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The Non-Observance of Maxims in Facebook Conversations
Case Study: Algerian Dialectal Arabic Conversations of EFL Master Students at Ibn Khaldoun
University of Tiaret

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Dedication

I proudly dedicate this work to

My deceased father (May your soul rest in peace). I wish you were here and I hope I made you proud. To the bravest and kindest women in my life “Mom” may Allah protect you and bless you with his best graces. To my sisters “Sihem and Racha”, and My brother “Abdelilah” may your future be brighter than mine

To our supervisor, again thank you for accepting to supervise us

To all my dear friends Imen, Elias, Fatima, Ikram, and Hanan

And to all my beloved ones

Serardi Radia NourElhouda

Dedication

I dedicate this proudly to:

My beloved parents “mom, and dad, thank you for your unconditional love and car. May god protect you and bless you with his best graces”, and to my sisters ISMAHEN, MALIKA “ much love and respect for your support and care”

I would like to express my sincere gratitude to my supervisor Dr.MOURI DJILALI for his valuable guidance, help to achieve this research

To my friends Hanen, Imene, Rania, and special thanks to Houda the kindest partner and sister in this universe

To my little Imane “my god protects you and guards you”

Benamor Yamina

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Abstract

Communication can simply be defined as the act of transmitting information, ideas and attitudes from one person to another which helps them develop their relationships. Nowadays, people choose social networks to communicate with each other because they believe it is an easy way to build conversations. As Grice (1975) argued that people should obey a set of maxims which he proposed (maxim of quantity, quality, manner, and relevance) in order to achieve a meaningful conversation, and since these maxims are set as rules of conversation social networking users should observe them in their interaction. However, users may fail to observe these maxims. Therefore, this study aims at investigating types of maxims that are not observed by users, how they fail to observe them, and the reasons behind that. The data were collected through an online questionnaire and by gathering students' Facebook conversations. In analyzing and interpreting the data, descriptive quantitative and qualitative methods were used. The findings showed that Facebook users fail to observe maxims mostly by flouting a maxim, maxim of relevance is the most type of maxims that is not observed by Facebook users in their conversations, and finally there are many reasons behind non-observance of maxims in Facebook users' conversations.

Key words: Non-observance of maxims, Grice's maxims, Facebook conversation

List of Abbreviations

1. FB: Facebook
2. IKU: Ibn Khaldoun University
3. ADA: Algerian Dialectal Arabic
4. CM: Conversational Maxim

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Reading Conversation

Reading Conversations

The Arabic Vowels and Consonants	The Phonetic Transcription
أ	/ʔ/
ب	/b/
ت	/t/
ث	/θ/
ج	/ɟ/
ح	/ħ/
خ	/x/
ر	/r/
ن	/n/
م	/m/
ل	/l/
ك	/k/
ق	/q/
ز	/z/
س	/s/
ص	/ʒ/
ض	/ʒ/
ط	/t/
ظ	/t/
د	/d/

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General Introduction

General Introduction

As human beings, communication is a style which helps us express or transfer our messages. It plays an important role in our everyday life with each individual making use of different methods of communication for conveying their messages and understanding the messages of others as well. In other words, communication can be simply defined as the act of transmitting information, ideas, and attitude from one person to another. It helps people to develop relationships with others. Moreover, good way of communication helps people to compose an affective conversation. Nowadays, people choose Social Networks to communicate with each other. They believe that they can build an easy conversation with friends by using Social Networking as their medium of written conversation. Yus (1999) sees that communication among social networking users commonly happens in informal situations. They tend to use informal language to deliver a message from explicit to implicit meaning. Furthermore, Kelsey (2010) argues that social networking is the greatest part of communication in sharing stories and getting people's reaction. Thus, people tend to use social networking in order to retain social relationship with others. There are several kinds of social networking that people use to communicate with others: Facebook, Twitter, Instagram, Viber, etc. Facebook, for instance, is a simple communication medium for keeping in touch, especially for people who live far away.

Yet, the unexpected feedback can cause a misunderstanding between the speaker and the hearer in conversation. Grice (1975) argued that communication is a co-operative activity. When two people communicate, they co-operate with each other for their own best interests to make it go as smoothly as possible. Ideally, in order to compose an affective and meaningful conversation, people should obey a set of Conversational Maxims proposed by Paul Grice (1975); Quality, Quantity, Manner, and Relevance. Since the cooperative principle is set as the rule of conversation, it should be observed by social networking users in their interaction. However, the facts show the opposite of the ideal rule; users may fail to observe maxims. They may sometimes choose to break or flout these Maxims, deliberately or indeliberately, without failing to communicate

There are a lot of topics under Pragmatics that can be conducted in relation to the topic of this research such as: speech acts, politeness strategies, adjacency pairs, implicature, cooperation, etc. Yet, this research focuses on investigating Non-Observance of Maxims in Facebook User's Conversations, how they fail to observe the maxims, and the reasons behind it. Its sample consists of Algerian Dialectal Arabic Conversation of EFL students at Ibn Khaldoun University of Tiaret. The data collection is based on the students' responses to the Questionnaire, and their Facebook conversations that are analyzed, translated, transcribed, and interpreted.

General Introduction

The Research Questions

To tackle the matter, the following questions are worth-asking:

- 1- What types of maxims are not observed by Facebook users in their conversations?
- 2- Which maxim is the most not-observed maxim by Facebook users?
- 3- How Facebook users fail to observe maxims in their conversations?
- 4- What are the reasons behind Non-Observance of maxims in Facebook user's conversations?

Hypotheses

On the basis of what have been stated before, the following hypotheses were formulated:

- 1- Maxim of Quantity, Manner and Relation are the types of maxims that are not realized in Facebook user's conversations
- 2- Maxim of Relevance is the most not-observed maxim by Facebook users
- 3- Facebook users mostly fail to observe the maxims mostly by flouting a maxim
- 4- There are many reasons behind non-observance of maxims in Facebook user's conversations

The research objectives

Related to the research focus, the research objectives are stated as follow:

- 1- To identify types of maxims that are not observed in Facebook user's conversations
- 2- To know how they fail to observe the maxims in their conversations
- 3- To know the reasons behind non-observance of maxims in their conversations

Significance of the Study

By conducting this research, it is expected that this research can contribute to give some advantages. Theoretically, this research is expected to give deeper understanding and be a reference in the analyses of maxims flouting. Practically, this research is expected to be useful for the academic society and the students of Ibn Khaldoun University. Furthermore, it is useful for people to be more aware of being cooperative in a conversation in order to make the conversation run smoothly.

The research Design

This research is divided into two main chapters, a theoretical chapter which includes a historical background of Pragmatics and a review of the related literature about Grice's theory of Pragmatics.

General Introduction

Chapter two is divided into mainly two sections; the first section is the qualitative and quantitative analyses of participant's responses to the questionnaire and student's Facebook conversations, whereas the second section is about the discussion of the findings.

Chapter one

Literature review

1.1 Introduction

Since pragmatics has become part of linguistics, the curiosity of understanding how people communicate effectively and identifying the reasons behind successful conversations has increased. Grice (1975) suggested a principle called the cooperative principle which is associated to the four conversational maxims. He assumes that if people were to have a successful and smooth conversation, they should follow this principle. Therefore, this chapter is a theoretical chapter that provides a historical background of pragmatics, and a review of the related literature about Grice's theory of pragmatics. This chapter will help in understanding the topic we are dealing with in this study.

4.2 Pragmatics

In the early 20th century, there were a lot of philosophers interested in creating an ideal language. Whereas J.L. Austin, a philosopher at Oxford University (1940s-1950s), who was interested in language and laid the groundwork for what was to become pragmatics, he wanted to know how humans manage to communicate despite the imperfection in language. Austin was interested in language because he was "*convinced that we do not just use language to say things (to make statements), but to do things (perform actions)*" (Thomas 1995:31). He examined how an utterance can perform an action.

The linguist Morris (1938) was the first one who introduced the term pragmatics. According to him, pragmatics is the study of relationship between signs and their interpretations (cited in Yule, 1996). In other words, pragmatics is the study of speaker's "meaning"; it studies the communicated meaning by the speaker which is interpreted by the hearer. It is concerned with what people want to mean by their utterances rather than the literal meaning of words in those utterances (Yule, 1996). Yule (2006) gives another definition to the term pragmatics in his book "*the Study of Language*", where he defined pragmatics as "*the study of the "invisible meaning" or how hearer understands what is meant when it is not actually said or written*".

Pragmatics can simply be defined as the branch of linguistics that is concerned with how humans use language, what the speaker means, and how the hearer interprets the words uttered. It is a field of inquiry that deals with how language can be used to do things in real world situations. It goes beyond

the conceptions of meaning and concentrates on what is meant. That is to say it concentrates on utterances meaning and on how speaker intended meaning (Levinson, 1983). Thus, distinguishing between what is meant and what is said is needed.

Pragmatics is influenced by the context of the interaction; where, when, and why the conversation takes place. It is the study that produces the notion of implicature therefore; it is interested in how hearers get the meaning across from the unsaid. In addition, what makes pragmatics appealing is that it takes into account the kind of relation between the speaker and the hearer in interpreting the utterance (Yule, 1996). Finnegan (2008:179) provides the following examples to illustrate possible differences between to say; which is the meaning of the sentence, and to mean; which is the utterance's meaning. For example, it is appropriate to answer the question "can you shut the window?" by just saying "yes, I can" and do not do anything, but rather the right answer is an action "to go and shut the window".

Furthermore, pragmatics is the field of inquiry that deals with how language can be used to do things in real world situation. According to Aitcheson (2003), pragmatics is "*a branch of linguistics that studies how speakers use language to achieve their goals and how hearers interpret the meaning the speaker wishes to convey*".

1.3 The scope of pragmatics

1.3.1 Utterances

Finnegan (2008) defines utterance as "*the unit of linguistic expression, which can produce different effect and meaning when it is used in a particular context or circumstances*". In other words, an utterance is a sentence that is said, written or signed particular context with particular intention, by means of which the speaker intend to create an effect to the hearer. Since we take the term "utterance" for granted in our communication, we may not notice the difference between sentence and utterance in our daily life interaction. To illustrate this, Finnegan (2008 :178) provides the following example:

"I now pronounce you husband and wife". This example can be uttered in three ways either by: (1) an efficient ceremony, speaking to a couple getting married, (2) an actor dressed as an efficient , speaking to two actors playing as the wedding couple in a soap Opera, (3) this example creates a meaning of marriage for the couple intending to get married. The same utterance, however, has no effect on the natural status of any act on the filming location.

To conclude, although the linguistic meaning of the sentence does not change, the circumstances of utterance create different meanings. (Finnegan, 2008)

1.3.2 Context

Mey, (2001) claims that, “*context is more than just a reference, but it is an action*”. In other words, “context” is the action of understanding what things are for. It gives our utterances their true pragmatic meaning and allows them to be counted as true pragmatic acts. Leech (1983) states that context is “*relevant aspects of the physical and social setting of an utterance*”. In other words, context is a background knowledge shared by the speaker and the hearer in receiving and understanding their utterance. Context is an important element in communication. As stated by Leech (1983:13), “*context has a great influence and also effect in understanding the meaning of an utterance*”.

Cutting (2002) divides context into three kinds:

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

1.3.3 Conversational Implicature

It Concerns the way we understand an utterance in a conversation in accordance with what we expect to hear. Hence, when we ask a question, a response which on the face of it does not make “sense” can very well be an adequate answer. Taking into consideration the conversational implicature that Grice wishes to explore, conversational implicature are those which contain an implication explicitly within statement. To illustrate this, Grice gives the following example:

“*He is an Englishman; therefore, brave*”; here, the relationship between the consequence, “being brave”, and the precedent “being an Englishman”, is inherent in the utterance. (Grice 1989, 25)

The implicature of an utterance is not directly stated in the words but hinted for the hearer to interpret. Horn (2006) declares that implicature is “*a component of the speaker’s meaning that constitute an aspect of what is meant in a speaker’s utterance without being a part of what is said. What a speaker intends to say is characteristically far richer than what he directly expresses*”. In simple words, a speaker intentionally wants the hearer to look for another meaning, which is out of the literal words.

Grice suggests two different types of implicature: Conventional and Conversational implicature. The first one has the same implication no matter what the context is. For instance:

- He is smart but not at all boring

The implicature here is that most smart people are boring “depending on the word but”. The implication ‘but’ highlights the contrast between what comes before and what comes after it. (Grunday, 1995). According to Thomas (1995), the conversational implicature, on the other hand, is generated directly by the speaker depending on the context. It may or may not be understood. As an illustration, an example is given by Cruse (2000):

A: Am I in time for dinner?

B: I have cleaned the table

The utterance (B) here can be interpreted as that the speaker (A) is late for dinner.

As a conclusion, implicature is something that adds an extra level of meaning since it is used to describe something that is conveyed beyond the semantic meaning of the words in a conversation.

1.3.4 Speech Act Theory

Speech act theories attempt to explain how speakers use language to accomplish intended actions, and how listeners determine the intended meaning from what is said. Austin and Searle argues that language is used to do things that go beyond the literal meaning of what we say, such as: to give orders, to make requests, to give warnings or advices, etc.

Speech act is the intention of the speaker. In other words, “how to do things with words”. According to Austin (1962), there are three types of acts that occur in everything we say:

1. Locutionary act; which is the literal meaning of the actual words
2. Illocutionary act; which is the intention of the speaker when uttering those words (asking, offering, answering, promising, etc.)
3. Perlocutionary act; which is the effect of the utterance of the speaker upon the hearer (effect upon feelings, actions, thoughts, etc.)

According to Searle, “*the purpose of speech act theory is to decide how speakers use conversational utterance forms to elicit reactions from listeners*”.

1.4 Cooperative Principle

Cooperative principles are used as guidance to people. It is usually performed between speakers and hearers during their conversation. According to Grice (in Leech 1983:7-8), “*there is a general assumption underpinning all utterance interpretations*”. Those interpretations are influenced by a cooperative principle in which a speaker and a hearer are connected into the same goals. The cooperative principle is structured by a number of maxims.

The cooperative principle is a theory which explains how people correctly interpret what others are implying, and this is by universal conversations in human interactions. (Cutting, 2002). It enables one participant in a conversation to communicate with other participants assuming that they are cooperative. In addition, it explains and regulates what people say to contribute in conversations (Widdowson, 2007). In other words, cooperative principle is a theory of language which explains how humans interpret with each other. Grice proposes that “*conversation is based on a shared principle of cooperation*”. He formulates the cooperative principle as follow:

“*Make your conversational contribution such as required at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged*” (Grice, 1975, p. 45)

The cooperative principle can be compared with grammar rules. Cook (1989) claims that “*just like in grammar rules when people interact with each other they observe the cooperative principles but they do not obey them*”. In other words, both of the cooperative principle and grammar rules are known by people but no one can formulate them completely by talking.

The cooperative principle answers two questions:

- How do hearers know that they should draw influence?

- How do hearers know that speakers want to convey a certain pragmatic meaning? (Plag, Braun, Lappe, & Schramm, 2007)

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

1.5 Conversational Maxims

In addition to the cooperative principle, Grice presented four maxims in order to illustrate how speakers interpret meaning. People can interpret; understand the implying implication of each other's utterances, thanks to Grice's maxims. Thus, they can communicate effectively with each other (Thomas, 1995)

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

1.5.1 The Maxim of Quantity

This maxim is about the amount of information the speaker gives in an utterance in conversations. In other words, he should not be too brief, or to give more information than the situation requires. (Cutting, 2002)

This maxim emphasizes the importance of information. Grice (1975) puts it as follow:

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

In fact, Grice puts the maxim of quantity on the assumption that if the speaker and the hearer already share knowledge, they do not need to give much information by using many words then, what they say will be heard as “Wordy” or “Verbose”. On the other hand, if the speaker and the hearer are strangers or from different cultures, then giving less information is not appropriate. Hence, they must avoid short utterances otherwise what they say will be heard “obscure” (Widdowson, 2007)

According to Cutting (2002) “*there are two main things to remember concerning this maxim*”. First, there is a reason for anything said. That is to say, following this maxim depends on the situation and the purpose of the conversation. Second, if something is left out, participants are already supposed to know it and here people prefer not to observe it. Cruse (2000) illustrates this in the following conversation between a mother and her daughter:

M: What did you have for lunch today?

D1: Baked beans on toast

D2: Food

D3: I had 87 warmed up baked beans (although eight of them were slightly crushed) served on slice of toast 12.7 cm which had been unevenly toasted...

There is no doubt, that the utterance **D1** is the most appropriate response to the mother’s question as it conveys the wanted meaning, while both of the utterances **D2** and **D3** do not give information as required. According to Neddar (2004), “*the best way for speakers to show that they care about following the quantity maxim is by using certain expressions when interacting*”. For example, English speakers may use “I won’t bother you with the details”, “to cut a long story short”, etc.

1.5.2 The Maxim of Quality

The maxim of quality is a matter of giving the right function, the speaker says nothing that s/he knows to be false or of which s/he lacks sufficient evidence. (Thomas, 1995). In other words, the maxim of quality requires the speaker to be truthful; they should not make statements for which they have no evidence and must avoid lying. Thus, people can only talk when they are sure of the truthfulness of what they are saying. (Cutting, 2002)

Grice puts it as follow:

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

This maxim is often “breached” than it is “observed”. Mey (2001) says that “*what must be remembered about this maxim is that whether observed or breached there is a reason behind*”. Using certain expressions is the best way that put speakers in safety from not observing the quality maxim; expressions like: “as far as I know”, “for the best of my knowledge”, “I may be mistaken”, “I guess”...etc. (Yule, 2006)

Horn (2006) sees the quality maxim as the most important maxim. He claims that it is hard to identify how many maxims are satisfied without the observation of the quality maxim

1.5.3 The Maxim of Relation

This type of maxim requires the speaker to create a relevant statement which is related to the topic. According to Cutting (2002), the maxim of relation is where the speakers are required to be relevant to what has been said before. Accordingly, Cruse (2000) says that “*this maxim is based on the assumption that for a conversation to be meaningful and acceptable, it is not enough to be true. Hence, utterances in conversations require being relevant as well as being true and informative*”.

An example is given by Widdowson (2007) to illustrate the observance of the relation maxim:

Wife: How do you like my new hat?

Husband: Very much

Or: Looks nice

Or: Well not sure, it is quit your color

The husband here is cooperating with his wife. He produces relevant utterances

In case of being afraid of misleading the hearer or wanting to change the topic under discussion, speakers can make relevant utterances using specific markers such as: “oh by the way”, “anyway”, “well”...etc.

1.5.4 The Maxim of Manner

The maxim of manner is done by the speaker by creating a clear and brief statement. It is regarded as less important than the three previous ones. It says that speaker's utterances should be clear and easily understood. (Cruse, 2000)

According to Widdowson (2007, p: 62), "*in order to apply the manner maxim speakers must be "clear" and must avoid "ambiguity" and "obscurity"*".

Grice suggests the following:

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

Cruse (2000) claims that this maxim does not need an explanation because it explains itself except that not everyone knows what is meant by prolixity and being orderly. He continues by saying that "*avoiding unnecessary prolixity means avoiding lengthy utterances*". Furthermore, being orderly means to talk about incidents according to their order of occurrence for the sake of providing relevant and meaningful utterances. Otherwise, hearers could not match the speaker's utterances. Just like the other previous maxims, the manner maxim can be marked by using certain expressions, such as: "I may be a bit confused", "I'm not sure that this makes sense", "I don't know if this is clear at all" (Yule, 1996)

1.6 Non-Observances

It is very common for people in their everyday conversation to fail to observe or fulfill the maxims on many occasions. They usually have their own reasons why they fail to observe the maxims. According to Thomas (1995:64), "*the speaker wants to lie toward the hearer or they are incapable of speaking clearly (they are nervous, frightened, have a stammer, etc.)*". Those are some occasions when people fail to observe the maxims in their everyday conversation; it is called as the Non-Observance of Maxims.

When speakers break a maxim, the hearers look for the implicature since they believe that the cooperation principle is in operation. In other words, any failure to observe a maxim may be referred to as “breaking” a maxim. In order to evoke humor or to avoid discomfort, non-observances are often used in operation and often used intentionally. Grunday (1995: 41) sees that “*breaking a maxim is the prototypical way of conveying “implicit” meaning*”.

There are five types of the Non-Observance of the cooperative maxims. They are flouting a maxim, violating a maxim and opting out a maxim. Later on, he adds the four types of it: infringing a maxim and the last type is shared by Grice’s follower that is suspending a maxim. (Thomas, 1995, p. 65)

1.7 Flouting Maxims

Generally, when having conversation, there are a set of rules proposed by Grice (1975) that contributors to ordinary conversation are expected to follow which he named as the cooperative principles and fleshed them out in four maxims (quantity, quality, manner and relevance). People need to follow these maxims in order to have an effective conversation. However, people unquestionably can be discreet, dishonest, off-topic and even ambiguous. In this case they are said to flout these four maxims in order to imply a meaning implicitly. In other words, when flouting, the speaker does not attend to mislead the hearer but wants him to look for the conversational implicature, that is to say, the meaning of the utterance is not directly stated in the words uttered. According to Thomas (1995), “*when the speaker intentionally fails to observe a maxim, the purpose may be to effectively communicate a message*”.

Grice (1975: 42) defines flouting as “*whereby speaker deliberately fails to observe a maxim or maxims as a mean of prompting others to look for a meaning which is different from, or in addition to, the expressed meaning*”. Another definition is given by Grunday (2000: 78), “*flouting maxim is a practically silent way of getting an addressed to draw inference and hence recover an implicature*”. In other words, flouting the maxims is the direct reason for the occurrence of implicature which can be only applied in specific situations: (a) when the hearers can interfere that maxims are flouted, (b) if the speaker expects that the maxims are being flouted, and (c) when the speaker has no intention to mislead the hearer. (Cruse, 2000)

Paltridge (2006) defines flouting as “*simply when speakers purposely fail to observe the cooperative principle because they assume that hearers are aware of this*”.

1.7.1 Flouting Quantity

Flouting the quantity maxim happens when people give too much or too little information. (Cutting, 2002: 37). To illustrate this, he provides the following examples:

A: Well, how do I look?

B: Your shoes are nice

It is clear here that **(B)** flouts the quantity maxim because s/he gives his/her opinion only about **(A)**'s shoes while **(A)** asks for the whole opinion of his/her appearance. In this case **(B)** gives less information than is required which lead to **(A)** to infer an implication that his/her appearance is not good enough except for the shoes.

Generally, there are two main reasons for flouting the quantity maxim. First, when people do not want to cooperate with others. Second, when they assume that hearers can understand them without providing the information required.

Cruse (2000) provides an example of flouting the quantity maxim in the case when too much information is provided than what is needed:

(A): What did you do?

(B): With exaggerated patience. Elaborates a long list of totally uninteresting details

This is supposed to be a conversation between a mother and her daughter. The daughter here flouts the quantity maxim by giving too much information. Cutting (2002) explains that “*speaker’s contribution is not as informative as required for the current purpose of the exchange and more informative than is required they flout the maxim of quantity*”.

1.7.2 Flouting Quality

Cutting (2002) sees that “*a speaker who flouts the maxim of quality commonly says something that obviously does not represent what s/he thinks*”. According to Cruse (2000), when flouting the maxim of quality people do not want their utterances to be taken literally, at the same time, they do not want to mislead the hearers. To illustrate this, Widdowson (2007) suggests the following example:

- I'm starving
- These bags weigh a ton
- The drink coasts a fortune

The speakers here do not want their utterances to be understood literally. “I'm starving” for instance, the speaker here wants to convey that s/he is very hungry.

Speakers can also flout the quality maxim using metaphors as in “my house is a refrigerator in January” which can be uttered as “my house is very cold in January”. Moreover, irony is another way of flouting the quality maxim. In irony, the speaker expresses a positive statement and implies a negative one. (Cutting, 2002). In contrast to irony, banter is another way of flouting the quality maxim. In banter, speakers say something negative implying a positive one. Such as in:

You're nasty and stingy. How can you give me only one kiss? (Cutting, 2002)

All in all, people seem to be flouting this maxim mainly for creating humor and joy.

1.7.3 Flouting Relation

Cutting (2002: 39) claims that “*the speaker who flouts the maxim of relation expects the hearers to be able to imagine what the utterance did not say and make the connection between his/her utterance and the preceding one*”. In other words, when speakers flout the relation maxim they expect that listeners will be able to interfere the right meaning, although the utterance sounds odd, by relating the utterance of the preceding one (s). To clearly show this, Cruse (2000 : 39) provides the following examples:

A: I say, did you hear about Mary's.....

B: Yes well, it rained the whole time we were there

It is clear that **B**'s utterance is completely irrelevant to **A**'s one. The utterance **A** is about "Mary" while **B** is about the weather that day. Because (**B**) sees Mary coming toward them but (**A**) does not. Hence, **B** implicates the utterance "look Mary is coming"

1.7.4 Flouting Manner

According to Cutting (2002: 39), "*those who flout the maxim of manner are being obscure and often trying to exclude a third party*". In other words, when two people do not want a third person to understand what they are talking about, they produce ambiguous utterances, and by doing so they flout the manner maxim. To illustrate this, Cruse (2000: 361) provides the following example:

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

B: Great, but if you don't mind, don't push her any post prandial concoctions involving super cooled oxide of hydrogen. It usually gives rise to convulsive nausea.

In this exchange, "B" speaks in an ambiguous way; "her", "post prandial", "Super cooled oxide of hydrogen", simply because s/he does not want "Sam" to know what they are talking about.

1.8 Violating

Thomas (1995) sees that speakers intend to mislead the hearers when violating a maxim. Speakers seem to be cooperative, but they have the intention to lead the hearers to interfere a misleading implicature. According to Davis (1998), "*violating a maxim is quietly deceiving, the speaker gives insufficient information, says something false, and provides irrelevant or ambiguous utterances with the purpose of misleading hearers*".

In order to illustrate how maxims are violated, Cutting (2002, p: 40) provides the following example:

Husband: How much did that dress cost, darling?

Wife: Less than the last one

Or: Thirty five pounds

Or: I know, let's go out tonight

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

The wife violates the quantity maxim in the first response because she is not informative as required. While in the second response, the wife violates the quality maxim because she is lying. In the third response, she violates the relation maxim because she changes the topic and her utterance is not relevant to her husband's utterance. Her last response is ambiguous, thus the wife violated the maxim of manner.

The one thing to remember about violating is that violations are very hard to be detected because they cannot be known; it is hard to predict whether the speaker is lying or telling the truth. (Cutting, 2002)

1.9 Opting Out

Thomas (1995) defines opting out a maxim as "*when speakers are not willing to cooperate and reveal more than they already have*". Speakers choose not to observe the maxim and state an unwillingness to do so. In other words, in opting out a maxim, speakers do not imply anything, and say what is intended to say in words

Cutting provided an example to illustrate this:

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

The speaker here clearly states that he does not want to cooperate, and he really means that. (Thomas, 1995)

1.10 Infringing a Maxim

According to Cutting (2002), in both infringing a maxim and opting out a maxim, speakers do not imply anything. Yet, infringing occurs when interlocutors misunderstand each other because of cultural differences. Furthermore, Mey (2001:174) states that infringing maxim is described as an action done by the speaker *“with no attention of generating an implicature, and with no intention of deceiving, fails to observe a maxim.”* It happens if the speaker has an imperfect command of the target language, if their performance is impaired (nervousness, drunkenness, excitement), if they have a cognitive impairment, or if they are simply incapable of speaking clearly. Baby’s talk foreign language learners who are not able yet to perform perfect linguistics competence are included in infringing a maxim.

Mey (2001) provides the following example illustrates this:

- * Suzy: “Are you okay?”
- * John (a bit drunk): “Hemn,..oh..yeah. Uh, no..Yeah, I mean yeah, not really. I am exhausted. Oh my God.” (p.174)

Because John is drunk, his talking is not clear. So, he did the infringing a maxim by performed the impaired linguistics performance.

1.11 Suspending a Maxim

According to Mey (1998:89), suspending a maxim is a “case in which the speaker needs not opt out of observing the maxim because there is no expectation for the maxim to be observed”. To illustrate this Mey (1998) provides the following example:

- * Ron: “Who did this?”
- * Harry: “Well, the guy we met last night.”

Harry’s answer suspends a maxim because he does not say exactly the name of the person although he knows the name. He refuses to mention the real name maybe because he does not want anyone to know his name besides Ron.

1.11 Conclusion

As mentioned before, regarding the important role Grice's four maxims play in guaranteeing a smooth conversation and flouting Grice's theory, speakers must produce truthful (quality), relevant (relevance), clear (manner) utterances that contains the adequate amount of informant (quantity), for conveying the message they want to convey to the hearers whatever the method of communication they use for conveying their messages and understanding the message of others as well. However, they frequently fail to observe them. In simple words, they flout, violate, opting out, infringing and suspending one or more maxims.

Chapter Two

Methodology and Discussion of the Findings

2.1 Introduction

This chapter is divided into two main sections. The first section constitutes the practical study that justifies the theoretical framework of this research; mainly it focuses on testing the study hypotheses. It deals with examining non-observance of maxims in Facebook conversations in Algerian Dialectal Arabic; examining different types of maxims that are not observed by Facebook users in their conversations, how they fail to observe them, and the reasons behind it through analyzing participant's conversations and responses to the questionnaire; both qualitatively and quantitatively. The first section deals with both the qualitative and quantitative analysis of both students' responses to the questionnaire and the conversations analysis. The second section, on the other hand, deals with the discussion of the findings. Furthermore, this chapter provides a full description of the sample, data collection methods, research design, and data analysis of the participant's conversations and their responses to the questionnaire followed by the limitation of the study, and the research general conclusion.

2.2 Section One: Research Methods

2.2.1 Sample

In order to help collecting and analyzing data from natural conversations, master students of both genders (males and females), levels (1&2), and specialties (Linguistics and Didactics) from Ibn Khaldoun University, Tiaret, were randomly selected. Gender is not taken into account in this present study. The selection of participants using Algerian Dialectal Arabic aims at investigating the types and the dominant type of maxims that are not observed by students in their Facebook conversations, how they fail to observe them, and the possible reasons behind it. 30 participants were randomly selected and asked to cooperate by sharing their Facebook conversations and their opinions through a questionnaire.

2.2.2 Data Collection Methods

Conversation analysis is used as a methodology in addition to the use of a questionnaire which Brown (2001:6) defines as any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers. We worked via an online questionnaire which was designed and shared in the official Facebook group of the English department of Ibn Khaldoun University and students were invited to collaborate. Yet, only 30 responses were taken into account.

2.2.3 Research Design

According to M.C. Mellan & Schumacher (1993: 31), research design is “...*the procedures for conducting the study, including when, from whom and under what conditions data were obtained. Its purpose is to provide the most valid, accurate answers as possible to research questions*”. In other words, as far as the research design is concerned, research design is one of the most important parts in methodology because it provides valid and accurate answers to the research questions. Thus, in order to collect data to be analyzed, the mixed approach is used in this study. According to some scholars, the “*mixed methods studies can be considered simultaneous when both quantitative and qualitative data are collected at the same time or can be considered sequential, when one type of data are collected at the same time*” (Creswell, 2003). In other words, the mixed approach is a mixture of qualitative and quantitative approaches.

2.2.4 Data Analysis

The data analysis process is considered as one of the most important procedures in conducting a research. According to Bogdan & Bicklen (1982: 145), data analysis is “*the process of systematically and arranging accumulated materials to increase the researchers understanding and to enable the researcher to present what has been found to others*”. For further explanation, Bogdan & Bicklen state that data analysis is “*working with data which includes organizing, classifying, synthesizing,*

understanding the data, and determining the data that will be presented". Based on this definition, the data analysis process of this study is as follows:

1. Identifying, classifying, and interpreting data based on Grice's theory of conversational maxims (1975)
2. Analyzing the data in order to answer the research questions
3. Conducting a conclusion based on the findings

2.2.5 Students Questionnaire

Questionnaire

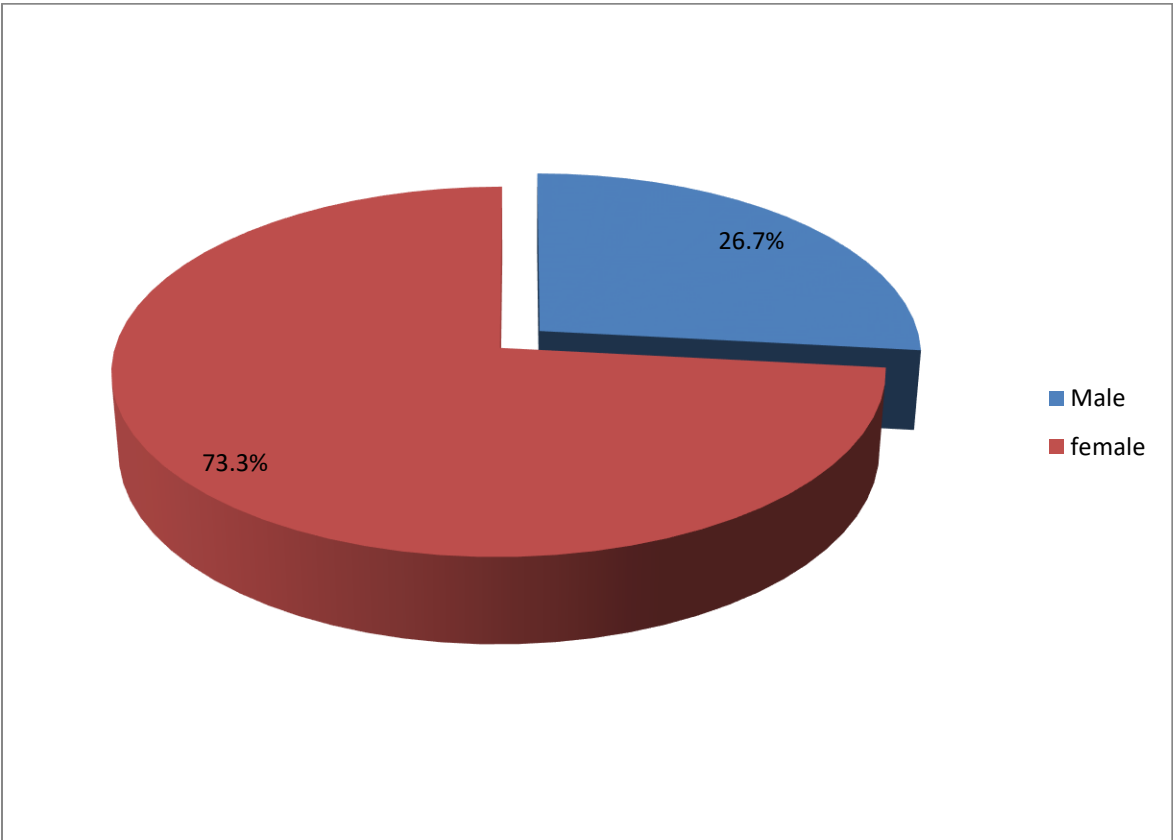
McLeod provides a simple definition of questionnaire, according to him a questionnaire is "*a research instrument consisting of a series of questions for the purpose of gathering information from respondents, often uses both open and closed questions to collect data*". In other words, questionnaire is a list of questions prepared by the investigator who cannot be part of the process and who selects clear and simple questions.

2.2.5.1 Personal Information

Question one: Participants' Gender

Table 1: Participants' Gender

Gender	Number / Percentage
Male	8 (26,7%)
Female	22 (73,3%)
Total	30 (100%)



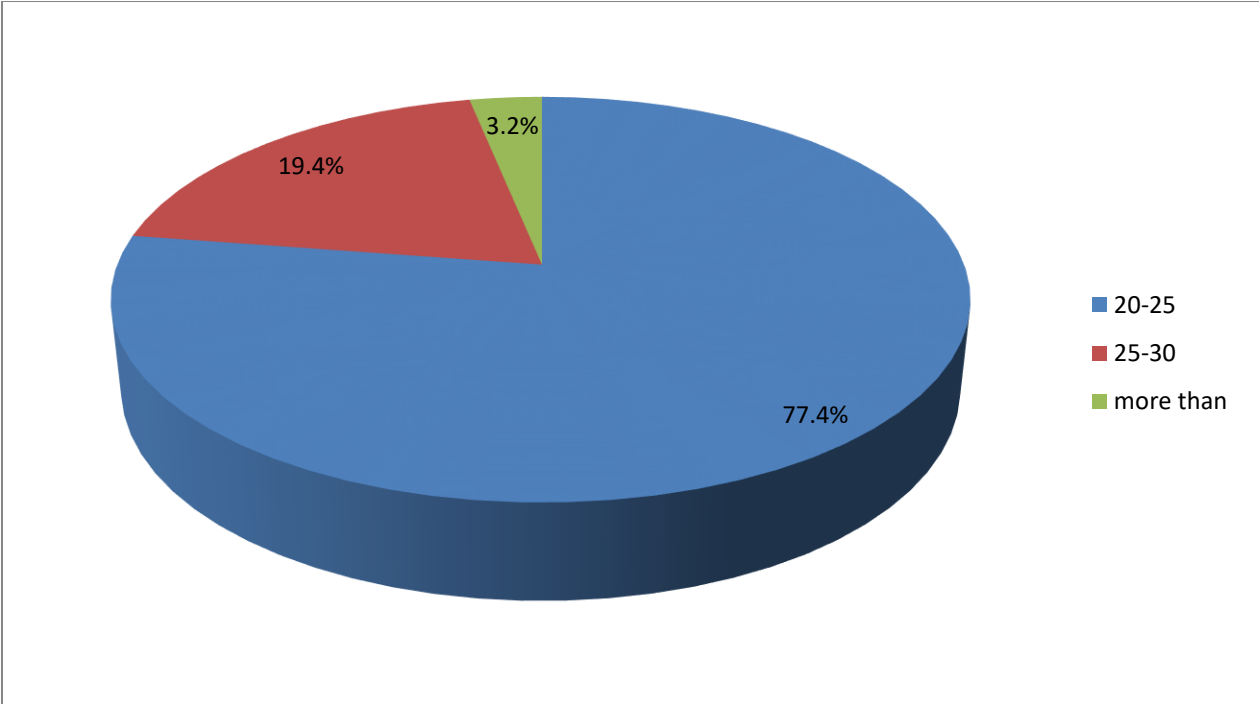
Graph 1: Participants' Gender

According to table and graphic (1), 73.3% (n=22) of the respondents are females, while 26.7% (n=8) of them are males

Question two: Participants' Age

Table 2: Participants' Age

Age Category	Number / Percentage
20_25	23 (76.7%)
25_30	6 (20%)
More than 30	1 (3.3%)
Total	30 (100%)



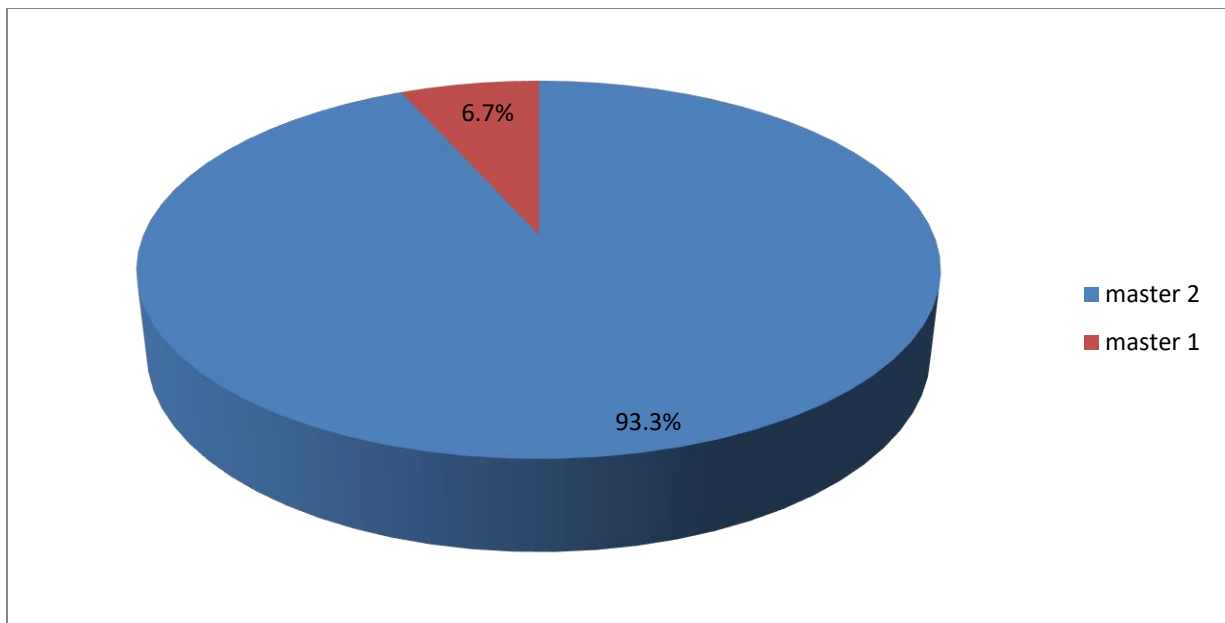
Graph 2: Participants' Age

The data above indicate that 76.7% (n=23) of the respondents are between 20_25 years old, and 6% (n=20) of them are between 25_30. While only one (3.2%) respondent is more than 30 years old

Question Three: Participants' Level

Table 3: Participants' Level

Level	Number / Percentage
Master 1	2 (6.7%)
Master 2	28 (93.3%)
Total	30 (100%)



Graph 3: Participants' Level

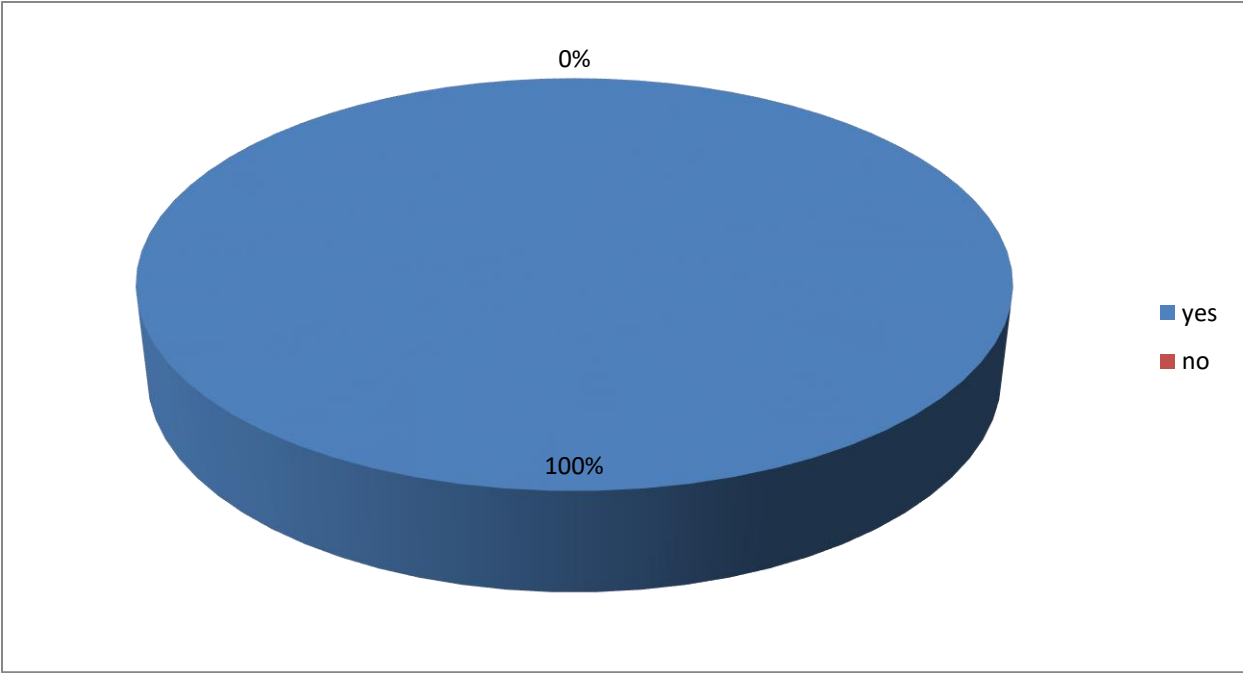
Referring to the data above, 93.3% (n=28) of the respondents are master two students while 6.7% (n=2) of them are master one students

2.2.5.2 Section One: The Non-Observance of Maxims in Facebook Conversations

Question one: Do you have a Facebook account?

Table 4: Participants Acquisition of Facebook Account

<i>Responses</i>	Number / Percentage
<i>Yes</i>	30 (100%)
<i>No</i>	0 (0%)
<i>Total</i>	30 (100%)



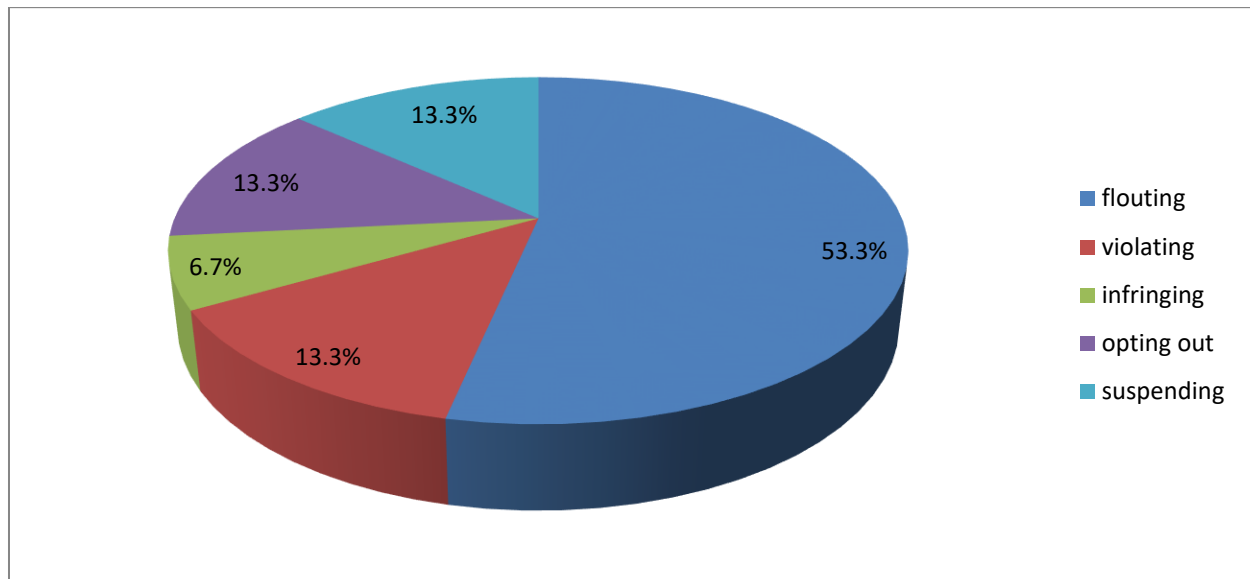
Graph 4:Participants Acquisition of Facebook Account

The data above show that all the respondents 100% (n=30) have Facebook accounts

Question two: In your opinion, what is the type of maxims that is performed in your Facebook conversations?

Table 5: Participants’ type of Maxims Performed in their Facebook Conversations

Responses	Number / Percentage
Flouting a maxim	16 (53.3%)
Violating a maxim	4 (13.3%)
Infringing a maxim	2 (6.7%)
Opting out a maxim	4 (13.3%)
Suspending a maxim	4 (13.3%)
Total	30 (100%)



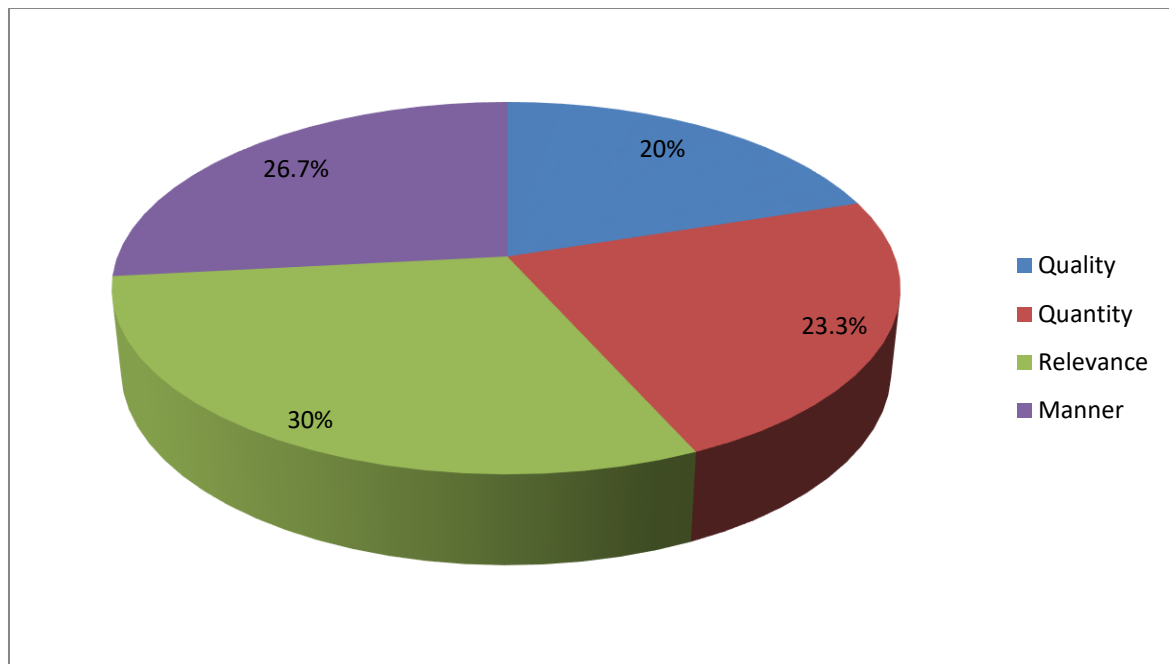
Graph 5: Participants' type of Maxims Performed in their Facebook Conversations

The statistical data reveal that 53.3% (n=16) of the respondents flout maxims in their Facebook conversations, while 13.3% (n=4) of them violate maxims in their Facebook conversations and the same percentage for both infringing and opting out maxims. Meanwhile, only two (6.7%) respondents suspend maxims in their Facebook conversations

Question Three: What is the type of maxims that is not observed in your Facebook conversations?

Table 6: Participants' Type of Maxims Not-Observed in their Facebook Conversations

Responses	Number / Percentage
Quality Maxim	6 (20%)
Quantity Maxim	7 (23.3%)
Relevance Maxim	9 (30%)
Manner Maxim	8 (26.7%)
Total	30 (100%)



Graph 6: Participants' Type of Maxims Not-Observed in their Facebook Conversations

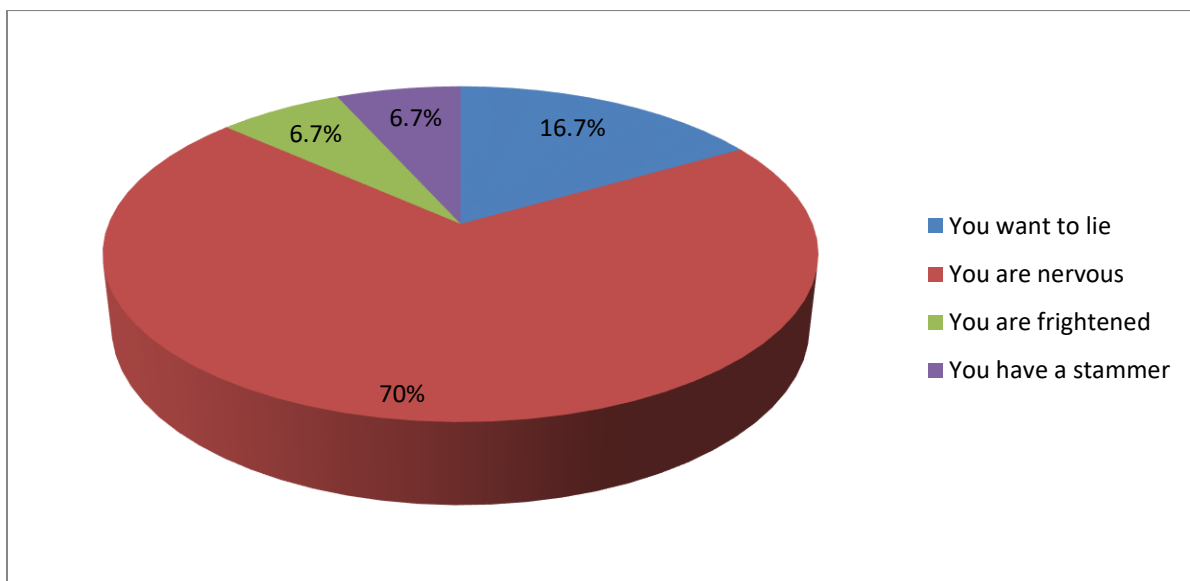
Referring to the numerical data above, 30% (n=9) of the respondents fail to observe maxim of relevance in their Facebook conversations, 26.7% (n=8) of them fail to observe maxim of manner in their Facebook conversations, 23.3% (n=7) of them fail to observe maxim of quantity in their Facebook conversations, and 20% (6) of them fail to observe maxim of quality in their Facebook conversations

2.2.5.3 Section Two: Reasons behind the Non-Observance of Maxims in Facebook Conversations

Question one: In your opinion, you fail to observe maxims in your Facebook conversations when?

Table7: Situations in which Participants' Fail to Observe Maxims in their Facebook Conversations

<i>Responses</i>	Number / Percentage
<i>You want to lie</i>	5 (16.7%)
You are nervous	21 (70%)
You are frightened	2 (6.7%)
You have a stammer	2 (6.7%)
Total	30 (100%)

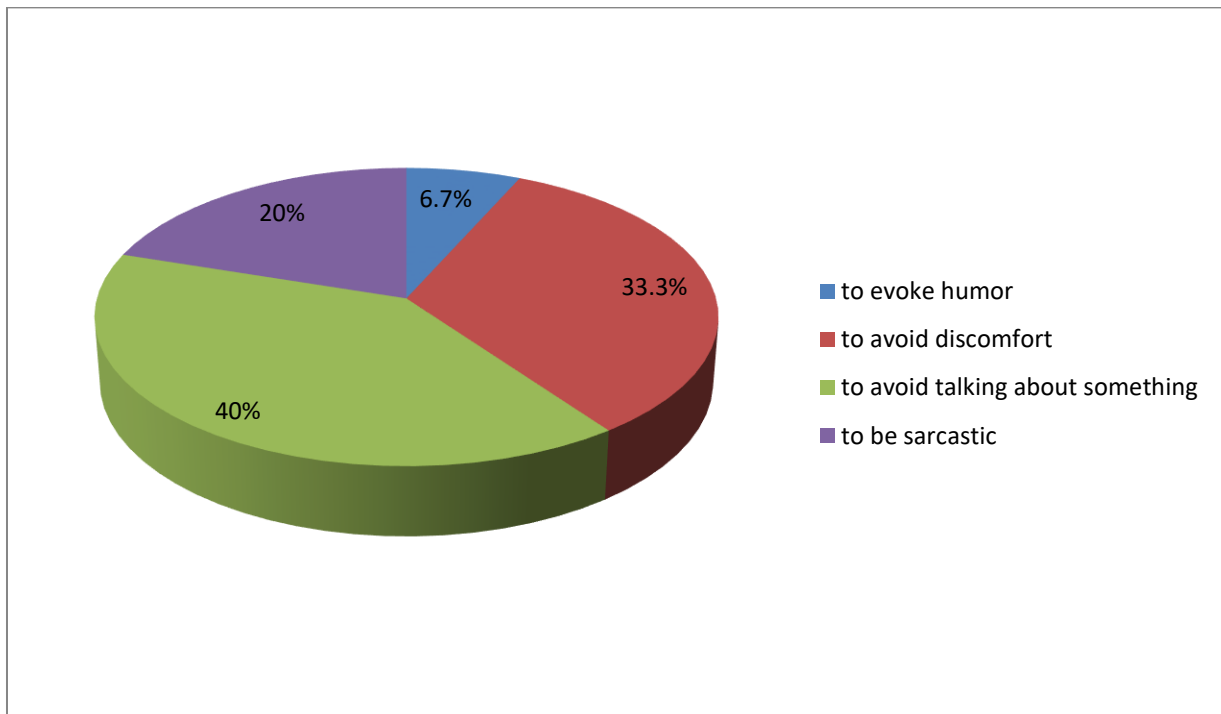
**Graph 7: Situations in which Participants' Fail to Observe Maxims in their Facebook Conversations**

Discussing the data above, 70% (n=21) of the respondents fail to observe maxims in their Facebook conversations when they are nervous, 16.7% (n=5) of them fail to observe maxims in their Facebook conversations when they want to lie, 6.7% (n=2) of them fail to observe maxims in their Facebook conversations when they are frightened, and also 6.7% (n=2) of them fail to observe maxims in their Facebook conversations when they have a stammer

Question two: You fail to observe maxims in your Facebook conversations to:

Table 8: Participants' Reasons Behind Non-Observance of Maxims in their Facebook Conversations

<i>Responses</i>	Number / Percentage
<i>Evoke humor</i>	2 (6.7%)
Avoid discomfort	10 (33.3%)
Avoid talking about something	12 (40%)
Be sarcastic	6 (20%)
Total	30 (100%)



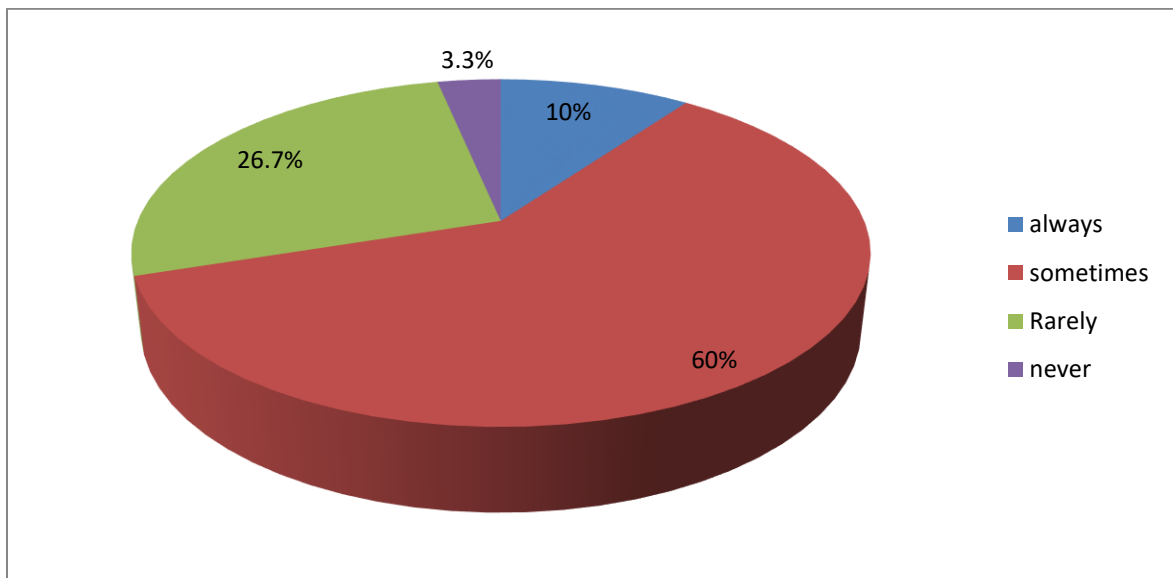
Graph 8: Participants' Reasons Behind Non-Observance of Maxims in their Facebook Conversations

Regarding the data above, 40% (n=12) of the respondents fail to observe maxims in their Facebook conversations in order to avoid talking about something, 33.3% (n=10) of them fail to observe maxims in their Facebook conversations to avoid discomfort, 20% (n=6) of them fail to observe maxims in their Facebook conversations to be sarcastic, and only two (6.7%) of them fail to observe maxims in their Facebook conversations to evoke humor

Question three: How often do you fail to observe maxims in your Facebook conversations?

Table 9: Participants' Range of Non-Observance of Maxims in their Facebook Conversations

<i>Responses</i>	Number / Percentage
<i>Always</i>	3 (10%)
Sometimes	18 (60%)
Rarely	8 (26.7%)
Never	1 (3.3%)
Total	30 (100%)



Graph 9: Participant's Range of Non-Observance of Maxims in their Facebook Conversations

Agreeing to the data above, 60% (n=18) of the respondents sometimes fail to observe maxims in their Facebook conversations, 26.7% (n=8) of them rarely fail to observe maxims in their Facebook conversations, 10% (n=3) of them always fail to observe maxims in their Facebook

conversations, and only one (3.3%) of them never fails to observe maxims in his Facebook conversations

2.2.6 Online Conversations Analysis

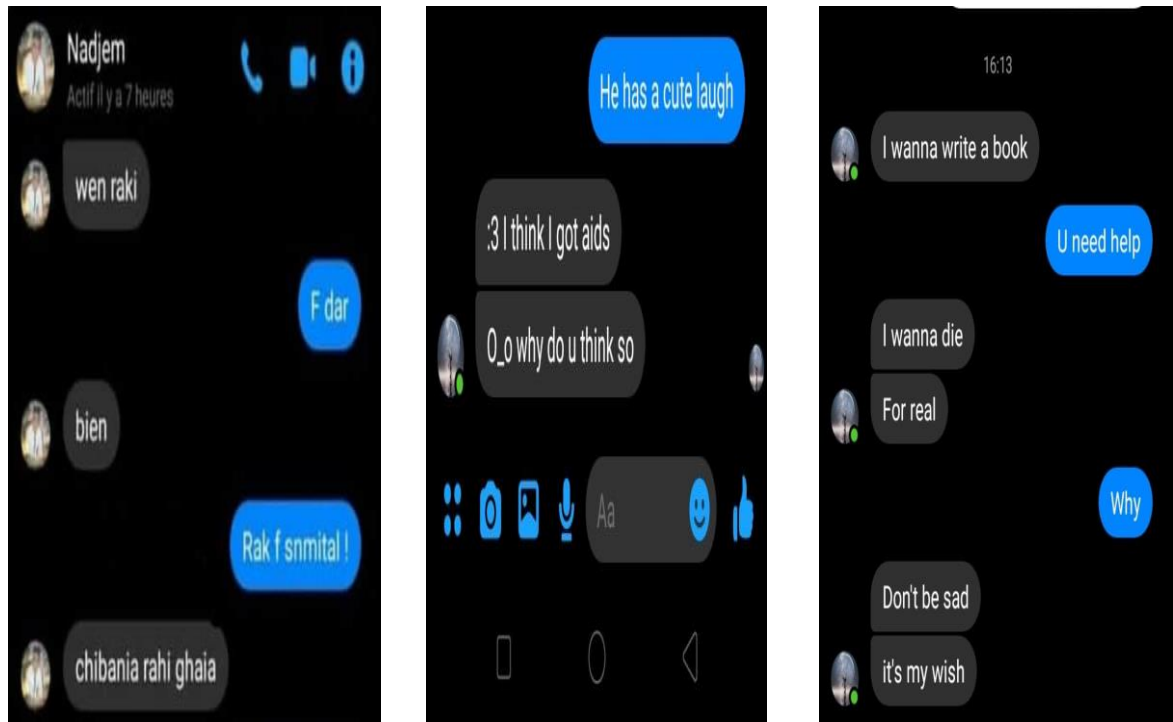
a- Types of Maxims that are not Observed by Facebook Users in Selected Conversations

1- Quantity



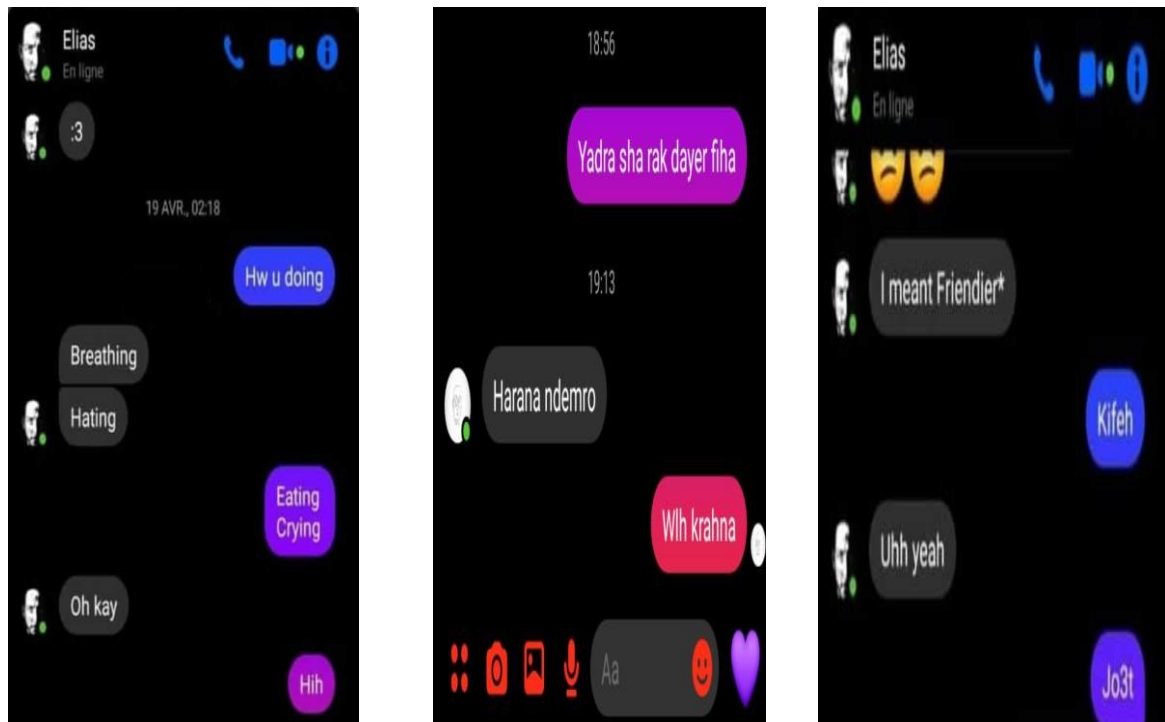
The above conversations flout maxims of quantity either by giving too much information such as it is shown in the first and second conversation both users A and B provides too much information in order to talk about many topics or to maintain social relationship. Or by giving less information which is the case in the third conversation where A asked B for help but B provides an insufficient answer that does not give the information required for A's questions maybe because B thinks that A will understand his/her answer without giving much information.

2- Relevance



In the above conversations users flout maxim of relevance by giving irrelevant answers in order to give additional information, be sarcastic, or simply to change the topic. As it is shown in this utterances “I think I have aids” “I wanna die”, it’s clear her that B in each conversation provides irrelevant utterances in order to change the conversation topic or to avoid talking about something which is the case in the first conversation where A asked B “where is he” and B just changed the topic and replied with another different question “your mom is fine!”. And so it is the case in the second and third conversation where A talks about something and B answers with an irrelevant answer which is out of A’s topic

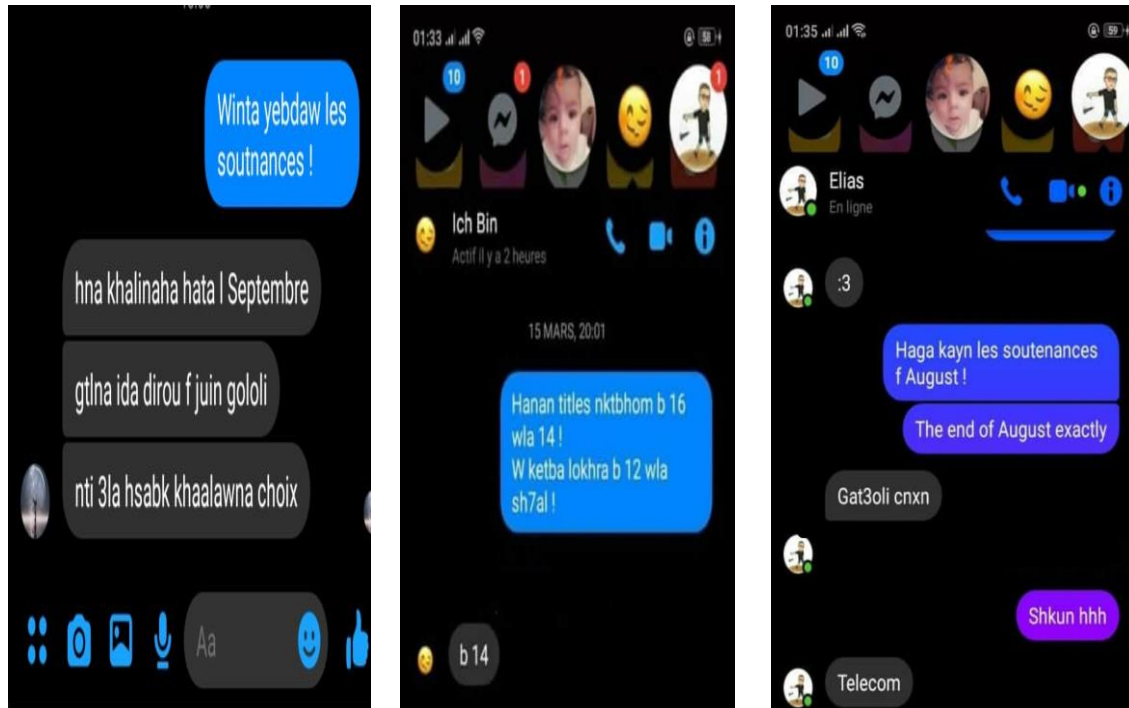
3- Manner



The above conversations show that users flout maxim of manner by providing ambiguous and obscure utterances. As we can see all the utterances in the above conversations are not clear. For instance, in the first conversation we see that user A's utterances are ambiguous "I meant Friendier" "uhh yeah" "oh kay". User A provides an unclear and ambiguous utterances either to save time as it is clear in the third conversation where user A provides an unclear utterance "jadra Jarak dajer fiha" (how are you doing) and B answered "ha rana ndemro" (I am not fine). What is noticeable here is B's answer is ambiguous too but user A understands it and replied "wellah krahna" (I swear we hate this). Which means that user A and B may share previous knowledge thus they managed to interfere the meaning of the message they wanted to convey to each other without saying much. Or to make a joke as it is shown in the second conversation when B replies the same answer as A's answer "breathing, hating" "eating, crying" to create a funny mood

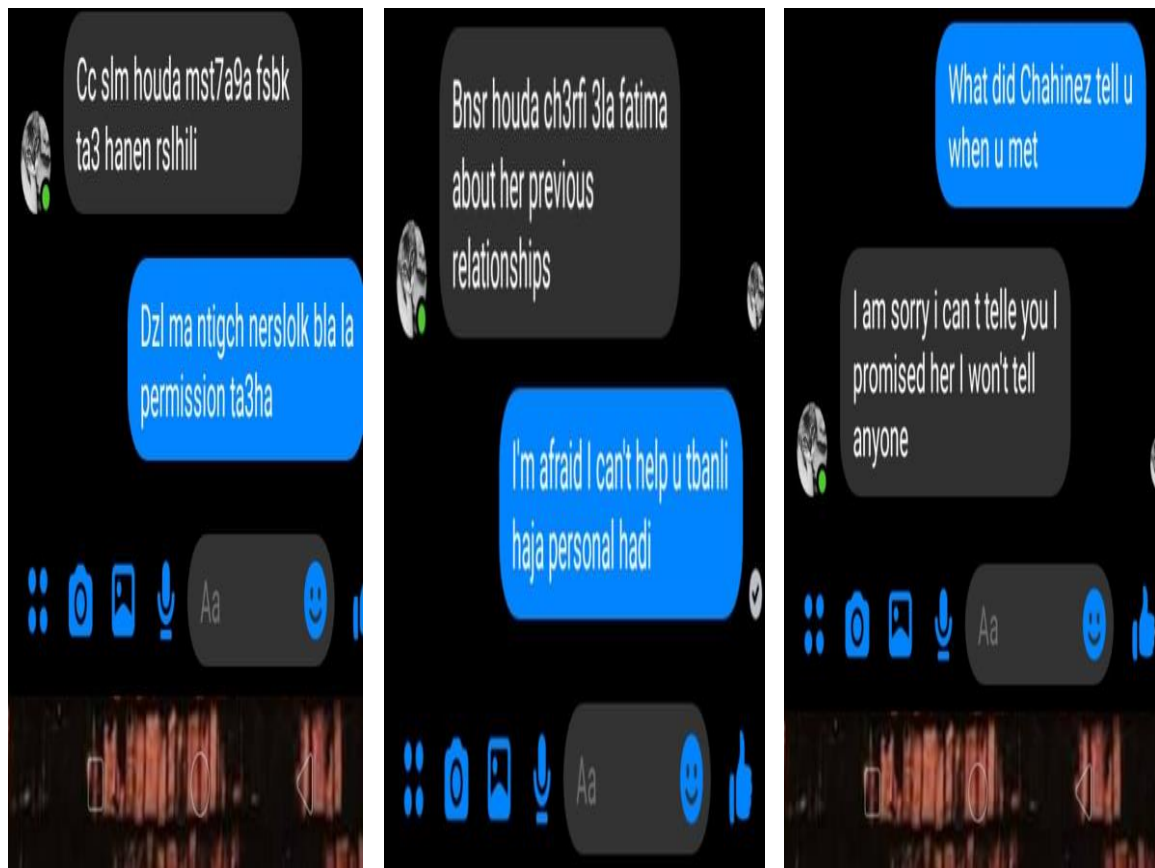
b- Types of Non-Observance of Maxims Performed by Users in Selected Conversations

a) Flouting



As it is shown in the above conversations users flout maxims either by giving too much information such as in the first conversation we see that user A asked when the Viva will start and instead of giving the exact time user B just gave too much information which are not required, or by providing insufficient information such as in the second conversation we can see that user A asked how to write titles and other writings but user B replied with a very short and insufficient answer “b 14”. Another way of flouting maxims is by providing irrelevant utterances which is the case in the third conversation, we see that user A asked whether there will be Viva on August and user B just gave an irrelevant answer “they cut off the net” which is out of the conversation topic and it does not make sense.

b) Opting Out



In the above conversations users fail to fulfill a maxim by opting out. Users in these conversations did not imply anything; they say what is intended to say in words as it is shown in the three above conversations, we can see that user B are unwilling to reveal what they know and said that in words “I’m sorry I can’t send you this without her permission” “I’m afraid I can’t help you this is personal” “I’m sorry I can’t tell you“. It is clear here that speakers do not want to cooperate

2.3 Section Two: Findings and Discussion

2.3.1 Research Findings from the Questionnaire

The total number of the sample in the questionnaire is thirty participants. All of them are from Ibn Khaldoun University of Tiaret. Most of them are females (73.3%), and between the age of 20

to 25 (76.7%). Twenty-five (83.3%) of them are master one students while the rest five (16.7%) are master two students.

Concerning the second section of the questionnaire, all of the participants have a Facebook account. Most of them fail to observe maxims by flouting a maxim (53.3%). The relevance maxim is the most type of maxims not observed by most of the participants (30%).

As for the third section of the questionnaire, most of the participants (70%) fail to observe maxims in their Facebook conversations when they are nervous, and the reason behind it is to avoid talking about something. Yet, concerning how often do they fail to observe maxims in their Facebook conversations, most of them (60%) say that they sometimes fail to observe maxims in their Facebook conversations.

a- Some Situations in which Facebook Users Fail to Observe Maxims in their Conversations

The majority of participants see that they fail to observe maxims in their Facebook conversations when:

- They want to lie
- They are nervous
- They are frightened

b- Some Reasons behind Non-Observing Maxims in Facebook Conversations

As mentioned before, there are many reasons behind non-observing maxims in Facebook conversations. Yet, the majority of Facebook users fail to observe maxims because of the following reasons:

- 1- To avoid talking about something
- 2- To avoid discomfort

3- To be sarcastic

To conclude, the findings of the questionnaire confirmed our hypothesis that is Facebook users fail to observe maxims mostly by flouting a maxim, and that maxim of relevance is the most non-observed maxim in Facebook conversations.

2.3.2 Research Findings from the Online Conversations Analysis

a- Types of Maxims Not Observed by Users in Selected Conversations

Based on the findings, users fail to observe maxims of quantity, manner, and relevance in their conversations. Maxim of relevance is the most not observed maxim by users in their conversations. Users mainly fail to observe maxim of quantity by giving either too much information than required in order to talk about many topics or to stay close to their friends and maintain social relationship. Or by giving less information in order to save time or to show that they are not interested in the topic being discussed or they think that the other interlocutor will understand their messages without providing many details. The findings also shows that users mainly fail to observe maxim of relevance by providing irrelevant utterances in order to change the topic of the conversation, to give additional information, to make jokes and be sarcastic or to avoid talking about something by providing answers that do not have a connection with what is said. On the other hand, users fail to observe maxim of manner by providing ambiguous and obscure information either to save time which shows that speakers share previous knowledge that managed them to understand each other's messages without stating clear utterances.

b- Types of Non-Observance of Maxims Performed by Users in Selected Conversations

Based on the findings of the conversations analysis, flouting and opting out are the types of non-observance of maxims performed by Facebook users. Flouting is the most frequent type of non-observance of maxims performed by users in their conversations. Users mainly flout maxims in their conversations either by giving too much or less information, or by providing irrelevant contribution. In addition, users opt out maxims mainly to state that they do not want to cooperate in a direct way by saying what they intend to say in words.

c- The Way Users Fail to Observe Maxims in Their Conversations

The findings shows that users fail to observe maxims by giving more or less information than required, giving irrelevant contribution, and providing ambiguous expressions which is the case in flouting maxims. While in case of opting out maxims, the findings shows that users fail to observe maxims by directly stating that they do not want to cooperate using expressions such as “I’m afraid I can’t help you”, “I’m sorry I can’t give this information”, or “I’m sorry I can’t tell you that”.

d- Reasons behind Non-Observance of Maxims in Facebook users Conversations

Based on the findings of the conversations analysis, there are many reasons behind non-observance of maxims. The findings shows that Facebook users mainly fail to observe maxims to evoke humor, to avoid talking about something, or to be sarcastic.

2.4 Limitation of the Study

This study is limited by certain issues. First of all, as the study theme basically depends on analyzing Facebook conversations, it was hard to convince most of the participants to share their conversations as they are considered as something private, many participants were not willing to cooperate. Furthermore, the study needed a large number of participants in order to obtain accurate data. Yet, due to the current situation in the whole country “the spread of Covid 19”, we were obliged to work via an online questionnaire and as mentioned before, participants were not cooperative. They may not have given accurate answers.

2.5 Conclusion

To conclude, the findings of this study confirmed our hypotheses and shows that Facebook users fail to observe maxims in their conversations mainly by flouting a maxim or opting out a maxim. Flouting maxims is the most frequent non-observance of maxims performed by Facebook users in their conversations. Maxims of quantity, manner and relevance are the types of maxims that are not observed in Facebook users conversations. Maxim of relevance is the most type o maxim that is not observed by users in their conversations. Last f all, there are many reasons behind non-observance of maxims in students’ Facebook conversations such as evoking humor and avoid talking about something.

General Conclusion

General Conclusion

In day-to-day life, social networks play an important role in communication. People believe that building a conversation now is much easier with the use of social networks as their way of communication. Facebook, for instance, is a simple tool of communication that people tend to rely on in order to keep in touch with their friends and relatives, especially for those who live far away.

Ideally, as Grice proposed, in order to achieve an effective conversation, people should follow a set of rules which he called as conversation maxims. Since these maxims are set as the rules of conversation, Facebook users should observe them in their conversations as well. However, users may fail to observe maxims deliberately or indeliberately without failing to communicate. Therefore, this study sought to investigate types of maxims that are not observed by Facebook users, and how they to observe maxims in their conversations in Algerian Dialectal Arabic, in addition to identifying the possible reasons behind that.

Based on the findings of the questionnaire and the conversations analysis, Facebook users fail to observe maxims of quantity, manner, and relevance. Maxim of relevance is the most type of maxims that is not observed. Facebook users fail to observe maxims mainly by flouting a maxim or opting out a maxim. Flouting maxims is the most frequent non-observance of maxims. In addition, Facebook users fail to observe maxims for many reasons such as evoking humor and avoid talking about something.

All in all, the present study shed lights on some important issues by conducting the non-observance of maxims in Facebook conversations. It is expected to enrich a linguistic study, especially in the pragmatic field. More importantly, this study answers our questions and confirms our hypothesis.

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Appendices

Appendices

Appendices

- S1:/jxrzuwahad man rahmtrabi/
- S2:/fa le nuvulirakizabthum/
- S3:/hagakajn le sutnonns f augest/
- S4:/gatfulikonexion/
- S5:/hanankaf de kurfandektaf el fam li fat /
- S6:/yahbibtiwlhmakontkatbalfamlifat/
- S7:/bshkahaJha3a men ba5dnhotkabawnJuf/
- S8:/sahahbibtihafdek/
- S9:/winhomtaitelswelketbaloxra/
- S10:/katba5adi b12
- S11:/slmdgihanxbark/
- S12:/wlhnamdurabiwntiwмамакxawtek/
- S13:/bshhudafataf arfi5la Fatima a bautpreveasrelashan ship/
- S14:/salamhudamesthaqafsbktafhananreslihli /
- S15:/dezolemantig3nerslukblapermiesiontafha/
- S16:/Jibaniarahi5adar/
- S17:/ma5lJlmuhimthanitimeldjaf/
- S18:/ki5dmna la farmacita5lmobardtfakartek/
- S19:/nher li gutilifihawahedJbab/
- S20 :/nherselma5inwen3idiri pose/
- S21:/sarahJufi Fatima Jarahadajrafestori/
- S22:/simanajazanroho/
- S23:/lulbarahraht3abt/
- S24:/kuntadajraformasion f ekoleprivi/
- S25:/ajabshtak5omri/
- S26:/goltnqisah fi kafagonsevojaz/
- S27:/kbarnawmazalujaf5tolnaninehfemngulhom5tunidrahem/
- S28:/yadrafarakdayerfiha/
- S29:/haranandemru/
- S30:/welakhrahna/
- S31:/hanan titles nektbhom b12 wela 14 w ketbaloxra b12 welaJhal

