-to-day life, we notice that most of the time the process of communication fails, either in real life or in social media, and this failure during communication causes many problems. People may say something and mean directly or indirectly something else. Moreover, we notice that male and female do not communicate in similar way, they are different in the use of language.

In order to succeed in communication, both males and females should obey a set of conversational maxims (Quality, Quantity, Manner, and Relevance) that are proposed by the linguistic Grice (1975). In fact, the interlocutors break or flout these maxims deliberately without failing to communicate. Both males and females have the chance to employ flouting maxims while conversation is going on, but they are different in the use of flouting maxims.

The reason in choosing this topic is because all phenomena about humans interactions happen every day in our lives. This research work aims at investigating the gender differences in flouting conversational maxims. Its sample consists of Algerian Dialectal Arabic Conversations of EFL students at Ibn Khaldoun University of Tiaret .This study is based on different theories from previous studies either in the field of sociolinguistics or in pragmatics. The data collection is based on the students' responses to the questionnaire, and students' recorded conversations that are analysed, translated, transcribed, and interpreted.

The Research Questions

Two main questions of this research are as follows:

- Which maxim is the most flouted? And which maxim is mostly flouted by both Males and Females of English Department at UIK of Tiaret ? and why?
- What are the reasons or motivations behind flouting the maxims?

Hypotheses

On the bases of what has been stated before the following hypotheses were formulated:

- The maxims of quality is the most flouted maxim by both genders
- There are many reasons behind flouting maxims

The research Objectives

The purpose of this study is to discover the answers of the research questions, therefore, the aims are:

- To identify women's and men's linguistic features
- To identify the reasons behind such flouting of maxims

Significance of the Study

In addition to the objectives of this research, this present research is expected to give constitutions both theoretically and practically. Theoretically, we hope that findings of this study will enrich and gives addition reference for the next research in the linguistic field, especially on flouting maxims. Practically, this study is expected to be useful for the academic society and the students of English Department.

The Research Design

This research work is about investigating the gender differences in flouting conversational maxims, so it need to a theoretical study and also a practical study in order to achieve the purpose of this study. It divided into three chapters.

The first chapter includes a historical background of sociolinguistics and pragmatics fields, so it consists of two scopes; scope of sociolinguistics and scope of pragmatics. We try

to explore briefly some theories concerning language and gender and the cooperative principle theory

.The second chapter is the research methods. We describe the methodology that it used in order to analyse the data. This chapter also divided into two sections; the analysis of the questionnaire and the analysis of the interview .Quantitative and qualitative methods are used to support in describing the sample's responses.

The Third chapter represents the findings of this research. It is divided into two sections. The first section, deals with the findings from both the questionnaire and the interview, and it provides the reasons behind flouting each maxim. The second section is the discussion of the findings, we discuss some linguistic features that are used by males and females students ,in addition to identify the research limitation and give some recommendations for further researchers

Chapter One

Gender Differences in Flouting

Maxims of Conversation

1.1 Introduction

In this present chapter, which is a theoretical study, we attempt to discuss some theories and elaborate the description of terms used to give more understanding about the topic so we are inspired to conduct a research on gender differences in flouting the maxims of conversation. This chapter provides an overview both in the field of sociolinguistics and pragmatics.

1.2 Background

Spoken language is one of the most basic ways of human communication. People speak with each other in order to convey information about various things and to cooperate. The most significant difference between human beings is the gender differences, so people of different gender from either physiology or psychology in the use of language will have their own gender characteristics. Gender differences in language are not only regarded to linguistic phenomenal, but they also as a social phenomenal and become the popular subject in the field of linguistics and sociolinguistics.

It is stated that language differences is the result of sexual, physiological, and social factors. These factors mainly exist in construction of language features used differently between men and women. According to Tannen (1994), women use communication to create and maintain relationship, while men are trying hard to maintain their independence.

The understanding of how men and women communicate effectively has increased since pragmatics become part of linguistics. According to Grice (1975), there are set of principles that govern human interactions, which are the cooperative principles and the maxims of conversation (Quality, Quantity, Manner, and Relevance). In fact, people often flout these maxims or rules unintentionally and deliberately without failing to communicate.

People, both men and women, have the chance to employ flouting maxims while conversation is going on. Sullen (1992) explores the relationship between gender and indirectness, i.e. Flouting maxims. This findings show that there are indeed differences in the degree to which men and women flout maxims. However, it is claimed that women flout more than men.

1.3   Sociolinguistics

As a macro-linguistics, sociolinguistics has come into being since the 1960sin America. Since then, it has involved many significant research topics, among which is language and gender. Before defining what sociolinguistics is, it is better to start with some attempts to define the difference between sociolinguistics and sociology of language. According to Wardhaugh (2006), sociolinguistics is concerned with investigating the relationship between language and society with the goal being a better understanding of the structure of language and how languages function in communication. However, the sociology of language is concerned with discovering how social structure can be better understood through the study of language. That is to say, how certain features serve to characterise particular social arrangements.

Since sociolinguistics is a meeting ground for linguists to understand better language and gender. There are many social scientists try to distinguish the difference between the two main concepts:Sociolinguistics and sociology of language. Hudson (1996) claims that, sociolinguistics is *"The study of language in relation to society»*, Whereas, the sociology of language *«Is the study of language in relation to society"*. In other words, it describes the role that language plays within social groups and institutions. Furthermore, it is also tied to psychology with-regard to people's attitudes and behavior towards languages.

In sociolinguistics, there are two balance points called as micro-linguistics and macro-linguistics or alternatively sociolinguistics in narrow sense and sociology of language (Caulmas, 1998). Micro-sociolinguistics studies what societies do with their language, that is, attitudes and attachments that account for the functional distribution of speech forms in society, language shift, maintenance and replacements. Meanwhile, micro-linguistics studies the influence of social factors such as age, gender, education etc.

A major topic in sociolinguistics is the connection, if any, between the structure, vocabularies, and ways of using particular languages and the social roles of men and women who speak these languages (Wardhghaugh, 2000). Wardghaugh (1998) suggests that there are four possible relationships between language and society. First is that social studies may either influence or determine linguistic structure and/or behavior. The second relationship is directly opposed to the first: linguistic structure and/or behavior may either influence or determine social structure. While the third is that the influence is bi-directional: language and

society may influence each other. The last relationship is that there is no relationship between language and society.

In conclusion; sociolinguistics can be defined as the study of the relationship between language and society. Both language and society influence each other and it concerns on the use of language in social content. Being familiar with sociolinguistic issues can help us acquire a clearer and deeper understanding of the wider world around us.

1.4   The Scope of Sociolinguistics

1.4.1   Language and Gender

Studies on the relationship between gender and language have great interest for general public as well as researches in different fields especially in the sociolinguistics field. The issue of language and gender starts with the folk linguistics ideas which come from gender stereotypes, and they become norms in language communities. Mesthrie (2001) says that the relationship between language and gender are grounded not only in a clear-cut dichotomy between men and women; the reality is much more complex than the simple division between them in the language use. In Mesthrie's words *the division of people into two clear cut sex/ gender groups is a drastic over simplification"* (ibid.p.218)

The terms gender and sex have not the same meaning, scholarly conceptualizations of sex and gender can be widely dissimilar. Even though many people use these terms synonymously, but the linguists separate the two. Mesthrie (2001) explains that gender is perceived as a complex socio-cultural and socio-psychological construct that is not reducible in biological sex but also social and economic roles and relations, conceptualisations of masculinity and femininity, and also sexual orientation and identity.

Investigations on gender and language in general deals with a variation of men's and women's speech styles, they see that the speech behaviour of men are stronger, more desirable than all the women, meanwhile, women speech behaviour are seen as being cooperative, more polite and prestigious in compare to men. Men's language is being competitive (Coulmas, 1998.p.90). Moreover, women's and men's diversity in language use

may be caused by the different socialisation practices, for example, their jobs and their roles in society. Women's style also has different characteristics from men's style. In addition, the differences in the voice quality that they have when they are talking (Wardhaught, 1998).

Furthermore, men and woman have different speech styles, they are different in the use of vocabulary, grammatical patterns, and lexical choices. When a man speaks he wants to show his dominance and power in conversation, he is free to talk about anything he wants. On the other hand, when a woman speaks she wants to show intimacy, and she is associated with politeness. It is said, that women come from solidarity and intimacy social word, but men come from a strong and a powerful world, and they are more hierarchal and mind independent.

In summary, sex can be defined as biological distinction, while gender is socially constructed categories based on sex. In addition, gender is a complex social, cultural, and physiological factors that rounded sex. In other words, men's and women's speech differ because they are brought up differently.

1.4.2 Women's Language

It is quite easy to make the clam that man and women have different linguistic behaviour. There are many linguists who put their interests in observing men and women language diversity. Montgomery (1995) indicates that there is a sense of variation in speech differences between men and women. One sociological point to remember is that "*speech differences are not 'clear-cut' and set of universal differences does not exist. gender as a 'dimension' of differences among people should always be thought in relation to other dimensions of difference such as those of age, class, and ethnic group"*(p.3).

Meanwhile, studies which have documented the existence of gender inequalities in language use result anomalous findings. Eliasoph (1987) claims that women sometimes tend to use specific linguistic features, such as qualifiers, much more than men, and sometimes use them more than women do. In many cases, these women's linguistic features can be interpreted as signs of powerlessness.

One of the most important publications in regard to women's language is done by Lakoff Robin. Layoff (1975) in her work of *"languageand women's place"* considers gender diversity in language as evidence that women are powerless compared with men. He identifies a list of women's language including; woman's use of tag questions, hedges, empty adjectives, intensifiers and emphatic stress, 'super polite forms' and wide range of words which relates to their specific interests (ibid, p. 49-57).

Wardhaugh (2006) says that when woman are dominate by men in doing a communication, they most of time look for support from other women instead of disagreeing with men's dominance. Sometimes, woman tend to use a high and prestigious language to avoid being dominated by men. Moreover, they often think in terms of closeness and support , and they struggle to preserve intimacy. *"when women talk to each other as a friend their chief goal in conversation is not the exchange of information , but the maintenance of a good social relationship"*(Coats, 1988,p.4).

Some basic female speech strategies:

1-Supporting and maintaining conversation rather than initiating it:

- by asking more questions
- by encouraging to proceed
- by responding more to other people remarks

2-being more positive than males:

- being verbose
- being emotive rather than objective
- being less dogmatic than males

To sum up, women's language has its own features compared to that of men's. These features of women's language are result of linguistic subordination. A woman must learn to speak 'woman's language' to avoid being criticised as unfeminine by society.

1.4.3   Men's Language

Several researchers have conducted their studies on men's language. Even though some have different explanations about men's language but they claim that language of men is commented on in terms that is seen characteristically as superior and dominant. Jennifer Coates (2004), in her book '*Men, Women and Language':* a sociolinguistic account of gender differences in language, 3rd edition, claims that *"Men will be seen to behave linguistically in a way that fits the writer's view of what is desirable or admirable" (p.18).* That is to say, men bring into being a high level of language, and they focus on status and power.

Additionally, Jespersen (1922) states that *"It is men rather than women who introduce 'New and fresh expressions' and thus men who are 'The chief renovators' of language"*(p.247). That is to say, men are the ones to create new words and additional terms to language. Moreover, it is claimed that men have exercised more power in society and the tendency is still rather than strong. Also men's verbal behaviour is more aggressive as is supposed to demonstrate a position of dominance.

It is said that woman are subordinate, while men are dominant. To support this statements, Lakoff (1975), states that *"powerless speech features used by woman help contribute to maintain a subordinate position in society; while men's dominance is preserved through their linguistic behaviour"(P.69).* In other words, men's language is seen in terms of power and status. However, recently many investigations on gender and language have arisen. This perspective acknowledges that most of men do not spend their time plotting the domination of women, but they are nevertheless participating in a system of social practices that almost privileges them and subordinate women.

Some basic male speech strategies:

- initiating and receiving more verbal and non-verbal interaction than women
- Introducing more topics while talking with other people
- Interrupting and disputing more frequency
- Giving monosyllabic responses
- Ignoring another person's remarks
- Making one's point directly, explicitly, and rationally
- Being dogmatic and reserved

- Using deeper voices, swearing and using tabbo language
- Rejecting topics that are introduced by women.

To sum up, men and woman do not use same linguistic features. Men's language can be interpreted in terms of power, super form, and status, in addition, they are considered as dominant speakers.

1.5   Gender Differences in Utterance-Choosing

In doing communication, men usually prefer to talk in all kinds of competitive topics, like sports, economics, and politics. Where, women usually talk about family, life, and personal issues. So the dialogues or conversations show that women are more tend to talk about inner lies, on the other hand, men are inclined to hide their feelings. The reasons behind choosing these particular subjects by both of male and female are related to their mentalities: women prefer to harmonize and soften interpersonal relationship, but men just want to show their leading roles and assert their dignities (Eckert, 2003).

1.6   Lakoff's Contribution

Lakoff's study on language and gender is one of the most important researches in the field of socio-linguistics. She sees that men and women have different speech styles. Lakoff (1973) indicates "*language uses us as much as we use language. As much as our choice of terms of expressions is guided by the thoughts we want to express*"(P.46). Men and women have their own characteristics and features. Lakoff suggests: the '*Dominance Approach*' and '*The Differences Approach*' which reflects contrasting the use of women in society.

1.6.1   The Dominance Approach

The dominance approach considers language differences to be a reflection of traditional social rose, that of men's dominance and women's subordination. Moreover, this

approach is concerned with the imbalance of power between the sexes. That is, powerless speech features used by women help contribute to maintain subordinate position in society; while conversely, men's dominance is perceived through their linguistic behaviour.

Lakoff (1975) in her book *"Language and Women's Place"* provides a list of ten linguistic features which charactirise women's speech as follows:

- Lexical hedges or fillers, for example: *you know, sort of, well, you see*

- Tag-questions, for example: *"She is very nice, isn't she?"*

- Rising intonation on declarative, for example: *"It is really good"*

- 'Empty' adjectives, for example: *charming, cute, divine*

- Precise colour terms, for example: *Aquamarine, magenta.*

- Intensifies such as just and so, for example: *"I like this so much"*

- Hyper corrected grammar, for example: *consistent use of standard verb form*

- Avoidance of strong swear words: fudge, my goodness

- Emphatic stress, example: *"it was a brilliant performance"*

(Cited in Holmes, 2001,p.286)

According to her in a male-dominated society women are pressured to show the feminine qualities of weakness and subordination towards men.

1.6.2   The Difference Approach

The difference approach focuses on sex speech differences as outcomes of two different subcultures, women, as it is claimed, come from a social world in terms of solidarity and intimacy, however men are from hierarchal and independent minded. Men focus on sharing information, while women value the interaction process. Men and woman posses different interactive styles, as they typically acquire their communicative competence at an early age in same-sex group.

Moreover, Tannen (1994) provides many researches on the concept of misunderstanding in the dual-cultural approach. According to her, the language of woman is primarily *'rapport-talk'* where establishing connections and promoting sameness is

emphasised. Whereas, men use language described as *"raport-talk"*, as a way of preserving independence while exhibiting knowledge and skill (1990,p.77).

Maltz and Borker (1982) illustrate an example of the difference approach as follows:

Friends are having a debate:

W: I am listening to you, please, continue.

M: I agree with you.

As one can notice that their answers are different and each sex has its own way to encourage or show respect to the speaker.

1.7   Pragmatics

The term pragmatics was introduced first by the linguist Morris (1938). He defines it as the study of relationship between signs and their interpreters (Yule, 1996). The concept pragmatics means the study of the relationship between linguistic forms and its uses. That is to say, it is to do with how language is used in context and the relationship between language use and language forms. Mey (1993) claims that pragmatics is the science of language seen in relation to its users. In other words, not the science of language in its own right, or the science of langue as seen studied by the linguists, or the science of language as the expression for our desire to play schoolmarm, but the science of language as it is used by real, living people, for their own purposes and within their limitation and affordance.

Geoffrey Leech (1983) develops pragmatics in a wider term. He uses the term of general pragmatic as the study of linguistics meaning. Leech argues that one cannot really understand the nature of the language itself unless he understands pragmatics, how language is used in communication. The term *"pragmatics"* deals with both context dependent aspect of language structure and principals of language usage and understanding that have nothing or little to do with linguistic structure.

In the field of pragmatics, linguists distinguish three different levels of meaning. First is the abstract meaning which deals with interpretation of words, phrases and sentences to see

what they could mean (Thomas, 1995). The second is the utterance which looks at what is intended by the person who is speaking due to the context in which the sentence is said. The third is called force which refers to the communicative illustrated with the utterance. Take this example which is proposed by (Curse, 2008) as follow:

A:Am I in time for supper?

B: I have cleaned the table.

So, in **'B'**the sentence means that **'A'**is late for supper.

.The importance of pragmatics in our lives is obvious. To interpret any utterance, you must always be concerned with pragmatics. It is because an utterance should be understood in relation to the context of situation and of course the context of culture in which is delivered. And if the later is ignored, it will be very difficult to interpret any utterance. In addition, what makes pragmatics appealing is that it makes into account the kind of relation between the speaker and the hearer in interpreting the utterance.

1.8 The Scope of Pragmatics

1.8.1 Utterances

In addition to words and sentences, there is another unit that has meaning. It is a sentence that is said, written or signed particular context with particular intention, by means of which the speaker intend to create an effect to the hearer. Finnegan (2008) defines utterance as the unit of linguistic expression, which can produce different effect and meaning when it is used in a particular context or circumstances.

In one day-to-day interaction, we may not notice the difference between sentence and utterance since we take it for granted in our communication. For more explication, Finnegan (2008) gives an example as follows: *"I now pronounce you husband and wife"*. This example may be uttered in three ways: either by (*1) an efficient ceremony, speaking to a couple getting married*, (2*) an actor dressed as an efficient, speaking to two actors play as the wedding couple in a soap opera,* (3) *this example creates a meaning of marriage for the couple intending to get married*. The same utterance, however, has no effect on the natural status of any act on the filming location (p.178).

To sum up, Finnegan (2008) claims that the circumstances of utterance create different meanings, although the linguistic meaning of the sentence remains unchanged.

1.8.2   Context

Context is a background knowledge shared by the speaker and the listener in delivering and understanding their utterance. Leech (1983), states that is "*relevant aspects of the physical and social setting of an utterance*" (p.13). Context has a big importance in understanding the meaning of utterance, and plays an important role in figuring out ambiguities either in spoken or written language.

Furthermore, Mey (2001) explains that context is more than just reference but it is an action. Context is about understanding what things are for. It is also, what gives our utterances their true pragmatic meaning and allows them to be counted as true pragmatic acts. In addition to that, it is important is assigning the proper values to reference and implicature, also in dealing with other pragmatic issues. Context is divided into three kinds (Cutting,2002)as follows:

- Situational context is what speakers know about what they can see around them.
- Background knowledge context is what they know about each other and the world.
- Co-textual context is what they know about what they have been saying.

Taking everything into consideration, it can be deduced that context is important in interpreting the real meaning of utterance in a conversation without forgetting about the context of surroundings.

1.8.3   Implication

In many verbal exchanges, the hearer needs to look for an implicature, i.e. the implication of an utterance not directly stated in the words but hinted at for the hearer to interpret. Implicature is frequently used in daily communication to suggest a specific meaning. Horn (2006) states that "*Implicature*" is a component of the speaker's meaning that constitute an aspect of what is meant in a speaker's utterance without being a part of what is said. What a speaker intends to say is characteristically far richer than what he/she directly

expresses . In other words, a speaker intentionally wants the hearer to look for another meaning, which is out of the literal words.

Grice suggests two different types of implicatures: the conventional and the conversational implicature. The first is the conventional imlicature which has the same implication no matter what the context is. Take this example as follow:

- He is smart but not at all boring.

The implicature in this example, depends on the word but, is that most people who are smart are boring. The implication of "*but*" shows the contrast between what comes before and what comes after it (Grundy, 1995). However, the conversation implicature is generated directly by the speaker depending on the context. This implicature may or may not be understood (Thomas, 1995). For more explanation, take this example:

A: Am I in time for dinner?

B: I have cleaned the table.

Cruse (2000)

Here, the utterance (B) can be interpreted that the speaker (A) is late for dinner.

In conclusion, implicature is a term which is used to describe something that is conveyed beyond the semantic meaning of the words in a conversation, something that adds an extra level of meaning

1.9   The Speech Act Theory

The theory of speech act was first originated by the linguist (Austin 1962), and later on revised and elaborated by Searle (1969). Speech act is the intention of speaker. In other words, «how to do things with words». Austin speech acts focus on the surface form of the utterance and what it means to the speaker. There are two main concepts in the speech acts theory: locutionary and illocutionary acts. Austin (1962) distinguishes between these two concepts as follows: first is the locutionary act which is concerned with meaning, second is illocutionary act which is also concerned with meaning. Austin glosses «meaning» unhelpfully as the use of language with a certain more or less definite «sense» and a more or less definite «reference». Coulhard (1985) says that*«to know the meaning of locutionary act is to know the illocutionary force»*(p.3.cited in Yule).

There are three types of speech acts that make one to do things with words, they are: (1) commanding people to do things, (2) asking questions, and (3) making assertions. In addition to that, the point of speech act theory according to Searle is to decide how speakers use conversational utterance forms toelicit reactions from listeners.

1.10   The Cooperative Principle

The cooperative principle is a theory which explains how people correctly interpret what others are implying, and this is by universal conventions in human interaction (cutting, 2001). In other words it is a theory of language which explains how humans interpret with each other. Grice suggests that conversation is based on a shared principle of cooperation, something like *"Make your conversational contribution such as required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged"*(Grice, 1975, p.45).

Grice (1975) expects that people follow certain rules, called principles, when communicating with each other. He believes that these principles make meaningful and successful conversations. In addition, it explains and regulates what people say to contribute in conversations (Widdowson, 2007).The cooperative principle can be compared with grammar rules. Cook (1989) claims that when people interact with each other they observe the cooperative principles but they do not obey them or use them just like in the grammar rules. That is to say, both the cooperative principles and the grammar rules are known by people, but nobody can formulate them completely by talking. According to Plug.Braun, Lappe, Schramm (2007), the cooperative principle answers two questions as follows:

- How do hearers know that speakers want to convey a certain pragmatics meaning?
- How do hearers know that they should draw influence?

In order to have a successful conversation, people must follow certain rules as it was suggested by H.Grice in his work.

1.11   The Conversational Maxims

As we mentioned above, Paul Grice is generally regarded as the founding father of rational behavior and maxims of conversation. Grice (1975, in Horn 1984,p.12) suggests a procedure whereby participants in a conversational context may take into account what was meant (by a given speaker's contributing a giving utterance at a given point in the interaction) based on what was said (by that speaker, in that utterance, at that point). That is to say in conducting a conversation, speakers want their interlocutors to understand what they say so that the purpose of conversation can be reached

.

In order to illustrate how we interpret meaning, Grice presented, in addition to the cooperative principle, four conversational maxims to show how we communicate effectively in the light of certain rules. These maxims are quality, quantity, manner (truthfulness), (informativenes), (perspicuity) and relevance.

Grice conversational maxims are rules of conversation assumed to be followed (Yule, 1996). According to Griffi (2006) *" A maxim is a pithy piece of widely applicable advice"* (p.135). He goes on to say that Grice's maxim plays as *"if "*role because Grice does not put them as advice to show people how to talk, but he says that communication through conversations proceeds as if speakers are generally guided by the maxims (2006).

1.11.1   The Quantity Maxim

The maxim of quantity requires the speaker to give the right amount of information when s/he speaks, which means not to be too brief or to give more information than the situation requires. In other words:

- Make your contribution as informative as is required (for the current purpose of exchange)
- Do not make your contribution more informative than is required.

In fact, Grice puts the maxim of quantity on the assumption that if the speaker and the hearer already share some knowledge, they do not need to give too much information by using many words. Then, what they say will be heard as *"wordy"* or *"verbose"*. On the other hand. if the speaker and the hearer are strangers or from different cultures, then giving less

information is not appropriate. Hence, they must avoid short utterances, otherwise what they say will be heard as "*obscure*" (Widdowson, 2007). Cruse (2002) illustrates this in the following conversation between a mother and her daughters:

M: what did you have for lunch today?

D1: baked beans on toast.

D2: Food.

D3: I had 87 warmed up baked beans served on slice of toast 12, 7 cm which had been unevenly toasted.

No doubt, that the first response is most suitable one, because it is clear and it conveys the meaning wanted.

The best way for speakers to show that they care about following the quantity maxim is by using certain expressions when interacting. For example, English speakers may use "I won't bother you with details" to cut a long story.

1.11.2   The Quality Maxim

The maxim of quality is a matter of giving the right function the speaker says nothing that s/he knows to be false or of which s/he lacks sufficient evidence (Thomas 1995).so, it is about the truthfulness of the information given in conversations (Cruse, 2000). The speakers must avoid lying. Grice (1975) puts it as follows:

- Try to make your contribution one that is true.
- Do not say what you believe to be false.
- Do not say that for which you lack adequate evidence.

In addition to that, Cruse (2000) paraphrases this maxim as "*Do not make unsupported statements*" (p.355). Thus, keeping silent is better than saying things which you are not sure about. Horn (2006) considers that the quality maxim is the most important maxim. He sees that hard to identify how many maxims are satisfied without the observation of the quality maxim.

The best ways that put speakers in safety from not observing the quality maxim is by using certain expressions as follows:

"As far as I know", "for the best of my knowledge", "I may be mistaken", "I'm not sure if this is true".

1.11.3 The Manner Maxim

The manner maxim is a matter of being clear and orderly when having a conversation. That is to say, speakers should be brief, orderly and they should avoid obscurity and ambiguity. For having a clear and understandable conversation, Grice (1975) suggests the following:

- o Be brief (avoid unnecessary prolixity).
- o Avoid obscurity of expression.
- o Avoid ambiguity.
- o Be orderly.

According to Cruse, this maxim explains itself except that not everyone know what is meant by prolixity and being orderly. He goes on to say that avoiding unnecessary prolixity means avoiding lengthy utterances. In addition, being orderly means to talk about incidents according to their order of occurrence for the sake of providing relevant and meaningful utterances.

In conclusion, as the previous maxims the maxim of manner can be marked by using such expressions as: *"I might be a bit confused", "I'm not sure if this make sense", and "I don't know if this is clear at all"* (Yule, 1996).

1.11.4 The Relevance Maxim

The maxim of relevance requires the speaker to be relevant to the context and situation in which the utterance occur (Thomas, 1995).According to Cruse (2000), this maxim is based on the assumption that for a conversation to be meaningful and acceptable, it is not enough to be true. In other words, informative and true utterances in conversation can be meaningless if they are irrelevant ones,i.e. the speaker must be relevant.

Leech (1983) formulates the relevant maxims as follows: *"An utterance U is relevant to the speech situation to the extent that U can be interpreted as contributing to the*

conversational goals of S or H" (cited in Cruse, 2002,p.357). Take for instance this example which is given by Cutting (2002) as follow:

A:There's somebody at the door.

B:I'm in the bath.

So, one can understand that B's utterance is relevant to A's one because B cannot open the door because he is in the bathroom taking a bath.

Speakers can make relevant utterances if they are afraid of misleading the hearers by using specific expressions like *"Oh, by the way", "I don't know if it's important", "Not to change the subject but"* etc.

1.12   Observances of the Maxims

In doing a communication, the speakers may break a maxim intentionally or unintentionally, here the hearer looks for the implicature since s/he assumes the cooperative principal to be in operation. That is, any failing to observe a maxim may be refered to as "*breaking a maxim*". However, non-observanceof maxim is often used intentionally in order to evoke humor or to avoid discomfort. To break a maxim is the prototypical way of convey "implicit meaning" (Grundy, 1995,p.41).

1.13 The NEO−Gricean Theory

Grice's four maxims and the associated principle of cooperation have been under attack almost from the way beginning. The maxims have various weightings in people's mind. However, Mey (1993) argues that a further question with Grice's maxims is whether the maxims have the same weight, and are used in the approximately the same manner. On the other hand, one may also question the necessity of having all the maxims around: could not they be simplified somewhat? There for there have been some efforts at rethinking Grice's pragmatic theory.

Recently, in the field of pragmatics, there are new theories concerning pragmatics called as NEO-Grecian theories which adopt at least some notions of Grice's three main contribution, (I) a fundamental distinction of what a speaker says and what s/he implicates,

(ii)a set of principles, divided from general principle of rationality, cooperative or cognition that guide human linguistic communication, (iii) a notion of communicative intention whose fulfillment consists in being recognised the addressee(Allan & Brown, 2009). Meanwhile, there are yet some differences among Neo-Grecian theories on the exact nature of principle.

One of the revised theories that deal with Grice's theory is due to Laurence R.Horn (1984). He argues that the reason of the reduction of the maxims theory are two reasons, one that turns on saving the hearer's processing effort (*the Q principle*), the other oriented to reducing the speaker's effort (*the R principle*). He focuses on a central problem which is that, some utterances have a clear and unambiguous meaning, but other interpretations require a special effort on the part of the listener. He describes the two principles as follow:

1.13.1   The Q Principle (Hearer-Based)

- Make your contribution sufficient (cf. Quantity$_1$).
- Say as much as you can (given R).

1.13.2   The R Principle (Speaker-Based)

- Make your contribution necessary (cf. Relation, Quantity, and manner).
- Say no more than you must (given Q).

The Q principle is taken to be a principle biased in the favor of the hearers interest (to be given as fully articulated a verbal message as possible on the topic at hand) and is assumed to encompars Grice's first maxim of Quantity ('make your contribution as informative as is required') and the first two manner maxims ('avoid obscurity of expression' and 'avoid ambiguity'). On the other hand, the R principle is taken to be a principle biased in favor of the speaker's interest and is assumed to subsume Grice's second maxim of Quantity, in addition, maxim of relation and manner (Corstom, 1998).

1.14   Flouting Maxims

Logically, when doing a communication, people should have cooperation by using Grice's four maxims (quality, quantity, relevance, and manner) in order to have an effective conversation. However, in some cases they choose not to cooperate or flout the maxims

because of some reasons, especially to look for another meaning from what has been literally said. When flouting a maxim, the speaker does not intend to mislead the hearer but wants the hearer to look for the conversational implicature, that is the meaning of utterances not directly stated in the word uttered. Therefore, when the speaker intentionally fails to observe a maxim the purpose may be to effectively communicate a message (Thomas, 1995).

According to Grundy (2000),*" Flouting maxim is a practically silent way of getting an addressed to draw inference and hence recover an implicature"*(p.78). Furthermore, Thomas (1995) explains that flouting a maxim occurs when*" A speaker obviously fails to observe a maxim of what is said, with the deliberate intention of generating an implicature"*(p.65). The example of flouting maxim can be seen in the following conversation:

A: Well, how do I look?

B: Your shoes are nice.   (Cutting, 2002:36)

One can notice that B flouts a maxim of quantity since B gives too little information. A wants B to give his/her comment about A's appearance wholly.

To sum up, flouting occurs when speakers contribute in interactions although they appear to be uncooperative (Charpman, 200). And speakers purposely fail to observe the cooperative principle because they assume that hearers are aware of this.

1.14.1 Flouting Quantity

Flouting the maxim of quantity happens when people give too much or too little information. There are two reasons that motivate speakers to flout the quantity maxim. First, when they do not want to cooperate with others. Second, when they assume that hearers can understand them without providing the information required. Yule (1996) illustrates the flouting of the quantity maxim in the following example about to woman are discussing about the taste of the hamburger they are eating:

  o   A hamburger is a hamburger.

This example, the woman flouts the quantity maxim because she gives too little information.

Cutting (2002) claims that, a speaker flouts the maxim of quantity when his/her contribution is not as informative as is required for the current purpose of the exchange and more informative than is required.

1.14.2 Flouting Quality

According to Cruse (2002), when flouting the quality maxim, people do not want their utterances to be taken literally, at the same time they do not want to mislead the hearers. In fact, people flout this maxim mainly for creating humor and irony. Usually, people flout this maxim in many ways. First it can flouted to express exaggeration, as in these examples:

- I'm starving.
- These bags weigh a ton

So, in *"I'm starving."* The speaker wants simply to convey that s/he is very hungry (Widdowson, 2007).Second, speakers can flout the quality maxim by using metaphases "*my home is a refrigerator in January*". This utterance can be interpreted as my house is very cold in January and it seems as if the speakers were in the refrigerator. In addition to that, irony is another way of flouting the quality maxim.

1.14.3 Flouting Relation

Flouting relation manner happens when the speaker intends to communicate more than what is said. That is to say, the speaker expects that the hearer will be able to infer the right meaning, although the utterances sound odd, by relating the utterances to the preceding one (s). As a result, hearers must make irrelevant utterances relevant to get meaning (Cutting, 2002).

Plag et al.(2007) give the following example to illustrate how people flout the relation maxim:

A: Do you know what time is it, I have left my watch at home, and we are going to have a meeting at eight thirty.

B: The church bells are ringing.

A: Great, half an hour left.

Here, what can be noticed from this example is that there is no relevance between what A and B are saying. But, they understand each other because they share same cultural context.

1.14.4   Flouting Manner

People often flout the manner maxim when they want to exclude a third part when having a conversation. That is to say, two people are talking and they do not want the third person to understand their talk, they produce ambiguous utterances (Cutting, 2002).The following exchange, will illustrates this kind of flouting:

A: I'll look after Samantha for you, don't worry we'll have a lovely time. Wont we, Sam?

B: great, but if you don't mind, you don't post her any post panicle concoctions is involving super cooked oxide of hydrogen. It usually gives rise to conclusive Rausa.

This exchange, B speaks in an ambiguous way when he said "her";*postprandicle concoctions*"; *"super cooked oxide of hydrogen"*. All these ambiguous expressions are used because B does not want Sam to know what they are talking about (Cruse, 2000, p.361).

In other words, a speaker flouts the maxim of manner if the contribution is not perspicuous.

1.15   Violating

Violating a maxim means that the speaker intends intentionally to mislead the hearer the speaker says the truth, but he implies what is false(Thomas, 1995). According to Davis (1998) violating a maxim is quietly deceiving, the speaker gives insufficient information, says something false, and provides irrelevant and ambiguous utterances with the purpose of misleading hearers. The speaker can achieve this because the hearers assume that the hearer is cooperating with them.

Cutting (2002) provides the following example to illustrate how maxims are violated:

Husband: how much did that dress coast, darling?

Wife: less than the last one

Or: thirty five pound

Or: I know lets go out tonight.

Or: a tiny fraction of my salary, though probably a bigger fraction salary of the woman that sold it to me.

From the above exchange, one can notice that in the first utterance the wife violates the quantity maxim; she is not informative as required. Second reply, the wife violates the quality maxim because she is lying. The third reply she violates the relation maxim because she changes the topic and her utterance is not relevant. The last reply is an ambiguous utterance; the wife violates the manner maxim.

1.16 Opting Out

When opting out a maxim the speaker is unwilling to cooperate and reveal more than she/he already has. The speaker closes not that to observe the maxim and states an unwillingness to do so (Thomas, 1995). Take this example into consideration which is provided by Cutting in the following:

I'm afraid I can't give you that information

In the example the speaker clearly states that he does not want to cooperate, and he really means that (Thommas, 1995).

1.17 Infringing a Maxim

Just like in the case of opting out, in infringing speakers do not imply anything too.The differences between the two is that infringing occurs when interlocutors misunderstand each other because of cultural differences (Cutting,2002).

1.18 Conclusion

Gender differences have an important academic significance and application value in the sociolinguistics, men and women do not share the same linguistic features, and they are different in the use of language. In order to achieve an effective communication, both men and women must produce truthful, clear, and relevant utterances as that contain the adequate amount of information, for conveying the message they want to. The maxims of conversation are not used only to understand how people communicate, but also why and when they are uncooperative. So conversation maxims play an essential role in making a successful conversation.

Chapter Two

Research Methods

2.1 Introduction

This chapter is a practical part of this research work. It aims at examining Grice's theory of the phenomenal of flouting maxims in Algerian Dialectal Arabic (ADA), by investigating student's cooperation in both of questionnaire and interview. Moreover, this chapter provides a detailed description of target populations, research design, research instruments, data collection, and data analysis of questionnaire and interview.

2.2 Sample

Student of English departement at Ibn Khaldoun University of Tiaret (UIK) were chosen to cooperate as a volunteer in this work. All of them are from Tiaret and study English as a specialty. Concerning the questionnaires, forty ELF students were selected randomly to share their point of view. On the other hand, three of mixed-sexes groups, about twenty participants contributed in the interview.

2.3 Research Instruments

Two main methods of data collection are used in this work. A questionnaire was distributed to forty EFL students at UIK university of Tiaret ; also the interview(Recording) was addressed to EFL student at UIK. We have recorded student's of English department utterances in mixed-sexes groups .sometimes in classes ,and buses .Some of the participants are our friends and our colleagues . we took their permission to do the recording process .

2.4 Research Design

In order to achieve a purposeful research on the phenomenon of breaking conversational maxims, mutually descriptive qualitative and quantitative tools are used to test the hypothesis and to examine the theories that are mentioned in the theoretical part.

Qualitative research is a method that deals with developing explanations of social phenomenon. In other words, this method is used to help us understand the social world in

which we live and why things are the way they are (Hancock et al, 2009). Qualitative research is used in this research to describe or to comment on the student's responses.

Quantitative research is a tool which is used to describe or interpret phenomenon in forms of numbers and tables. We use quantitative research to show percentage of data analysis.

2.5 Data and Data Source

In this research we used qualitative data to describe student's answers in form of texts and paragraphs. According to Denscombe (2007),*"Qualitative data take the form of words (spoken or written) and visual images (observed or creatively produced)" (p.286).* In this study the data are the linguistic feature used by male and female.

2.6 Research Subject

Our main goal in this research is to discover the phenomenon of flouting maxims in relation to gender study ,and finding out the reasons behind such flouting phenomenon

2.7 Data Analysis

Bogdam and Bicker (1998) define data analysis as the process of systematically and arranging accumulated materials to increase the researcher's understanding and to enable the researcher to present what has been found to others.

The steps of data analysis of this work are as following:

- Observing the phenomenon of flouting in our real lives, when doing a communication with others and when we are discussing some topics
- Taking notes to any common expression or words that people use to flout maxims such as "Insha'Allah", "yeah", and "okay"
- Distributing questionnaires and selecting student participants to be a part of the interview

- Analysing student's questionnaires
- Analysing student's interview

2.8 Student's Questionnaire

2.8.1 Questionnaire

Questionnaire is a research instrument consisting of a series of questions for the purpose of gathering information from the respondents. Often a questionnaire uses both open and closed questions to collect data (Mcleod, 2018).

2.8.1.1 Personale Information

Question one Participants'Gendre

Table 1: Participant's Gender

Gender	Number / Percentage
Male	18 (45%)
Female	22 (55%)
Total	40 (100%)
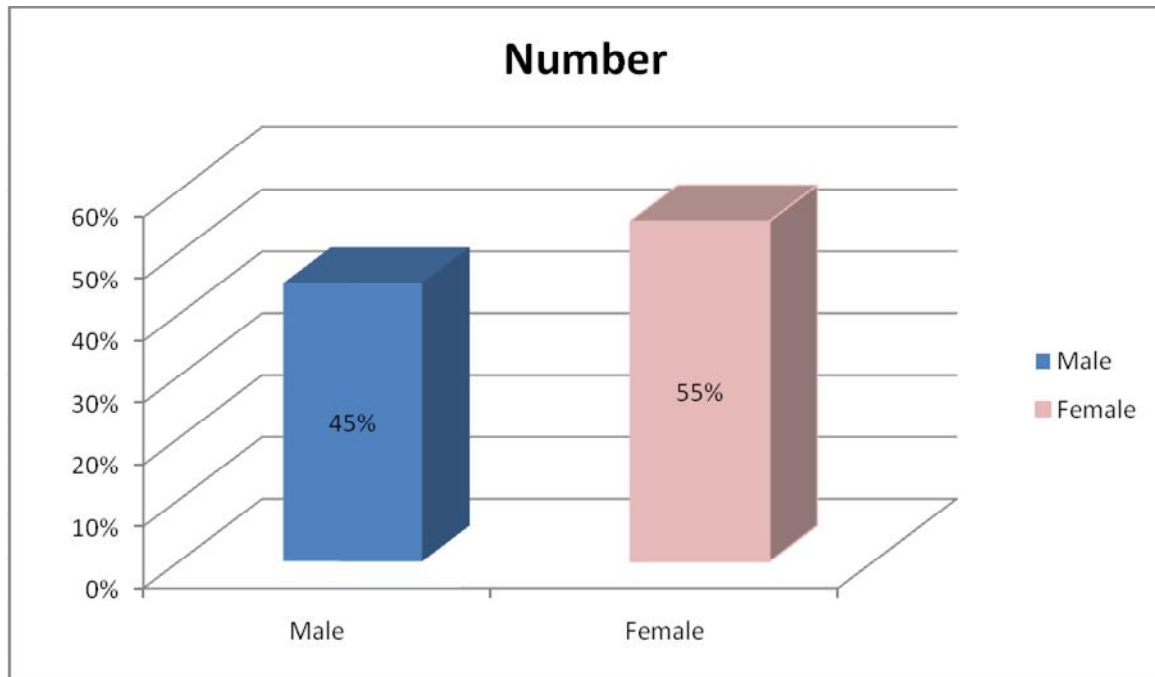
Graph 1: Participant's Gender

According to graphic (1) and table (1). 55% (n=22) of respondents are females, while 45% (n=18) of them are males.

Question two: Participants' Age

Table 2:Participant's Age

Age Category	Gender	
	Female	**Male**
20_25	21 (52.5%)	14 (35%)
25_30	Non	3 (7.5%)
More than 3 0	1 (2.5%)	1 (2.5%)
Total	22 (55%)	18 (45%)
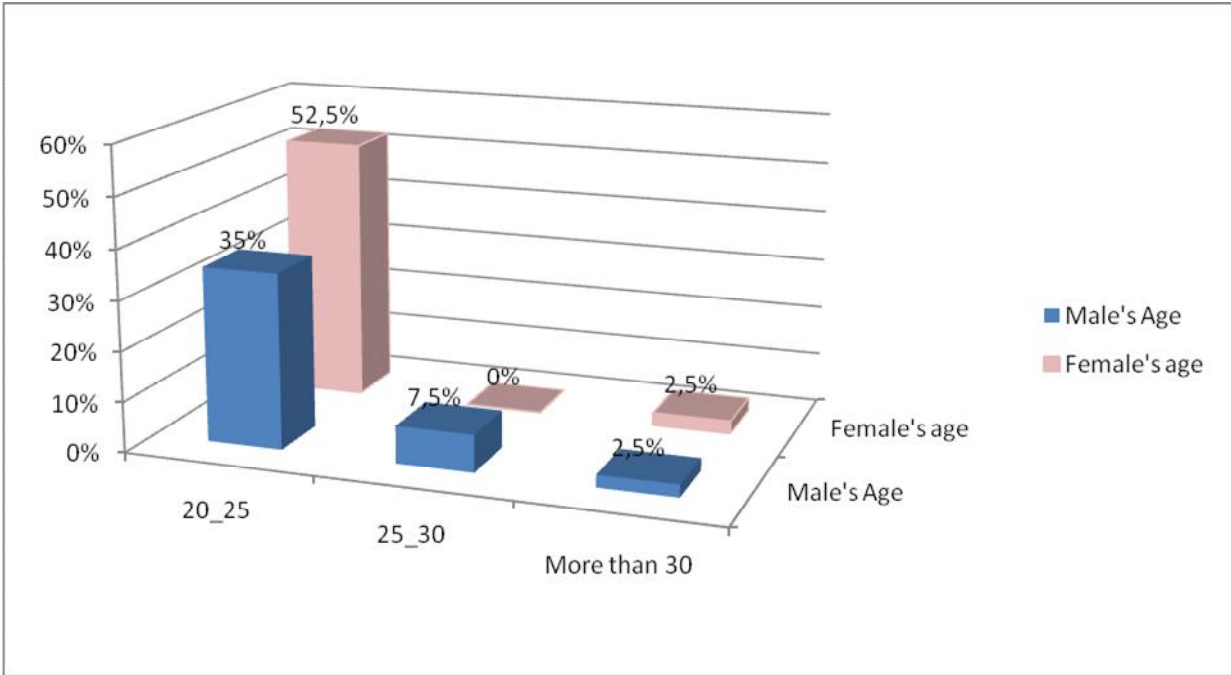
Graph 2: Participant's Age

The above data shows that 52.5% (n=21) of female respondents, and 35% (n=14) of male respondents are between 20 to 25 years old. Meanwhile, only three male respondents (7.5%), and none of female respondents are between 25 to 30 years old. When2.5% (n=1) of both male and female respondents are more than 30 years old.

Question three :Participants' Level of Education

Table 3: Participants' Level of Education

Level Gender	Males	Females
Master	8 (20%)	8 (20%)
License	10 (25%)	14 (35%)
Total	18 (45%)	22 (55%)
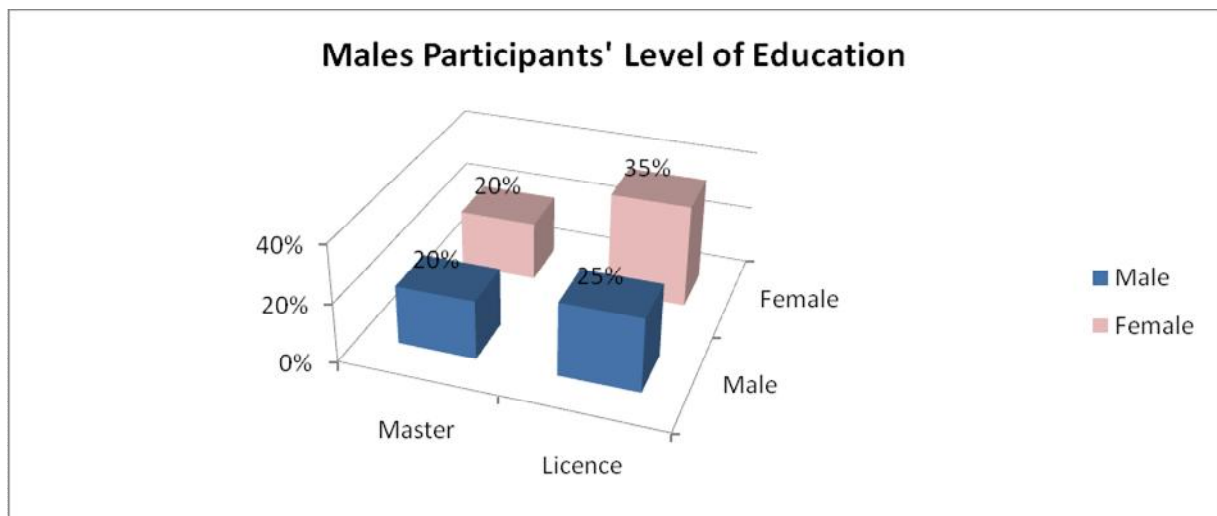
Graph 3: Participant's Level of Education

35% (n=14) of female respondents, and 25% (n=10) of male respondents are License students. While 20% (n=8) of both male and female respondents are Master students.

2.8.1.2   Section One the Theory of Grice Conversational Maxims

Question one: Are you familiar with the theory of Grice (1975) Conversational Maxims?

Table 4: Participant's familiarity with the theory of Grice (1975) Conversational Maxims.

Gender / Responses	Male	Female
Yes	3 (7.5%)	5 (12.5)
No	15 (37.5)	17 (42.5)
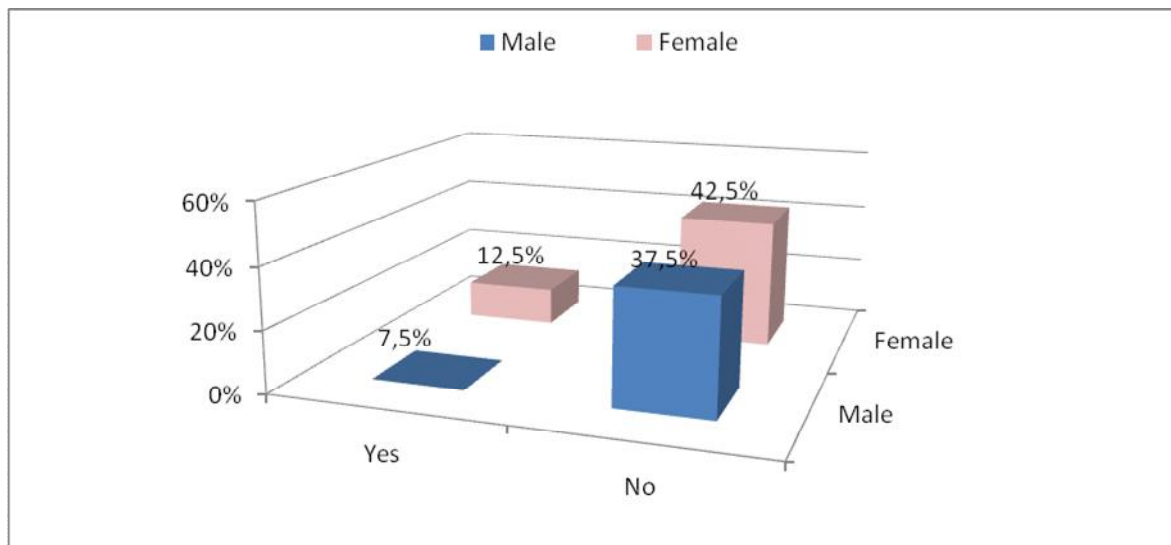
Graph 4:Participant's Familiarity with the Theory of Grice (1975) Conversational Maxims

According to table (4) and graphic (4), 42.5% (n=17) of female respondents, and 37.5% (n=15) of male respondents are not familiar with the theory of Grice Conversational Maxims. While 12, 5% (n=5) of female respondents, and 7, 5% (n=3) of male respondents are familiar with the theory of Grice Conversational Maxims.

Question two: Do you flout the conversation maxims in your daily interactions?

Table 5: Participants' opinion about Conversational Maxims in their daily interactions

Gender / Responses	Male	Female
Yes	9 (22%)	10 (25%)
No	4 (10%)	12 (30%)
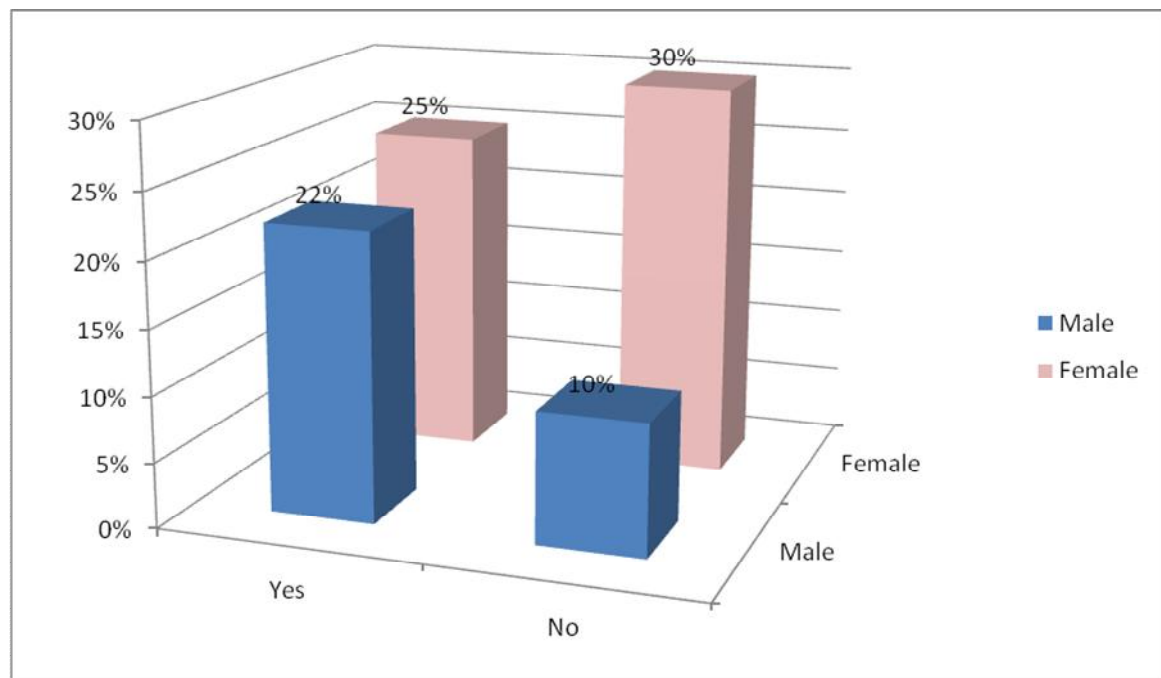
Graph 5:Participant'S Opinion about Conversational Maxims in Their Daily Interactions

Referring to the numerical data above, 30% (n=12) of female respondents, and 10% (n=4) of male respondents do not flout the Conversational maxims. While 25% (n=10) of female respondents, and 22% (n=9) of male respondents do flout the Conversational Maxims.

Question Three: **How often do you flout the Conversational Maxims?**

Table 6:Participant'S Range of Flouting the Conversational Maxims

Gender Responses	Male	Female
Always	2 (5%)	1 (2.5%)
Sometimes	8 (20%)	15 (37.5%)
Rarely	5 (12.5%)	5 (12.5 %)
Never	3 (7.5%)	1 (2.5%)
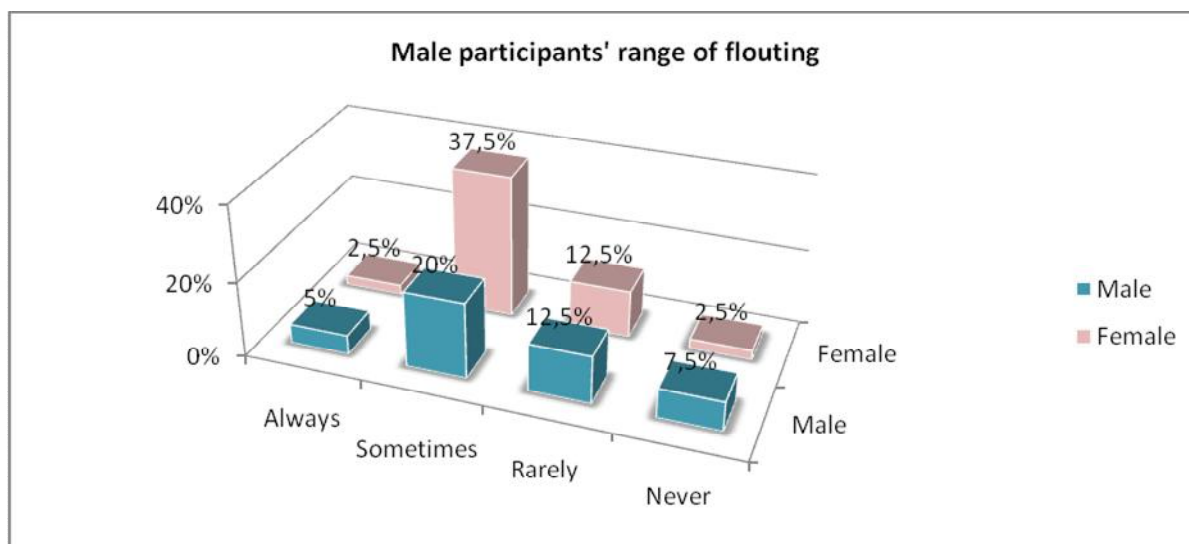
Graph 6: Participant'S Range of Flouting

The data above indicate that, 37.5 % (n=15) of female respondents, and 20% (n=8) of male respondents sometimes flout the Conversational Maxims. Meanwhile, 12.5% (n=5) of both male and female respondents rarely flout the Conversational Maxims.While, 7.5% (n=3) of male respondents, and only one female respondent (2.5%) never flout the four Maxims. The rest 5% (n=2) of male respondents, and 2.5% (n=1) of female respondents always flout the Maxims of Conversation.

Question Four: **Which kind of maxims do you flout**?

Table 7: Participant's kind of Maxims flouting

Gender Maxims	Male	Female
Maxims of quality	8 (20%)	13 (32.5%)
Maxims of quantity	6 (15%)	6 (15%)
Maxims of manner	2 (5%)	2 (5%)
Maxims of relevance	2 (5%)	1 (2.5%)
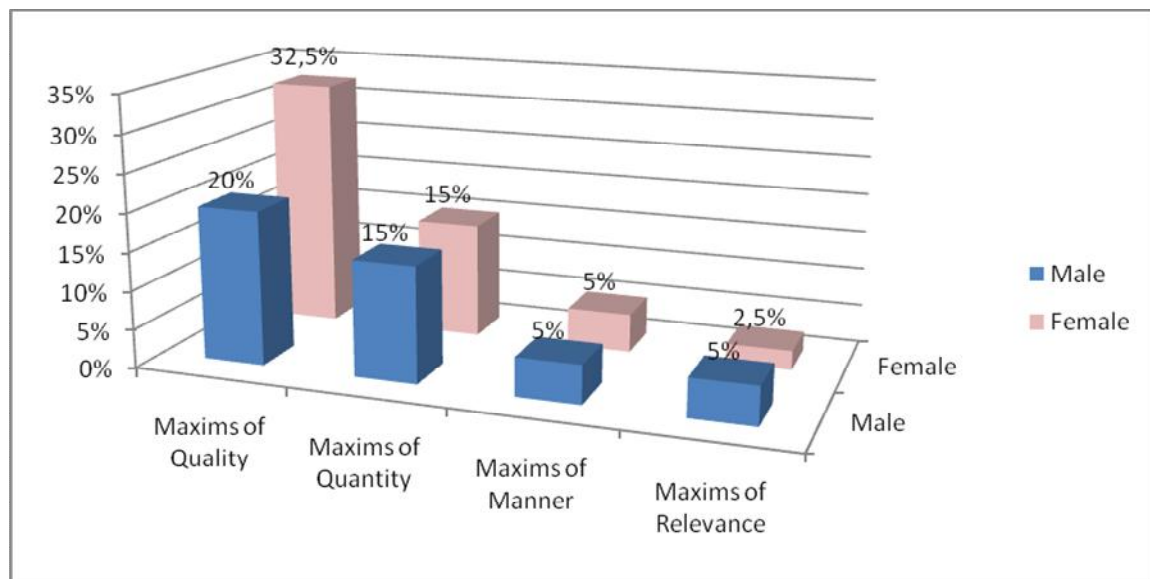
Graph 7: Participant's kind of Maxims flouting

The statistical data reveal that, 32.5% (n=13) of female respondents, and20% (n=8) of male respondents flout the Maxim of Quality. While 15% (n=6) of both male and female respondents flout the Maxim of Quantity. Meanwhile, only 5% (n=2) of both male and female respondents flout the Manner Maxim. The rest 5% (n=2) of male respondents, and 2.5% (n=1) of female respondents flout the Relevance Maxim.

2.8.1.3 Section two : Gender differences in flouting the Conversational Maxims

Question one: In your point of view, who flouts more the maxims?

Table 8: Respondents point of view about who flouts the Conversational Maxims more

Gender Responses	Male	Female
Male	9 (22.5%)	6 (15%)
Female	9 (22.5%)	16 (40%)
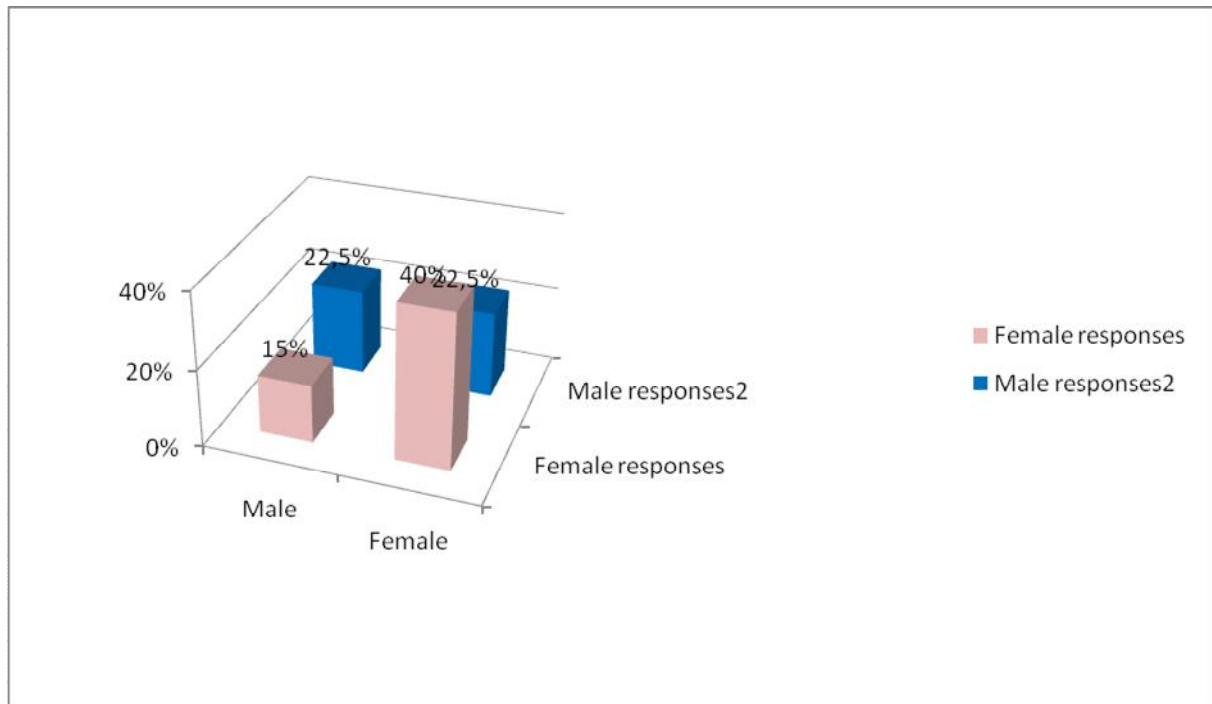
Graphic 8: Respondents point of view about who flouts more

The above answers show that, 40% (n=16) of female respondents, and 22.5% (n=9) of male respondents think that females flout the Conversational Maxims more than male. Yet 22.5% (n=9) of male respondents, and 15% (n=6) think that males are the ones who flout the four Maxims more.

Question two: Why do males flout females' conversation?

Table 9: Reasons behind men flouting female's conversation

Gender Responses	Male	Female
Women are too talkative	10 (25%)	16 (40%)
Women are tend to use Tag questions and Hedges	2 (5%)	1 (2.5%)
Women use high prestige	7 (17.5%)	10 (25%)
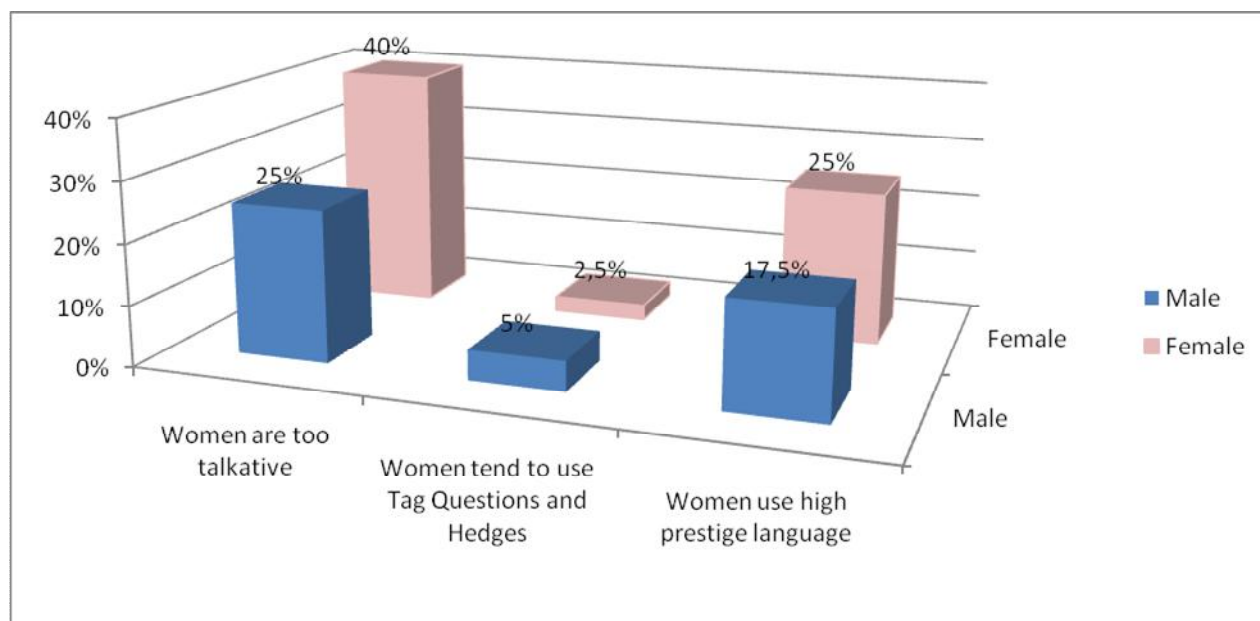
Graphic 9: Reasons behind Male Flouting Female's Conversation

40% (n=16) of the female respondents, and 25% (n=10) of male respondents think that male flouts females' conversation because women are too talkative. While 25% (n=10) of female respondents, and 17.5% (n=7) of male respondents think that the reason behind male flouting females' conversation is because women use high prestige language. Meanwhile, only two male respondents (5%), and one female respondent think that the reason is that women tend to use Tag Questions and Hedges.

Question Three: Why do Females flout males' conversation?

Table 10: Reasons behind Females Flouting Males' Conversation

Gender Responses	Male	Female
Men are more likely to interrupt	5 (12.5%)	4 (10%)
Men are less willing to co-operate	7 (17.5%)	6 (15%)
Men are aggressive and they are showing power	9 (22.5%)	16 (40%)
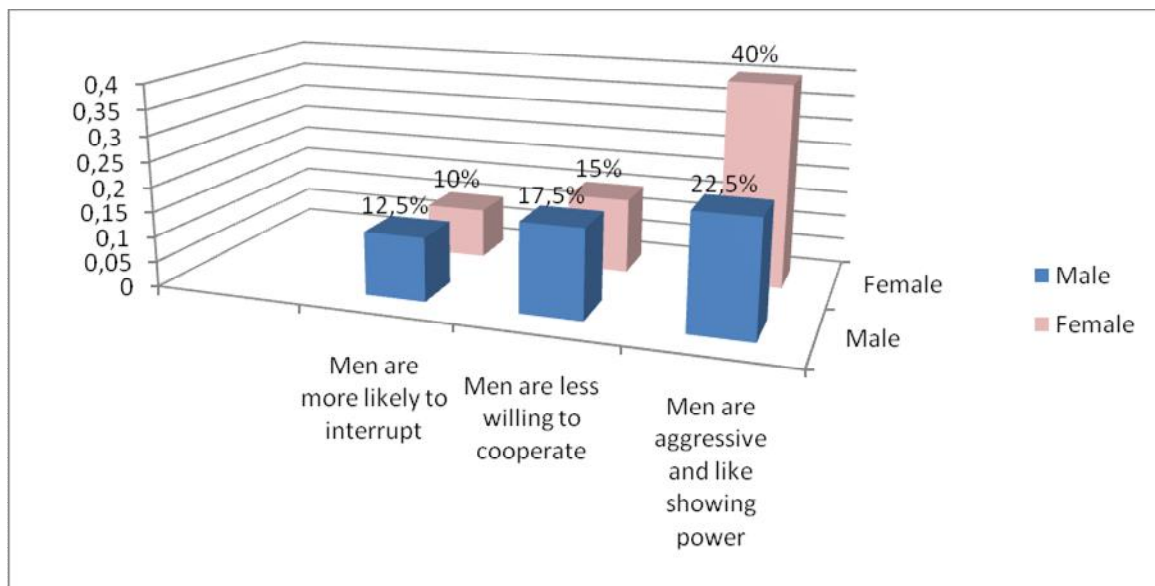
Graphic 10: Reasons behind Females Flouting Male's Conversation

According to table (10) and graphic (10), 40% (n=16) of female respondents, and 22.5% (n=9) of male respondents think that the reason behind females flouting males' conversation is that men are aggressive and like showing power. While 17.5% (n=7) of male respondents, and 15% (n=6) of female respondentsthink that females flout males' conversation because men are less willing to cooperate. Yet, only five male respondents (12.5%), and four female respondents (10%)think that the reason behind females flouting male's conversation is that men are more likely to interrupt.

Question Four: **What is the most common expression you use in flouting Maxims?**

Table11: Participants' Most Common Used Expression of Flouting Maxims

Responses / Gender	Inhale	Okay	Hummm	Mmmm	Yeah Yeah
Male	11(27.5%)	2 (5%)	2 (5%)	0	5 (12.5%)
Female	10 (25%)	3 (7.5%)	2 (5%)	7 (17.5%)	8 (20%)
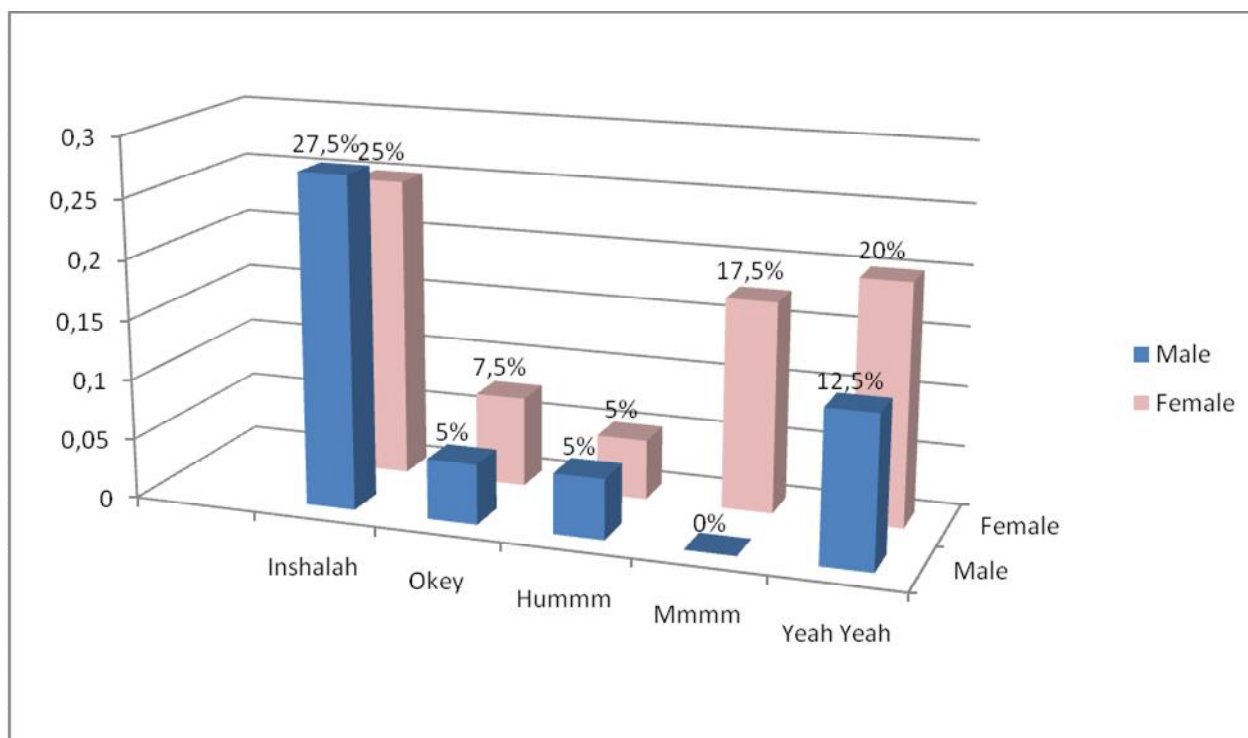
Graph 11: Participants' Most Common Used Expression of Flouting Maxims

Agreeing to the data overhead, 27.5% (n=11) of male respondents, and 25% (n= 10) of female respondents use "Inshalah" when flouting the Maxims of Conversation. Yet 20% (n=8) of female respondents, and 12.5% (n=5) of male respondents use "Yeah Yeah" as an expression of flouting the Conversational Maxims. While 17.5 %(n=7) of female respondents, and none of male respondents use "Mmmm" when flouting the four Maxims. Meanwhile, 7.5% (n=3) of female respondents, and only two male respondents (5%) use"Inshalah" when flouting the Conversational Maxims. The rest 5% (n=2) of both male and female respondents use "Hummm" when flouting the Maxims of Conversation.

Question Five Who are more cooperative?

Table 12: Participant's Opinion about Who Are More Cooperative

Gender \ Responses	Male	Female
Males	8 (20%)	10 (25%)
Females	9 (22.5%)	12 (30%)
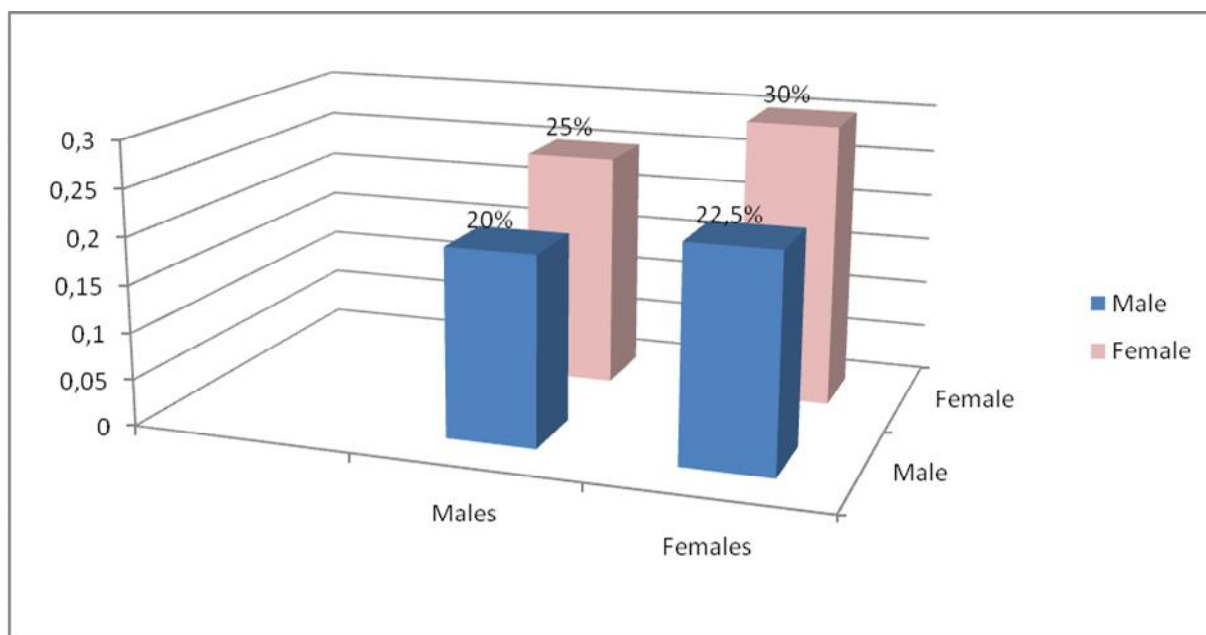
Graph 12: Participant's Opinion about Who Are More Cooperative

The data above illustrate that 30% (n=12) of female respondents, and 22.5% (n=9) of male respondents think that females are more cooperative than males. Meanwhile 25% (n=10) of female respondents, and 20% (n=8) of male respondents think that males are more cooperative.

2.8.1.4 Section Three: Reasons behind Flouting the Conversational Maxims

Question one: behind What are the reasons flouting the Conversational Maxims?

Table 13: General Reasons Behind Flouting the Conversational Maxims

Gender \ Responses	Male	Female
To avoid talking about something	10 (25%)	14 (35%)
To safe time	8 (20%)	4 (10%)
To change the topic	3 (7.5%)	6 (15%)
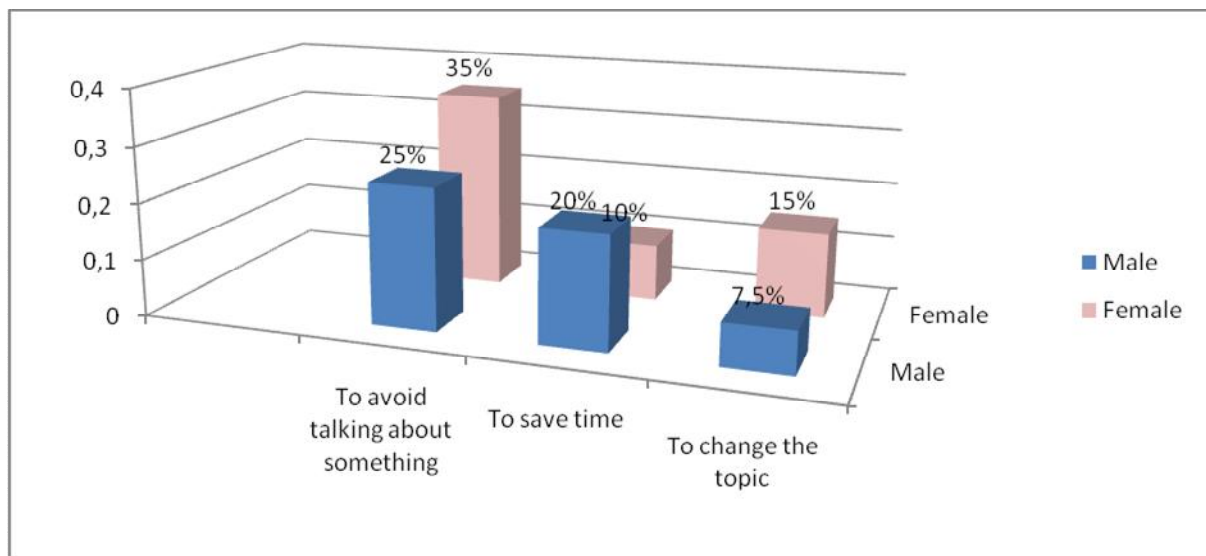
Graph 13: General Reasons of Flouting the Conversational Maxims

Discussing the data above, 35% (n=14) of female respondents, and 25% (n=10) of male respondents think that the general reason behind flouting the Conversational Maxims is to avoid talking about something, while 20% (n=8) of male respondents, and 10% (n=4) of female respondents think that saving time is the general reason behind flouting the four Maxims. The rest 15% (n=6) of female respondents, and 7.5% (n=3) of male respondents think that saving time is the general reason behind flouting the Maxims of Conversation.

Table 14: Specific Reasons of Flouting the Conversational Maxims

Gender / Responses	Male	Female
To avoid answering on embarrassing questions	4 (10%)	9 (22.5%)
To not give in personal information	13 (32.5%)	14 (35%)
To be sarcastic or to ignore other people	5 (12.5%)	5 (12.5%)
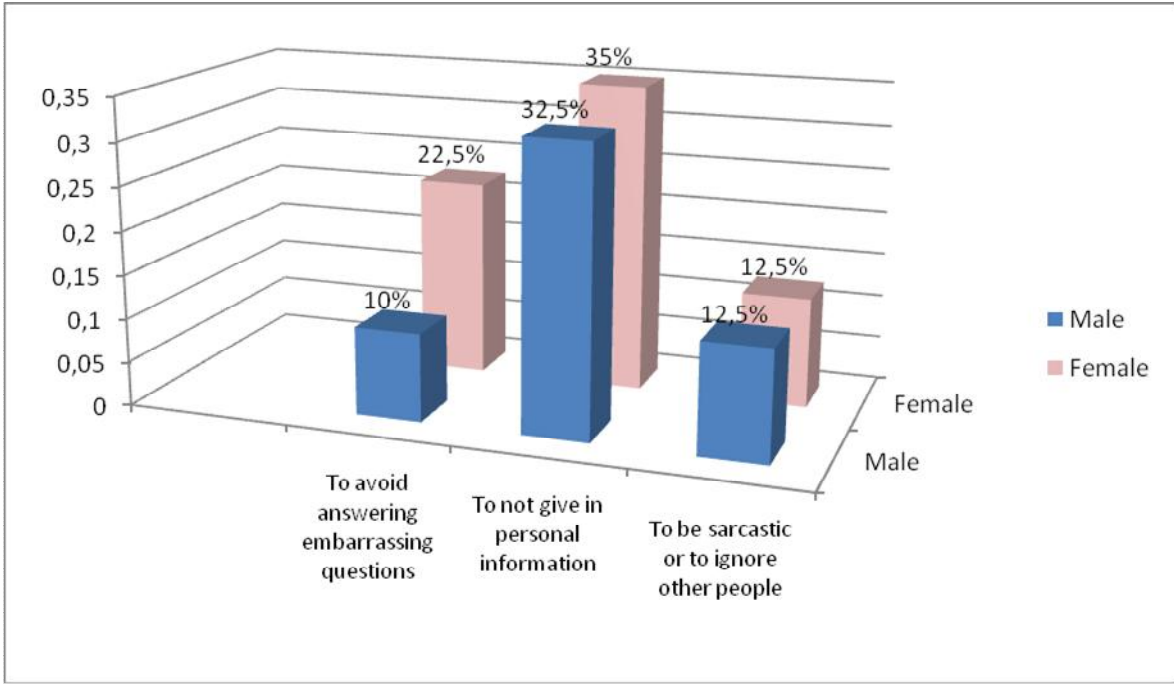
Graph 14: Specific Reasons of Flouting the Conversational Maxims

Regarding the above data, 35% (n=14) of female respondents, and 32.5% (n=13) of male respondents think that the specific reason behind flouting the Conversational Maxims is to not give personal information. Meanwhile, 22.5% (n=9) of female respondents, and 10% (n=4) of male respondents think that avoiding answering embarrassing questions is the specific reason behind flouting the Conversational Maxims. While the rest 12.5% (n=5) of both male and female respondents think that the specific reason behind flouting the Conversational Maxims is to be sarcastic or to ignore other people.

Question Two: When do you flout?

Table 15: Specific Reasons of Flouting the Conversational Maxims

Gender / Responses	Male	Female
The utterance is not informative as is required	5 (12.5%)	4 (10%)
The expression is obscure or unclear	6 (15%)	8 (20%)
The language of the speaker is different	3 (7.5%)	7 (17.5%)
The utterance is not clear or not organized	5 (12.5%)	8 (20%)
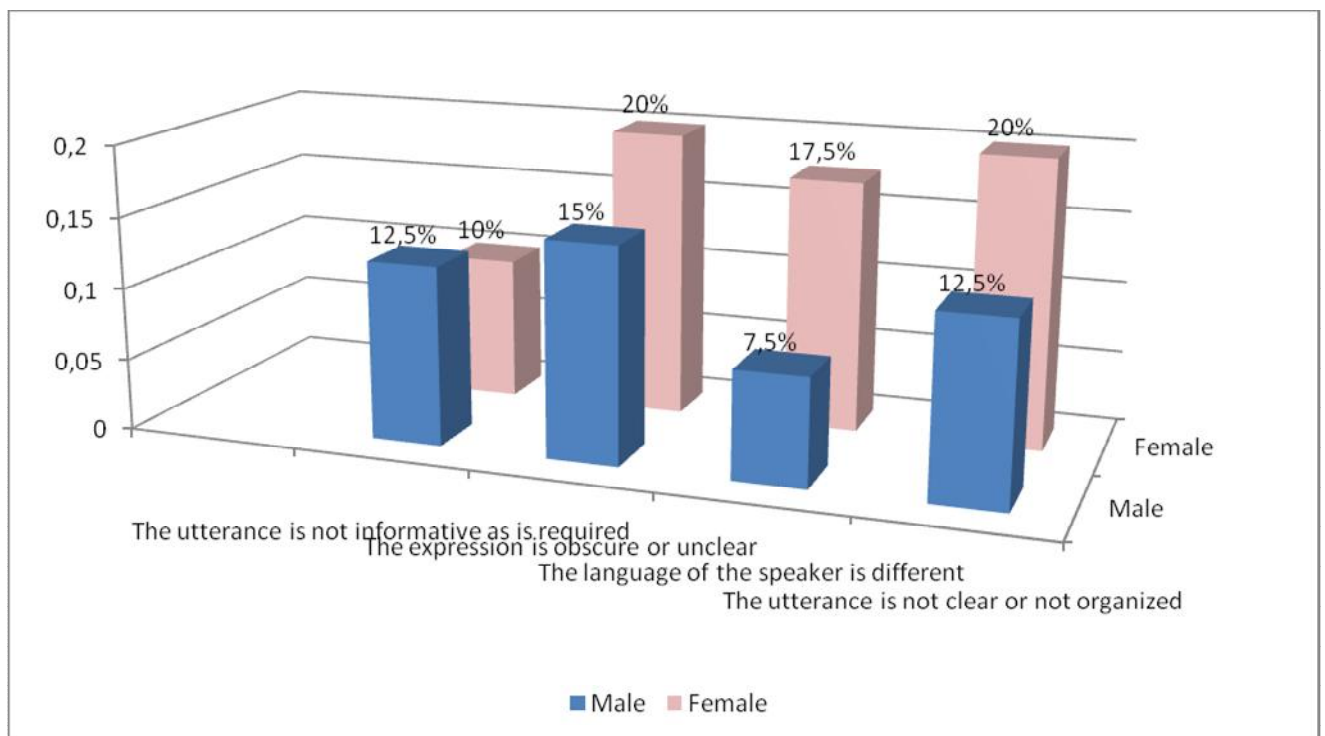
Graph 15: Situations in Which Participants Flout

Referring to the data below, 20% (n=8) of female respondents, and 12.5% (n=5) of male respondents flout the Conversational Maxims when the utterance is not clear or not organized.

While 20% (n=8) of female respondents, and 15% (n=6) of male respondents flout the Maxims of Conversation when the expression is obscure or unclear. Meanwhile, 17.5% (n=7) of female respondents, and 7.5% (n=3) of male respondents flout the four Maxims when the language of the speaker is different. The rest 12.5% (n=5) of male respondents, and 10% (n=4) of female respondents flout the Conversational Maxims when the utterance is not as informative as is required.

Question Three: Which kind of questions you prefer not to answer?

Table 16: Participant's Questions Themes

Gender / Responses	Male	Female
Questions concerning age	1 (2.5%)	Non
Questions concerning salary	3 (7.5%)	2 (5%)
Questions concerning private life	17 (42.5%)	20 (50%)
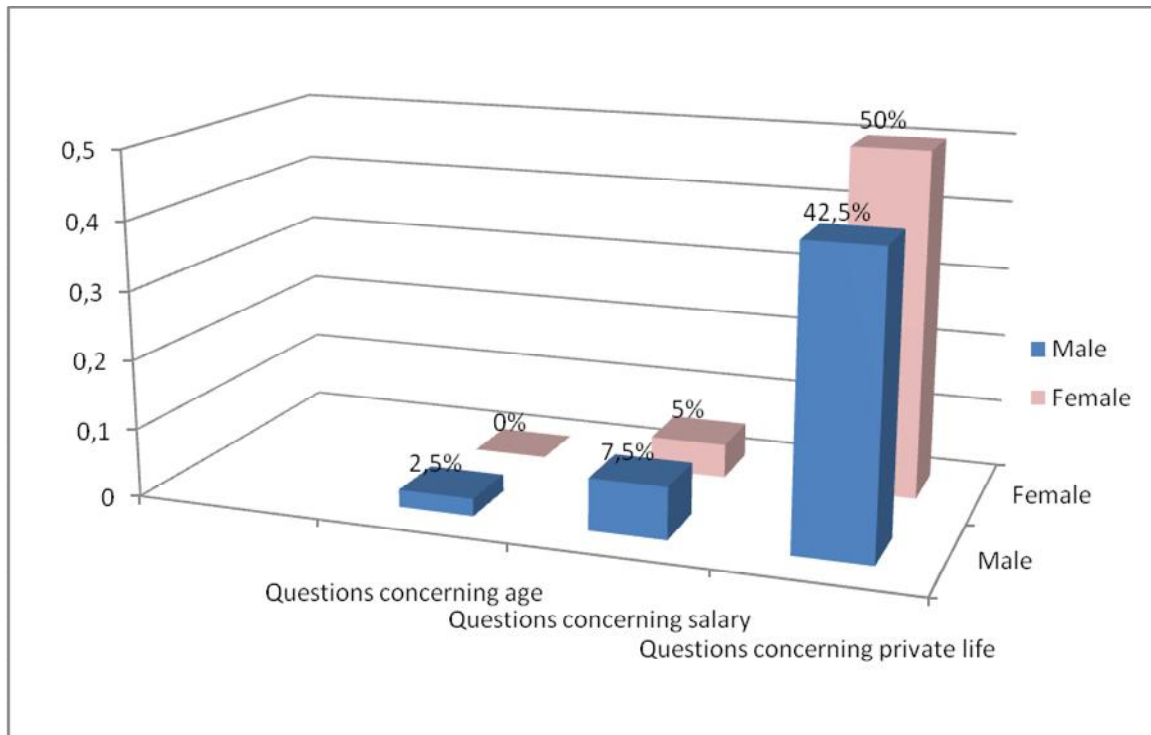
Graph 16: Participant's Questions Themes

50% (n=20) of female respondents, and 42.5% (n=17) of male respondents prefer not to answer questions concerning their private life. Meanwhile, 7.5% (n=3) of male respondents, and only two female respondents (5%) prefer not to answer questions concerning salary. The rest 2.5% (n=1) of male respondents and none of female respondents prefer not to answer questions concerning age.

Question Four: Are women more positive than men?

Table 17: Student's Point of View of the Cooperative Theory

Gender Responses	Male	Female
Agree	3 (7.5%)	16 (40%)
Disagree	13 (32.5%)	Non
Neutral	2 (5%)	6 (15%)
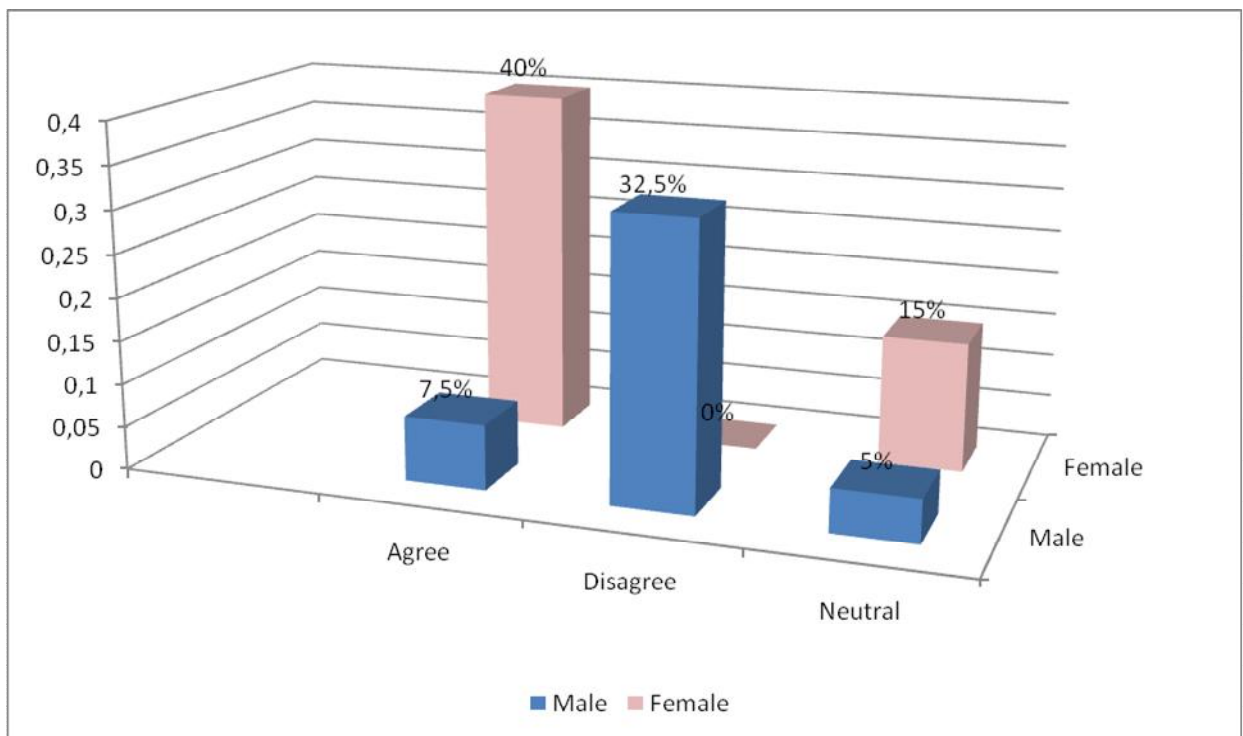
Graph 17: Students' Point of View on the Cooperative Theory

According to the data above, 40% (n=16) of female respondents, and 7.5% (n=3) of male respondents agree that women are more positive than men. While 32.5% (n=13) of male respondents, and none of female respondents disagree. Meanwhile, 15% (n=6) of female respondents, and only two male respondents (5%) are neutral.

2.9 Students' Utterance Recording

Three mixed-sexes groups were selected randomly by students of English at Ibn Khaldoun University, it means that they are just talking so we tried to record their conversation, translate, and interpret their utterances.

2.10 Analysing of Some Student's Utterances

U1: / ʔaziz jadɑ /   **(**Aziz, how did you do?)

U2: / ʃwijɑ /   (A little bit)

U3: / ʔbdʊ wintɑ tsʊtni ntɑ /   **(**Abdou,when will you graduate?)

U4: / mazɑl   (Not yet)

U5: / ʃadɑrt bɑrsɑ barɑ̆h /   **(**How did barcalona do last night?)

U6: / dʊ zirʊ /   **(2:0)**

U7:   / ʕlɑh /   (Why?)

U8: / ʃɑhi /   (what)

U9: /winhɑ lɑ kʊlɑя gɑʕ ʃaba /   (Which is the most beautiful coulor?)

U10:   / sïpaя bɑjbi /   **(**Super baby!)

U11: / ʃɑhi /   (What?)

2.11 Conclusion

As it is mentioned above, this chapter is the methodology of this work. The analysis of student's participation in the questionnaire and interview, confirms the hypothesises that claim that students of English in Ibn Khaldoun university break the theory of cooperative principle, the quality maxim is the most flouted one, woman flout more than men and there are reasons behind flouting, and these last will be discussed in the next chapter.

Chapter Three

Findings and Discussion

3.1 Introduction

The third chapter of this work deals with the results of this present research. It is divided into two sections: finding and discussion. The first section, the finding section from both questionnaire and interview (Recording). It provides the findings from the data analysis of the participants' responses and the recorded utterances in mixed-sexes groups. Then .we move on finding out the main reasons why males and females flout the maxims of conversations. Afterwards, the second section, the discussion section, we try to discuss the findings. After that, we attempt to give some recommendations and suggestions. Before ending up with this chapter, we identify some research limitations that faced us in this work, and conclude with general conclusion of this research.

3.2 Section One

3.2.1   Research Findings from the Questionnaire

As it is mentioned in the second chapter which is about the quantitative analysis of the participants' responses, this section deals with the qualitative findings. In other words, it deals with the findings in a form of descriptive paragraphs.

The total number of the sample in the questionnaire is forty volunteer participants. Twenty-two of them are females (55%), while eighteen are males (45%). The sexes' ages are between 20 to 25. All of them are from Tiaret and EFL students at Ibn Khaldoun University of Tiaret. Only 19 participants know about the theory of cooperative principle or the theory of Grice's conversational maxims.

Both males and females say that they sometimes flout the maxims unintentionally. For all of the participants, the maxim of quality is the most flouted one. In males' opinion, males tend more to flout the maxims than females, as well as, in females' opinion they also see that females flout more the maxims.

Moving on, the second section of the survey method, males flout females' conversations because they are too talkative. However, females flout males' conversations because they claim that males are aggressive and just want to show power in the conversation

process. EFL students at Ibn Khaldoun University of Tiaret agree that the most common expression used to break maxims is *"Insha'Allah"* expression.

3.2.1.1 Some Reasons behind Flouting the Maxims by Females

There are many reasons that lead female students to flout the maxims or break the conversation, the majority of females claim that they flout maxims mainly because of the following reasons:

- To avoid talking about something
- They mind to talk about their personal lives
- To avoid answering on embarrassing questions

Most of females students see that flouting maxims occur when the utterances are obscure or unclear. Concerning the last question of the survey, females see that they are more cooperative and positive when they communicate than men.

3.2.1.2 Some Reasons behind Flouting the Maxims by Males

The majority of male's students agree that there are many reasons that push them to flout the maxims directly and indirectly. these reasons are as following:

- To avoid personal questions
- To be sarcastic
- To ignore other people

However, they disagree with the statement that claims that "Women are more cooperative and positive than men". They see that women always do not want to talk and they are always searching for an opportunity to escape.

In conclusion, the finding from the survey method confirmed our hypothesises that states that women flout more than men and the most flouted maxim by both sexes is the quality maxim.

3.2.2 Research Findings from the Interview

In analysing students' recorded conversations, we do not focus on gender differences in flouting maxims, however we focus on the reasons that push them to flout the maxims, in addition. We describe the reasons behind flouting each maxim.

3.2.2.1 Reasons of Flouting Quality Maxim

According to the analysis of the recorded utterances by students, the maxim of quality is the most flouted one. They break this maxim either by using common expressions such as "Insha'Allah" "hmmm" "okay" and "yeah", to be sarcastic, or to strengthen opinion

a- Insha'Allah: Extensive Flouting of Grice's Maxim of Quality

According to Mehawesh and Jaradat (2015), *"The expression Insha'Allah is one of the most common expressions in daily interactions. This expression has various non- literal meaning besides the literal one which is an invocation to Allah to enable the speaker to achieve positive or negative actions, on contrary, the non- literal meanings are all cases of flouting Grice maxim of Quality"* (p.162)

The following examples from recorded students' conversations illustrate this phenomenon

U12： / tʒi ʁʊdwa /   (will you come tomorrow?)

U13: / ʔinʃaalah /   (Insha'Allah)

U14： / ʔa ngʊl tarbaħ dzajar ʁʊdwa 3-0/   (I say tomorrow Algeria will win 3:0)

U15：   / hhhh ʔinʃaalah /   (hhhh, inshallah)

U16： / jadra li gʊlna baraħ iman /   (so Imen what about what we talked about earlier?)

U17： / wah nʃalah /   (Yeah, installa)

b- To be sarcastic

Sarcasm is the use of words that mean the opposite of all that you really want to say especially when you want to insult someone, to show irritation, or to be funny. These following utterances illustrate this case

U18: / dʒiti /   (did you come?)

U19: / la madʒitatʃ /   (No I didn't)

U20:   /win kʊnti /   (where have you been?)

U21: / ni mˤak /   (I'm with you)

U22: / sbaħ l xir maniʃ rʊtar jak/   (Good morning, I'm not late, Am I?)

U23: /la marakiʃ /   (You're not late at all)

As we notice, all the utterances mean the opposite of the literal meaning

c- Strengthen Opinion

Another reason to flout the maxim of quality is to strengthen opinion. People use metaphors and exaggeration when they are talking to each other

Some utterances illustrate this reason as follow:

U24 ： / rijaħti /   (did you get well?)

U25: / wah rani mliħa /   (yeah I'm getting better)

U26: / rʊħi l ban brahim mliħ /   (it would be better if you see

Ben Brahim doctor in Sougueur)

U27: / ˤandi bazaf swalaħ /   (I have many things to do, I can't go to Sougueur)

U28: /sʊɡɑr rɑhɑ ʁii hnɑ mɑlki /   (What's the matter with you Sougueur is very near)?

U29: / lɑmɑ rijɑħtɑʃ nrʊħ /   (if I don't recover next week I'll go then)

From the above utterances, two noticeable facts are identified. First, the students flout the quality maxim; second they did that in order to make their conversations more powerful.

3.2.2.2 Reasons of Flouting Quantity

The second flouted maxim EFL students are the quantity maxim. The participants break this maxim by: giving too much information than the situation requires, or by giving little information than what the situation requires

a- To tackle a lot of subjects

When people use little information, they are flouting, and the reason behind that is to talk about a lot of subjects at the same time. These following utterances explain more what we said above:

 U30: /iøɑ ʕrɑdtini /   (only if you invite me to lunch)

 U31: / hɑjɑ bɑsɑħ mɑʕɑndiʃ /   (let's go but I don't have)

 U32: / ɡʊli ʁi mɑrħbɑ /   (At least say you're welcome)

 U33: / hɑ ɡʊlt /   (I did)

So the utterance **B** does not give much information and in this way she flouted the quantity maxim

3.2.2.3 Reasons of Flouting Manner

The manner quality is the third flouted maxim by our sample. Flouting manner is when speakers use some expressions, and when they have something to say but they do not have the time for it. They flout the maxim of manner by; saving time, and using idioms.

a- To Save time

These following utterances explain exactly how speakers flout this maxim

U34: / ʔaja wkifah /   (so how is it going?)

U35: / walah rana /   (I swear we are …)

U 36: / ʕlah /   (why)

U37: / taʕrafni nakrah qraja /   (you know I hate doing researches)

It is noticeable that students used ambiguous language, and did not finish their talk. For example, in **U35**, one can know that the speaker used ambiguous answer just to save time

b- To use Idiomes

Idioms' use is one of the main reasons behind flouting manner maxim. The following examples show how people use idioms in their conversation:

U38: / lʕʊd li taħagrʊ jaʕmik /   (The smallest things that you didn't care

                                                 About may hurt you)

U39: / mmmmhhm /   (mmmhhm)

**U40: /   tħargi /   (burn up your bridges)

U41: / ʃahi /   (what)

U42:/makanʃ li rah dajha fik /   (people turn blind eye of you)

In the Algerian society, people use these idioms to express what they want to say in an indirect way. So in **U38**, the speaker sent a message to the hearer so as not to underestimate people.

3.2.2.4   Reasons of Flouting Relevance

Relevance maxim is the least flouted maxim by students. They flout this maxim by; giving additional information, by changing the topics' conversation, and by avoiding talking about something.

a- To give additional information

Technically, when people talk just to talk, the speaker in this case gives irrelevant information. These following examples show this case

U43: / la haøa win ʒit m xadma /   (no, I didn't, I've just come from

                                                work, and I went to the post office and it was crowded)

U44: /baʕtʊ ktʊba /   (did they send the books?)

U45: / rabi jʃafi xʊk ʃaft li ʒʊwar wanas raħ jadiha l maħraz /

          (May god helps your brother, did you see the list of the players, Ounas is a great player, and he would replace Mehrez)

U46: / banasar mazal mrid /   (Bennaser is still ill)

U47: / ʕandak kridi /   (do you have credit on your phone)

U48: /ʕlah /   (why)

U49: / ʃaft l matʃ baraħ /   (Did you see the match yesterday?)

As we can see here, the interlocutors were talking about irrelevant topics at the same time, and that what made they break the maxim of relevance

b- To change the Topic

One of the main reasons behind flouting the maxim of relevance is buying; changing the topic by students, they were talking about different topics just to avoid talking about one specific topic. The following utterances represent more this case:

U50: / ʕliha maʃaftakʃ daxlayha ʁir dɑr /   (that's why I haven't seen you; you spend Your time at home)

U51: /walah lʊkan nsib ħjati kamla fc dɑr /   (I swear if I could spend all my life at home

I Would be the happiest person on earth)

U52: /ʕa3batni labastak /   (I like what you're wearing)

U53: /maniʃ gaʕ ʁaja /   (I'm not okay)

U54: / aja ʃandir ʔaja dʊka /   (what shall I do? Keep coming

and going or just stand by the wall)

As we can see here, the interlocutors were talking about different subject just to avoid talking about the real subject. As in**, U53** she didn't want to discuss her friend's mental health so she went around and avoided the subject.

c- To avoid giving right Answers

Students flout the maxim of relevance because they do want to talk about their personal things .These following examples illustrate this case

U55: / min ʃriti ʁʊb taʕak /   (oh, from where did you buy your dress?

U56: ʕaʒbak /   (did you like it?)

U57:/ makiʃ sahla /   (you are not easy)

U58:/ sahal kan bakri /   (easiness was in the past)

U59:   / maʕliʃ tilifʊnak /   (can I use your phone?)

U60:/ aj dʒihan qarʕI baj/   (Hey, Djihane wait, wait…. bye)

Each student from the examples above tackles an independent topic. For instance, if we analyse the utterance used by the speaker, in U55 that she asks her friend where she bought her dress from, but her friend did not give her the answer and changed the subject.

3.3 Section Two

3.3.1 Discussion of the findings

In this section, we attempt to discuss some linguistic features that used by males and females EFL students in their conversations. As it stated in the previous chapter, there are four research questions that need to be answered in this section; 1) Do EFL students at IBN Khaldoun University Of Tiaret flout maxims, 2) What are the differences between men and women in the use of language, 3) Which maxim is the most flouted, and why 4) What are the reasons behind flouting maxims

3.3.1.1 Some Linguistic Features used by Females Students to flout Maxims

Hedges, tag questions, minimal responses, and questions as the most remarked features used by females in their speech.

a- Hedges

Women are said to use hedges more than men do. They use hedges such as *'I think', 'You know', 'I am sure', and "perhaps"* to show both certainty and uncertainty

Some examples utterances that illustrate this feature as following:

U61: /tʒi ʁʊwɑ /   (Will you come tomorrow)

U62: / bɑlɑk /   (perhaps)

U63: / ni nxɑmɑm mɑnʒiʃ hɑd smɑnɑ /   (I am thinking that I will not coming all

This week)

U64: / ʕlɑh /   (why)

U65:/ rɑki ʕɑrfɑ /   (You know)

b- Tag Questions

It is the second feature that used by females students during the conversations, they use this characteristic when they are insecure, and when they want to make their statements confirmed

Some examples that illustrate tag questions feature as follows:

U66: / samʊk dʒihɑ jɑk /   (your name is Djihane right?)

U67: / wɑh rɑki niʃɑn /   (yes you are right)

U68: /man sʊgɑr jɑk /   (and you are from Sougueur aren't you?)

U69: / wɑh xti /   (Yes, sistre)

c- Minimal Responses

The third feature of females' language is the use of minimal responses such as *'right'*, *'yeah',* and *'hmm '*. Coetes (2004) states that in mixed-sexes conversation, women use

minimal responses to support men as the speaker, or to flout the maxims of quality and quantity

Some utterances' examples that used by females illustrate this feature as following:

  M: /saħa ʕlah dajra hak /   (okay, okay, just tell me, why are you like that?)

  W: / hmmmm /   (hmmmm)

  M: / rani ʁi nadhak matazaʕ fiʃ /   (I am just joking don not be upset, okay?)

  W: / wah wah /   (yeah, yeah)

d- Questions

According to Coetes (2004), questions are a language feature that is said to be mostly used by women because they are weak in interactive situations. That is to say, they exploit questions in order to keep conversations going. In analysing females' students' recorded utterances, we figure out that they use such feature to flout the quantity maxim.

Some examples to illustrate the Questions Feature as following:

U70: / haøa samsʊng jak min ʃritih /   **(**is that Samsung from Where have You bought it from?)

U71:   / ʕlah /   (why?)

U72: / kifah ʃahi bajna ʕd3abni /   (How why? It is obvious that I like

                                 it. What is wrong with you?)

U73: /ʒabahli papa /   (Sorry honey, my dad bought for me

U74: / saħa /   (okay)

3.3.1.2 Some linguistic features used by males to flout maxims

One of the major differences in women's and men's speech is that men have been found to dominate conversations through the use of 'interruptions' and overlaps, Some studies claim that, in mixed-sexes conversations, men interrupt and overlap women speech. According to Zimmerman and West's (1975) *"After overlaps and especially after interruptions, speakers tend to fall in silent" The speaker who falls in silent is usually a woman"* (ibid,1986,p.100).In addition to that they also use swearing and vulgar language and verbosity to dominate women

    a- Interrupting

"Interruptions are violations of the turn-taking rules of conversation. Next speaker begins to speak while current speaker is still speaking" (Coets, 1986.p.99).

Male students' utterances examples:

A: / ʃaftʊ lʔgzama ʃħal waʕar /   (did you see how difficult was the exam?)

B: / wah /   (Yes)

C: / saħa saħa gʊlʊli ʃaftʊ masjʊ banʕabad /   (okay, okay, oh tell me did you see Mr. Ben abed?)

B: / malak xaliha tkamal /   (what is wrong with you? Let her finish her talk first)

C:/ saʃa gʊli w man baʕd kamlʊ /   (yeah, yeah answer me then you continue your chat)

A:/ maʃafnahʃ sajiiii /   (we didn't see him, is that all?)

As it is noticed in C utterance, the speaker did not respect the turn-taking talk and he interrupt females chat, so men are tend to use interruptions to flout the maxims

b- Swearing and Vulgar Language

A common belief about the differences between men and women is the use of swearing and vulgar language. These following examples illustrate this feature:

A:/ ja saħbi gʊtlak walah maʃaftak /   (oh friend, I told you, I swear I didn't see you)

B: / ja rabi rah jaħlaf ħabas la bʁit rabi gʊtlak ʃatni /

 (oh God, look at him he is swearing, please stop, I'm sure you saw me but you deny that)

A: /saħa gʊli ʃa lfajda   ki nakdab ʕlik /   (for God's sake what is the benefit if I lie to you?)

B: /saħa saħa rani rajaħ baj /   (Whatever, I'm going, bye)

Logically, men are known by using a swearing and vulgar language especially in Algerian context they swear a lot may be to convenes the hearer .so in these utterances students exaggerate by using strong words

c- Verbosity

It is said that, woman are talkative and use verbosity in their daily life. However, recent studies show that men talk much more than women do. Tannen (1990) comments on this talkativeness of men, she claims that when you give a topic to men and women to discuss it, men tend to talk more than the women involve. These following examples illustrate this feature:

W: / jadra ʔamin kamaltʊ /   (Amin, have you finished your thesis)

M: / mazal makamalna tʃaptar lawal wa zawaʒ tani w rana ħaslin f øaaø xasna waħd ʃhar w ntʊma /

 (actually we didn't finish the first chapter, and the second chapter needs also to be complete and we still stuck on the third chapter, we still need much time to finish this work, at least we need a month, and what about you?)

W: /mazal /   (Not yet)

M: / ʃarak tqaraʕ rak mrid mabaʃ bazaf lwaqt kaʃ ħaʒa ni hna /

(What are you waiting for? Are you out of your mind! Theirs is no time left, you need to finish your thesis sister, and if you need anything I am here)

W: /saħa maʁsi /   (okay, thanks)

As one can notice, women use minimal responses but men talk too much and give more talk quantity.

Conclusion

Based on the research findings and the discussion presented to this chapter, we find that there are reasons of each flouted maxims, EFL students at Ibn Khaldoun University of Tiaret flout the maxims of conversation, and they use some of linguistic features to break conversations, but they still achieve the purpose of conversations. The findings show that the quality maxim is the most flouted one by both females and males

3.4 Answers of the Research Questions

As it is mentioned above, all the hypothesises of this research are confirmed, and we find answers to the research questions as following

1. Students of EFL at Ibn Khaldoun University of Tiaret flout the maxims of conversation
2. There are many differences between men and women in the use of language, differences of vocabulary, grammar, pronunciation, word choice, and they have different linguistic features
3. The maxim of quality is the most flouted maxim, and EFL students at UIK of Tiaret break this maxim because of some reasons such as; to be sarcastic, to strengthen opinions, and other cultural reasons
4. There are many reasons behind flouting maxims by students of EFL at UIK of Tiaret for example to avoid personal questions and save time

3.5   Limitation of the Study

There are many theories suggested by many linguists in the field of sociolinguistic or pragmatic. However, it is impossible to discuss all the theories or to explore all the linguists' contribution in just one chapter, so the discussion of this work is limited on gender speech style differences in relation to the phenomenon of flouting maxims. This work also do not indentify all linguistic features for males and females, we just discuss it briefly in order to avoid expending the topic to not be too board. Also this research does not give all the reasons behind flouting, that is, we mention just the popular ones. Moreover, it is very hard to convince the participants to cooperate either in questionnaire or interview, and much more, it is really difficult to translate the recorded utterances from ADA to English, so we are obliged to translate, transcribe, and interpret the utterances, spending much time to observe or choose appropriate utterances for analysing it, so there are some problems faced at in doing this research.

3.6 Suggestions

The present study is expected to be an additional source of information to the English lectures concerning males' and females' linguistic features and flouting maxims. We hope that the findings of this study can be used as an authentic material in discussing the phenomenon of gender linguistic features and flouting conversational maxims.

For Future Researchers

This research work is expected to give some ideas and inspiration to the future researchers who are interested in sociolinguistics and socio-pragmatics study. So we attempt to give some suggestions in the field of sociolinguistics, and they are as following:

- Investigating men's language features only
- Investigating women's language features only
- Exploiting widely the reasons behind flouting the maxims
- Analysing the discourse of Algerian Arabic newspaper in relation to Grice's theory of maxims
- Exploiting Lakoff's theory about "Language place"

- Explaining the relationship between women's and men's linguistic features and flouting maxims

- Conducting more studies on the reasons why men or women use these specific features

- Investigating the claim that men are less in flouting maxims than women do

- Explaining weather breaking the maxims differs between the elderly and the youth

General Conclusion

The issue of male speak differently from female has been discussed for hundreds of years. Linguists' find that the differences between them are because of the biological reason, since they are biologically different, and also the different socialisation practices such as different roles and jobs they have to do result in the language distinction used by both. Men tend to show power and dominance, while, women tend to show intimacy and to show that they are cooperative in their language strategies.

Concerning the field of pragmatics, maxims of the conversation are very important to the process of communication to achieve a successful conversation and to maintain a good relationship between the interlocutors. However, people flout these maxims intentionally and unintentionally for specific reasons. Since this present work investigates the gender differences in flouting maxims of student of English at University of Ibn Khaldoun of Tiaret, we find that there are differences between male and female in the use of language

The findings of these results show that females and males use specific features in language use to flout maxims. Women use hedges, tag question, minimal responses, and questions to flout the maxims. On the other hand, men use dominance, interruptions, overlaps, swearing and slang language, and verbosity to flout the conversational maxims.

According to the findings from the analysed questionnaire and the analysed interview, EFL students at Ibn Khaldoun University of Tiaret flout the maxims, and the quality maxim is the most flouted one. As it is mentioned in the previous chapter, it can be said that the participants frequently feel the necessity to flout the maxims for certain reasons. For instance, they need to break the quality maxim in order to strengthen opinion

To conclude this chapter that is based on this study of gender differences of flouting maxims we find that flouting maxims through our sample does not prevent students from interacting, and the conversation still run without miscommunication. In case flouting maxims does not break down conversations between the interlocutors. However, it does not mean that participants can flout the maxims of conversation without having strong reasons for doing so. And much important things is that the hypothesises of this work are confirmed.

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QUESTIONNAIRE

You are kindly invited to participate as a volunteer in a research study conducted by second year Master Students of English. This study is designed to gather information about the Gender Differences in Flouting the Maxims of Conversation in Algerian Dialectal Arabic. Targeted to Master and License English students of Ibn Khaldoun University.Thus, we are interested in your opinion. Please give your answers sincerely. Thank you very much for your help.

NB: Tick (X) the appropriate box (es)

Personal Information

- **Gender:**   Male ☐   Female ☐
- **Age:**   20-25 ☐ 25-30 ☐   More than 30 ☐
- **Level of Education:**   License ☐   Master ☐

Section one: The theory of Grice Conversational Maxims

1) Are you familiar with the theory of Grice Conversational Maxims?

    Yes ☐   No ☐

-Maxims of Conversations are sets of rules to guide people in order to achieve an effective communication. In fact, people often flout those Maxims.

2) Do you flout the Conversational Maxims in your daily interactions?

    Yes ☐   No ☐

3) How often do you flout?

Always ☐ Sometimes ☐   Rarely ☐   Never ☐

-There are four Maxims of Conversation (Quality, Quantity, Manner and Relevance)

4) Which kind of Maxims do you flout?

a) Maxim of quality ☐

b) Maxim of quantity ☐

c) Maxim of manner ☐

d) Maxim of relevance ☐

- In your opinion, which Maxim is the most flouted? Justify you answer.

…………………………………………………………………………………………

…………………………………………………………………………………………

………………………………………………………………………………………..

Section two: Gender differences in flouting the Conversational Maxims

1) In your point of view, who flouts more the Maxims:

Males ☐   Females ☐

2) Males flout females' conversation because:

a) Women are too talkative ☐

b) Women tend to use tag Questions and Hedges ☐

c) Women use high prestige Language ☐

3) Females flout males' conversation because:

a) Men are more likely to interrupt ☐

b) Men are less willing to cooperate ☐

c) Men are aggressive and like showing power ☐

4) What is the most common expression you use in flouting among the following suggestions:

a) Insha'Allah ☐

b) Okay ☐

c) Hummm ☐

d) Mmmm ☐

e) Yeah yeah ☐

5) In your opinion, who are more cooperative:

Males ☐ Females ☐

Section three: Reasons behind flouting the Conversational Maxims

1) What are the reasons behind flouting the Conversational Maxims?

A. Generally

➤ To avoid talking about something ☐

➤ To save time ☐

➤ To change the topic ☐

B. Specifically

➤ To avoid answering embarrassing questions ☐

➤ To not give personal information ☐

➤ To be sarcastic or to ignore other people ☐

2) You flout when:

a) The utterance is not informative as is required ☐

b) The expression is obscure or unclear ☐

c) The language of the speaker is different ☐

d) The utterance is not organized ☐

3) Which kind of questions you prefer not to answer?

a) Questions concerning age ☐

b) Questions concerning salary ☐

c) Questions concerning private life ☐

4) It is said that women are more positive than men, do you:

Agree ☐ Disagree ☐ Neutral

Thank you for your cooperation

Student's Recording Appendices

Transcription of the Sample Conversations

This following examples are extracted from the recording process of English student diring their conversation.

U 1: /mɑlki ikrɑm /   (what's wrong Ikram?)

 U 2 : / wɑlʊ /   (nothing).

U 3 : / ʕɑndɑk kridi /   (Do you have cridit on your phone?)

U 4 :/ ʕlɑh /   (why?)

 U 5 : / sɑji mɑsħɑkitɑʃ /   (It is okey, Ididn't need it)

 U 6 : / lʕɑm kmɑl /   (the year's over already)

U7 ᛁ /kʊlʃi jɑkmɑl ʀi rɑbi sʊbħɑnʊ /   (everything ends exept Allah)

U8 : / ʃɑdɑrti f mimwɑʀ /   (how well are you doing in your research?)

U 9ᛁ /tɑħab rɑnɑ nɑħbʊ /   (I swear it looks like we are crawling).

U10: /mɑʕliʃ tilifʊnɑk /   (can you lend me your phone?

U11: / lɑmɑn rɑħ tʕɑjɑ t /   (why, who are you going to call?)

U:12 / mɑniʃ gɑʕ mliħ jɑ xʊjɑ /   (I'm not okey at all bro)

U13: /ɑwɑh xʊjɑ xtik mɑ tɑqlɑk mɑʃ mliħ l sɑħtɑk /   (oh brother, don't worry it's not good for your health)

U14:/ sɑħɑ gʊli ʃɑfti lɑ list /   (Tell me did you see the list?)

U15: /ʃɑdɑ dɑjmɑn fɑmɑ/   (stress is always there)

U 16 : / sɑħɑ w lɑ list /   (yeah, and the list)

U17: /kɑʃ ʒdid ʕlɑ lɑ bʊʀs /   (Anything new about the bursary?)

U18: / rɑk tɑħlɑf /   (You swear!)

U19: / rɑni nʕɑni /   (I'am starving)

U20 : / ʕlɑh tɑkɑdbi rɑki ħɑjɑ /   (you are alive, stop lying).

 U21: / hɑøɑ sɑk wɑlɑ vɑlizɑ /   (Is this a bag or a suitcase?)

U22: / hhmmm/   (humm!)

U23: /taˤardini la sʊtnans taˤak/ (would you invite me to your graduation?)

U24: /inʃaalah / (Inshallah).

U25: /xdamti fa lit/ (did you do well in literature?)

U26 :/ tˀamni walah maˤ raft ħadʒa taħsab dʒami qrit/ (believe me , I didn't know anything It looked like I have never studied before).

U27: / maʃatʊʃ masjʊ tʊbida / (Haven't you seen Mr Toubida)

U28:/ ni dʒit / (I just came).

U29:/iman haja/ (Imen, let's go)

U 30: / win rajħin / (where are you going?)

U31: /ʁir hna ha xafi/ (just here, hurry up)

U32: / iih saħa li gʊlna / (Ah, what we said befor, I'm coming).

U33: /xdamti fa langwistik/ (did you do well in linguistics?)

U34: /xdamt fa ʁamaʁ/ (I did well in grammar)

U35: /win taqraj/ (where do you study?)

U36: / fa lijafsi / (in UFC)

U37 : /win/ (where!?)

U38: / ila ˤradtini lal ftʊr/ (would you invite me to lunch?)

U39: / walah maˤandi draham/ (I don't have money, I swear).

U40: /ʊʊmwa gʊli ʁii marħba/ (oh god you should at least say welcome).

U41: /rani maxlʊˤa fiha / (I'm schockl about the girl).

U42: /lˤʊd li taħagrʊ jaˤmik / (the one you underestimate is the one who hurts you).

U 43: /ˤlah nti dajra hak / (why are you like this?)

U44: / kifah/ (how?).

U45: / gʊli gʊli/ (tell me, tell me)

U46: / nsaj labʁiti rabi/ (forget it, please).

U47: /malak nta w ˤali/ (What is wrong between you and Ali?)

U48: / badli ˤlina hadra/ (change the topic please)

U 49: /kibanatlak/ (how does she look like?)

U50: / ana ʃaba ʕlik ʕlabali / (I'm more beautiful than you I know).

U51: /min ʃriti sakak / (From where did you buy your bag?)

U52: /xali dʒabahli ma fransa/ (My uncle brought it to me from France)

U53: / twaħaʃtak/ (I missed you).

U54: /saħiti jatwaħʃak xir/ (thanks, my goodness miss you too).

Abstract: When communicating, people are not only conveying information but also constituting desires to maintain a good relationship between the interlocutors. However, in day-to-day life, people sometime say something and mean directly or indirectly something else. Grice (1975) proposes a set of maxims that people should obey them in order to achieve an effective communication. In fact, students of English in Ibn Khaldoun University of Tiaret flout these maxims. Therefore; this research is a socio-pragmatic study on male's and female's linguistic features in relation to flouting maxims when doing communication in Algerian Dialectal Arabic. This research aims at investigating the differences of males' and females' speech style, describing the phenomenon of flouting maxims, explaining the reasons why students of English Department break these maxims. Moreover, this work employed mainly descriptive quantitative and qualitative method to support in analysing and interpreting the data. The data are taken from participants' responses and from recorded conversations that were translated, described, and interpreted. The instruments of this work constitute of a questionnaire and interview (recording). The finding of this research confirm the hypothesises, and answer the research questions, in addition, it gives some recommendations and suggestions for further researches.

Key words: Grice's Theory, Gender linguistic features, flouting maxims.

Résumé : Lors de la communication, les personnes communiquent non seulement des informations, mais constituent également le désir de maintenir de bonnes relations entre les interlocuteurs. Cependant, dans la vie quotidienne, les gens disent parfois quelque chose et veulent dire directement ou indirectement quelque chose d'autre. Grice (1975) propose un ensemble de maximes auxquelles les gens devraient suivre afin de parvenir à une communication efficace. En fait, les étudiants d'anglais de l'Université Ibn Khaldoun de Tiaret bafouent ces maximes. Donc; Il s'agit d'une étude socio-pragmatique sur les caractéristiques linguistiques des hommes et des femmes en relation avec les maximes bafouant lorsqu'il s'agit de communiquer en arabe dialectal algérien. Cette recherche a pour but d'examiner les différences entre les styles de parole des hommes et des femmes, en décrivant le phénomène des maximes et en expliquant les raisons pour lesquelles les étudiants du département d'anglais enfreignent ces maximes. De plus, les méthodes employées dans cette recherche sont descriptives quantitatives et qualitatives pour l'analyse et l'interprétation des données. Les données proviennent des réponses des participants et de conversations enregistrées qui ont été traduites, décrites et interprétées. Les instruments de ce travail consistent en un questionnaire et un entretien. Les conclusions de cette recherche confirment les hypothèses et répondent aux questions de la recherche. De plus, elle donne quelques recommandations et suggestions pour d'autres recherches.

Mots-clés : La Theoriè de Grice, linguistiques de genre, maximes bafouées.