Exploring the Impact of Gender on the Humorous Discourse Case Study: Master Students at Ibn Khaldoun University of Tiaret

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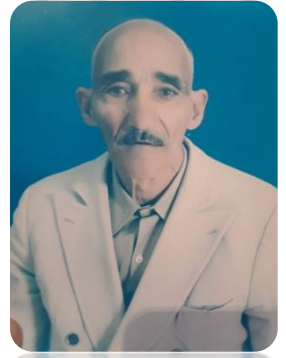
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Dedication I

In memory of my sweetheart "mom", and my precious

"dad"; whom I will never put out of my mind

As I looked in my life, I find myself wondering if I have ever thanked you for your

encouragements to me when I was a kid, thank you for your laughter, hugs, smiles,

and the few years we spent together. As I promised, this graduation is dedicated to

you. My happiness would be completed with your presence; I wish you were nearby

to share these cheerful moments together. May God have mercy on you!

I dedicate this modest work to my eternal source of happiness, my dearest brothers,

Wadah, Mohamed, Amine, and Sidali

My dedications go to my sisters, Malika, Aicha, Guenouna, Messaouda, and Tata

who showed me what is right and wrong till the moment

To all my nieces and nephews, Dalila, Imen, Aymen, and Nafissa

To my friends Meriem, Noura, Lakhdar, and all my colleges for sharing good and

peaceful moments together

Special thanks go to dearest Sara and Fati for their encouragements and advice,

without them; this work would not be completed.

To each and every person helped in this research.

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Dedication II

To my "mother", the light of my eyes. To my father; the dearest person to my heart.

Thank you all for being with me in my ups and downs. Thank you for your

sacrifices, your encouragements, your supports and all your love.

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encouragements.

To my lovely nieces and nephews.

To my soul mate Sara who shares unforgettable memories together. Thanks for being

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To my beloved Noura, Yasmine, and Nacera for being with me in my good and bad

moments.

To all the closest to me, to all my classmates.

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Abstract

Gender is one of the most debatable topics that have been investigated. Many studies as well have been conducted on humor as an area of research. The current research aims to link between the two areas of studies by identifying how males and females affect the humorous discourse. The choice of this topic attempts to light on a new topic to see whether the present generation and the previous ones differ in using humor. Furthermore, it tries to explore which gender is humorous. A mixed methodology is prepared where quantitative and qualitative methods were used to help in collecting data. Therefore, both a questionnaire and an interview were opted for to elicit Master students' opinions at the English department at Ibn Khaldoun University of Tiaret. The corollary findings unveiled that men are funnier than women due to their strong character and choice of language. Additionally, humor changes over time as culture does; however, the past generation is still considered funnier because of morals and life lessons conveyed in its humor.

Keywords: Gender, Humor, Males, Females, Past Generation, Present Generation.

List of Abbreviations and Acronyms

AA: Algerian Arabic

AD: Anno Domini

ADA: Algerian Dialectal Arabic

ANT: Algerian National Theater

BC: Before Christ

Ber: Berber

BWOA: Black Women Organized for Action

CA: Classical Arabic

COBUILD: Collins Birmingham University International Language Database

CS: Code Switching

DA: Dialectal Arabic

Fr: French

H: High

L: Low

MSA: Modern Standard Arabic

NBFO: National Black Feminist Organization

SSTH: the Semantic Script Theory of Humor

TV: Television

USA: United States of America

List of Tables

List of Figures

List of Graphs

Table of Content

SECTION TWO: Previous Studies about Humor

CHAPTER TWO: The Sociolinguistics Situation and Humor in Algeria

General Introduction

General Introduction

Gender studies are interdisciplinary fields that attempt to study females and males' behaviors as disciplines that are classified into gender roles and identities in society. The term gender is socially and culturally constructed that annulled the boundaries between masculinities and femininities; it differs on the term "sex" as many scholars argued. Talbot (1998) is one of the scholars that made a distinction between sex and gender, he argues *"Sex is biologically founded… gender by contrast is socially constructed"* (p. 07). The previous quote demonstrates that gender refers to social behaviors; it is socially and culturally constructed, while sex refers to biological differences between the two genders based on psychological distinctions.

The study of the relation between gender and humor made many researchers and scholars that are specialized in the field dig deeper and clarify the relationship between the two concepts. In fact, humor is a key variable in this respect. It is confirmed that women lack sense of humor, in contrary to men who are considered as funnier. Robin Lakoff (1975) states: *"Women don't tell jokes"* (p.56). In this respect we aim at doing further studies concerning this topic.

Since several studies have been conducted about gender and humor, the present research tries to answer some research questions that are classified as follow:

1- Which of the two genders is funny?

2- What Are the reasons based on which we can determine so?

3- Does humor differ between the past and the present generations?

To answer the research questions, our hypotheses and suppositions are raised as follow:

1- Males are considered to be funnier than females

2- Sense of humor as it is known has relation with what is known as "strength, solidarity, and daring character", from this perspective men are seen as finnier rather than females.

General Introduction

Additionally, taking as an example of the Algerian sketches and comic films, most of their comedians are males.

  3- Since culture differs by time as well as the word choice, humor also differs between the two generations.

  4- Comparing between the humor used in the past, and the one we use nowadays, it is proposed that the present generation is funnier than the past one, because of the spread of technology and social media, in addition to the words used in conversation.

The motivation of this research is to search closely a new area of study in the field of gender studies. Therefore, we found this topic interesting to make research on. Our aim in the present research is to investigate whether males are funnier than females or vice versa, Additionally, we try to shed light on a new topic to see if the present generation and our parents and grandparents generation's use of humor is the same or not.

In order to confirm or disconfirm our hypotheses, we followed both quantitative and qualitative methods. A questionnaire is addressed to Master students of both levels in the English department at Ibn Khaldoun University of Tiaret. Additionally, an interview is presented to Ibn Khaldoun University teachers. The respondents helped in examining the research problematic.

The current research consists of three chapters. The first provides a review of the literature about previous works; it is divided into two sections. The first section is concerned generally with gender studies, while the second section deals with humor. The second chapter covers the linguistic background of Algeria, further; it discusses humor in the Algerian context. Finally, the last chapter aims at examining the research work to confirm or disconfirm the hypotheses provided.

The first section of the first chapter gives a clear distinction between gender and sex as social contexts, followed by three theories of gender namely "structural functional approach, symbolic interaction approach, and the social conflict approach", then the patriarchal system

General Introduction

has been highlighted, how did patriarchy marginalized women at first which paved the way to a new feminism movements to appear. To conclude with, gender differences in terms of language; and the theories of language and gender. Moreover, it stated some research findings about gender and humor. The next section introduced humor with its theories, moving to types and functions of humor. The chapter was included by the relation between language and humor and a distinction between positive and negative humor.

The second chapter studies the situation and movers of Linguistics in Algeria. Further, it sheds the light on the humor used in three different periods of time, before the colonization, during the colonization, and after the independence, to recognize how it differs through time.

The last chapter concludes the study by representing a detailed description of the methods used in the current study, and the teachers and learners' profile. Finally, it ends with discussion of the findings and some recommendations that may help the researchers build their future works on.

The present research framework tends to recognize what gender is funnier. Further, it tries to shed light on a new topic to recognize whether the humor differs between the present generation and the past generations.

Chapter One:

Section One:
Previous Studies about Gender

Introduction

1.1. Gender and Sex

1.2. Theories of Gender

1.3. Patriarchy

1.4. Feminism

1.5. Waves of Feminism

1.6. Gender Roles Regarding Masculinities and Femininities

1.7. Language and Gender

1.8. Theories of Language and Gender

1.9. Social and Personal Identities

1.10. Research Findings about Gender and Humor

1.11. Gender and Role of Humor

Conclusion

Introduction

Gender studies have spread by the second wave feminism, one of the debatable topics that many scholars shed light on. Gender is a social behavior that is classified into masculine or feminine traits. The study of gender spread first from the field of feminism in the twenty one century when gender was defined as a social classification and self expression as maleness and femaleness. These expectations are defined by society as a means of self expression as a male or female that differs across cultures.

This chapter is divided into two sections, the first deals with gender and the second part focuses mainly on humor. A distinction between sex and gender is highlighted, moving to the theories of gender. Then, it discusses the patriarchal system that was an oppressive system on women. Furthermore, how feminism came as a response to hierarchy, moving to its waves. Later, a relation between language and gender is provided and how does gender role affect societies. Additionally, theories of language and gender, social and personal identities and some research findings about gender and humor are discussed.

1.1. Gender and Sex

Many years ago, gender and sex were used interchangeably, in earlier studies scholars used the term sex to refer to gender, denial to grammatical gender, and sometimes it was used for biological categorization. While gender was taken as a social division based on sex, which can be acquired according to social and cultural attributes assigned for femaleness and maleness (Litosseliti, 2006). After, in the early 1970s investigators differentiated between the two terms. From this perspective it is necessary to figure out the concepts gender and sex.

Gender is not something we are born with, and not something we have, but something we do (West and Zimmerman1987) _ something we perform (Butler1990). Gender is considered as the social elaboration of biological sex. While sex is defined by the British sociologist Giddens (1989) as "*The biological or anatomical differences between male and female*", otherwise gender is concerned with "*psychological, social and even cultural*

difference between males and females" (p. 158). Gender refers to the social roles that both males and females play in the society and the relationship between them.

Sex is defined as a biological distinction based on physiological differences between the two genders, so gender is not something we have. According to Coates (1998), gender is shown and presented through doing. Additionally, she defines the two terms as "*Sex is a biological categorization based primarily on reproductive potential, whereas gender is a social elaboration of biological sex*" (p.34). In addition, Chambers (1992) regards gender a social role, Eckert (1990) sees it as a set of traits. Sex refers to the biological differences between males and females, whereas gender describes the features delineate as masculine or feminine. From this latter, Talbot (1998) gives an explanation of sex and gender, "*Sex is biologically founded… Gender by contrast is socially constructed; it is learned. People acquire characteristics which are perceived as masculine and feminine*" (p. 07) Similarly, West and Fenstermarker (1993) related gender with masculinity and femininity, she highlights: "*The bifurcation of gender into femininity and masculinity effectively reduces gender to sex (cf Gerson 1985), while the treatment of gender as a role obscures the work involved in producing gender in everyday activities*" (p. 151)

In the same vein, Anne Fausto-Sterling (2000) defines the biological denomination and people's understanding as a social decision:

> **Labeling someone a man or a woman is a social decision. We may use scientific knowledge to help us make the decision, but only our beliefs about gender affect what kinds of knowledge scientists produce about sex in the first place.** (p. 03)

Finn Mackay (2019) considers biological sex and gender as conflated terms; she refers sex to the characteristics of the body, and relates gender with masculinity and femininity

> **Biological sex refers to physical biological bodily characteristics. It's a descriptive label that we put on people's bodies usually at birth based on biological features and currently we recognize female and male and intersex as those labels. Gender however, is not biological, gender is the term used to refer to masculinity and femininity.**

Sex is a product of the biological differences which enables sexual reproduction, whereas gender refers to the behavioral differences between men and women. Judith Butler (1990) rightly states: "*Gender is culturally constructed: hence, gender is neither the causal result of sex nor as seemingly fixed as sex*" (p. 06).

Gender is fluxed and changes over time and place, it cannot be considered fixed or biological. Actually, it is done through actions and gender identity. Butler goes on to write: "*There is no gender identity behind the expressions of gender, that identity is performatively constituted by the very "expressions" that are said to be its results*" (ibid)

Furthermore, Meyerhoff (2006) made a distinction between sex and gender and claimed that sex refers to the biological differences between men and women, as opposed to the more social notion of gender. Meyerhoff (2006) also adds that gender is:

> **Not grammatical gender (i.e., different classes of noun that be called 'masculine', 'feminine'. Not sex of the speaker, which (largely) reflects biological or physiological differences between people used increasingly in sociolinguistics to indicate a social identity that emerges or is constructed through social actions** (p. 201).

The terms sex and gender were used interchangeably at first, then, scholars made a distinction between the two terms and agreed that sex is based on biological differences while gender is related to behaviors, masculinity and femininity.

1.2. Theories of Gender

Talking about why gender is seen always in the first place. Three sociological theories that Sociology is built on helped Sociologists explain the human behavior, these three approaches have different perspectives on why gender exists.

1.2.1. Structural Functional Approach

It understands the values, norms, and the human's behavior as part of systems that help keeping society organized and functioning. For Functionalists, when roles are clearly established, social solidarity increases. From this perspective, gender is a means of organizing society into distinct roles that complement each other.

Some Anthropologists have argued that gender roles were established well before the pre-industrial era, which means that societies originated the idea that men are the breadwinners and took the responsibility outside of the home, while women typically take care of children and the responsibilities in or around the home. Those roles were functional because men were typically stronger, which made it easier for them to take the hard responsibilities such as hunting. Whereas; women were often limited by nursing, they were unable to leave home for long periods of time.

Once established, these roles became institutionalized since they served as an effective means of keeping the family system functioning properly.

Later on, some social and economic changes occurred during the World War II, which led to the family structure changes and women became in turn the breadwinner and played a larger role in providing food in these societies. So the idea that the two genders play complementary roles stuck around.

According to the Sociologist Talcott Parsons (1955), boys and girls are socialized to take on traits or complementary to each other, in order to make it easier to maintain stable productive family units. He claims that society is the way it is as social structure are interconnected and dependent one each other. Parson's theory was that the successful family

needs people to have complementary skill sets, and gender gives a way of paying off these skills.

Functionalists in turn, believe that society is based on social solidarity. Emile Durkheim, the structuralist and positivist also believes in social solidarity and disagrees with empathy and the Social Action Theory.

In other words, Parsons claims that society depends on social structures and both genders are interconnected. Functionalists therefore, see changes as evolutionary change in one part of the society; will lead to the complex of the pattern variables. Whereas critics argue that the idea that men need to be the ones who work outside the home to maintain family stability is arbitrary, moreover, it reinforces gender dynamics that gives men power over women.

1.2.2. Symbolic Interaction Approach

While structural functionalists are concerned with how gender helps all society works well, what is the main reason of the symbolic interaction theory?

This perspective is also known as "Symbolic Interactionism". It was first derived by Herbert Blumer (1936) who argues that society is based on three tenets. First, people act based on the meaning of the objects. Second, the meaning is based on experiences and social interaction, which means that each individual can understand things differently. Finally, the meaning of symbols could change by time.

The Symbolic Interaction Theory focuses mainly on the social interaction that occurs between the individual and the others. According to the article written by Dong, X, 2008, "*The fundamention of symbolic interactionism is the manner in which the individual is connected to the social structure and the possible interplay between the individual and others*". (p.14)

Interactionists believe that gender is something that a person does, rather than something that is either innate or imposed by institutions. In other words, this theory is based

on what people think it is true about others and social interactions. George Herbert lead views that people's behaviors are based on what they believe in, and how each individual sees him/herself progresses through the social interaction that they have with other people. This theory is based on symbols and beliefs that people use to develop views on how to interact with others.

Sociologists as Zimmerman associates this theory with an article "*doing gender*" (1987), it describes how gender occurs through the interaction between individuals. (Crossman, A, 2017, Major Sociological Theories of Gender, para. 05)

These interactions make it easier for individuals to choose how and whom to deal with. Talking about doing gender, people can analyze and understand how gender form social interaction. The only thing that differs from new born infants is their sex organs, which classifies them as males, females, or intersex.

People interact with babies at first according to the child's sex. Hence, these interactions contribute in shaping babies gender by color, (pink for girls and blue for boys), type of colors, and even on the kinds of toys. These views are not concerned with babies only. Clothes, hairstyles and makeup, three different signs differ men from women. But what if a person with long hair and makeup is wearing suit, he looks like a woman in a business suit. But having a short hair and no makeup while wearing a dress; does not necessarily flip the same switch. This pattern is an example of gender roles or how society defines how women and men should behave.

Symbolic Interaction Theory focuses on the micro skills rather than the macro ones. Because it focuses on situational experiences, it misses the broader patterns of gender inequality. For that, we need Social Conflict Theory.

1.2.3. Social Conflict Approach

Social Conflict Theory studies class conflict which remains a reference and background to study other conflicts such as religion, sexuality, race, and gender.

Karl Marx (1848) made a questionnaire about freedom, he claims that human are not free because they are restricted by couple boundaries, which means that they need group work to survive, which is known as labor. This latter led to social and natural changes. Social classes have been created because of unequal distribution of power and sexuality. In order to perpetuate an unequal system the Bourgeoisie use the wage gap as a successful way to keep the proletariat separated which led to a conflict between them.

Karl Marx dug deeper trying to know what are the reasons and the results of this unequal system. He declares that a pressure and clash was found between the minority (Bourgeoisie) and the majority (Proletariat) which affected the economic system and the social system as well. Marx claims that the proletariat will reach the stage of awareness when their situation get worse, if they succeeded they will have a new social system like Socialism, if not they remain living under the umbrella of Capitalism.

Other theorists dealt with social conflict theory as well, such as Max Horkheimer, Theodor W. Adorno, and the Italian scholar Antonio Gramsci. They supported and developed it.

Social Conflict Theory would not be completed without discussing a movement closely entwined with feminism. Men were seen as dominators and the ones that had ultimate power. Whereas, women were stereotyped as week and emotional, they were forbidden to have high education at some age, they had no right to vote and no right to inherit. In addition to that, they were paid less than men and never had the same privilege as men.

Three major schools are highlighted within feminist theory. Liberal feminism sees that women have the same abilities like men. Liberal feminists rooted in the ideals of freedom of choice and equal opportunity. This contrasts with socialist feminism, which views capitalism as the foundation of patriarchy and advocates for full economic equality in the socialist tradition. Socialist feminists tend to believe that the liberal feminist reforms do not go far enough since they maintain most of the existing institutions of power. The third feminist

school is known as radical feminism, which believes that gender should be viewing from new perspective. Many radical feminists refuse to acknowledge gender identities of trans-women and have accused the transgender movement of perpetuating patriarchal gender norms.
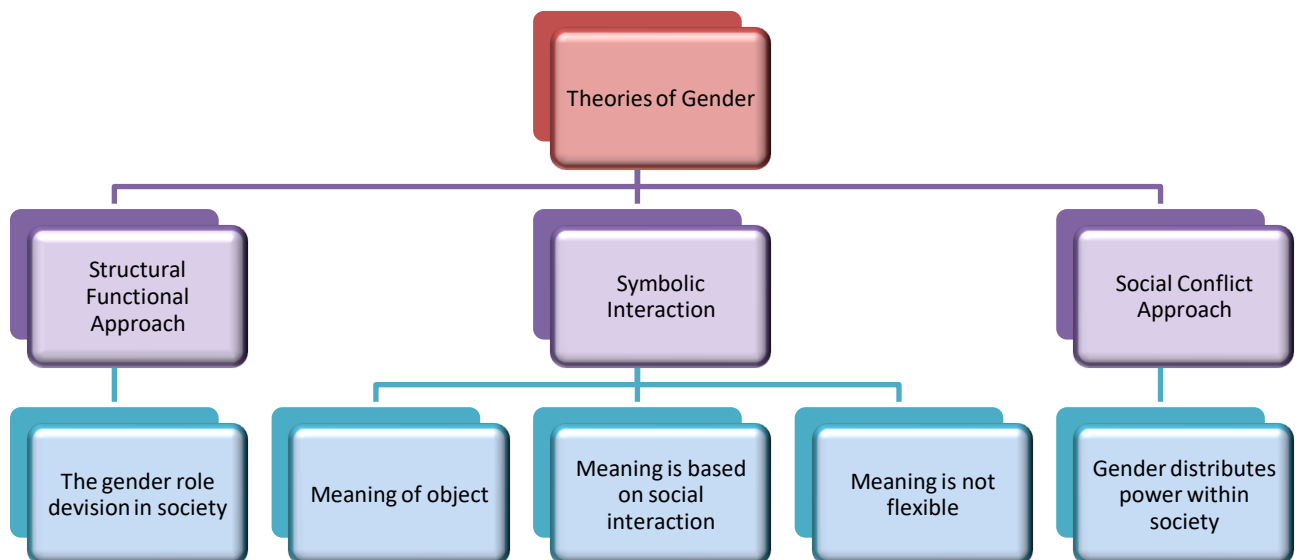
Figure 1.1: Theories of Gender

Three theories in Sociology are highlighted. Structural functionalism sees gender as a way of organizing society and emphases the way men and women can act as complements to each other. Symbolic Interaction looks at gender on the micro level, exploring how gender guides day to day life. Gender Conflict Theory, focuses on the way gender distributes power within society.

1.3. Patriarchy

Culturally and historically, women have been always marginalized and represented as submissive. The society is built on gender hierarchy that excludes women and gives birth to what is known as patriarchy.

Section One   Previous Studies about Gender

Patriarchy is a social system that values masculinities over femininities. Kimmel (2004) argues "*Patriarchy is considered as a social system organized in ways that put women and men fundamentally different*" (p. 589). It is also defined as the social ideology that exists in many societies in which men are considered the dominant and strong, whereas women should be locked at home and take care of the family. Betty Friedan (1963) says "*Locked as we all were then in that mystique*" (p. 01). According to the patriarchal society, women are seen as week, submissive, and an extension to men and the highest accomplishment a woman can hope to attain is marriage and child birthing, on the reverse end of the spectrum, men are expected to be more emotionally and physically strong, dominating, the breadwinner, and the protector of his family. Kwacha (2009) claims in her article "*Some Aspects of Gender Inequality in Selected African Literary Texts*" that "*A woman is viewed as unfinished, physically mutilated and emotionally dependent. On the other hand, men are designed to be dominant*". (p. 129)

Women are less likely to hold positions of power, simply because they are seen as less powerful and less credible. And women that gain positions of power often have to assert masculine qualities in order to be respected in their positions. They are more likely to be assaulted than men; they generally do much more of their share of parenting than men do because of gender expectations, often while also working a job. However, men face negative consequences of patriarchy too, they are expected to be the provider family and face the pressure of being financially supportive. The patriarchy perpetuates that women need the protection of men, which is one of the ways in which patriarchy actually discourages men. At many points of time, men have been forced to fight in wars and risk their lives. As for women, they have been actively discouraged by a society that doesn't see them fit for combat from enlisting in the military.

In patriarchal society, cisgender men are typically valued over cisgender women. However, this system forces people into strict boxes called gender roles. If someone who is

assigned a certain gender at birth doesn't fit into the social norms expected of that gender, they are often ostracized by society. The patriarchy does not just harm ciswomen and cismen; it also hurts trans-identities and anyone who does not identify with the gender binary. Everyone is negatively affected by the patriarchy and nobody is outside of societal influence.

1.4. Feminism

Feminism is the support of social equality for all genders, in opposition to patriarchy and sexism. It is defined by Merriam Webster dictionary as "*The theory of political, economic, and social equality of the sexes*". Feminism appeared first in France in the 1880s, Great Britain in 1890, than the United States of America in 1910. It was first defined as the "*Feminism movement*" in order to protect women from the patriarchal system which gave men the dominance against them.

The first article of declaration of the right of men proclaims that: "Men are born free and remain equal rights…" later on, the declaration of the rights of women published her first article as a response claiming that: "women are born free and remain equal to men in rights…"

Rebecca West, the British Journalist (1913) claims that even women are human beings and they should be treated equally as men, she bases her views on the support of injustice. She says: *"Feminism is the radical notion that women are people*" (p. 219)

Bell Hooks (2000) sees feminism as a conflict defend equal rights of women, in politics and a society as a whole. He highlights:

> **.Feminism is a struggle against sexist oppression. Therefore, it is necessarily a struggle to eradicate the ideology of domination that permeates Western culture on various levels, as well as a commitment to recognizing society so that the self-development of people can take precedence over imperialist, economic expansion and material desires.** (p. 26)

Jone Johnson Lewis, in 2001, in his turn considers feminism as a movement by individuals that share the same causes and attitudes in order to have new changes. The goal of Feminism then is to provide women their rights, equality, justice, and liberty.

Rebecca West (1913) also believes that women suffered from marginalization, injustice, and they were treated unequally. She states: "*I myself have never been able to find out precisely what Feminism is. I only know that people call me a feminist whenever I express sentiments that differentiate men from a door mate or prostitute*". (p. 212)

Even though, men took every chance to exploit and marginalize women even physically and mentally. Women played an essential role in society; furthermore, they wanted to maintain the same rights that men have and to improve their lives. The feminist history is conventionally split into three waves, each with slightly different aims based prior progress.

1.5. Waves of Feminism

The history of feminism movements is divided into three waves. The first wave refers to the movement of the 19th through the early 20th centuries, which deals mainly with suffrage, working conditions, educational rights for women. The second wave (1960s-1980s) deals with the inequality and role of women in society. The third wave of Feminism (1990s-2000s) is seen as both a continuation of the second wave and a response to the perceived failures. The idea started first in Europe, than the U.S.A. and other countries.

1.5.1. The First Wave Feminism

This wave focused on overturning legal inequalities, it was mainly about women suffrage, and gaining the right to vote, they wanted to gain equal status in society.

Marry Wollstonecraft (1792) wrote a book "*A Vindication of Rights of Women*", in which she talked about the First Wave Feminism in Europe. Wollstonecraft believes that education is the best solution for women to have a good position in society.

Virginia Woolf wrote as well a book entitled "*A Room of One's Own*" (1929). Virginia, in her turn helped Mary Wollstonecraft and others to help women.

By the end of the twentieth century 1918, women over the age of 30 had the right to vote as citizens. Ten years later, in 1928, the right to vote was given to women over twenty.

This idea spread in all over the world, passing from Europe to the U.S.A, then moved to the Soviet Union, Russia, and Germany. Women activists and other leaders paved the way to the second wave to appear.

1.5.2. The Second Wave Feminism

The term second wave was first used in 1968 by March Lear in order to describe the emergence of women's political movements. This wave is considered as a continuation of the previous one. It referred to the "*Radical Feminism*" in which women wanted their total freedom in all domains instead of being treated as slaves under the authority of men, which led to oppression and inequality in society.

Feminists made their message clear this time, including Shulamith Firestone in "*The Dialectic of Sex: The Case of the Feminist Revolution*" (1970), and others. They all shared the same idea that women are looking for other rights in many domains, economical, political, social, and religious fields.

Socialists and Marxists feminists in Europe such as Sheila Rowbotham in her book "*Women, Resistance, and Revolution*" (1972), Angela Y. David shared as well her ideas in a famous interesting book entitled "*Women, Race, and Class*" (1981). Those Feminists criticized the working conditions of women, and claimed for equal pay with men. Additionally, they wanted to remove capitalism and to raise socialism. For them, this is the best way that insures the equality of women to men.

In the U.S.A. the idea was a bit different. Black women wanted to remove the bars of racism and inequality. They formed organizations like Black Women Organized for Action (BWOA), and the National Black Feminist Organization (NBFO). These two organizations and other ones, wanted to bring gender and racism into national consciousness and to stop considering black women as inferiors of their colors.

Betty Friedan (1936) believes that the role of women should be recognized essential. According to Friedan, women have been encouraged to confine themselves to the narrow roles of house wife and mother.

Women in some places in the world started to give up because their dreams were neglected. This, led feminists try to look for other means to achieve their goals. This is one of the main reasons that led to the third wave feminism.

1.5.3. The Third Wave Feminism

The term "third wave feminism" was first used in 1992 by the feminist Rebecca Walker. This wave came as a reaction to the second wave. Furthermore, feminists were looking for the women's right in all domains. They started to spread new ideas about women using new methods such as, TV, radio, magazines, and recently the net.

Schneiders (2000) describes this wave as a movement: "*this movement is concerned not simply with men, but with a fundamental re-imagination of the whole of humanity in relation to whole of reality, including non-human creation*" (p.98). But according to some other viewpoints, the third wave feminism lacked cohesive goals; moreover, it was seen as the other waves.

Other writers and scholars also believe that woman cannot be separated from society; furthermore, she can as well perform in all domains. Among these writers, Judith Butler in her book "*Gender Trouble*" (1990), and "*Bodies that Matter*" (1993), in which she criticizes the unfair rules put against women by government and anti-feminism organizations. Additionally to Butler, Eve Ensler also wrote a book in-titled "*The Vagina Monologues*" and others such as Elisabeth Wurtzel and Willa Shalit.

Each wave played an essential role from the 1960s till now. Additionally, women wanted to get their social, political, cultural, religious, and sexual rights in different ways.

1.6. Gender Roles

Gender roles can be conceptualized as social behaviors and attitudes that are considered acceptable for people based on their biological sex. Masculinity and femininity refer to individual characteristics that are associated with being male or female. Judith Butler (1990) believes that femininity and masculinity are socially constructed and not natural.

There is an assumption that if a new baby is born a girl, she will be feminine in the future. However, this idea was rejected by Butler who argues that a baby can be feminine or masculine through time and social constructions. The psychologist Monika Biernat in (1991) found that children do not see masculinity and femininity as opposites. Although they got older, their views became increasingly contradictory. Women with masculine traits, wearing pants, and practicing sports is accepted by society, but the same is not accepted for a man with feminine traits. Masculinity is defined by separation from femininity. In brief, psychological and social aspects that society is based on govern men and women respective traits since they act as opposites

According to the social structure, a woman should be at home, her role is taking care of children, otherwise; men are seen that they are suitable for administration and to be the breadwinner. Penelope Eckert and Sally McConnell-Ginet (2003) deal with the same point claiming "*A married woman may choose to stay at home to raise her children while her husband goes to work to support the financially*" (p. 50). These gender roles are determined by norms which are imposed by the environment. According to Beauvoir, these gender roles are not fixed and can be changed over time.

Eckert (2003) deals as well with the same idea, she stated

> **A woman may go to work while her partner stays at home to mind the children, another woman decide to have children on her own, a heterosexual couple may decide not to have children, or a homosexual couples may opt to have children"** (p. 50)

Masculinity and femininity are formed by social cultural expectations, not biological differences. These identities differ by cultures, regions, religions, and cultural beliefs, so there are unlimited forms of masculinity and femininity.

1.7. Language and gender

To achieve a better communication, people use language to understand each other, whether orally or using a body language. Language and gender are seen from different perspectives and through different paradigm. Many scholars shed the light to what is known as "language and gender"

As mentioned earlier, gender refers to the social attributes that have been acquired via society. According to Wardhaugh (2010) "*Gender is also a fact that we cannot avoid and a part of the way in which societies are formed around us*" (p. 334)

Language is a combination of conventional spoken, written or manual symbols used by human beings in order to communicate one another..According to Hall (1968); "*Language is the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols*" (p. 158). Edward Sapir (1921) defines language as a communicating method in which emotions and desires are produced; he argues that "*It is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of voluntarily produced symbols*" (p. 08)

Some other scholars related gender to language including Mary Talbot (2010) who focused on the idea that gender influences the person's behavior when using a language, claiming that gender effects people's action in the world, and how the world treats them taking into consideration language use.

1.8. Theories of Language and Gender

The idea that both genders use language similarly or differently is a debatable topic that has been investigated by many scholars in the field of sociolinguistics and gender studies,

as such, Robin Lakoff, West, Zimmerman, Deborah Tennen, William Labov, and others. Three approaches of this field have been created. The next is the deficit approach.

1.8.1. The deficit approach

Gender and language research is an interdisciplinary field involved in how men and women use language. Through the last of 1970s, scholars who are interested in the field discussed how language differs between men and women in several approaches.

The way people use language differs from person to another. Sapir (1921) claims "*Everyone knows that language is variable*" (p. 147). Among the first linguists who discussed speech features was Otto Jespersen (1922) in his book "*Language, Its nature, Development and Origin*" more precisely in an article entitled "*the woman*" in which he described this latter as being week. Later, Robin Lakoff made a distinction between the two genders in term of language.

Lakoff (1975) believes that women and men speak differently; further, she describes women's language as uncertain and week, which reflects their subordinate position in society. She claims that North American Women use a typical speech style which is characterized by "hedges, hesitation, tag questions, declarative sentences with rising intonation, and empty adjectives". According to Lakoff (1975) these featured prove women's powerlessness and weakness.

However, many other scholars criticized this approach because it does not take local context and social background into consideration which led to the appearance of the dominance approach.

1.8.2. The Dominance Approach

The Dominance Approach was headed by Dale Spender in her book "*Man Made Language*" in (1980). Spender criticized the deficit approach then distanced her own from Lakoff's. According to Spender (1980) "*Women don't lack authority and seriousness, they lack conviction and confidence*" (p. 08). Through "*Man Made Language*", Spender argues

that sexism is embedded within English language mainly in grammar, than she illustrates with some examples examining how men exhibit their dominance through language such as "generic he", "mankind" also another example she gives is that feminine words are formed from masculine, for instance: "waiter, waitress". Spender (1980) thought that male dominance over female is the reason that made both genders speak differently, she argues "*Males who have created the world, invented the categories, constructed sexism and its justification and developed a language trap which is in their interest*" (p. 142)

Both Lakoff and Spender conducted their studies from feminist perspective, they made an important step in the field of language and gender, but further linguistic studies have been made later.

1.8.3. The Difference Approach

Deborah Tennen (1990) undertook this further study in her book "*You Just Don't Understand: Women and Men in conversation*". She assumes that males and females belong to different subcultures. John Gray (1992) shares the same idea with Tennen; he states that men and women differ because men are from Mars and women are from Venus. Aries (1996) supports the same idea and states that women use tags to encourage communication, whereas; men interpret it a lack of knowledge. On the other hand when men ask question, women interpret it as showing interest. Jennifer Coates (1993) as well thinks that women and men do not see the world from the same perspective, she states "*The difference approach emphasized the idea that women and men belong to different subcultures*" (p. 06)

These three theories are likely to be trapped in essentialism which treats gender as fired identity.

1.9. Social and Personal Identities

The study of identity is, at heart, the study of how individuals and groups answer the "who are you" question (Vignoles, Schwartz, and Lucyck, 2001). Identity has been defined as "unitary or multiple", "real or constructed", "stable or fluid", "personal or social" and in many

other ways that often seem to construct each other (Vignoles et al, 2011). From the last definition we will focus more on the difference between social and personal identities. Both terms have been defined differently by many theorists.

Personal and social identities are different subsets of identity content (Trafimow, Triandis, and Goto, 1995). More specifically, personal identities refer to the individual self knowledge and understanding of the self individual attributes which define him as a unique person. Theorists claim that the self composed of a group of identities that are based on occupying a particular role, it has been said that such role identities influence the behavior and has a set of associated meanings and expectations for the self. In contrast social identities are those individual's knowledge and understanding of being a member of a social group in which s/he finds her/himself interested.

Henri Tajfel (1978) defines social identity as "*That part of an individual's self-concept which derives from his knowledge of his membership of a social group (our groups), together with the value and emotional significance attacked to that membership*" (p. 63)

The different roles a person can play in a society can help him realize his overall identity. Otherwise, people prefer to maintain a positive image of the groups to which they belong.

1.10. Research Findings about Gender and Humor

Many studies about gender and humor have been conducted by Robin Lakoff (1975) and scholars who are specialized in this field. Lakoff's observation about women is that they lack sense of humor. Lakoff (1975) argues: "*Women don't tell jokes*" (p. 56).

It seems a truth, while perhaps not universally acknowledged, at least widely shared, that men are funnier than women (eg; Lavis, 2000). Women according to many scholars are seen that they are not funny even if they manage to succeed in comedy, they are excluded from humor, furthermore; they face difficulties because of their gender and because humor is

an aggressive art. According to Kotthoff (2006): "*Female humorists were almost completely absent from literary humor anthologies and female caricaturist and cartoonists excluded from the exhibitions*" (p. 05).

Freud (1905) argues that women do not need a sense of humor because they have fewer strong feelings to repress. Furthermore, Crotjahn (1957) claims that women do not tell jokes because joke-telling is an aggressive art. In addition, women should laugh at men's joke otherwise they will be considered as they lack sense of humor. While when they tell joke to men, they see them not funny. Jenkins (1985) says:

I wondered why it was that when a man tells joke and woman doesn't laugh, we are told we have no sense of humor, but when a woman tells a joke and man doesn't laugh, we are told we are not funny (p. 135)

In short, men are expected to be the producers of humor and women to be the supportive, women are said to have sense of humor, not if they produce humor but if they respond to and appreciate it (Coser 1960, Mcghee, 1979b, Barreca 1991). Li, et al, 2009 discussed the same point with the previous one declaring: "*Female indicate a preference for mate who makes them laugh, whereas males prefer a mate who laughs at their humor*" (Li, et al. 2009, p. 43)

Both genders agreed that males are supposed to be more funny than women, simply for the reason that the humor they produce is funnier and because funny things sprung from the mind of men.

1.11. Gender and Role of Humor

The critical review of gender and humor characterizes a theoretically proper framework for studying the relationships between these topics.

Section One   Previous Studies about Gender

A study conducted in U.S. magazines analyzing women and men's discourse. The results show that women are less likely to use humor then men (Izgarjan & prodanovic-Stankic, 2011). The same study shows that men use teasing to promote their identity, more specefically using vulgar and sexist humor (Izgarjan & Prodanovic- stankic- 2011, pp. 18-19).

Until not long ago, it was believed that men are only the ones who are humorous. This thought gained consistency when first Robin Lakoff wrote her book. *"Language and Women's Place"* (1975) arguing that women lack sense of humor. Few years later, an empirical research has refuted this claim and proved that women don't lack sense of humor, but they perform it in a different form, for different purposes (Jenkins, 1985; Crows Foard, 1991; Coates, 2007). Additionally, Chiaro & Bacolinni (2014) believe that the humor production and reception is affected by age, ethnicity, and gender.

A research has been conducted examining seven females' comedians' language use in humorous planned discourse. Two main results have been noticed. The female comedians were aware of their speech styles and they use different humor markers. As a second hypothesis, they used humor to shape their gender identity on stage and going beyond boundaries.

The production of humor is associated with effective leadership abilities, competence, and influence. Therefore, if social shift have caused women to be funny, they may also be seen as more influential.

Conclusion

This chapter provided an overview about gender, its relation to language and how they are constructed. Moving to the three theories of language and gender, it had been dealt by many scholars in various domains. Gender role is addressed to the question of how do men and women behave in society and how do they follow the lead the society is based on. It is also an important debatable topic discussed in this section. Previous studies about the relationship between language and humor were supplied as well.

Section Two:

Previous Studies about Humor

Introduction

"A Day without Laughter is a Day Wasted"   Charlie Chaplin

Humor is anything done or said to provoke laughter. It is the source of joy that makes hard things disappear. Humor is the greatest thing that turns the dark side of anything into a sunny one, and creates a new spirit full of vitality and pleasure. This latter is beneficial to the mental health. It helps people reduce tension and enjoy life

In this chapter, we are going to talk about humor in more details, including some definitions of humor to make it more clear, then we mention the theories of humor, we will list some types of humor, in addition; we will touch the main functions of humor, furthermore, we define language and humor, moreover we deal with the role of humor in society, finally, we show the meaning of positive and negative humor.

2.1. Definition of Humor

Humor is a broad term, so many scientists and researchers argue that this latter has different definitions; which led scholars to dig deeper in order to make this subject clear and understandable.

Humor is defined as expressions that are appraised by others as funny or cause others to experience amusement Cooper (2008, 2005) Mc &Warren (2010). It is essential to be aware of the overlap between the terms wit, humor and joke. Duncan (1984) uses the terms jokes and humor interchangeably. According to Long and Graesser (1988) *"Humor is anything done or said purposefully or inadvertently, that is found to be comical or amusing. In contrast, jokes are defined as anything done or said deliberately provokes amusement"*. (p. 37)

Humor is anything done or said purposely or unintentionally to provoke amusement. However, a joke is restricted to anything done or said purposely to create amusement.

Martineau (1972) states that: *"Humor is conceived generically to be any communicative instance which is perceived as humorous by any of the interacting parties"* (p. 114). It can be seen that, this is the more comprehensive and simple definition. Furthermore, the Oxford English Dictionary defines humor as *"A quality of action, speech, or writing which excites amusement, oddity, jocularity, facetiousness, comicality, fun"*. Simson and Weiner (1989) go on to say that humor is: *"the faculty of perceiving what is ludicrous or amusing or of expressing it in speech, writing, or other composition, jocose imagination or treatment of a subject"* (p. 486). It is the ability of making jokes about a variety of subjects either verbally or non-verbally to have fun.

Apte & Lefcourt (1985) argue that *"Humor and laughter are a universal aspect of human experience, occurring in all cultures and virtually all individuals throughout the world"* (p. 101). It is defined as humor exists in all cultures. Moreover, Raskin (1985) sees humor in general as something that is appreciated, enjoyed and shared by all people to be funny.

Berk (2003) defines humor as *"The kindly contemplation of incongruities of life and the artistic expression there of"* (p. 58), that is to say, humor is based on incongruity. Berger (1976) declares that*: "Humor is a specific type of communication that establishes an incongruent relationship or meaning and is presented in a way that causes laughter"* (p. 36).

It is said that there is a relationship between humor and laughter; it gave the importance to the audience interpretation.

Humor is considered as a global experience that differs according to culture, society, and people. Martin (2007), Yue (2010) say that: *"Humor is a universal human experience, people of different societies perceive and use humor differently"*. Others see humor as a global human trait that could be innate or natural. As such Victor Raskin (1985) who states:

Responding to humor is part of human behavior, ability or competence, other parts of which comprise such important social and psychological manifestations of humor sapiens as language, morality, logic, faith, etc. just as all of those, humor may be described as partly natural and partly acquired. (p. 02)

Humor is a human art that exists everywhere. Scholars agree that laughter is helpful to get psychological comfort. People use it to express amusement, build relationships and to bond social contexts

2.2. Theories of Humor

Since there are different definitions of humor, there are numerous theories; most of these theories can be categorized into one of three: "The relief", "the incongruity", and "the superiority theory"

2.2.1. The Relief/ Release Theory

In this theory, people laugh and have fun when they feel that anxiety is over as (Berlyne, 1972; Morerreal, 1983; Shurchiff, 1968) say that *"From the perspective of the relief theory, people experience humor and laugh because their sense stress has been reduced in a certain way"*. In addition, Seaward (2006); regards humor as response to a stressful situation (p. 62). According to Sigmund Freud (1905), the relief or arousal theories incorporate the belief that laughter is the release of repressed energy. Freud, the originator of this theory, considers his release theory comparable to the theory of dream interpretation. Moreover, Freud says that we give "vent" to our repressed desires (as cited in Monroe, 1988, pp. 354-355).

The relief theory maintains that laughter is the outcome of a released nervous energy that is produced in a comical situation. Monroe (1988) considers relief as the core of humor. However, it is seen by this theory that the society makes restraints for which humor is an outlet. That is to say, we may mention or enjoy things in the name of humor we would never

say in polite conversations, especially repressed sexual and aggressive feelings (Billig, 2005: 50-52; Morreall, 1983: 81). Therefore, laughter and mirth according to the relief theory results from this release of nervous energy.

2.2.2. The Incongruity Theory

According to this theory, people laugh at things that surprises them or unexpected to happen as (Berger, 1976; Dickers & Devine, 1981; Mc Ghee, 1979) say: *Ffrom the perspective of the incongruity theory, people laugh at what surprise them or is odd in a nonthreatening way"*, Berk (2007) calls the incongruity as "contrast resolution" and defines it as *"the juxtaposition of the "expected" with the "unexpected"* (p. 98). Morreall (1983) clarifies that we see the face of clones funny the fact that there is something humorous is in the perspectives of our visions of the world (p. 74). In other words, something is laughable because it is not ordinary. Kerr (2001) says that:

> **Having a sense of humor is about having a sense of balance, perspective and proportion. A sense of humor is the ability to recognize the incongruities and absurdities that confront us on a daily bases. In other words, it is the ability to look at the see things as everyone else and see something just a little different.** (p. 02)

From another vision, the sense of humor is the feeling of comfort and balance. In addition, it is the ability to recognize the incongruities that accompany us in our daily lives. In other words, it is the ability to look at the same things differently.

Monroe (1988) states *"Humorous incongruity consists in degrading something exalted by bringing it into contact with something trivial or disreputable"* (p. 351). This latter means, degrading a value is an essential feature of the incongruity theory.

Kant and Schopenhauer (1790, 1819), the developers of this theory declare *"The basis of this theory is that humor is created when we expect one thing and is (sic) suddenly presented with another. Humor, the, is the result of these unexpected connections"*.

2.2.3. The Superiority Theory

The superiority theories roots go back to Plato and Aristole. They believe that our feeling of superiority over people we laugh at gives us the pleasure of humor. Cornett (1986) proclaimed that *"Defects in others are humorous as long as they are not harmful to the victims"* (p. 26). This means, humans feel joy when being superior to others. Monroe (1988) says that feeling the superiority with failed and defected people or things is the source of pleasure (pp. 354-355). He points out the originator of this theory; Thomas Hobbes argues that 'Vain Glory' is the source of laughter, which means that people laugh at misfortunes of each other, even at their past mistakes.

According to Keith- Spiegel (1972) superiority theories have their basic premise the assumption that laughter is the trimth of one person over other people. Moreover, Hill (1988) claims *"We laugh maliciously when we possess superior knowledge over the people we ridicule"* (p. 40). People laugh at others who have less or inferior moral character

This type of humor increases the inequality between the society members in terms of religions, nationalities, and richness. These differences lead some people feel superior to others. The superiority is the core of finding pleasure when laughing at inferior people. *"Everything is funny as long as it is happening to someone else"* Mark twain

2.3. Types of Humor

Humor is every action or word that causes laughter, people use it to change their mood and get rid of negative energy. It has many types; each type differs from the other in terms of meaning and even the use. Each type will be discussed separately.

2.3.1. Anecdotes

Anecdote is an entertaining story that talks about person's experiences or actions as it is stated in the Cambridge Dictionary *"A short, often funny story, especially about something someone has done"* Anecdote is defined by Merriam _Webster Dictionary as *"A usually short*

narrative of an interesting, amusing, or biographical incident". That is to say, it is a summarized narration about a pleasant, comical or biographical event .In addition, according to the Oxford English Dictionary; anecdote is *"A short interesting story about a real person or event"*. Furthermore, the Collins Dictionary defines anecdote as *"A short, amusing account of something that has happened".* An example of an anecdote (2012) is as follows:

A group of coworkers are talking about their pets, than one of them tells a story about how her cat only comes downstairs at certain time of the night.

Anecdote is a humorous narrative by means of which the speaker regales the hearer with a story deriving from his/her personal experience or other people's lives Norrick (1993, 1994, 2003). It is a funny story told by the speaker to give the listener a lesson from his/her personal experience or from other people lives.

2.3.2. Fantasy

The word fantasy also spelled phantasy, it is defined in the Collins English Dictionary as *"A situation or event that you think about and that you want to happen, especially one that is unlikely to happen as an example fantasies of romance and true love"* .Furthermore, the term fantasy refers to a story or situation that someone creates from their imagination as it is stated in the Cambridge Dictionary it is *"A pleasant situation that you enjoy thinking about but is unlikely to happen, or the activity of imagining things like this"*. That means it is not based on reality.

2.3.3. Insult

An insult is a remark that minimizes a person and makes him/her frustrated, or ascribed to a negative character. There are two distinct types of humor that fall under this heading. The first is jocular abuse, in which the speaker jokingly insults a member of the audience. The other one is when someone absent is insulted. The insult here is likely to be genuine, and this kind of humor may cause misunderstandings and bad circumstances.

2.3.4. Irony

 The term irony means when someone says something intentionally or inadvertently that s/he does not mean. According to COBUILD Dictionary *"It is a form of humor which involves saying things that you do not mean"*. Similarly, the Oxford Dictionary defines irony as *"Amusing or strange aspect of unexpected event or situation"* also *"Saying the opposite of what you really mean, often as a joke"*

 The term irony in general is when a person says something but s/he does not mean it or say words that differ from what he means. Haverkate (1990) declares that irony is generally based on one or two criteria: saying the opposite of what you mean, or saying something different from what you mean. Irony describes situations that are strange or funny because things happen in a way that seems to be the opposite of what you expected. If an expectation is black, than an ironic outcome would be white and vice versa. Irony, unlike sarcasm, tends to be ambiguous, bringing two contrasting meaning into play.

2.3.5. Jokes

 According to COBUILD Dictionary, jokes mean when *"You tell funny stories or say amusing things"*. In addiction, *"If you joke, you tell someone something that is not true in order to amuse yourself"*. Furthermore, jokes are defined in the Oxford Dictionary as *"Something said or done to make people laugh"*. Both definitions mean that jokes are said to change people's mood and make them laugh. The term joke is defined by Merriam Webster Dictionary as *"Something said or done to provoke laughter especially"* jokes are a brief oral narrative with climatic humorous twist with an instance of kidding.

2.3.6. Canned Jokes

Canned jokes have multiple definitions, according to Hockett (1972/1977): "*A joke comprises a build-up and punch"*. Similarly, Sherzer (1985) defines a joke as *"A discourse unit consisting of two parts, the set up and the punch line"* (p. 216). Attardo and Chabanne (1992) say that the setup is normally built for narrative or/and a dialogue, while, Suls (1972) declares

that the punch line is the final portion of the text, which engenders surprise and leads to incongruity with the set-up. Canned jokes will definitely have an end as Raskin (1985) declared that canned jokes will have a punch line, or some point at which an incongruity is resolved.

There are also few subtypes of jokes different from the canonical canned jokes:

Chiaro (1992) dealt with Shagg-dog stories, he claims that they are lengthy stories without punch lines. In addition, Chiaro, Dienhart (1992, 1999) highlighted the term niddles as questions followed by unpredictable and silly answers. Furthermore, Chiaro; Norrick (1992, 1993) argue about one liners as one line jokes with punch lines reduced to few words.

2.3.7. Observational Humor

Observational is one of the main types of humor in stand-up comedy. First and most important, this kind takes the form of asking questions like have you ever noticed? In addition, humor in this division is based on remarks and comments about the everyday aspects found in life. In other words, the speaker makes an observation about something funny. This type is based on the premise of "it is funny because it is true"

2.3.8. Role-play

Role-play is the adoption of another's voice, movement, or personality for humorous effects. This means imitating comic characters for having fun. According to Collins English Dictionary role play is *"The act of imitating the role of a different person"* Furthermore, Byrne (1986) argues that role play is a method of acting out particular ways of interacting with others in imaginary situations. In other words, it often takes place in the theater to interact with others and have fun, this type is largely performance based humor; the speaker is acting to the audience.

Role play is any activity that you draw in your imagination and live it, or put yourself in the position of another person.

2.3.9. Self-Deprecation

Cambridge Dictionary defines self-deprecating as *"Trying to make yourself, you abilities, or your achievements seem less important"*. So, self-deprecating makes the speaker insults him/herself, underestimate his/her abilities and accomplishments instead of getting defensive.

Owens (1994) defines the term self-deprecation as widely understood within psychology and popular culture as a form of self-talk that reflects a cognitive state or personality dimension, such as how self-esteem or negative self-regard. Additionally, it is defined as a form of humor where the comedian pokes fun at his or herself. Furthermore, it is an insult directed at oneself; this is a defense strategy.

2.3.10. Vulgarity

Vulgarity expressed as the state or quality of being vulgar. According to Cambridge Dictionary vulgarity is *"The quality of not being suitable, simple, or not the style preferred by rich or well-educated people"*. That means lack of good manners, insolence and use of obscene words. This kind of humor is based on using taboo words and deals with sensitive topics. Additionally, this type is also known as toilet humor which means a vulgar phase intended to be amusing. Moreover, vulgarity is not serious quality since it allows rude, offensive and vulgar communications. This kind of humor is seen by some people risky

2.3.11. Wordplay

Wordplay and also called "play-on-words" is the clever and witty use of words and meanings. It involves using literary devices and techniques focused on word usage like spelling with the goal of creating humor, alliteration and rhyme to form amusing and often humorous written and oral expressions. Using wordplay techniques relies on several different aspects of rhetoric like spelling, phonetics (sound and pronunciation of words), and semantics (meaning of words). Which means; wordplay involves making jokes by using the meaning of words for the purpose of intended effect or amusement. The most typical example of wordplay would be pun.

Figure 1.2: Types of Humor**.**

2.4. Functions of Humor

Is there a distinction in the sense of humor used by men and women? To answer this question, researchers have conducted studies on functions of humor.

Three main functions of humor are classified under three broad labels. Hay (2000) analyzed conversational humor in both same and mixed gender groups, and divided it into three functions, solidarity-based, power-based, and psychological functions. A major finding was that women use humor to create solidarity. Whereas men used it to share experience or highlight similarities. Power-based strategy is extremely rarely, it is largely restricted to single

sex groups, men are more likely to use humor to increase status and solidarity, and to perform positive work on their personal identity.

In addition, teasing in both manners was male's activity than of females' in same gender groups. Delia Chiaro and Rafaella Baccolini (2014) argue:

> **Both friendly and aggressive forms of teasing are more likely to occur in all-female or all-male groups than in mixed- sex groups, and teasing was slightly more frequent in groups of men. Thus, women were nearly as likely to tease their female friends as men were to tease their male friends.** (p. 134)

Jenkins (1985) in his research in U.S.A. studied women's humor through participants' observation. Both interpretative and quantitative research suggest that men are interested in status and women only in building solidarity, whereas, Deborah Tennen (1986; 1990) argues that men and women have different goals in conversation. According to Tennen, women's goal to use humor is to build intimacy and self-deprecation, however, men use humor to impress others and create positive personal identity.
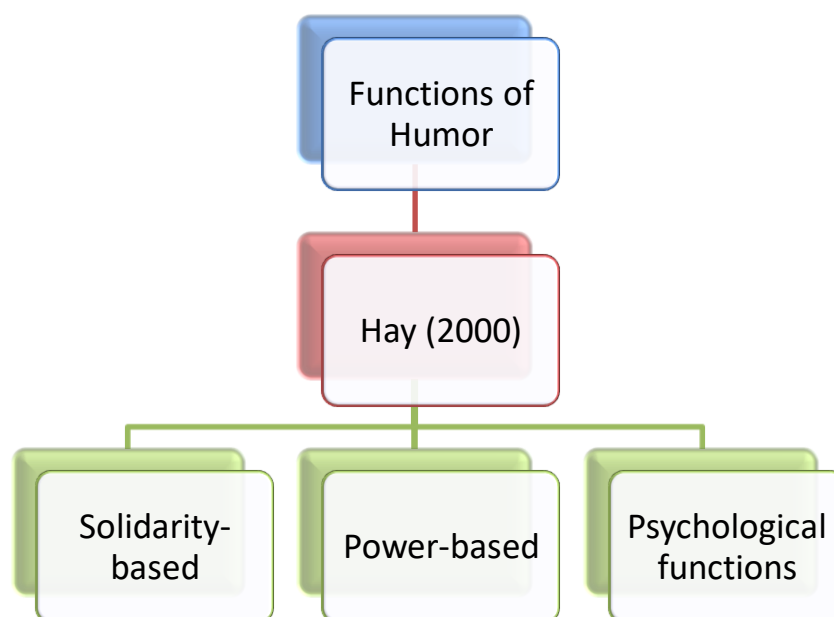
Figure 1.3: Functions of Humor

In short, these findings showed that men use humor for personal identity reasons, whereas; women use it to build intimacy and solidarity. Furthermore, these behaviors change between both genders when they interact together in the same group.

2.5. Language and Humor

People use humor to feel joy and optimism, laugh with each other and overcome difficulties. For this reason, it is said that, humor is often considered as the best treatment and medicine for all mental and even organic ills. The term "language" was defined according to The Collins COBUILD English Dictionary as a set of communication which consists of a set of sounds and written symbols which are used by people of a particular country or region for talking or writing. As a daily natural action, we produce words, writings or even sounds to contact or interact with others.

Chomsky (1957), defines language as "*A set (finite or infinite) of sentences, each finite is length and constructed out of finite set of elements*" (p. 13). De Saussure claimes that language is a system of systems, this is vividly seen in Aitcheson (2003) where he explains what Saussure meant by "a system" is a structure of units (sounds, words, and sentences) and rules for their modifications and combinations represent the multilevel system of language (phonology, morphology, syntax…). De Saussure describes the language as a link between the thoughts and sounds. He also describes it as a means of expressing thoughts. The spoken language, for him, is communication through sound images between a speaker and listener. (Harris, 1990 p. 25)

According to Britannica, language is a system of conventional spoken, manual (signed), or written symbols by means of which human beings, as members of social group and participants in its culture, express themselves. The functions of language include communication. Victor Raskin (1985), proposed a theory under the name "the Semantic_ Script Theory of Humor" (SSTH). Raskin's work was highly important and successful, simply for two main reasons. Primarily, it was the first coherent, book length treatment of the

semantics of humor; one more, it linked the linguistic treatment of humor to the broader field of humor research.

2.6. Role of Humor in Society

Allain de Botton deals with the role of humor in society in his book entitled *"Status Anxiety"* and claims that the role of humor in society is to bring out the repressed thoughts and messages that ordinary people can relate and understand without restraint from other people. That means, humor plays a major role in society. More specifically, to remove repressed thoughts and messages that ordinary people can understand without resorting to restraint from others.

Furthermore, in comedy, humor is utilized to convey messages that might be taken as to serious or controversial and adds humor to facilitate easier comprehension and understanding. De Botton argues that comedy can be used as a channel to secretly communicate thoughts or observations of society and other things that might be held as either offensive or treacherous by some if made publicly in a serious and formal matter. Bergson states that the social function of humor may be considered to have two aspects. The first is that of the relationship within a group and the social system within which personal acquaintance and interaction between and among group members exist.

The second is that of society as a whole or of social phenomena. In other words, firstly, it is the relationship of members within a group based on personal acquaintance, friendship and interaction. Secondly, it is the society as whole; including individuals and social phenomena. Izzy Gesell assumes that humor can change lives and relationships. We use humor to protect attack, connect and distract. He goes on to say that humor can be used to help relieve tension, shift perspectives and bring people together. That means, humor has a positive effects on a person's life in particular and society in general.

2.7. Negative and Positive Humor

All things which have positive side, has also a negative one and that applies to humor as well. Positive humor is a kind of humor that shares positive laughter and helps people communicate freely and openly. It breaks down barriers and builds positive connections. Moving on to the negative humor, it is negatively related to negative moods such as depression and anxiety.

People cannot learn this emotion by imitation since it is innate and universal to the human beings. Martin (2006) claims: "*Humor can be an effective strategy in the process of coping problems, and is an element of resilience*" (p. 52). That means, this kind of people are successful in reducing stressful situations, they tend to experience fewer negative emotions in stressful situations. Additionally, Seligman (2004) points out, in various studies optimists have been seen to achieve better academic results and to be more successful in what they do than pessimists; it even seems they live longer and in a better health. In other words, people with this type are clever and successful, they tend to experience less depression and anxiety, and also they report higher self-esteem.

Positive humor has many effects and outcomes, it has been linked to beneficial outcomes that include bolstered psychological well-being (Martin, 2001); increases relationship satisfaction (Butzer & kuiper, 2008 ; ziv & Gadish, 1989) and reduces conflict in romantic relationship (Bippus, 2003 ; Campbell, Martin, & Ward, 2008). This kind of humor promotes both individual and relational health.

Negative humor is considered as an unfunny humor; it creates barriers and causes a lot of problems. This kind of humor always feels like "laughing at" rather than " laughing with". This negative side of humor can be frightening and ugly because it can hurt someone's feeling. Jerry Aragon argues that negative and dirty humor are not acceptable, a person does not have to be dirty to be funny. Many years ago, the senior president Bush (1988) declared:

"*What we need is a kinder, gentler nation*". Aggressive humor is one of the styles of negative humor, this concept is not a new subject; it incorporates teasing, sarcasm and ridicule.

Burdura (1978) refers to aggression as "*Behavior that results in personal injury and physical destruction*" (p.12). Hall et Sereno (2010) declares that "*Negative humor use depends largely on context... negative put-down jokes are particularly audience and context sensitive*" (pp. 355-356). Precisely, negative humor is highly context dependent

Positive and negative humor exists everywhere. They are interrelated; we cannot study each topic separately.

Conclusion

Humor is considered as the best medicine because it makes people happy and healthy. Throughout this section, we defined humor, then we have tackled the theories and types of humor, also we have mentioned the functions of humor. Furthermore, we have explained language and humor. In addition, this section sheds light on the role of humor in society. Finally we determined the meaning of positive and negative humor.

Chapter Two

The Sociolinguistics Situation and Humor in Algeria

Introduction

2.1. Algeria from Historical Perspectives

2.2. Languages in Algeria

2.3. The Linguistic Context of Algeria

2.4. Humor in Algeria

2.5. Stand-up Comedy as a Recent Form of Humor in Algeria

2.5.1. A Snapshot of Stand-up Comedy in Algeria

2.5.2. Features of Algerian Stand-up Comedy

Conclusion

Chapter Two The Sociolinguistics Situation and Humor in Algeria

Introduction

The present chapter tends to give a look at the Algerian history and to shed light on the different intruders who invaded and colonized this land. Additionally, the main languages used in the country will be dealt with, namely (Arabic, Berber, and French). Moreover, different and important outcomes of language contact should be mentioned Diglossia, Code Switching, Borrowing, and Bilingualism. As a final stage, light will be shed on the change that humor knew in three different periods in Algeria as well as stand-up comedy with its characteristics.

2.1. Algeria from Historical Perspectives

The Algerian history started before centuries when Algeria was first invaded and influenced by (Phoenicians, Romans, Vandals, Byzantines, Arabs, Turkish, Spanish, and French).

Algeria was first invaded for nearly seven centuries by Romans B.C. In 499 A.D. Vandals came to replace Romans for about 40 years. Then in 533 A.D. Byzantines arrived to put an end to the Vandals' domination. Later, in the seventh 7th century the Muslim Arabs came to spread Islam under the Ottoman Empire. In a period lasted almost three centuries, Algeria embraced Islam and adopted the Arabic Language.

In 1504, many Algerian towns were occupied under the Spanish conquest, mentioning Mérs El Kébir in 1505, Oran in 1509, Béjaya and Algiers in 1910, this latter led Algerians to ask for the protection of the Ottoman Empire. The Turkish protection stayed until the 1830 when French invaded Algeria. After few years of colonization, French declared Algeria as one of its territories; the Arabic language was banished from the educational system to be considered as a foreign language. Further, French language became an official language. Additionally, mosques and Qura'nic or (koranic) schools were prevented simply for the reason of deleting the Arabic language and Islam definitely and replace it with Christianity as a new religion.

The French settled in Algeria for one hundred thirty two years of colonization, until Algeria gained its independence in 1962. The history of the invasion in Algeria during centuries led to the mixture found in the Algerian Dialectal Arabic that contains some borrowed terms from French, Spanish and Turkish origins.

2.2. Languages in Algeria

The different languages in Algeria have relation with its history before even the French colonization witch made contact with different nations. The Algerian verbal repertoire consists of four languages or varieties.

2.2.1. Modern Standard Arabic (MSA)

Modern Standard Arabic is a substituted variety of Arabic language that is used in the formal written as well as spoken settings, such as, prepared speeches including political, social, some radio and TV programs. The existence of Arabic in Algeria goes back to the seventh century when it was concurred by the Islamic leaders Oqba Ibn Nafi and Musa Ibn Nusayr under the Arabo-Muslims peaceful advent.

It is important to make a distinction between the two forms of Standard Arabic (henceforth SA). On one hand, Classical Arabic (CA), the dead variety of language that is used for religious purposes, and associated with (Koran and Islam). On the other hand, MSA is a simplified and codified version used for formal settings as well as for scientific and technological needs. Further, it could be understood in the Arab world. Ennaji (1992) highlights:

> **Modern Standard Arabic is standardized and codified to the extent that it can be understood by different Arabic speakers in the Maghreb and in the Arab world at large. It has the characteristics of a modern serving as the vehicle of a universal culture.** (p. 09)

Arabic was considered as the most important vehicle of communication without which, Algeria would probably lose its identity. So, in order to keep this identity, Algeria

launched a campaign of Arabization in various public domains especially Administration and Education. The principal aim of the Arabization strategy was to move French from its colonial position as the dominant language in various formal settings to be replaced by Arabic.

MSA is not acquired as a mother tongue, but rather it is learnt at schools as a first language. It is associated with domains as media and school enterprise, and used for purposes of written communication; but it can be also used for formal spoken communication. MSA was declared as the national and official language in almost all sectors: educational, political, cultural, and economic.

2.2.2. Algerian Dialectal Arabic (ADA)

Algerian Dialectal Arabic also called (ADA), known also as Algerian Arabic (AA), and 'El "Ammiya" or "Daridja". ADA is considered as another substituted Arabic variety .In fact, it is mother tongue of the majority of the Algerian population.

AA refers also to the colloquial variety of language that distinguishes from MSA in the lexical, syntactic, and morphological level. Accordingly, Kaye (1970) says:

> **AA refers to the colloquial language known as *darija or lahja*: The colloquial varieties number in the hundreds, being spoken and not written, they are distinguishable from classical Arabic as a result of a grammatical simplification in structure with fewer grammatical categories."** (p. 67)

Most of ADA vocabulary are originated from Arabic language, and consist of a large number of French words, as well as Turkish and Spanish. This mixture led to a diglossic situation as Berrabah (2014) highlights*: "The current DA spoken in all over the Arab world and also in Algeria alongside MSA has created diglossic situations"* (p.13). In fact, Algerians consider these borrowings as part of their mother tongue.

2.2.3. Berber (Ber)

The term "Berber" is originated from the Greek origin "barbarous". It is also called Tamazight which means *(the free and noblemen)*. Unlike Algerian Dialectal Arabic, Berber was spoken by the minority, only about 20% speak it as a mother tongue. In 2002, it was considered as a national language

A large number of history books if not all, assumed that the original citizens of North Africa including Algeria are Berbers .They occupied alongside the Mediterranean Sea where they resisted all forms of invasion. They learnt Arabic language with preserving their mother tongue (Tamazight) after Oqba Ibn Nafi in the seventh century guided troops to northern Africa to presume Islam and Arabic language. Sadiqi (1997) says: *"After the settlement of the Arabs in the seventh century A.D. and the conversion of Berbers to Islam, Arabic started to be used along with the already existing Berber"* cited by Berrabah in (2014, p. 11)

Berber is introduced and learnt in some schools. Though it was put aside, if not excluded under the Arabization policy, it is recognized as a national language. It is considered an indigenous language which has retained strength in some mountainous and coastal regions such as the Aures, Kabylia and some other areas.

2.2.4. French (Fr)

As stated before, French existed since 1830 in Algeria, its colonization that lasted over a century led to the consideration of Fr. as a language of communication used in both spoken (oral) and/or written (education and written communication)

The colonial administration inherited French to be the language used in many domains. Further, both Arabic and Berber were estimated as foreign languages. In fact after about sixty years of independence, French language is still educated from primary to high school, spoken by many people, used in TV channels and Radio stations. Additionally, many books, newspapers and magazines are written in French. Accordingly, Backer and Prys Jones (1998) state:

French still enjoys a high status in Algeria. It is a major foreign language and is still widely read and spoken by many educated Algerians. National radio has a French station. The only TV channel is in Arabic with some French material. The majority of newspapers and magazines are in French. French is widely used in higher education; scientific material in school and university text books is almost exclusively in French. (p. 355)

Briefly, French language still exists and used in formal settings, in this respect Bouamrane (1986) stated: *"French was never imposed on the Algerian people as it has often been claimed by Algerian officials"* (p. 40). French is still predominantly used in administration, media, and even newspapers.

2.3. The Linguistic Context of Algeria

As a result of the invasions that Algeria witnessed along ago. A contact between the three languages (Arabic, French, and Berber) and its varieties led to different sociolinguistic phenomena.

2.3.1. Diglossia

Diglossia has been defined as the coexistence of two varieties of the same language within a speech community, the high variety (H) is the standard language used in formal setting, while the low variety (L) is the colloquial language, used for informal settings. Most commonly, *"Diglossia implies the existence of one High (H) variety and one Low (L) variety"* (Ferguson, 1995). The low variety (L) refers to life communication with family, friends and colleagues, while (H) variety is the one used in specific context (education, political speeches, newspaper editorials, and poetry).

In order to clear the image about diglossic situations, Ferguson (1959) gives some examples indicating the varieties in some contexts in the following table:

Situation	H	L
Sermon in mosque	X	
Instructions to servants, waiters		X
Personal letters	X	
Speech in parliament, political speech	X	
University lectures	X	
Conversation with family, friends, and colleges		X
New broadcast	X	
Radio	X	
Newspaper editorial	X	
Caption on political cartoon		X
Poetry	X	
Folk literature		X

Table 2.1: Illustration for diglossic Situation (Fergusson 1959**)**

It is observed from the table that (H) is used for formality in written and spoken forms, while the (L) deals with daily life conversations, and has only a spoken form.

In the Algerian context, the colloquial language (L) is the Algerian Dialectal Arabic, while the standard language (H) refers to Modern Standard Arabic. However, due to illiteracy and colonization, Algerians tend to mix between the two verities in speech additionally to French language. Diglossia in Algeria is of a particular type since there are more than two varieties within the same community. Ferguson (1959) believes that both (H) and (L) are used in different situations. He states: *"Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language, there is a very divergent, and highly codified superposed variety"* (p. 366)

To consider a country as a diglossic situation, three main conditions have been highlighted by Holmes (2001), these conditions are classified as follow:

1- Two different varieties of the same language used in the community, one variety is high and the other is low.

2- Those different varieties have distinct functions.

3- The high variety is not used in every day conversations.

From the last explanation, the question concerning the Algerian diglossic situation is still a debatable topic which answer has not been found yet, simply for the reason that Algeria has more than two varieties.

2.3.2. Bilingualism

Bilingualism has been broadly defined as the ability to speak and understand at least two languages by an individual or a society. However, the term bilingualism is a relative notion that may possibly represent or mean different things to different people; therefore, it has been a subject matter for wide range of Sociolinguists, scholars, and researchers.

Bilingualism is one of the outcomes of language contact in which an individual or society speak 2 languages. Sociolinguists have defined the term bilingualism differently. Susan Gal defined bilingualism as the use of more than one language by an individual or community. However, Li Wei (2007) highlights: *"The term bilingual primarily describes someone with the possession of two languages"* (p. 07). Additionally, some other linguists differentiated between "bilingualism, and bilingual" where bilingualism is referred to the proficiency of speaking two languages by a community or a person "bilingual". A bilingual needs to move from one language to another simultaneously with the ability at least to read and write one of the two languages in order to exchange personal interests. Rané Appel and Pitter Muyken (1987) advocate that *"The term bilingual or bilingualism apply on situations were more than two languages are involved"*. (p. 03)

Accordingly, Algeria as a country that was colonized for centuries, particularly by French, the colonizers imposed their language in a nationalizing process which influenced the spoken language. Mouhadjer (2002) states that *"The Algerian Arabic dialect is often mixed with the French language in every day conversation; media including newspapers, radio, TV..."* (p. 990) As a matter of fact, many Algerians understand French and use it in their everyday conversations. They take a large number of French words which are adopted phonologically, morphologically and syntactically; and consider them as part of their dialect.

The Algerian bilingualism has its own specificity which results from the long period of the French colonization. In fact, bilingualism is not identical in Algeria as not all people are bilinguals.

Two types of bilinguals are highlighted, active and passive bilinguals. Taking Algeria as an example, the active bilinguals have the ability to speak French fluently, even if they do not know how to read and write it. While, passive bilinguals, are those who can understand French but cannot speak it. In this regard (ibid) argues that:

> **Another criterion of bilingualism in Algeria is that the Algerians are**
> **generally French speakers but at different levels i.e. there are two types**
> **of bilinguals: Active bilinguals, they are people who really speak French**
> **in their daily life even if they do not know how to read and write. And**
> **passive bilinguals are those who understand French but do not have the**
> **ability to speak it** (p.p. 990-991)

It is agreed that bilingualism is defined differently; some pioneers believe that it is the perfect mastery of the two languages with the four skills (reading, writing, listening, and speaking)**.** Accordingly Bloomfield (1933) illustrates: *"The native like control of two languages."* (p.56), others believe that bilingualism is the ability to produce, as Haugen (1953) who defines it as *"Complete meaningful utterances in the other language."*(p. 07). In brief, since there are many different definitions of bilingualism, Algerian situation as a bilingual country is a topic stayed in discussion.

2.3.3. Code Switching

Code switching also called code alteration, is the process in which the bilingual speaker alternates between one language or a dialect and another within his speech or in a conversation.

The term code switching has been defined by a wide range of scholars and sociolinguists, Gumperz (1982) defines it as *"The juxtaposition within the same speech exchange of passages belonging to different grammatical systems or subsystems"* (p. 56), simplifying that code- switching is the alternation between two or more languages within the same interaction. Càccamo (1990) believes that code switching is the alternation of languages that occurs during bilingual conversations in which participants have at least one language in common. Moreover, Hudson (1956) sees that CS is a result of bilingualism, he highlights that CS is *"Certain results of bilingualism, as anyone who speaks more than one language chooses between them according to circumstances"* (p. 53).

Because of the existence of French in Algeria for decades, people tend to switch between ADA and French or Berber and French. Their conversation may sometimes start with Arabic or Berber and continues with French or vice versa, such as: (rani rayha l la fac baghya n insecri) which means:"I am going to the university for the inscriptions". In addition, according to Haoues (2009): *"The switching occurs unconsciously when dealing with topics related to the students' specialization"*. Students who are specialized in Arabic literature may often switch between ADA and MSA.

Some examples of code switching in Algeria are as follow:

1- /khofi rana retar lyoum/ hurry up we are late today.

2- /rani rayha ftaxi/ I'm going by taxi.

3- /rani rselt msg lel prof wmazal maripondalich/ I have sent a message to the teacher, but he didn't reply yet.

4- /rani n9ara3 lel bus/ I am waiting for the bus.

6-/ ja prof? / did the teacher show up?

In Algeria, people tend to use code switching in their daily life communication. They shift back and forth from one language to another in their speech. The most common switching in Algeria is Arabic–French since the latter is spoken by the majority of Algerians.

2.3.4. Borrowing

Borrowing is an outcome of language contact that refers to the act of adopting one word or phrase from one language to another. *"When using an item from one language as a part of the other language, this is called borrowing"* Hudson (1996). Most of the time; the borrowed word has not an equivalent term in the recipient language. Sometimes the donor language is seen prestigious and more socially valued than the recipient language

A wide range of writers distinguished borrowing from code-switching. Gumperz (1982) for example argues that borrowing involves satisfying the morphological and syntactic rules of another language, while code-switching involves sentence fragment that belong to one language. He states:

> **Borrowing can be defined as the introduction of single words or short, frozen, idiomatic phrases from one variety ("e, language), into the other. The borrowed items are fully integrated into the grammatical system of the borrowing language and they are treated as if they are part of lexicon of that language and share the morphological and phonological systems of that language. Code-switching by contrast relies on the meaningful juxtaposition of what speakers most process as strings forms according to the internal syntactic rules of two distinct systems.** (p. 66)

Most of the Algerian borrowed words are from French origins. There are two main types of borrowing, adapted and none adapted borrowing. The first is built on the assimilation of the borrowed words into the Arabic system. While the second, keeps the phonological and morphological intact. Chouaou (2015) states:

It is distinguished between two types of borrowing; adapted, and none adapted borrowing. The former refers to that type that consists of words which are phonologically and morphologically changed to fit within the base. However, French words are adapted into AA according to a continuum that shows the degree of assimilation and they are adapted into the system of Arabic so that they seem to have an Arabic origin. For instance; in the French words "poste" and "valise", the phonemes /p/ and /v/ become /b/ and /f/ respectively; the sufix {-a} is added in the morphological assimilation of the feminine French word machine to give [maGNna] and the plural suffix [-a:t] is used to become [maGNna:t] which mean "machine, machines" respectively. Thus, the words have been completely assimilated into the Arabic system and are indistinguishable from the Arabic words. The latter contains a set of words that are imported from French language and kept intact both phonologically and morphologically. (p. 33)

An example of these types is illustrated in the following figure:

Borrowing

```
        ┌─────────────────────┴─────────────────────┐
        ▼                                            ▼
Adapted Borrowing                            None adapted borrowing
        │                                            │
        ▼                                            ▼
     Valise                                       portable
   ┌────┴────┐                                       │
   ▼         ▼                                       ▼
  /f/       {-a}                                  portable
```
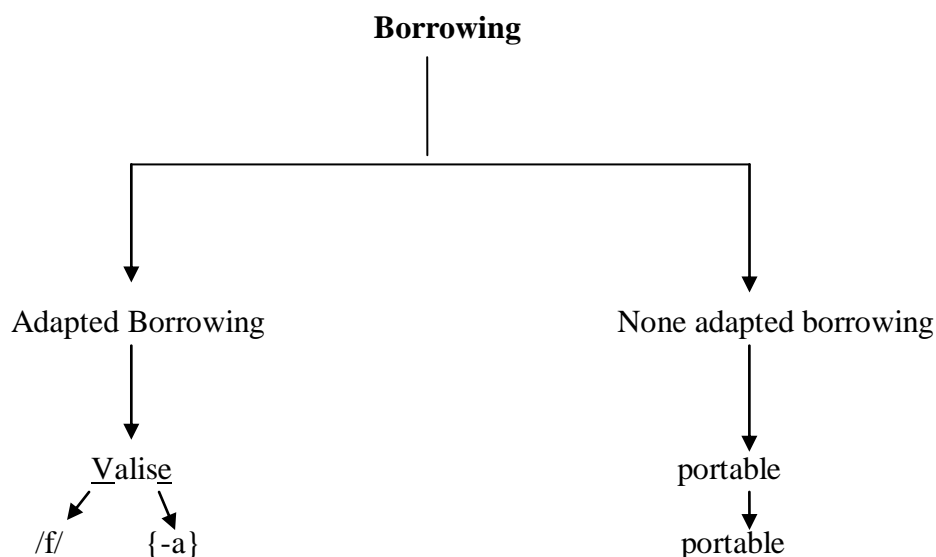
Figure 2.1: The Difference between Adapted and None Adapted Borrowing

The last figure shows two different examples of the types of borrowing. Generally speaking, in the adapted type, the word is phonologically and morphologically changed, where the phoneme /v/ became /f/, additionally, the suffix (-a) is added in the morphological assimilation to refer to a feminine word. In this respect, the borrowed words are completely assimilated into the Arabic system. Moving to none adapted borrowing where the borrowed words are kept in their morphological and phonological structure.

To conclude, the main reason used for borrowing words is the lack of similar words in the spoken language or variety to be permanent part in the recipient language.

2.4. Humor in Algeria

It is a truth that the subjects differ through cultures, countries, and from time to time. Taking Algeria as a common example which was colonized by French for a period lasted about 130 years. This latter greatly influenced the Algerian society culturally and historically, which made some actors in various domains discuss those topics in different ways, as such, (drama, comedy, theater etc). What is important is to highlight the humorous way many comedians shed light on to pass their message in three periods of time, the first is.

2.4.1. Humor before Colonization

Humor took many different forms and the topics discussed change through time. Theater in Algeria started before the French colonization, this latter hold different artistic themes (drama, documentary theater, comedy, religious topics…) that deal with real social facts.

Comedians in the 1880s used to play their shows in public spaces surrounded by people. Most discussed subjects at that time were religious and historical ones. One of the comics stands at the middle to start narrating the story which most of the time starts with "once upon a time" and ends with a surprising ending, the story is told with Modern Standard Arabic.

The second person "comedian" goes to the representation scene to perform the story using hand gestures only. The ancient author-comedian Mahboub Stambouli (1976) states: *"Les premiers pièces données en arabe classique mettaient en scène des sujets historiques et des drames religieux".* Unfortunately, these many authors cease doing shows for the reason that they did not attract a wide mass because of illiteracy except few like Rachid Ksentini, Mehieddine Bechtarzi, Ali Sellali and some others.

Rachid Lakhdar 1887, known as Rachid Ksentini. His career in comedy started when he first met Ali Sellali in 1925, Sellali asked him to integrate his theater troop "Ezzahia". In 1926 Ksentini played a comic role in "Zouadj Bouakline" which is written by Allalou, to appear on stage for his first time, he captivated the public which pushed him to give more to theater. The collaboration between these two men stayed in touch. One year later, Ksentini played two different roles in "The Buster Abou Hassan", a play written by Allalou as well. Ksentini made about 20 plays, many sketches, and even humorous songs, most of it derived from the Arab heritage, most popular is: "One Thousand and Nights"

Additionally to Ksentini who was known as one of the most figures who produced several works that achieved great popularity and success, Ali Sellali has emerged in that field as well.

Ali Sellali "Allalou" born in 30-03-1902, known as "the founding father" because he gave many comic plays in the Algerian theater at that time. In 1920s, Allalou engaged with Bechtarzi in "Ezzahia" where he produced sketches dealt with subjects drawn from everyday life. Additionally, Allalou played sketches with Ksentini, Dahmoune, Bachdjerrah, and Bechtarzi with the aim of evoking laughter.

In 1926, Allalou gave a theoretical performance called **"Djeha",** which was held in Algerian Dialectal Arabic, it gained great success and attracted a wide mass of audience, in addition to that, he made other plays like: "Zouadj Bouakline, The Buster Abou Hassan, La Vielle et Le Fantome, Antar El Hachaychi, Al Khalifa Wa Sayad, Al Ikhwan Achor".

As mentioned previously, Allalou produced a lot to the Algerian theater with many other comedians at that time, mentioning, Ksentini and Bechtarzi as common examples.

Mehieddine Bechtarzi born in December, 15th 1897, he joined theater in 1922 when he played some short comic sketches with Allalou. Eight years later, Bechtarzi established his own group "The Arab Theater". In addition, he played major role in the inclusion of women in theater as such, Noura, Latifa, Kelthoum, Nouria, and the singer Latifa El Jazairia.

From 1920s to 1930s, Algeria knew success in theater, especially comedy. The most popular comedians at that time were Allalou, Ksentini, Dahmoune, and Bechtarzi.

2.4.2. Humor during Colonization

The French colonists settled in Algeria since the 1830s. As a start, they altered the cultural and religious shape of Algeria by impressing their heritage. They eradicated Islam by implying their language at schools, and forcing Algerians to learn it. This latter, led to a contact resulted a number of linguistic and cultural change in the Algerian society including theater.

Cultural and socio-political changes were put to stage, giving birth to a new theoretical genre to appear on theater. Subsequently, a new wave of comedians such as Mohamed Touri and Mostapha Kateb enriched the Algerian theater by performing policing scenery like *"Le Justicier et Le Voleur De Minuit"* where comedy was the best genre to attract people as a way of entertainment.

In brief, Algerian theater lost its importance due to the last socio-political changes which led many Algerian artists including comedians move to France to advocate the new Algerian socio-political situation there.

Due to the last decisions that threatened the Algerian theater, many comedians decided to quit the state-theater and assisting their new private groups, suchlike, Hassane El Hassani, Omar Fetmouch, Slimane Benaissa, and others. The case was not the same for other pioneer comedians who preferred to stay on stage to provide quality entertainment, discussing themes

drawn from political and governmental discourse in a funny way. For instance, Allalou, Kateb Yacine, Rouiched and others

2.4.3. Humor after the Independence

Although Algeria sunk in political and ideological conflicts after its independence, its leaders saw that theater is the best way is to transform reality and change things for better, they started implementing cultural buildings. They draw a document calling for nationalization, the article was held in MSA. The aim of this article is to trigger the government to institute the ANT "Algerian National Theater".

In 1970, the Algerian government recognized theater by giving status to four regional theaters, drama, and research areas, which paved the way the official and political discourse. This decision affected negatively the theater which minimized the production of comic plays. Additionally, there was a lack of actors; the imperfect mastery of MSA, and the absence of well-formed comedians was a problem that should be solved as well. Adopting and translating were new method used in theater at that time, as an example; *"Les Fusils de La Mère Carrar" "Senora Carrar's Rifles"* of Brecht, and *"Don Juan"* Molière and many other works. In spite the fact, far from theater, several comedian actors appeared in that period, mentioning Hadj Abderrahmane who is known as "Inspector Tahar", Othman Ariouat, Lakhdar Boukhars, Salah Ougrout, Mohamed Fellag, Wardia, Beyouna, and many others who played major role in planting joy in the hearts of the Algerian people. Most presented works at that time were historical, social, and comedic sketches. Many works brought together these actors, we mention some:

1- Inspector Tahar 1967 (Hadj Abderrahmane, Yahia Ben Mabrouk)

2- Sketch el Bagra 1972 (Hadj Abderrahmane, Yahia Ben Mabrouk, Ariouat Otmane)

3- Taxi Lmakhfi 1989 (Ariouat, Wardia)

4- Carnaval Fi Dachra 1994 (Othmane Ariouat, and Salah Ougrout)

5- La Casbah 2003 (Mohamed Fellag, Biyouna)

In the 1990s, during the dark decade, a new western group arrived to make sketches and short films that deal with the social life, mentioning Mohamed Hazim, Chenine Hamid, Mostapha Himoun, Bakhta Bennouis, Mohamed Tabeg who is known as "Harroudi", and many others. A lot of successful works provided these new actors, most commonly known as "Bila Houdoud", where these comedians appeared in the same sketch during the last 1990s and 2000s

Humor know several changes after the independence, many comedians choose to continue their career in France, while others died which led to the appearance of a new faces. Additionally, new form of humor known as stand-up comedy increased the comedians' interest suchlike Abdelkader Secteur. The next title digs deeper in stand-up comedy.

2.5. Stand-up Comedy as a recent Form of Humor in Algeria

Algerian artists used several forms to transform messages to their audience in many ways criticizing the social and political issues. Sometimes, the message could be expressed in a direct and clear way. While sometimes, they use humor as a tool of communication to simulate the vicissitudes of life in a humorous way.

2.5.1. A Snapshot of Stand-up Comedy in Algeria

Humor as defined before, is a humanistic behavior in which a person/comedian creates a humorous atmosphere in a pleasant way. Some Algerian comedians have chosen sketches played in sitcoms, such as Inspector Taher, Outman Ariouat, Rouiched and others. While other artists as such Abdelkader Secteur has chosen stand-up comedy as a tool to enhance their acts and transmit their message freely.

Stand-up comedy is a comic style in which the comedian stands in front of a live audience in the stage, using even dialogues or monologues. Stand-up comedy is the oldest and purest global method used to express humor. Mintz 1985 states:

Stand-up comedy is arguably the oldest, most universal, basic, and deeply significant form of humorous expression. It is the purest public comic communication, performing essentially the same social and cultural roles in practically every known society, past and present. (p. 71)

One of the most figures that played stand-up comedy during the French colonization was Hassane Benchikh who is known as Hassane El Hassani. Theater with its different genres was forked at that time. Another humorist who is known as Rachid Ksentini played several humorous spectacles using stand-up comedy at that time as well, which paved the way to other actors to appear on the stage. In 1980s_1990s, Mohamed Fellag, one of the most popular figures in stand-up comedy performed several sketches and monologues in which he simulates the Algerian situation at that time. Many others appeared at that period including Biyouna, Smain Feirouz and others. This kind of comedy expanded to be performed in many places such as weddings, comedy clubs, and coffee theaters.

A common example about what was mentioned earlier is a TV show "Coffee taste" "Qahwet lgosto" which was presented by the animator Nabil Assli in 2000s. The aim of this latter is to flourish this type of art by giving a chance to new generation to show their talents. The competitors have no more than 10 minutes to perform humoristic topic from social and personal issues. The competitors will be evaluated by a number of jury after finishing their performance, but the final marks are given by the audience. Mohamed Khassani, Mourad Saouli, Kamel Abdat, Nassim Haddouch, Moufida Addas who is known as "Hadda Lgalmia" and others, are some of the notable personalities who have had success in recent years.

There are some basic characteristics which define the comedian's performance in Algerian stand-up comedy. These features rely on:

2.5.2. Features of Stand-up Comedy

It is a common truth that Algerian comics' monologues are inspired from the real life in which the humorist chooses the right way to pass his message to his audience. These messages are transformed in many ways and characterized as follow:

2.5.2.1. Observational Comedy

This feature of stand-up comedy focuses mainly on the idea of *"It is funny because it is true"* in which the comedian makes an observation from the real life. Many examples of Algerian observational comedy subjects that some comedians shed light on are "daily affairs with mothers, relationships, love, problems between the wife and the mother-in law, weddings, and others". Abdelkader Sekteur, Hamida Lehlou, Mohamed Khassani, Anes Tennah and others, are some examples who talked about the previous topics mentioned above.

In brief, this feature is one of the most important types of stand-up comedy that describes the ordinary aspects from the backwaters of daily life.

2.5.2.2. Self-deprecating Humor

Algerian comedians use this type in order to underestimate and undervaluate themselves to show vulnerability and avoid haughtiness in front of the audience. Self-deprecating humor is not only about negative self-regard and self-insulting, but also about undervaluing culture and country. A main example is of Mohamed Fellag who considers Algeria as his self-deprecating humor. Fellag (2004) highlights after an interview done with Caubet *"le pays des Algériens, c'est l'autodérision"* (p. 48), *"The land of Algerians is self-deprecating"*

Self-deprecating humor is one of the quickest features of stand-up comedy to get the audience' attention as many psycholinguists argued.

Conclusion

In conclusion, this chapter sheds light on the history of Algeria, its languages, and how language contact came with its outcomes. However the Algerian situation has been a debatable topic, some views did not find its exact linguistic situation. Others, considers Algeria as a diglossic situation. While others, say that it has bilingual and/or multilingual situation due to the existence of three languages. In addition, humor in Algeria has been changed through time as well as the topics discussed.

Chapter Three

Practical Part and Data Collection

Introduction

3.1. Research Design and Instruments

3.2. The Sample Population

3.3. The Interpretation of Students' Questionnaire

3.4. The Interpretation of Teachers' Interview

3.5. General Discussions and Findings

3.6. Suggestions and Recommendations

Conclusion

Chapter Three   Practical Part and Data Collection

Introduction

In this chapter we are going to explain the methodological part of this dissertation. We have designed a questionnaire for students and an interview for teachers. Both tools are intended to know teachers and students' views and opinions about whether the humor we use and the one used by the older generation is the same or not. Then, it will tackle the analysis of the questions. The results of the questionnaire are presented and interpreted through statistics illustrated by tables and graphic columns, whereas; the interview analysis is presented through stating comments. At last, some suggestions and recommendations will be provided.

3.1. Research Design and Instruments

This research is designed to collect data of both quantitative and qualitative research at Ibn Khaldoun University in English department. A questionnaire is addressed to master students who have been chosen randomly to conduct the study. Additionally, an Interview was distributed on teachers at Ibn Khaldoun University of Tiaret in the Department of English language.

The tools used to collect data about the present research are a questionnaire designed for Ibn Khaldoun University students in English department. The students helped us to answer the research questions. We designed an Interview for teachers as well to gather answers that help in finding a solution to the research.

3.1.1. Questionnaire

A questionnaire is a set of standard printed or written questions that are determined to gather data about certain topic. Seliger and Shonamy (1989) define the questionnaire as *"Printed forms for data collection, which include questions or statements to which the subject is expected to respond, often anonymously"* (p. 172). The questionnaire contains two types of questions, open-ended questions or open format questions. This type gives the respondent the ability and opportunity to answer freely on the questions, which provides qualitative

information. The second type is close-ended questions in which the respondent is guided with a number of answers. This latter is easy for the surveyor to analyze and get quantitative data.

Both types of questions are included in the questionnaire, each type is selected for a purpose to let the students give their viewpoints. It starts with the students' personal information (gender, age, level). Next, as a first question, an open-ended question is asked to see the respondents' viewpoints towards humor generally. Moving to specific questions; asking them about the impact of gender on humor. As a next step, by answering the second research question, we asked some questions about the previous generation, to see whether the humor changes over time or not. As a conclusion of the questionnaire, whether humor helps in succeeding in today's life or not

3.1.2. Interview

Interview is one of the main tools used to collect data face-to-face. It covers a variety of topics with a number of respondents through direct questions. Our interview is addressed to the teachers of Ibn Khaldoun University of Tiaret in English department.

The interview is divided into three main types. The structured interview; contains prepared and organized questions. The second is semi-structured interview; the researcher tends to prepare the questions during the interview. The last is the unstructured interview, in which the interviewer ask the question and lets the interviewee speak freely. The two different types of questions have been asked in the interview in order to gather data about the teachers' view points towards the topic. The interview consists of the teachers' gender and age. The first four questions seek for the difference between the two genders in using humor to see whether the respondents think that humor used by older generation creates funny atmosphere or not. As a conclusion, we asked them about the difference between humor used in the past and the one we use nowadays.

As mentioned, the questionnaire is printed written questions while the interview may be guided orally between the interviewer and the responder.

3.2. The Sample Population

The sample population of the present research governs both teachers and learners from Ibn Khaldoun University in order to ease the work. The students are from Master one and Master two. The collection sample is a principle step in collecting data.

3.2.1. The teachers' profile

Ten 10 teachers from Ibn Khaldoun University of Tiaret have been chosen to answer the interview in the aim of helping conducting this study. All of them are under 50 years old from different specialties.

3.2.2. The students' profile

The sample of the research comprises 50 students from Master One and Two levels at Ibn Khaldoun University of Tiaret, English department. The respondents helped in filling a questionnaire. Their ages are between 22 and 27 years old

3.3. The Interpretation of Students' Questionnaire:

Level	Gender	Age			Number of students	Percentage
		22-24	25-27	More than 27		
Master1	Male	2	3	1	6	12%
	Female	13	/	/	13	26%
Master2	Male	4	4	/	8	16%
	Female	22	1	/	23	46%
Total	/	41	8	1	50	100%

Table 3.1: Students' Level, Gender, and Age
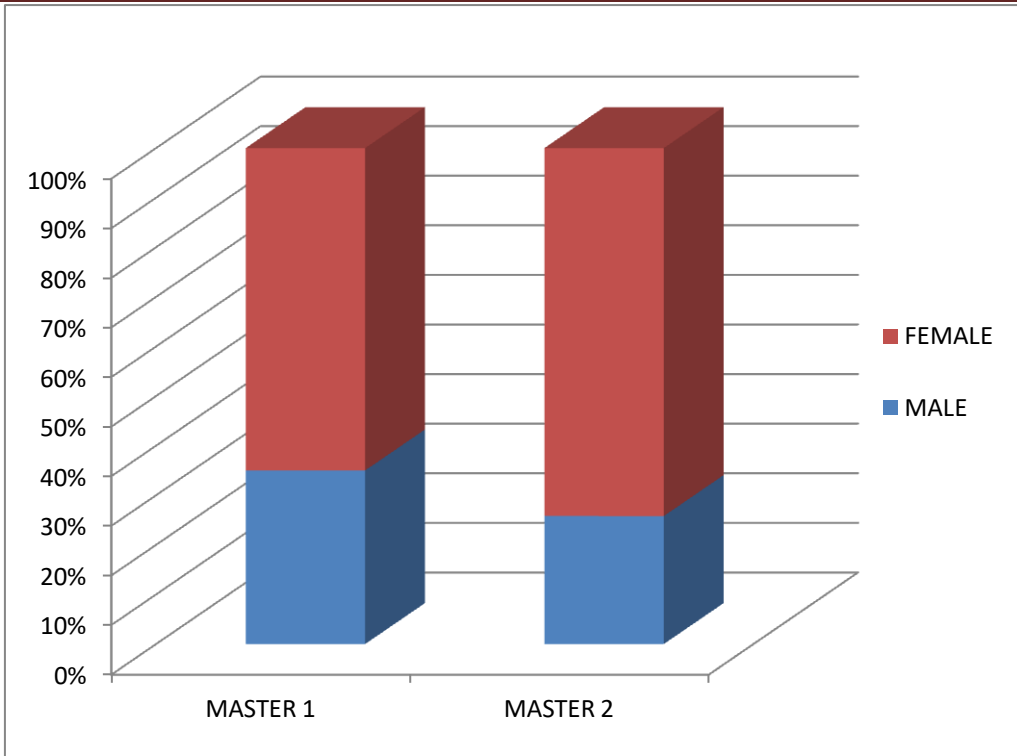
Figure 3.1: Graphic Columns about Student's Level
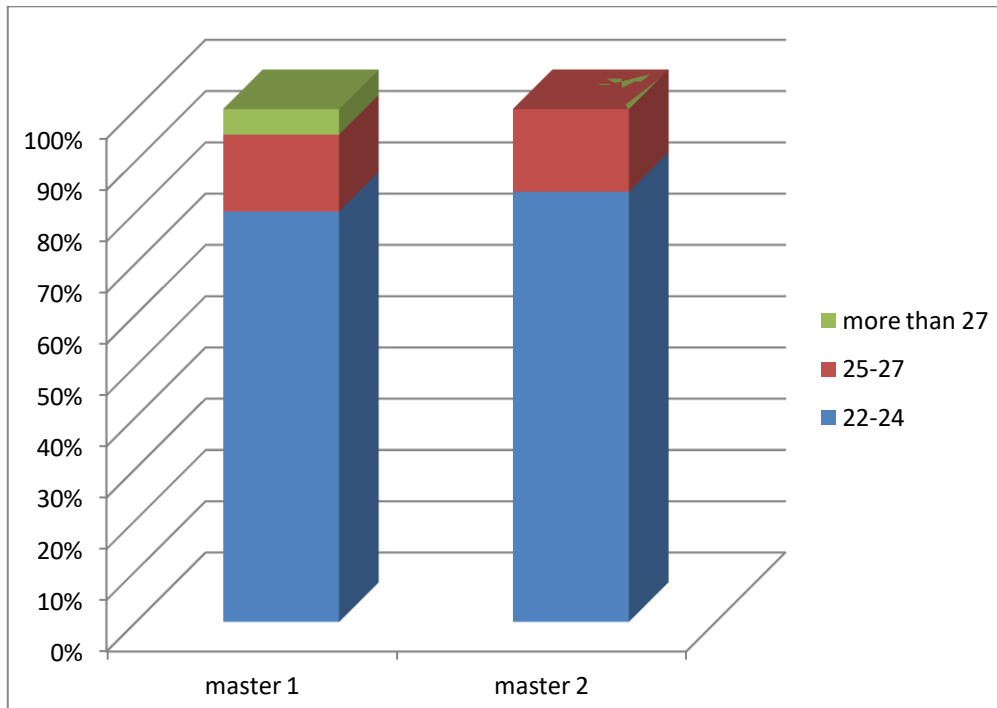
Figure 3.2: Graphic Columns about Student's Age.

Comment:

The previous table covers the respondents' personal information (level, gender, and age). Whereas, the two figures tackled both level and age separately.

The sample population represents 50 students of both genders from Master one and Master two levels. The results show that the majority of students are **females** 36 (72%). Whereas, 14 (28%) represent **males.**

The previous table and figure clearly clarify the age of students; the majority of females 35 are between **22-24 years** and just one respondent from **25-27 years.** While 6 males are between **22-24 years, 7** respond by **25-27 years,** and 1 represents the oldest student **more than 27 years.**

The results show that the majority of respondents are from Master two, 31 students (62%), and only 19 students (38%) represent Master one from the sample population.

Q2: Do you consider yourself funny?

Gender	Yes	No	Total
Boys	11	3	14
percentage	79%	21%	100%
Girls	26	10	36
percentage	72%	28%	100%

Table 3.2: Representing Students' Sense of Humor
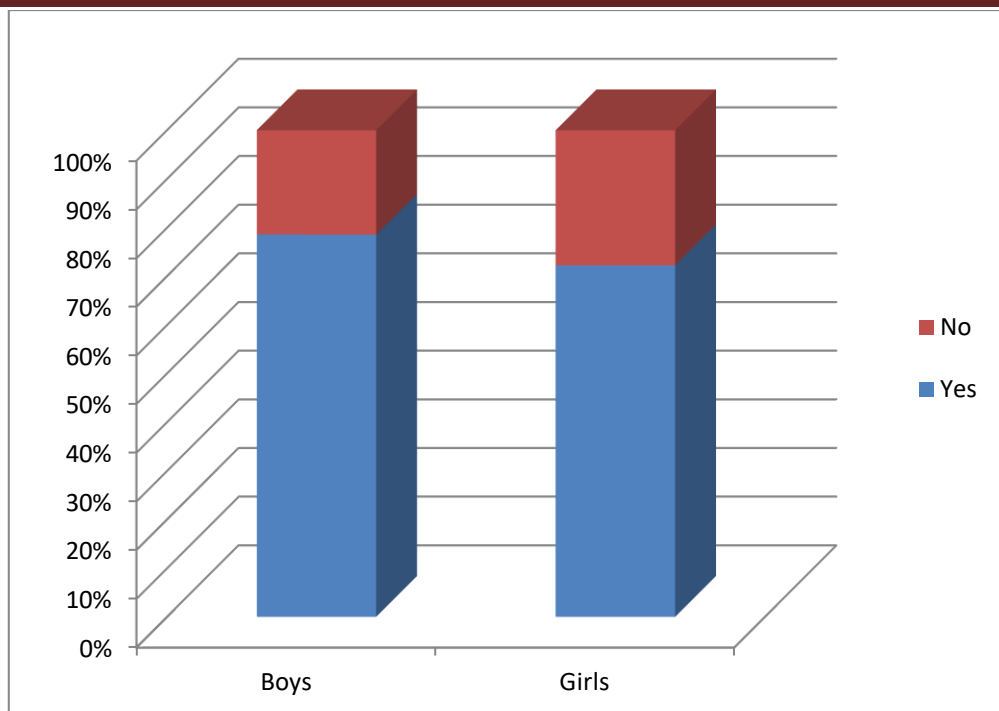
Figure3.3: Graphic Columns representing students' sense of humor

Comment:

From the results obtained in the table above, from one hand, the majority of girls 26 (72%) respond by "**yes**" because they make jokes with their friends, people enjoy their sense of humor, and they like to be the reason of someone's smile. While the minority of them 10 (28%) said **"no"** for the reason that they are serious and they cannot make others laugh.

On the other hand, we notice that 11 males (79%) answered by "**yes**" because they are funny and active. Unlike 3 of them (21%) who do not consider themselves funny, simply because they do not have the sense of humor and they are so serious.

Q3: Which gender has better sense of humor?

Gender	Males	Females	Total
Males	14	0	14
Percentage	100%	0%	100%
Females	29	7	36
Percentage	81%	19%	100%

Table 3.3: Representing Which Gender is Funnier
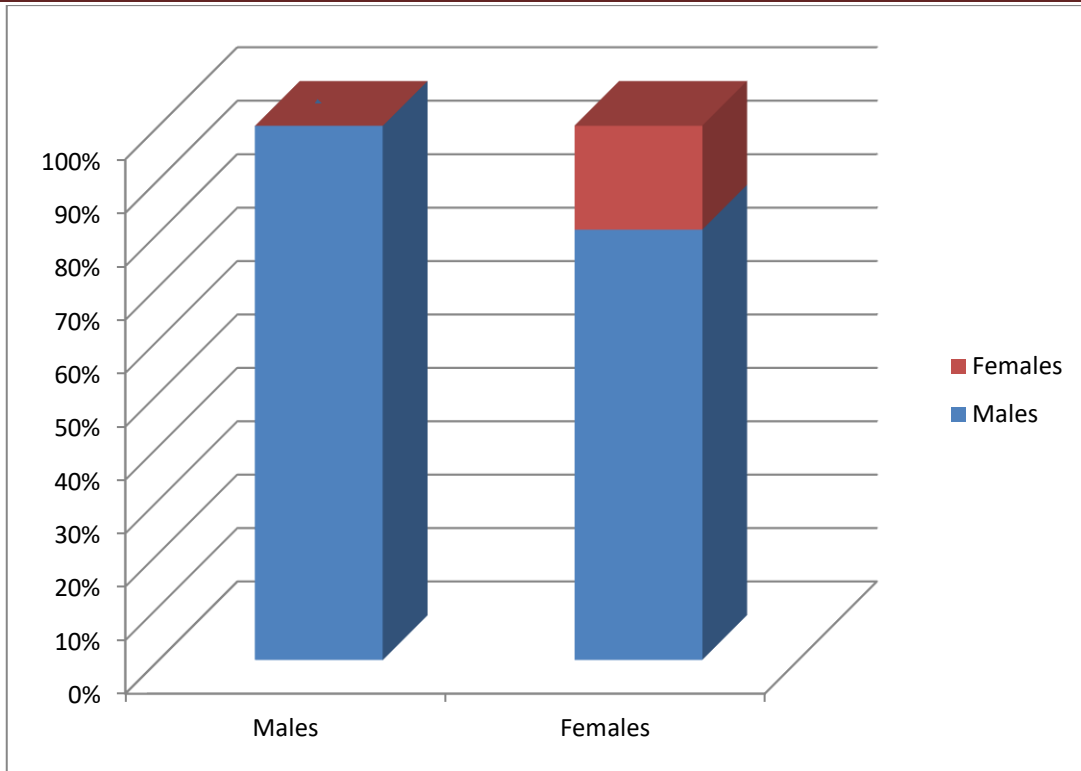
Figure 3.4: Graphic Columns representing Which Gender is Funnier

Comment:

Unlike all males 14 who supported the idea that "**males**" are funnier and better in producing humor, because they see that they are free to say anything and they can joke even when they have problems; females' answers about the same view differentiated, most of females 29 (58%) said that "**males**" have better sense of humor because they can tell funny jokes, they are confident, and they can even joke at their poor situations. Whereas females; are so dramatic, and have more concern with social image. Differently, 7 of them (12%) see that "**females**" have better sense of humor because they are talkative, and they like to be happy all the time.

Q4: In your opinion, why do men use humor?

Gender	Solidarity	Family	Experiences	Others	Total
Males	8	2	0	4	14
Percentage	57%	14%	0%	29%	100%
Females	10	4	16	6	36
Percentage	28%	11%	44%	17%	100%

Table 3.4: Representing the Reasons that lead Men use Humor
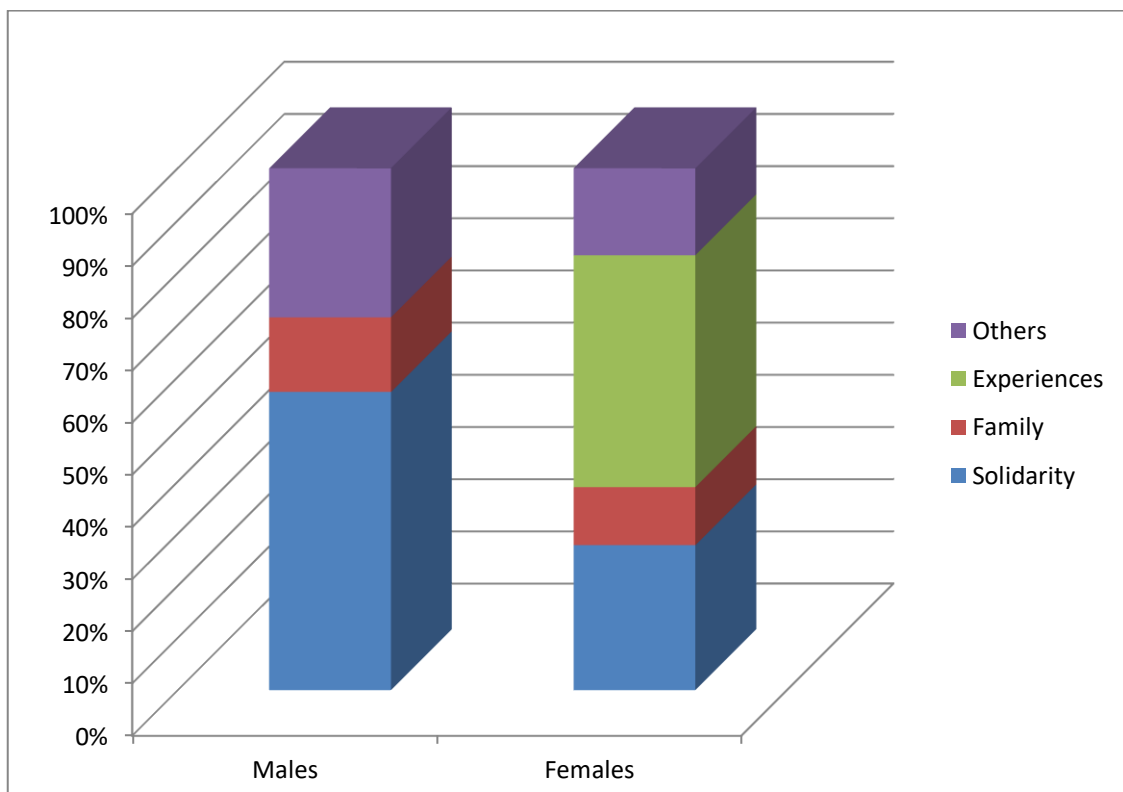
Figure 3.5: Graphic Columns Representing the Reasons that lead Men use Humor

Comment:

Looking at the results presented in the previous table and diagram, the students' viewpoints about the reason that push men use humor differentiated between two genders. For males, 8 (57%) building "**solidarity**" and intimacy in an amusing way are one of the methods that males use to get in touch to each other. Two 2 (14%) respondents believe that males use humor to talk about "**family**", maybe to get rid of the problems at home. While others

provided "**other**" suggestions like, to reduce anxiety, smooth the mood, impress others, attract females, and even to forget problems.

From the other side, 10 (28%) of female students see that males use humor to build "**solidarity**", whereas 4 (11%) consider "**family**" as a topic that males talk about. While 6 (17%) gave "**other views**" such as, showing nice impression, attract others, and build strong relationships.

Q5: In your opinion, why do women use humor?

Gender	Relationships	Family	Feelings	Others
Males	5	1	7	1
Percentage	10%	2%	14%	2%
Females	8	2	25	1
Percentage	16%	4%	50%	2%

Table 3.5: The Reasons that lead Women use Humor
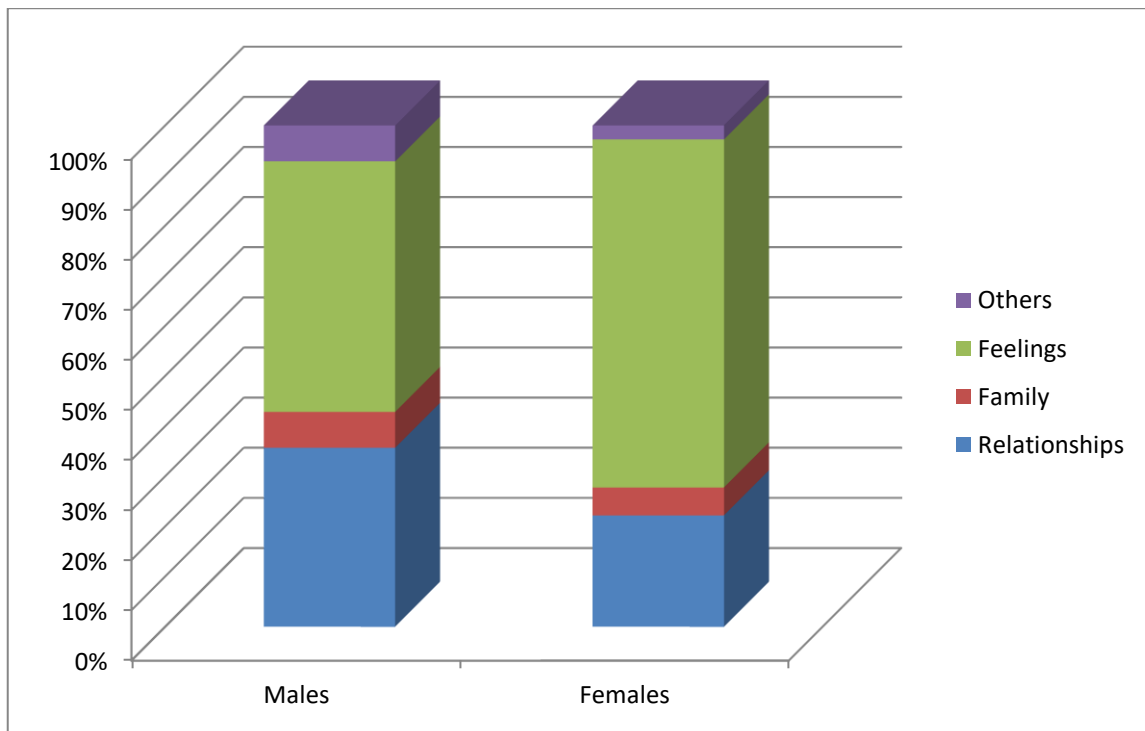
Figure 3.6: Graphic Columns Representing the Reasons that lead Women use Humor

Comment:

The objective of this question is to ask the students about females' aim behind using humor and what topics do they talk about. The results show that most of the students of both genders 7 (14%) **"males"** and 25 (50%) **"females"** see that women use humor to "**express feelings"**. Whereas, 5 (10%) "**males**" believe that females talk about **"relationships".** Further, 8 (16%) **"females"** as well think that women tend to talk about **"relationships"** While 2 (4%) "**females"** and one 1 (2%) "**male"** replied by "**family**" as a topic discussed in females' groups. Finally, the two last **"male"** and **"female"** gave opinions like, women use humor to impress and attract the listener in order to be the leader of discussion.

Q7: Do you think that there are differences between the humor we use and the one used by parents and grandparents?

Options	Yes	No	Total
Number of students	4	46	50
Percentage %	08 %	92 %	100%

Table 3.6: Representing the Different Use of Humor between the Two Generations
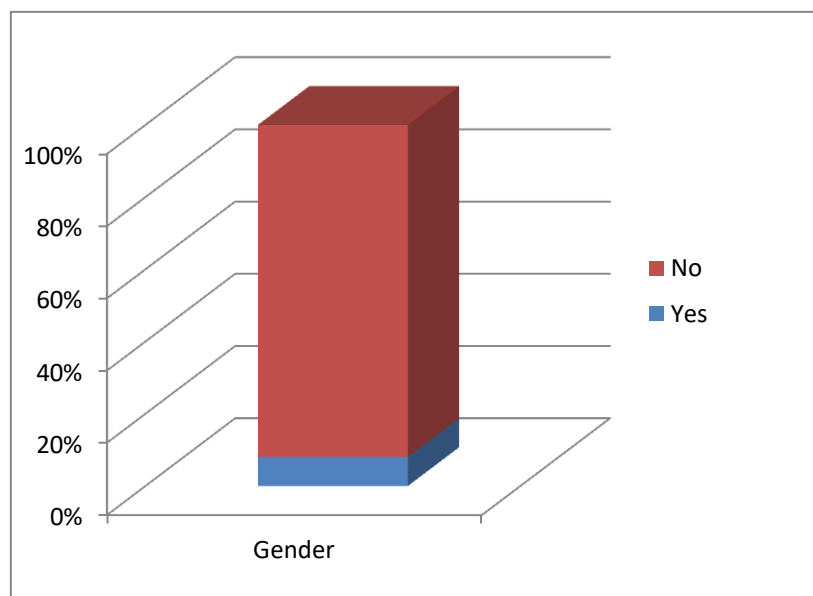
Figure 3.7: Graphic Columns Representing the Different use of Humor between the Two

Generations

Comment:

The aim behind this question is to see whether the humor we use and the one used by elder generation is the same, the data, surprisingly, show that the highest percentage of respondents 46 (92%) said **"no"**, however just 4 (8%) of them reply with **"yes"**.

Q8: Do you like the jokes told by elderly people?

Options	Yes	No	Total
Number of students	30	20	50
Percentage	60%	40%	100%

Table 3.7: Representing the Students' View about the Jokes told by Elderly People
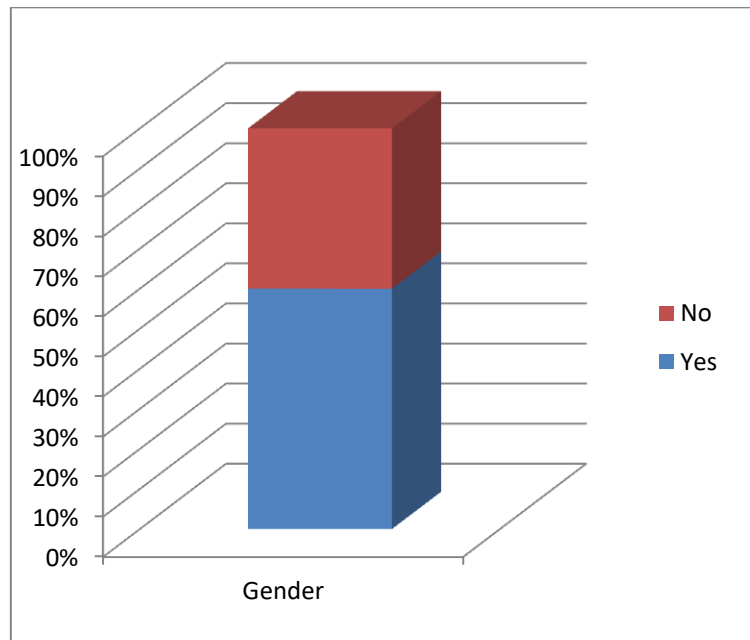
Figure 3.8: Graphic Columns Representing the Students' View about the Jokes told by

Elderly People

Comment:

The results of this question reveal that most of the respondents 30 (60%) said **"yes"**, they like the jokes told by elderly people, and 20 of students (40%) said **"no"**

Q9: How often do you sit (use humor) with your parents or older generation?

Rank	Always	Often	Sometimes	Rarely	Never	Total
Number of students	7	14	20	7	2	50
Percentage	14%	28%	40%	14%	4%	100%

Table 3.8: Representing the Students' Use of Humor with Older Generation
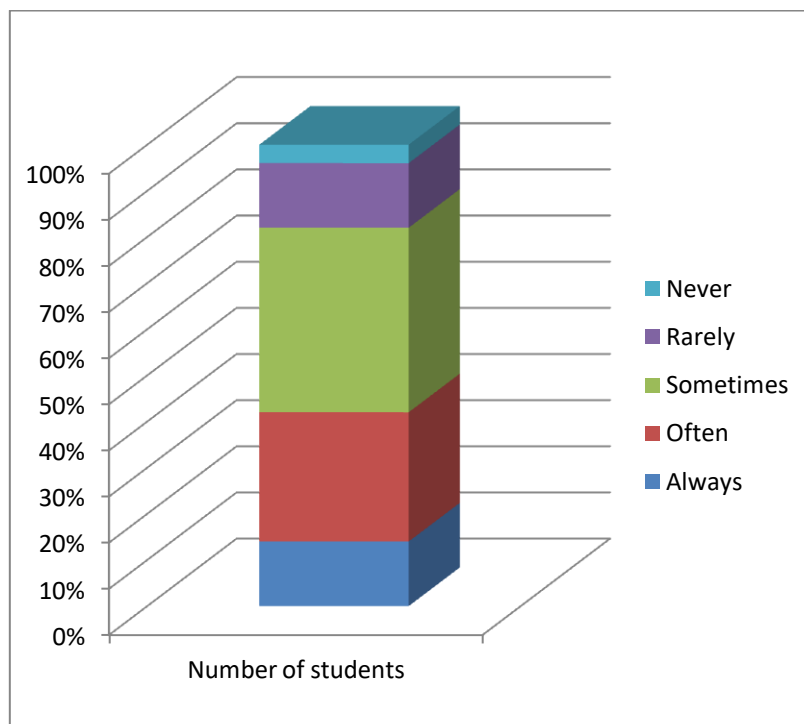
Figure 3.9: Graphic Columns about the Students' Use of Humor with Older Generation

Comment

As for this question, a great number of respondents 20 (40%) said **"sometimes"** they use humor with their parents or older generation, besides; 14 of the students (28%) reply with **"often"**, and 7 of the respondents (14%) said **"always"** and another 7 of the students (14%) said **"rarely"** while 2 of the students (4%) said **"never"**.

Q11: Does having a good sense of humor help you to succeed in today's life?

Options	Yes	No	Total
Number of students	39	11	50
Percentage	78%	22%	100%

Table 3.9: Representing Sense of Humor in Today's Life
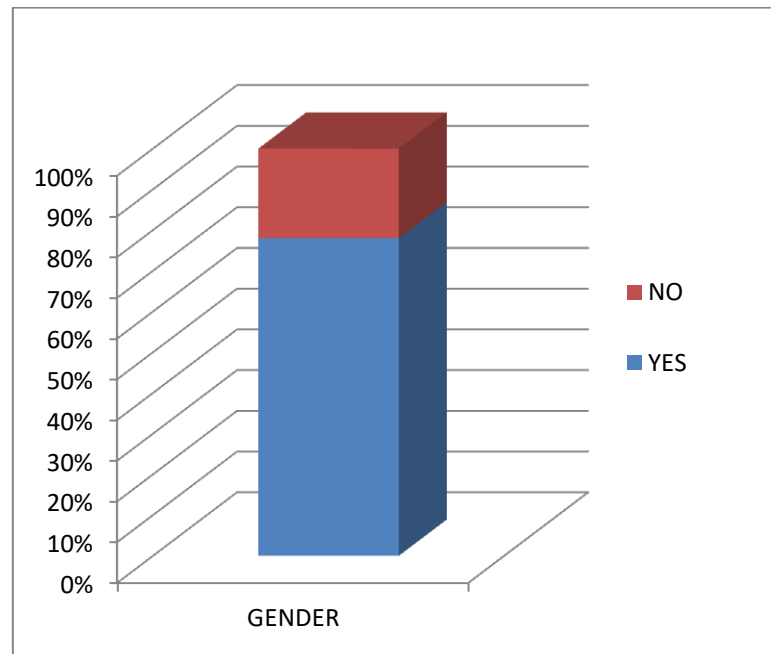
Figure 3.10: Graphic Columns about Sense of Humor in Today's Life

Comment

The date shows that the majority of respondents 39 (78%) reply with **"yes"**. In fact, the informants gave us interesting comments. Some of them think that humor plays a great role in building strong and good relationships with others, laughing and enjoying life keeps us healthy, motivated and survives a longtime. Others declare that humor raises self confidence and helps to create a friendly atmosphere. While, 11 of the respondents (22%) said **"no"** because being humorous does not mean that you are successful, others say that it depends on the situation, it is not always acceptable to be funny, another point of view said that today's people like the serious ones, they do not accept anyone to make jokes in front of them, while

others reply with the sense of humor has nothing to do with success in life, good work and the sense of humanity helps you to do so.

3.4. The Interpretation of Teachers' Interview

Personal information of the teachers

Gender	Age	
	Less than 50 years old	**More than 50 years old**
Males	4	/
Females	6	/
Total	10	/

Table 3.1: Teachers' Gender and Age.

Comment

This table represents the gender and the age of the teachers, it shows that the majority of them (06) are **"females",** and (4) represent **"males"**

Concerning the age of the teachers, all of them (10) are **less than 50 years old**, which means that they are from the today's generation.

Q1: Are you good at telling jokes?

The first question in the interview is trying to answer whether the teachers chosen from the sample population are good at telling jokes or not. Half of them (5) reply with **"yes"** unlike the other half who does not consider themselves good at doing so.

Q2: Is there a difference between males and females in using humor?

According to all male participants (4), there is a wide difference between males and females in using humor. Different from females, (4) of them reply with **"yes",** while the last two interviewees see that there is **"no difference"** between them.

Q3: from your personal view point, for what purposes do men and women use humor?

In this interview, there are different opinions from various teachers about the purpose of using humor. Three participants said that men and women tend to use humor to transfer indirect messages, share experiences, break the ice between each other, make an enjoyable atmosphere and break boredom in conversation, sometimes it is hard to start a conversation, so using joke might serve a good beginning because it helps in reducing stress and shyness. Another one considers that we use humor for entertainment, especially if someone is feeling sad; we use it to cheer him/her up. Others see that the aim behind using humor is to forget the daily life burdens, having fun, making others laugh and to let people feel at ease. The last teacher sees that the use of humor in speech creates a strong liaison with the audience as it provides more relief and confidence to its user.

Q4: from your personal experience as a teacher, how does the use of humor differ between the two genders in term of language?

This question is designed to distinguish between the two genders in using humor depending on the teachers' personal views. All the respondents agreed on the view that both genders use humor, however, the language of females is more respectful, they carefully use vocabulary. Whereas, males tend to use colloquial (street language), they may even tackle taboo words. Another teacher claims that the main distinction lies on daringness since males tend to be more daring when using humor comparing to females. Here is an example mentioned by a teacher "males can share their personal experience in a humorous way as they are less cautious and less caring about others perceptions and judgements. However, females seem to be more conservative and have higher rate of fear of judgement. Unlike one of the

participants who claimed that there is no difference between the two genders, humor is universal and every human can have such a gift. On the other hand, two respondents had no idea about this subject.

Q5: according to you, does the humor used by the older generation create a special and funny atmosphere?

The next question was coined to investigate whether the humor used by the older generation creates special and funny atmosphere or not. The majority of teachers (07) see that the older generations are wiser than this one, they use special and funny atmosphere due to the specific use of language. They know exactly what to say and when to say it. Old people's humor is plenty of lessons and good experiences compared to nowadays one which seems to be shorter and have insults rather than laughs. Another viewpoint declares that the more you get aged, the more you get experienced to dealing with people according to their personalities and that what makes aged people tend to be more humorous in a way or another. On the other hand, other teachers (03) see that their jokes contain words that may be disappeared now. Others claim that it may create a fumy atmosphere only for the older generation because we do not share similar attitudes, ideas, visions and a certain code of language. Another viewpoint considers their jokes as it can be funny as it cannot, humor changes through time, things that can be the source of humor for certain generation can represent nothing for the other one.

Q6: is there a difference between the humor used in the past and the one we use nowadays. If yes, were do these differences lie?

In this concluding question, all the participants agree on the view that there are huge differences between them, these differences lie on the word choice, style of narration, culture, visions and interests. Others see that the language of this generation is less powerful in terms of message and meaning, humor in the past was cool, used to create good communication and the use of appropriate words. On the contrary, today's humor is vulgar, offensive and lacks

euphemistic words. Other one claims that everything may change due many factors such as technology which changes many things in the life of people. As an example; nowadays many jokes were told through social media as such Facebook, Twitter, Instagram etc, if someone is not indulged in such social media, cannot really understand such jokes. Additionally, one participant sees that languages are a living body, for instance; some words disappeared and get replaced and some words get borrowed from other languages. Language change continuously, automatically the humor changes too.

3.5. General Discussion and Findings

This section discusses and interprets the respondents' answers of the questionnaire and interview. Among the results, most of the students represent females' respondents. Concerning the respondents' age, the majority of them are between 22-24 years old, and few from the other provided ages.

As a start to our investigation, an opened question about why humor is the best medicine has been asked. The students provided several answers such as humor helps in forgetting our problems, good morale gives an energy to the human body more than anything else and kills depression. Responding to our research question, we intentionally asked the respondents about which gender is funnier, we notice from that, the majority of students' endorse the idea that males are considered funnier than females

It was found that most of the students of both genders consider themselves funny simply for the reason that they like to be the cause of someone's smile, people laugh at their jokes, and they make memes. Most of the students admitted that males tend to use humor to create solidarity, while females use it to express feelings. As for the sixth question, we notice that the majority of the respondents think that there is no differences in classifying gender since these differences depend on the environment, the situation, the mood of that person regardless of their gender, however; others see that humor make difference in classifying gender for the reason that people are different, we have gender difference diversity.

What has also revealed from analysis of some answers, the views of some students on whether the humor we use and the one used by older generation is the same, large number of students think that there is a big difference, while others think that they are the same. Another point has risen through interpretation in which a considerable number of respondents like the jokes told by the elderly generation, however, some others do not because they see that generations differ as same as humor does. Furthermore, we noticed that the majority of the students sometimes sit with elderly people because humor used in the past contains lessons, in addition, we noticed that many students held similar views about how did people laugh in the past. The majority of them agreed on the idea that there was no social media, no technology and no phones.

Finally, as a conclusion of our questionnaire we noticed that a large number of students agreed that having a good sense of humor helps to succeed in today's life simply for the reason that humor keeps us healthy, motivated and survive a longtime, while others assume that humor has nothing to do with success in life, hard work helps to do so.

The findings above from the teachers' perspective show that the majority of the respondents are females, in addition, their ages are less than 50 years old, this is what reflects to us that they are from the new generation; further we noticed that the half of the interviewees see themselves good at telling jokes, not similar to the other half who do not consider themselves good in doing so.

Moreover, from the results, we noticed that there are different views to the same question; all males agreed that there is a wide difference between the two genders in using humor, unlike to some females who see no difference between them. In addition, the teachers have different views and opinions about the purpose of using humor, some of them see that using humor helps in building strong relationships. Others agreed that using humor helps in removing the negative energy.

Furthermore, all the respondents strongly agreed that both genders use humor, however, they differ in terms of language since females use polite language and they tend to avoid using taboo words, contrary to males who use vulgar language in their daily speech. The other one showed disagreement about the difference between the two genders because humor is universal.

Additionally, the teachers reacted differently to whether the humor used by the older generation creates funny atmosphere, it was noticed that the majority of the respondents consider the older generation as the wiser one because of their simple and special language. It is seen that their jokes have good lessons and morals. For others, their jokes are funny only for them because we do neither share the same visions nor the same language.

Finally, the general aim behind asking the last question is to see whether there is a difference between the humor used in the past and the one we use nowadays; teachers' answers demonstrate that they strongly agree with the fact that there are big differences between them simply for the reason that everything may change due to many factors such as language and technology. We noticed that the majority of them claim that they have different visions, interests and beliefs. It is obvious that language change continuously, automatically humor changes too.

3.6. Suggestions and Recommendations

After conducting a study on gender and its effect on the humorous discourse, several questions still have to be compelled and investigated in future studies. Some suggestions that may be addressed for further research within the same topic are:

1- Since the research question focuses on the difference between the different use of humor between the two generations, the researcher can make an interview with elderly people to recognize the difference between the humor used in the past and the one we use nowadays in terms of word choice and the tools used in order to have a clear image about the topic investigated

2- This idea needs more studies, a future research could be conducted on two different Algerian comedians from different ages, using discourse analysis as a tool of the research in order to answer a new question and reach a new answer.

3- As long as we reached the idea that females can make memes in the present research, another idea needs more research to uncover the ambiguity towards this subject. The researcher can bring a group of males and females, divides them into two groups (group of females, and group of males), by giving them the chance to make humorous memes, while finishing, he distributes their works on the other gender to discover whether females' humor has an impression on the other gender or not. This latter; helps to answer another research question.

Conclusion

Throughout this chapter, we have dealt with the results of our research using the selected procedures. We gathered our data by a questionnaire distributed to 50 students, and the interview in which 10 teachers answered its questions and gave us their views concerning the topic. Because of their contribution we tried to prove the validity of the previous hypotheses.

General Conclusion

General Conclusion

Gender studies increase the public visibility on the concept of gender, it has emerged in the twentieth century during the late 1960s when first Robin Lakoff wrote her book "*Language and Women's Place*" in 1975. While humor is also an important topic that many scholars made studies on, discussing it from different viewpoints and perspectives.

Several scholars made studies on humor and gender as interrelated concepts, to see the relationship between the two terms. According to them, men are supposed to be funnier than women, because joke telling is an aggressive art, and women lack sense of humor because of their weakness. Additionally, men tend to use vulgar words which make the listener laugh at their jokes. Briefly, women are told to be funny if they respond to humor not when produce it. From this latter, we tried to make more studies about this topic since it has not been investigated in the Algerian context yet.

Having a funny personality impresses people around; a person who has sense of humor is interestingly engaged and encouraged by people. In order to see how gender influences and gives an impact on the humorous discourse, our objectives behind the current research are to answer some research questions that are raised as follow: who is more funnier?, why? And, does the humor differ between generations? The proposed hypotheses are: men are funnier than women because of their strong personality and daring characters. Furthermore, humor differs through time. As another hypothesis, we propose that the present generation is funnier than the older one because the present language has new vocabulary that did not exist in the past and vice versa. Additionally, technology has a big impact on humor since people used social media to communicate to each other.

The dissertation includes three chapters, the first deals with the literature review and discusses the previous works done about the topic in hands. The second chapter presents the Algerian sociolinguistic situation, further; it sheds light on the humor in Algeria in three different periods of time. Finally, the last chapter concludes by the practical part and the data collection in order to answer the questions asked.

General Conclusion

Two different research tools have been used in this research including both qualitative and quantitative methods. An interview presented to teachers and a questionnaire to students at Ibn Khaldoun University of Tiaret.

From the data obtained from both teachers and students, it was also found from the investigation that men are funnier than women, which confirmed the first hypothesis. The main reasons are because males are mood makers, they have strong personality, and because they use vulgar words which make the listener laugh. However, females are much aware of the public image, and self-conscious. The results confirmed the other hypothesis. The past and the present generation differ in using humor, more precisely, people used to have simple living in the past which made their life seen easy. That completely differs from our generation and the present era where technology and social media help people contact and laugh with each other in different ways. The last hypothesis is disconfirmed, in spite of technology in the present days, the findings show that the past generation is funnier than the present one, because the humor used at that time contains morals and lessons, additionally; people are wiser than the present generation.

In order to get precise data, we have encountered some limitations. Since our research aims at making a comparison between two different generations, our purpose was to make an interview with elderly people to record their spontaneous speeches, to clearly see in what terms do these differences lie, for instance in terms of word choice, or tools such as for the present generation "social media", but within the reason of Corona-virus disease, we were obliged to change the sample. Additionally, it was hard to make the questionnaire with students because of the far distance and there were no studies at Universities. Finally, since the work has not been studied yet in the country, we faced some problems with collecting the references.

In spite of everything, this investigation offered an overview on a new topic that has not been studied yet whether in theoretical or methodological way. Females lack sense of

General Conclusion

humor because of their week personality, moreover; since language and traditions change over time, humor does as well. In addition to that, the past generation used to have better sense of humor than the one exists nowadays because it includes lessons, and wisdom.

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Appendices

Appendices

Appendix 1: Students' questionnaire

Dear students;

We would be very grateful if you respond honestly to the following questions, the questionnaire designed to collect data about the Impact of Gender on The Humorous Discourse, please answer by crossing (X) in the appropriate boxes.

Thank you very much for your help.

➢ Gender :

Male ☐

Female ☐

➢ Age :

22-24 ☐

25-27 ☐

More than 27 ☐

➢ Level :

Master one ☐

Master two ☐

1- Why do people say laughter is the best medicine?

.......……………………………………………...…………………………………………

2- Do you consider yourself funny? Or, are you good at telling jokes?

Yes ☐

No ☐

Appendices

Justify

……………………………………………………………………………………………

3- Which gender has better sense of humor?

Males ☐

Females ☐

Justify

…………………………………………………………………………………………….

 4- Why do men use humor in your opinion?

Create solidarity ☐

Talk about experiences ☐

Talk about family ☐

Others

……………………………………………………………………………………………

5- Why do women use humor in your opinion?

Talk about relationships ☐

Talk about family ☐

Express feelings ☐

Others

……………………………………………………………………………………………

6- Does humor make differences in classifying gender?

Yes ☐

No ☐

How?

……………………………………………………………………………………………

7- Do you think the humor we use and the one used by parents and grandparents is the same?

Appendices

Yes ☐

No ☐

8- Do you like the jokes told by elderly people?

Yes ☐

No ☐

9- How often do you sit (use humor) with your parents or older generation?

Always ☐

Often ☐

Sometimes ☐

Rarely ☐

Never ☐

10- In your opinion, what made people laugh in the past?

……………………………………………………………………………………………

11- Does having a good sense of humor help you to succeed in today's life?

Yes ☐

No ☐

Explain

……………………………………………………………………………………………

Thank you for your collaboration

Appendices

Appendix 2: Teachers' Interview

This Interview is part of a study dealing with the Effect of Gender on The Humorous Discourse among teachers at Ibn Khaldoun University. This online interview intended to collect data about the topic. We would be grateful if you answer the following questions.

➢ **Gender:**

Male ☐

Female ☐

➢ **Age:**

Less than 50 years old ☐

More than 50 years old ☐

Q1: Are you good at telling jokes?

Yes ☐

No ☐

Q2: Is there a difference between males and females in using humor?

Yes ☐

No ☐

Q3: From your personal viewpoint, for what purposes do men and women use humor?

……………………………………………………………………………………

Q4: From your experience as a teacher, how does the use of humor differ between the two genders in term of language? Provide examples if possible

……………………………………………………………………………………

Q5: According to you, does the humor used by older generation create special and funny atmosphere?

Appendices

Yes ☐

No ☐

How?

……………………………………………………………………………………………

Q6: Is there a difference between the humor used in the past and the one we use nowadays. If

yes, where do these differences lie?

Yes ☐

No ☐

……………………………………………………………………………………………

Thank you.

Summary:

The present work is a linking bridge between two interesting concepts: gender and humour. The objective of this research aims at exploring how gender affects humorous discourse. More specifically, we try to know which gender is funnier and why. Additionally, we attempt to draw the distinction between the humor used in the past and the one existing nowadays. Both a questionnaire and an interview are used to elicit views of students and teachers at Ibn Khaldoun University of Tiaret. Results unveiled that men are found funnier because their language is freer and less polite. It was found also that the past generation is funnier because their jokes contain wisdom and proverbs.

Résumé :

Le présent travail est un pont entre deux concepts intéressants: le genre et l'humour. L'objectif de cette recherche vise à explorer comment le genre affecte le discours humoristique. Plus précisément, nous essayons de savoir quel genre est le plus drôle et pourquoi. De plus, nous essayons de faire la distinction entre l'humour utilisé dans le passé et celui existant de nos jours. Un questionnaire et une interview sont utilisés pour recueillir les opinions des étudiants et des enseignants de l'Université Ibn Khaldoun de Tiaret. Les résultats ont révélé que les hommes sont plus drôles parce que leur langue est plus libre et moins polie. Il a également été constaté que la génération précédente est plus drôle parce que leurs blagues contiennent de la sagesse et des proverbes.

الملخص:

العمل الحالي جسر يربط بين مفهومين مهمين: الجنس والفكاهة. يهدف هذا البحث إلى استكشاف كيفية تأثير الجنس على الخطاب الهزلي. وبشكل أكثر تحديدًا، نحاول معرفة الجنس الأكثر فكاهة ولماذا. إضافة إلى ذلك نحاول التمييز بين الفكاهة المستخدمة في الماضي وتلك الموجودة في الوقت الحاضر. يتم استخدام كل من الاستبيان والمقابلة لاستنباط آراء الطلاب والمعلمين في جامعة ابن خلدون بتيارت. كشفت النتائج أن الرجال وجدوا أكثر فكاهة لأن لغتهم أكثر حرية وأقل تهذيبا. ووجد أيضا أن الجيل الماضي أكثر تسلية لأن نكاتهم تحتوي على حكم وأمثال.