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**Violating Grice's Maxims in Algerian
Jokes and Caricatures: A Pragmatic Study**

**A Dissertation Submitted in Partial Fulfilment of the Requirements for the Degree of
Master in Linguistics**

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Academic Year: 2020/2021

Acknowledgment

First of all, all praise is to "ALLAH" the almighty for giving us health, strength and capacity to complete this work.

we would like to express our deep appreciation and sincere gratitude to our supervisor Dr. Naima Boukhelif for her valuable directions, help, support and patience throughout the accomplishing of this work.

Our sincere appreciation to the members of the jury Dr. Oussama Founas

and Dr. Amina

Abdelhadi, for accepting to read and evaluate our work.

Finally, we are so indebted to all the teachers and students who filled in the questionnaires.

Thank a lot.

Dedication

I dedicate this work to

My Mother the dearest to my heart.

My dear aunt "Fraiha"

My dear sisters "Hiba" and "Hadil"

My fiance "Youcef" who support me from the beginig till the end.

Thank you all for your support and encouragement.

Manel

Dedication

I dedicate this work to the most precious person in my heart, my dear father may

God "ALLAH" have mercy on him. My mother the dearest person to my heart

My dear sisters:

Abdin Fouzia and Nacera

My nieces:

Mohamed - Malek - Tarek

To all whom I have.

Houria

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CP: Cooperative Principle

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Abstract

The present study is an examination of the Algerian jokes within the field of pragmatics. The aim of this study is to (1) explore the way Algerian jokes and caricatures violate the Gricean maxims, (2) determine the most violated maxim, and (3) identify the conversational implicatures that these Algerian jokes and caricatures are implicitly communicated. To this end, 20 Algerian jokes and 18 Algerian caricatures which were elicited from Facebook were analyzed in relation to Grice's conversational maxims and conversational implicatures. The results of the study revealed that the maxim of quality is the most violated one, in Algerian jokes, followed by the maxim of relevance, then the maxim of quantity, and finally the maxim of manner. Concerning the Algerian caricatures, the findings indicated that the maxim of relevance is the most violated one followed by the maxim of quality, then the maxim of quantity, and finally the maxim of manner. The results were also demonstrated that violating the maxims in the Algerian jokes and caricatures brings about humorous effect and creates conversational implicatures to criticize gently Algerian social and cultural issues such as poverty, high cost of living, low pay problem, men's stereotypes about women, Algerian mentality, traffic problem, and unprofessional doctors. This study ends with some recommendations.

Key-words: CP, Grice's maxims, conversational implicatures, violation, jokes, caricatures.

1. Introduction

Language is a tool of communication; everybody needs to communicate to others by using language to express their ideas (Tarigan, 1984). People usually express their feelings, send important messages, and exchange their thoughts through conversation. In their daily interaction, interlocutors are expected to cooperate with each other to make their conversation successful, clear and effective. To do this, interlocutors, are expected to obey four important maxims: The maxim of Quantity, the maxim of Quality, the maxim of Relevance, and the maxim of Manner (Grice, 1975).

Conversation, however, is not always used to send and receive direct and clear information. Though they produce smooth interactions; speakers, usually prefer to deliver indirect messages and communicate intended meaning. To communicate implicit meaning, speakers tend to disobey the maxims mentioned above. To do this, speakers sometimes infringe, intentionally, one or more maxims. This process is called violating the maxim (s) (Grice, 1975). The use of jokes and caricatures is a clear example that shows how speakers violate the maxims to express hidden meaning. To this end, a representative study on the violation of maxims in jokes and caricatures is required.

2. Research Motivations

It has been noticed that the study of jokes and caricatures in relation to Grice's maxims have been examined in many languages such as English and French, and in many Arabic dialect like, Iraqi dialect, Jordanian dialect and Egyptian dialect. Unfortunately, there is no study on the violation of Algerian jokes and caricatures. This motivates us to analyze the Algerian jokes and caricatures from a pragmatic point of view.

3. Research Aims

The aim of this study is threefold. First, it attempts to explore the maxims that Algerian jokes and caricatures violate. Second, it seeks to determine the most violated maxim. Third, It aims at identifying the hidden meanings that these jokes and caricatures communicate.

4. Research Question

The study at hands seeks to answer the following questions :

1. What are the conversational maxims that Algerian jokes and caricatures violate?
2. Which of the four maxims is the most violated in Algerian Jokes and caricatures?
3. What are the implicatures behind violating Algerian jokes and caricatures?

5. Research Hypotheses

Three hypothetical answers are provided as an attempt to answer the research question mentioned above :

- a. All the four maxims that Grice (1975) proposed can be violated in Algerian jokes and caricatures. Each joke and caricature may violate, at least, one maxim.
- b. The most violated maxim in Algerian jokes and caricatures is the maxim of quality.
- c. Algerian jokes and caricatures violate the Gricean maxim to talk implicitly about social and cultural issues.

6. Significance of the Study

To the researcher knowledge, the study of Algerian jokes and caricatures in relation to Grice's maxims has not been examined yet. Therefore, the significance of this research lies in

its being the first attempt at investigate the Algerian jokes and caricatures from a pragmatic viewpoint. Moreover, the results of this study can be used to explain the hidden meanings sent by these jokes and caricatures. Finally, the novelty of this research may add to the literature of Algerian Arabic.

7. Research Methodology

To undertake this study, a descriptive qualitative method is used. 20 Algerian jokes and 18 caricatures, which were extracted from facebook, were descriptively analyzed, in relation to Grice's maxims. The jokes and the caricatures were examined one by one to show how each case violates the Gricean maxims and creates conversational implicatures.

8. Thesis Organization

This dissertation is derived into 3 main chapters. The first chapter is devoted to review critically Grice's theory of Cooperative Principle. The second chapter is dedicated to explain the three terms: Humor, joke and caricature, and to discuss the relationship between these terms and the Gricean maxims by reviewing some studies that have examined how the violation of Grice's maxims may bring about humorous effects. The third chapter explains the process of data collection and discusses the findings.

Chapter One

Literature Review

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1.1. Overview

This first chapter is theoretical. It gives an overview about pragmatics and Grice's theory of Cooperative Principle. This chapter is structured as follow: section 1.2, defines the term pragmatics. Section 2.2 describes the types of implicature. Section 2.3, explains the cooperative principle theory. Under this section, several subsections are introduced to detail (1) the maxims of this theory and (2) the way these maxims are disobeyed.

1.2. Pragmatics

Pragmatics refers to the study of meaning in a particular context. It's "*the study of invisible meaning*" (Yule, 2006, p.112). Pragmatics is a field of study which examines speakers' intended meaning. It deals with what interlocutors can indirectly communicate through their utterances. According to Mey (2004), "*pragmatic is essentially about the user's of language in a real life situation , and about the conditions that enable those user's to employ linguistic technique and material effectively and appropriately* (p. 42).

Pragmatics is a branch of linguistics which studies (1) how a speaker uses language to send implicit messages (with specific goals) to a hearer, and (2) how a hearer translates or decodes the speakers' message, and interprets the meaning the speaker wants to convey (Aitchson, 2003). Thus, one can define pragmatics as the study of the relationship between language and its users.

In addition to language's users, pragmatics examines the situation or the context (i.e., where, and when) at which a conversation may take place. There are two type of contexts: linguistic and physical context. The former refers to the preceding sentences in a passage that help the hearer/reader to understand what a speaker/writer conveys. The latter refers to all non verbal and/or nonwritten factors that help a hearer/reader to interpret a speaker/writer's

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intended meaning. Interestingly, it seems that pragmatics examines what speakers and/or writers, at specific situation, can communicate more than what they explicitly say. Pragmatics, for many scholars such as Austine, Grice, Searl, Brown, Yule, and Levinson, is the basis for all language interactions and contact. According to them, pragmatics is the key features to understand language. Without its function, there would be a misunderstanding of intention and meaning.

The term pragmatics was first introduced by Charles Morris, who considered it as a part of semiotics (Levinson, 1983). Morris distinguished the study of signs into three distinct fields, namely: (1) Pragmatics which is the study of relation of signs to interpreters, (2) syntactic which is the study of the formal relation of signs to one another, and (3) semantic, which is the study of the formal relation of signs to the objects they refer to.

In 1960's and 1970's, the study of pragmatics received much attention, especially with the advent of various pragmatic theories such as 'Speech Act Theory', 'Cooperative Principle', and 'Politness Theory'.

The Speech Act Theory was introduced by Austin (1962) who, in his famous book 'How to Do Things with Words' argued that "*we do not just use language to say things but to do things*" (Thomas, 1995, p.31).

The Cooperative Principle Theory was proposed by the father of pragmatics, Paul Grice (1975). The aim of this theory is to present the maxims that interlocutors are expected to follow to cooperate with each other, and they way these interlocutors may infringe these maxims to create conversational implicatures. The idea of Grice is that "*utterances can make meaning based on what is implicated referring to some assumptions to the implicature utterances*" (Grice ,1975, p.45). That is, what is implicated is formulated logically, by what

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Grice called implicature or conversational implicature which is a process by which speakers imply and listener infer.

The Politeness theory is introduced by Brown and Levinson (1978) who maintained that each person has a negative and positive face, and expects other persons to save his/her face. In this theory, Brown and Levinson distinguished many strategies to avoid acts that threaten both one's negative and positive face.

1.3. Implicature

Implicature refers to what a speaker suggests or expresses by his / her utterance, it denotes the speaker's intended meaning which is not literally produced (Grice, 1975). Devis (2000) defined implicature as “ *the act of meaning or implying thing by saying something else*” (p.16). Following the same line of thought, Yule (1996) clearly stated that “ *implicature can be considered as an additional conveyed meaning* ” (p.35). The term ‘implicature’ was first proposed by Grice (1975) to differentiate between what the speaker says or produces and what he / she implies or intends. Grice (1975) identified two types of implicatures: Conversational and conventional implicature.

1.3.1. Conventional Implicature

It is a type of implicature that one can derive from the syntactic and the semantic relationships between words (Davis, 2000). “*In some cases the conventional meaning of the words used will determine what is implicated, besides helping to determine what is said* ” (Grice, 1975, p.44). For instance, if A says : ‘He is an Algerian man, he is, therefore, nervous’. He/she implies that the person who he is talking about is nervous, because he is Algerian. This implicature is not directly and clearly described by the speaker ; however one

can easily generate it by the means of the conventional meaning of 'therefore' which syntactically links the two clauses 'He is an Algerian man' and 'he is nervous'.

1.3.2. Conversational Implicature

Unlike conventional implicature which depends on the conventional meaning of the words used to produce an utterance ; conversational implicature is related to the contextual non-spoken features of a particular situation in which an utterance may occur (Levinson, 1983). It is about what is hiddenly communicated. Grice (1975) defined conversational implicatures as “ *a certain subclass of nonconventional implicatures....[which are] essentially connected with certain general features of discourse* ” (p.45). Actually, Grice's (1975) conversational implicature is concerned with “*the way in which meaning can be communicated not only by what is said , but also by how it is said*” (Levinson, 1983, p:97). For instance, two persons A and B are watching an important match of the Algerian national team. Suddenly, the goalkeeper of the Algerian national team 'Raïs M'Boulhi' headbutts a palyer from the other team. A says ' why does he headbutt him ?', B replies 'well, he is Algerian'. B's utterance means that since 'Raïs M'Boulhi' is Algerian, he is nervous. That is why he headbutts the palyer from the other team. B does not explicitly say why 'Raïs M'Boulhi' headbutts the palyer ; instead he/she implicitly conveys the meaning to A.

1.4. Cooprative Principle

The Cooperative Pricniple (CP) is a pragmatic principle introduced by Paul Grice (1975). It is an assumption which holds that interlocutors, in their daily social interaction, usually tend to achieve effective conversational communication. Both speaker and hearer expect that each participant makes “*conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange*” (Grice, 1975, p. 45) . The

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CP is composed of four maxims : (1) maxim of Quantity, (2) maxim of Quality, (3) maxim of Relevance, and (4) maxim of Manner. These maxims are called conversational maxims or Gricean maxims (Grice, 1975). According to Grice, when interlocutors communicate they follow these maxims to understand each other. That is, they “*speak sincerely, relevantly, clearly ... to provide sufficient information*” (Li, 2015, p.493).

1.4.1. Observant Maxims

The term ‘observant maxims’ is used when both the addresser and the addressee assume that they are following the conversational maxims (Levison, 1983). That is, when interlocutors obey the maxims to cooperate with each other to achieve effective communication, we say that these interlocutors are observing the maxims (Grice, 1975). The maxims that speakers and hearers are expected to observe are: the maxim of Quantity, the maxim of Quality, the maxim of Manner, and the maxim of Relevance.

1.4.1.1. Maxim of Quantity

From Grice’s viewpoint, the maxim of Quantity is related to the quantity of the information that interlocutors may provide. It includes two specific maxims :

- a. “*Make your contribution as informative as is required (for the current purposes of the exchange)*” (Grice, 1975, p.45).
- b. “*Do not make your contribution more informative than is required*” (ibid).

According to Grice (1975), in their daily interactions, participants provide information as they are expected from them. Consider example (1) below:

Example (1): Two friends in their way to the university

Manel: Do you have a lecture this morning?

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Houria: Yes, I have two lectures, one in English and one in French.

In example (1), Houria obeys the maxim of quantity. She gives as much information as is needed.

1.4.1.2 Maxim of Quality

The maxim of Quality is about the quality of the information that interlocutors may provide. Under this maxim, two specific maxims are distinguished:

- a. *“Do not say what you believe to be false”* (Grice, 1975, p.45)
- b. *“Do not say that for which you lack adequate evidence”* (ibid).

According to Grice's theory, interlocutors are expected to make their contribution one that is true. That is one person engages in conversation, the maxim of quality requires that this person would not say things which are not true or things for which he/she lacks adequate evidence, Grice(1975) proposes this maxim as an explanation for a certain kind of regularity in conversational behavior. Consider example (2) below:

Example (2): Manel calls her friend, Houria, who is in the university, to ask her about the marks of the second semester

Manel: Have the administration posted our marks?

Houria: Not yet.

In this example, Houria observes the quality maxim. She says what she believes to be true, Besides, Houria's utterance is based on adequate evidence: Houria is in the university, and she, therefore, checks if the administration have posted the marks or not.

1.4.1.3. Maxim of Relevance

The maxim of Relevance refers to “ *be relevant*” (ibid). This maxim means that speakers must be relevant, and says things that are pertinent to the discussion. To put it in other words, participants’ speech must be relevant to the subject, i.e., they should make relevant contributions to a particular exchange. Consider example (3) below:

Example (3): Two friends meet after the holiday

Manel: How was your holiday ?

Houria: My holiday was great.

In example (3), Houria observes the maxim of Relevance. She provides an answer which is related to Manel’s questions. She does not change the topic. That is, she replies as what Manel was expected.

1.4.1.4. Maxim of Manner

The maxim of Manner refers to “ *be perspicuous*” (ibid). Under this maxim four specific maxims can be found. These four maxims were described by Grice (1975) as:

(1) Avoid obscurity of expression

(2) Avoid ambiguity

(3) Be brief (avoid unnecessary prolixity)

(4) be orderly (ibid).

These four specific maxims suggest that in their interactions, interlocutors are expected to in interact “*in the briefest, clearest and most orderly manner*” (Gazdar , 1979, pp.44-45). It seems that, the maxim of Manner is related to how something is being said in a

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conversation. To put it in other words, this maxim is not about what is said; but rather about how what is said has to be said. Consider example (4) below

Example (4): Two friends talking about their plans for Tomorrow

Manel: What do you want to do tomorrow?

Houria: I want to go to visit my grandma and I will go to home.

In example (4), Houria observes the maxim of Manner. She answers Manel's questions in the briefest, clearest and most orderly manner.

1.4.2. Non Observance Maxims:

Non- observance maxims is a term used to describe a situation when a speaker does not follow the standards of the conversational maxims. Sometimes, interlocutors chooses to break the maxims to communicate implicit meanings. Thomas (1995, p.64) stated that "*people may fail to observe a maxim because they are incapable of speaking clearly or because deliberately choose to lie*". According to Grice (1975), "*there are several ways in which a participant in a conversation can fail to fulfill the requirements of a maxim* (p.30). Grice identified four cases : (1) violation, (2) flouting, (3) opting out, and 4 (clashing).

1.4.2.1. Violation

According to Grice (1975, as cited in Thomas, 1995), violation refers to "*the unostentatious non observance of a maxim*" (p.75). If a speaker violates a particular maxim, this means that he/she does not observe the maxim with an intension to communicate implied meaning. According to Grice (975), speakers tend to violate the maxims in order to mislead the hearers, to show politeness, to keep other's selfesteem, or to achieve some other purposes. All the maxims are subject to violation.

1.4.2.1. Violation of the Quantity Maxim

Violating the maxim of Quantity takes place when speakers decide to be more or less informative than is required. Consider examples (5) and (6) below:

Exmample (5): Two friends in their way to the university

Manel: Do you have a lecture this morning?

Houria: I think so

Example (6): Two friends in their way to the university

Manel: Do you have a lecture this morning?

Houria: Yes, I have two lectures, one in English and the other one in French. But I think I will not attend the second one. I am tired.

The two examples violate the Quantity maxim. In (5), Houria is less informative than what Manel is expecting. By contrats, in (6) Houria gives more information than what Manel is expecting.

1.4.2.2. Violation of the Quality Maxim

Violating the maxim of Quality occurs when a speaker says false information or gives information which lacks adequate evidence. Consider example (7) below:

Example (7): Manel calls her friend, Houria, who is at home, to ask her about the marks of the second semester

Manel: Has the administration posted our marks?

Houria: I think yes

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The example (7) violates the Quality maxim. Houria's reply is based on no evidence. Houria is at home, she does not go to the university to check if the administration has posted the marks or not.

1.4.2.3. Violation of the Relevance Maxim

Violating the maxim of Relevance occurs when speakers decide to produce utterances which are not relevant. That is, to violate the relevance maxim means to break the information provided at each turn of a conversation and say things which are not pertinent to the discussion. Consider example (8) below:

Example (8): Two friends meet after the holiday

Manel: How was your holiday?

Houria: The weather was terrible.

In this example, Houria violates the maxim of Relevance. Manel asks her about her holiday, but Houria's contribution is irrelevant. Instead of telling Manel about her holiday; she talks about the weather during the holiday.

1.4.2.4. Violation of the Manner Maxim

Violating the Manner maxim happens when a speaker produces ambiguous and unclear utterances. Violation of the maxim of Manner can take many forms such as :

- The order of presentation of information .
- Vagueness and ambiguity.
- Choice of words.
- Facial / gestural expression.

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Consider example (9) below:

Example (9): A wife asks her husband who is working on his laptop

Wife: Who broke the vase?

Husband: One of the children

In this example, the husband breaks or violates the maxim of Manner. The wife knows that one of her children breaks the vase, but she does not know who exactly breaks it. That is why she asks her husband. The wife expects clear answer, but the husband provides ambiguous reply.

1.4.3. Flouting

Grice (1975), as cited in Thomas, 1995) explained the flouting of a maxim as a situation in which “a speaker flagrantly fails to observe a maxim not with any intention of tricking or misleading the hearer” (p.65). May be the best example that explains flouting is the use of figures of speech. When, for instance, you say, to a person that he/she hates, ‘you are the apple of my eyes’, you are flouting the maxim of quantity because you blatantly lie about how you feel. Flouting can happen in all the maxims.

1.4.3.1. Flouting the Quantity Maxim

Flouting the maxim of Quantity happens when the speaker blatantly gives little or more information than is required. Consider example (10) below:

Example (10): A husband who has just woke up asks his wife about the weather, the wife says: ‘the weather is terrible outside, it is raining cats and dogs’. The wife’s answer flouts the quantity maxims, because she blatantly gives more information than is required. Though the wife flouts the maxim of quantity, she does not intend to mislead her husband.

1.4.3.2. Flouting the Quality Maxim

Flouting the maxim of Quality occurs when participants blatantly give false information. According to Cruse (200), flouting the maxim of Quality takes place when a speaker's utterance is not literally true. Consider example (11)

Example (11): Two friends are watching the match of the Algerian National team. One of them says: 'what a wonderful coach is Majer!'. This utterance flouts the Quality maxim. The speaker blatantly says what he believes to be false. The speaker here has no intention to mislead or deceive the hearer, because he knows that the hearer understands what he means.

The flouting of the quality maxim can be represented in a variety of ways, some of these ways are:

1. Exaggeration: For example: 'I am starving, I could eat a dog'.

This example clearly shows the speaker is very hungry.

2- Metaphor: For example: 'My hand are frozen'.

This example clearly indicates that the speaker is very cold.

1.4.3.3. Flouting the Relevance Maxim

Flouting the maxim of Relevance takes place when the speaker blatantly changes the topic of conversation. When flouting the relevance maxim, the speaker has no intention to mislead the hearer, because he/she knows that the hearer understands the conversational implicature that he/she wants to convey. Consider example (12)

Example (12): Two friends, Manel and Houria, are talking about the party of their friend, Sarah.

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Manel: Are you going to attend the party?

Houria: Is the Pope Catholic?

The example (12) flouts the relevance maxim. Houria blatantly provides irrelevant answer to Manel's question. Here, Houria does not intend to deceive Manel because she knows that Manel understands what she wants to say

1.4.3.4. Flouting the Manner Maxim

Flouting the maxim of Manner happens when interlocutors blatantly provides ambiguous and unclear utterances. Cutting (2002) argued that flouting the Manner maxim occurs when participants do not talk clearly, appearing to obscure and tend to ambiguity. Consider example (13) below :

Example (13) : A student complaining about the lectures of English

The student : Should I revise all the lectures

The teacher replies, No, you have just to take a picture with them.

The example (13) flouts the maxim of Manner. The teacher blatantly provides unclear answer. The aim of the teacher is not to deceive the student because the teacher is sure that the student interprets what he/she means.

1.4.4. Opting Out

According to Grice (1975), opting out occurs when interlocutors directly say his/her unwillingness to continue the conversation. A speaker may opt out to indicate that he/she does not want to cooperate in the conversation. Consider, example (14) below

Example (14) : Two employees are talking about their boss

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A : Do you know that our boss is cheating on his wife ?

B : what do you want to eat for lunch ?

The example (14) shows that B opts out of the conversation. It celar that B refuses and rejects to talk about the topic that A proposes.

1.4.5. Clashing

Clashing occurs when interlocutores are unable to fulfill a particualr maxim without violating another maxim. That is, clashing happens when a speaker is obliged to vioalte one of the maxim to observe or obey another maxim. Consider example (15) below :

Example (15) : A husband who has just woke up ask his wife

Husband : Is it raining right now ?

Wife : It might be raining

In the example (15), the wife violates the Quantity maxims to observe the Quality maxim. She does not give much information to her husband because she does not want to say things for which she lacks adequate evidence.

1.5. Conclusion

The chapter at hand gives an overview about pragmatics and Grice's theory of Cooperative Principle. It defines the term pragmatics and describes the types of implicature. Moreover, this chapter explains in details the cooperative principle theory. It clarifies the Gricean maxims with examples, and illustrates the way interlocutors may violate, flout, opt out, or clash one of the maxims to create conversational implicatures.

Under this section, several subsections are introduced to detail (1) the maxims of this theory and (2) the way these maxims are disobeyed.

Chapter Two

Humor, Jokes and Caricatures.

Humor, Jokes and Caricatures

1.1. Overview

Jokes and caricatures are widely used by human beings to create humorous effects. This chapter illustrates the relationship between humor and Grice's cooperative principles. It gives a clear idea about jokes and caricatures, and explains how they deviate from the cooperative principle and its maxims. Thus, some of previous theories about laughter are mentioned briefly in order to clarify the notion of humor. Then, a detailed description of jokes and caricatures is provided to show how these two terms have been dealt with in the realm of pragmatics. Besides, the chapter reviews some studies which have examined the way speakers infringe the Gricean maxims to bring about humorous effects.

2.2. Humor

Humor is a word or action that is usually used to make people laugh and bring pleasure to them. There is no specific definition of humor. Each one describes this term from his/her own perspective (Sen, 2012). For instance, Ross (1998) referred to humor as something that makes people laugh or smile. Another definition was proposed by Oxford Advanced Learner's English-Chinese Dictionary, which stated that humor is "*the quality in something that makes it funny or amusing, the ability to laugh at the thing that are amusing*" (p. 863). Similarly, Longman Dictionary of Contemporary English, mentioned that humor refers to "*the quality in something that makes it funny 'amusement' or the 'ability' to understand and enjoy funny situations or to laugh at thing*" (p.698). It seems that there is no doubt that the word 'humor' is one of the words that researchers have failed in setting an accurate definition for. This is probably due to its large number of types.

2.2.1. Types of Humor

There are various types of humor. The most important ones are:

- 1. Idiom:** It refers to a group of words used convey a particular meaning which is totally different from the literal meaning of the words used in the idiom. In addition to communicate hidden meaning, idioms can be used to create humor as in ‘Cat Got Your Tongue’ and ‘As Cool as a Cucumber’
- 2. Irony:** It refers to the use of words to communicate, as a way of being funny, something which is opposite to what the words literally mean. For instance, when someone says ‘ what a beautiful day for a picnic’ to describe a terrible weather, he/she uses irony. Irony can be realized through figures of speech’s like metaphor and metonymy. For instance, saying ‘you are the apple of my eye’ to someone you really hates is irony.
- 3. Joke:** it refers to something that someone may say or do to excite laughter or amusement; a playful mischievous trick or remark. A Joke usually takes the form of a story with a funny punchline, for instance ‘a man walks into a library and orders a hamburger. The librarian says, "This is a library." The man apologizes and whispers, "I'd like a hamburger, please."
- 4. Parody:** It refers to humorous or satirical imitation of serious piece of literature or particular artist. For instance, in the Sitcom ‘Djemai Family’ /dʒemʕi: fami:li:/ (The family of Djemai), the characters parodied, as a way of being funny, one of the Sharukhan’s movies.

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5. Pun: It refers to the exploration of the different meanings homophonic words to create humorous effects, for instance ‘why can't a bike stand on it's own?Because it is two tired’.

6. Riddle: it refers to the use of a puzzling question which has a specific and sometimes funny answer, as in ‘What two things can you never eat for breakfast?. The answer is lunch and dinner.

7. Spoonerism: it refers to exchanging the initial sounds of two words to create humor. For instance, ‘My dunny fog is maned mitsy’ is a spoonerism for ‘my funny dog is named mitsy’.

2.3. Theories of Humor

Although humor plays an important role in many people’s lives; philosophers generally don’t like it. Historically speaking, many philosophers (mention some of these philosophers) have argued that humor is not merely irrational, but unethical as well. Thus, three main theories have been proposed to illustrate the nature of humor. These theories are: The Superiority Theory, The Relief Theory, and The Incongruity Theory. It is worth mentioning that arguments for and against humor are not presented in this chapter because this is beyond the aim of this study.

2.3.1. The Superiority Theory

One of the oldest positions in humor is the Superiority Theory. This theory which relies on Descartes and Plato’s ideas was proposed by the philosopher Hobbes in the seventeenth century. It maintains that human superiority feelings give rise to humor and laughter. The superiority theory assumes that a group of people uses jokes to mock, in a ridiculous way, another group which is considered less superior(Biling,2005). This suggests that human beings create humor by making fun of others’ misfortunes. Fat jokes, blond jokes, and racist

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jokes which are used in our daily life are real examples that illustrate how people celebrate the problems of other people.

2.3.2. The Relief Theory

The relief theory was introduced by Sigmund Freud and Herbert Spencer (1860). This theory maintained that the relationship between humans' psychology and laugh. It claimed that people use humor to release tension or nervous energy. According to Spencer (1860, as cited in Bardon, 2005) "*laughter is a physical manifestation of the release of nervous energy*" (p.9). From the viewpoint of the supporter of the relief theory, humor is similar to slow music. It helps people to get rid of tension and bad feelings. It seems that this theory focused on the psychological benefits of humor rather than describing what humor is.

2.3.3. The Incongruity Theory

The incongruity theory was introduced by Kant and Schopenhauer (date). This theory is considered as one of the most popular theories of humor. According to Kant and Schopenhauer laughter arises from a clash between humans's expectations and what is presented. For them, humor is created by giving people some hints to expect something and then presenting something different that violates their expectation. For instance, a speaker may say to a group of people two utterances that can be used to set up an expectation about what will occur next, and then produces his/her third utterance which subverts what has been expected. This will lead the group of people to laugh because they expect something else.

2.3. Jokes

A joke refers to a short story that consists of one or more sentences. It aims to make the listener laugh or send hidden meaning to him/her. The joke is one of the most common types of humor. Just like humor, the definition of jokes varies from one person to another. Each

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person thinks of jokes from his/her own perspectives. To explain the term 'joke' the linguist Robert Hertzron 1991 provided the following definition:

A joke is a short humorous piece of oral literature in which the funniness culminates in the final sentence called the punchline. In fact, the main condition is that the tension should reach its highest level at the very end. No continuation relieving the tension should be added. As for its being "oral" it's true that jokes may appear printed but when further transferred, there is no obligation to reproduce the text verbatim, as in the case of poetry (p.61)

Jokes can be classified into various types, the most important ones are:

1. **Irony:** it means that the intended meaning is opposite of literal meaning.
2. **Character:** Comedic character acting on personality traits.
3. **Shock:** Surprising jokes typically involving sex, drugs, gross-out humor, swearing.
4. **Wordplay:** Puns, rhymes, double entendres, etc.
5. **Analog:** Comparing two disparate things.
7. **Meta-humor:** Jokes about jokes, or about the idea of comedy.
8. **Misplaced Focus:** Attention is focused on the wrong thing.

2.4. Caricatures

The word caricature is derived from the Latin word 'Cricare' which means exaggeration. This word is used now in almost all the language. A caricature refers to a drawing that expresses an opinion that carries a critical review Lynch, John (1926). The word caricature is

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defined in the Oxford Dictionary as “A *picture of a funny drawing, the expression of an idea in a sarcastic and funny way*”

According to Film Director in (Alfred Hitchcock). One of his youtube sessions, caricature are “*the only way to eat reasonable*”, As for Violet Moran (1998), a caricature refers to “*the ironic manipulation of word that is completely like playing with lines*” (p32.).

2.4.1.Types of caricature

caricatures can be classified, on the basis of the topic they discuss, into various types. The most important types are social, political, and sports caricature.

- **Social caricatures:** this type refers to those caricatures that discuss social issues of a group of people or country, as in caricature 1 below which describes the problem of poverty.

Caricature 1



- **Political caricatures:** This type of caricature is the most common one. It refers to those caricatures which are used to criticize the policy of a group of people or a country, as in caricature 2 below which criticize

Caricature 2



- **Sports caricature:** This type refers to the caricatures which are used to discuss issue that have relation to sports, as in caricature 3 below which criticizes the absence of sportmanship in football .

Caricature 3



2.5. The relationship between Humor and Grice's Maxims

Most of the people deviate from the standards that were proposed by Grice to create humor in different genres such as jokes, caricatures, sitcoms, television shows, movies...etc. Several studies have been conducted to examine the relationship between humor and Grice's conversational maxims. In 2006, Sri Retno Palupi examined the American sitcom 'Friends'. The aim of the study is to investigate the underlying mechanism of humor found in the American situation comedy "Friends" from the theoretical perspective of the cooperative principle (CP). The results revealed that humorous conversations in the sitcom 'Friends' is far away from the basic rules that we should obey in our Americans' daily conversation.

Moreover, Boulkroune Khaida (2010) investigated, in her master thesis, the flouting of Grice's maxims in the students' conversations at the university of Constantine. In her study the researcher, analyzed the conversations of the students to find out whether they observe or not the gricean maxims. The data were collected by recording students' conversations. The results of the study revealed that the most flouted maxim is the quality maxim. The results also indicated that this maxim is flouted to create humor.

Furthermore, another study about infringing the gricean maxims in the movie of the Prince and the Pauper was conducted by Antonions in (2015). The aim of the researcher was to explore violations of Grice's maxims in the movie and analyze the purposes of the violations. Thus the researcher used document analysis. Grounded on the analysis, the researcher found that the characters, especially Prince, Tom, Canty, King, and Earl violate the four maxims. Moreover, the researcher found that the characters violate the maxims in order to create humor, mislead the counterparts, be polite, save others' face, avoid discussion, and communicate self-interest.

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Likewise, Murad Alkyed and Amal Riyadh (2015) examined the violation of Grice's maxims in Jordanian cartoons. The researchers analyzed cartoons which were elicited from two Jordanian news papers, namely 'Al Distour' and 'Al-ghad'. The results of the study revealed that the Jordanian cartoons violate all the Gricean maxim to communicate, in addition to humor, political social and cultural issues.

Similarly, Boutiba Souhelya (2017) examined, in her master thesis, the flouting of Gricean maxims in 'Sultan Achour El-Acher' Sitcom. The aim of her study is to determine which of the maxims is flouting the conversational principle most. To conduct her research, the researcher, first collected twenty episodes of the sitcom made by "Jaafer Kacem". The data were downloaded from the common well-known website 'YouTube'. The data were in form of dialogues and conversations between the characters. The results of the study revealed that the quality maxim is the most frequently flouted ranking before the maxim of quantity, then relevance and manner.

Finally, another study conducted by Hameed Yahya A.Al-Zoubeiry (2020) to analyse how the characters in the play "Madraset Al-Mushaghbeen" violated the fourth maxims, and the conversational implicatures produced by these characters. The study is based on a quantitative descriptive method as it aims at exploring the violation of Grice's maxim in Arabic comedy and describing how such violations create humor. The results revealed that all the characters violate all the maxims to create humorous implicatures. The result also indicated cultural and background knowledge contribute to elicit these humorous implicatures.

2.6. Conclusion

This chapter provides an overview about the relationship between humor and Grice's cooperative principles. It describes the term 'humor' and explains some theories about it. Moreover, the chapter defines the terms jokes and caricatures and discusses them in relation to Grice's maxims. The chapter reviews various studies to show how humor has been dealt with in the realm of pragmatics, and how speakers infringe the Gricean maxims to bring about humorous effects and communicate implicitly social, political, and cultural issues.

Chapter Three

Methodology, Result and Discussion

3.1. Overview

As mentioned in the second chapter, interlocutors usually do not follow the Gricean maxims in their daily interaction. Most of the time, they intentionally violate the maxims to send implied meaning. In addition to conversational implicatures, interlocutors violate the Gricean maxims to create humor. May be the best conversational examples that show how the violation of the maxims brings about humorous effects are jokes and caricatures. To this end, Algerian jokes and caricatures are taken as a case study to show (1) how the Gricean maxims are violated, (2) which of the four maxims is violated the conversational principle most, and (3) how conversational implicatures are generated. The present chapter seeks to answer the research questions that have been mentioned in the general introduction by first describing the research protocol followed to collect and classify the data, and second presenting and analyzing the results.

3.2. Methodology and Data Collection

The Algerian jokes and caricatures used in this study were collected from facebook. 100 jokes and one hundred caricatures were extracted from two face book pages, Nokat Djazayriya Modhehika 2021 and Nokat DZ, between April May 2021. After collecting the data, it was found that some results were irrelevant. A number of jokes and caricatures did not serve the aim of study, besides, various jokes and caricatures expressed taboo subjects. Thus, to assess the relevance of our data, a set of criteria was developed in relation to the research questions. This set of criteria was used to decide whether to include and exclude each particular joke and caricatures. To check all the jokes and the caricatures against the inclusion/exclusion criteria, the researchers had to read all the jokes and all the caricatures one by one. The following are the criteria used to include jokes:

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- A joke must be presented in a conversation from between at least two persons.
- It must violate at least one maxim.
- It must not express taboo subjects.

The jokes that did not meet all the criteria mentioned above were excluded from the study. Consequently, numerous irrelevant jokes were removed: 21 jokes were excluded because they were not presented in a conversation form. Moreover, 23 jokes were eliminated because they did not violate the Gricean maxims. Furthermore 36 jokes were removed because they expressed taboo subjects. It seems that the criteria mentioned above brought down the number of jokes to be analyzed from 100 to 20. Table (1) below shows the number of the jokes that were excluded and the criteria used to eliminate them.

Table (1): The criteria used to exclude jokes

Criteria for exclusion	Non-conversational text	No violation	Expressing taboo subjects
Number of jokes	21	23	36

Concerning caricatures, the following criteria were used to include each particular caricature in the study:

- The caricature must violate at least one maxim
- It must bring about humorous effects
- It must not express taboo subjects

After checking all the caricatures against the criteria mentioned above, it was found that only 18 caricatures met all the criteria. The rest of caricatures which failed to meet at

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least one criterion were excluded from the study: 27 caricatures were eliminated because they did not violate the Gricean maxims. Moreover, 21 caricatures were eliminated because they did not express humor. Besides, 34 caricatures were excluded because they expressed taboo subjects. Table (2) below shows the number of the caricatures that were excluded and the criteria used to eliminate them.

Table (2): The criteria used to exclude caricatures

Criteria for exclusion	No violation	Non humorous caricatures	Expressing taboo subjects
Number of caricatures	27	21	34

3.3. Data analysis

As mentioned in the above section, 20 jokes and 18 caricatures were included in this study. These jokes and caricatures were analyzed in relation to Grice's conversational maxims and conversational implicature. To this end, two sections are provided. Section one is devoted to present and discuss the Algerian jokes. Section two is used to describe and analyze the Algerian caricatures. The jokes are presented first in Algerian Arabic. Then, they were translated into English. However, caricatures are presented without translation. It is worth mentioning that the captions used in the caricatures are written in Algerian Arabic, Standard Arabic, or French. The equivalent English meaning of each caricature is provided in the discussion.

3.3.1. Analysis of Algerian Jokes

The analysis of the Algerian jokes shows that each joke violates a particular maxim to create humor. Though all the four maxims are violated; it seems that the maxim of quality is the most violated one followed by the maxim of relevance, then the maxim of quantity, and finally the maxim of manner. Table (3) below shows the number of jokes which are violated in relation to each maxim.

Table (3): The number of jokes violated

The gricean maxim	The maxim of quality	The maxim of relevance	The maxim of quantity	The maxim of manner
Number of Jokes	09	06	03	02

Table (3) indicates that nine Algerian jokes violate the maxim of quality. Moreover, it shows that six jokes violate the maxim of relevance. The table also reveals that three jokes violate the maxim of quantity. Concerning the maxim of manner, the table shows that this maxim is violated in two jokes.

1. Violating the Maxim of Quality

- **Joke 01**

زوجة سقسات راجلها قاتلوا : إذا هجم علينا سبع شكون تسلك انا ولا ماما ؟

قالها: أكيد نسلك السبع المسكين

A wife asks her husband : If a lion attacked me and my mother who would you protect ?

He says: of course, the lion.

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The humor in the joke is created by violating the quality maxim. The husband violates the first specific maxim “*do not say what you believe to be false*” (Grice, 1975, p. 46). In joke 01, a wife asks her husband whether he would protect her or mother from the lion. The husband replies that he would protect the lion. It is clear that the husband’s answer is a lie. That is, the husband knows that he would not protect the lion. In other words, he says what he believed to be false. Consequently, a conversational implicature is created: The husband indirectly communicates that his wife and her mother are more dangerous than the lion .

- **Joke 02**

واحد سقسي جزائري قاله علاه كايين 2 ملاير من ناس في الصين قاله باسكو قاع يتشابهوا

People ask an Algerian: Why there are 2 billion people in China?

The man replies: Because they are the same.

In joke 02, the quality maxim is violated, since it is impossible that all people in china are the same. The people who ask the Algerian man produce clear and direct question, and expect a relevant answer. However, the Algerian man provides an answer which is untrue. It means that the first specific maxim “*do not say what you believe to be false*”(Grice, 1975, p.46) is violated. The man’s answer creates humor and implicitly means that the Algerian man does not know the right answer.

- **Joke03**

استاذ سقسي تلاميذ : ماذا فعلوا الرومان حين عبروا البحر الابيض المتوسط؟

التلميذ رد: جففوا ملابسهم

A teacher asks his students: What did the Romans do when they crossed the Mediterranean?

The student replies : The dried their clothes.

Violating the quality maxim in joke 03 brings about humorous effect. The student says that when the Roman crossed the Mediterranean, they dried their clothes. It is clear that the student says what he believes to be false. This suggests that specific maxim “*do not say what you believe to be false*” (Grice, 1975,p. 46) is violated. Violating the quality maxim in joke 03 introduces a conversational implicature: The student indirectly says that he does not know the answer.

• Joke 04

شيبانية قتلت مرأة و قالت لجوج و الله ما انا
قالها بصح مواصفات القاتلة تنطبق عليك شابة و جذابة و صغيرة

An old women accused of murder says: I am innocent, believe me.

The judge says to her: But the charecteristics of the killer apply to you ‘a beautiful, graceful and attractive girl’

Joke 04 violates the quality maxim. The judge says to an old woman that she is beautiful, graceful and attractive girl. It is clear that the judge’s reply is not true. That is, the judge knows that the old woman is not beautiful, graceful and attractive girl. Violating the specific maxim, “*do not say what you believe to be false*”(Grice,n1975:46), in joke 04 creates humor which in turn implies that the beautiful, graceful and attractive girls are dangerous.

• Joke 05

مرأة سقسقات راجلها شاهو السر بينك و بين ربي حتى عطاك وحدة كيما انا
قالها ما كنت لا نصوم لا نصلي

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A woman asks her husband: What is the secret between you and God until he blessed you a woman like me.

He says to her: I did not fast and pray.

Humor in joke 05 is created by violating the quality maxim. The husband violates the first specific maxim, “*do not say what you believe to be false*” (Grice, 1975:46). The wife says to her husband that since he did good things in his life, God gives him a good wife. The wife wants to know about these good things. Instead of giving relevant and clear answer to the wife, the husband prefers to say something he believes that it is not true. He says that he did fast and pray. The husband’s reply implicitly communicates that he did bad things in his life. To punish him, therefore, God sent to him a bad wife.

- **Joke 06**

بوليسي حبس "بيس" معمر بالغاشي سقسي شوفار مين تليشارجيتهم قاله من اليوتيوب

(A policeman arrested a bus full of passengers)

He asked the driver: where did you carry them from?

The driver answers: From YouTube.

In joke 06, humor is created by violating the quality maxims. The policeman wants to know the place from where the driver carried the passengers. He expects clear, direct, and relevant answer. However, the driver provides an answer which is not true ‘from YouTube. The driver who violates the first specific maxim of quality, “*do not say what you believe to be false*” (Grice, 1975, p.46) knows that he cannot download people from YouTube, nonetheless he produces this utterance to implicitly say to the policeman that he does not want

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to tell him from where he carried the passengers, or to mean that policeman's question is not logical.

- **Joke 07**

واحد سقى صاحبه لاشين بعيدة قاله منطنش باسكو واحد يخدم معايا يجي خدم غير بالبسكلات

A person asks his friend: Is China far from Algeria?

His friend replies: I don't think so, because he works with me a Chinese man who comes to work by bicycle.

Infringing the quality maxim in joke 07 produces humours effect .The second friend violates the second specific maxim, "*do not say that for which you lack adequate evidence*" (Grice, 1975; p.46). The person who asks the friend if China is far away, expect a relevant answer. However, the Algerian man's answer lacks adequate evidence. It is clear that the he is not one hundred percent sure if China is far away or not that is why he says 'I do not think so'. Besides, the argument 'because he works with me a Chinese man who comes to work by bicycle' that he used to defend his answer is not evident. Violating the quality maxim in joke 07 implicates that the Algerian man does not know the answer of a simple question.

- **Joke 8**

راجل هو ومرتو يتفرجوا في حصة دينية. رجل ديني قال تزوج المرأة لثلاث لجمالها ودينها و مالها قاله الراجل و خطرات لوجه الله

(A husband sits with his wife and watches a religious session).

A religious man says: get married to a woman for three reasons: her mony, her beauty and her religion

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The husband looks at his wife and says: Sometimes for the sake of God.

In joke 08 the humor is created by violating the quality maxim. The husband violates the first specific maxim, “*do not say what you believe to be false*” (Grice, 1975, p.46). When the religious man said that man have to get married to a woman for her money ,beauty and religion. The husband, after looking at his wife, says sometimes for the sake of God. Consequently, a conversational implicature is created: The husband indirectly communicates that his wife has no money, is not beautiful, and is far from religion.

- **Joke 09**

واحد يغسل في لوطوته سقساه جاره راك تغسل فيها قالوا لا راني نزقي فيها باش تولي ببس

(Someone was whashing his car).

A neighbor asks him: do you wash it?

The man replies: No, I water it so that it can grow up and become a bus.

Humor in joke 09 is created by violating the quality maxim. The man who is washing the car violates the first specific maxim, “*do not say you what you believe to be false*” (Grice, 1975, p.46). The neighbor asks a direct question, waiting for a relevant answer. However, the man answers the question by saying something he believes that it is impossible. So a conversational implicature is created: The person indirectly communicates that the neighbor’s question is not logical.

1. Violating the Maxim of Relevance

• Joke 10

الاستاذ للتلميذ: ماهو مفرد كلمة مصائب

التلميذ: ما عندهاش مفرد كي تجي مع بعض

The teacher asks his student: What is the singular of Misfortunes.

The student answers: It does not have a singular, they generally come together.

In joke 10, Humor is created by violating the maxim of relevance. In this joke a teacher asks his student about the singular of the word ‘misfortunes’. The student replies “the word does not have a singular, they generally comes together.” It is clear that the student’s answer is irrelevant. It is clear that the students is not talking about the the grammar of the word ‘misfortune’. This means that the third specific maxim, “*be relevant*” (Grice,1974:46) is violated. The student’s answer creates humor and implicitly communicates that the Algerian people suffer from so many problem.

• Joke 11

الاول: سلام خو , خصني ندير كادو لصديقتي كاش ما تعوني بفكرة

الثاني: كدايرة، الاول: شابة بزاف، الثاني: عطيتها نميرو ناعي

A man asks his friend: Hi ! I wanna give my girlfriend a gift, can you give me an idea.

The friend says: How does she look like ?

The man: she looks very pretty

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The friend: give her my phone number

The humor in this joke is created by violating the maxim of relation. The friend violates the third specific maxim, “*be relevant*”(Grice,1975, p.46). The man asks his friend a direct question, waiting for an answer that should be relevant to the question. But the friend answers the question with an answer that has nothing to do with the question. Violating the maxim of relevance in joke 11 implicates that the friend indirectly communicates that the girl deserve a person like him.

- **Joke 12**

امراة كان زوجها لا يحفظ القران قالتله كون تحفظه نخطبك وحدخرا

حفظ القران في سنة شهر وهي صامت ثلث ايام كفارة

A woman, whose husband does not memorize, the Qur’an, says to him: if you memorize the Qur’an, I will engage you to another woman.

After six months, the husband says: I memorized the Qu’ran

The wife says to her husband: that she fasted three days

Infringing the maxim of relation in joke 12 produces humours effect. The wife promises her husband that she would allow him to marry another woman, if he memorizes the Qur’an. After six months, the husband tells his wife that he memorized the Qur’an. The wife informs her husband that she fasted three days. The wife’s information has nothing to do with what her husband tells her. It is irrelevant. The wife’s answer implicitly means that the wife deceived her husband.

• Joke13

عجوزة راحت للطبيب دارت فحص سلك عليها 150 الف و قالها ما عندك والو.

كي خرجت سقسستها بنتها واش لقا عندك

قاتلها : لقا 150 الف داها.

An old woman went to the doctor and paid him 150 thousand for an examination, and upon leaving her daughter asks her: What did he find with you?

She replies: He found 150 thousand, so he took it.

In joke13, humor is created by violating the maxim of relevance. In this joke the daughter asks a clear and direct question about her mother's health condition by saying "what did he found with you?". It is clear that the mother's answer is not relevant to her daughter's question. This joke implicates that some doctors in Algeria do not do their job; instead they examine people just for money.

• Joke 14

عجوزة راحت تفوت رخصة السياقة

قالها لانجنير: لو كان تلقاي زوج شاحنات وحدة فيها الزيت و وحدة فيها الدقيق, شاديري

قاتلوا ندير مسمن

In this joke, the relevance maxim is violated. The old woman violates the specific maxim "be relevant" (Grice, 1975; p.46), because her answer was not related to the question, she produced an irrelevant utterance by saying "I make cake". Thus, the old woman's answer creates humor and implicitly means that she did not know the answer.

- **Joke 15**

واحد كان يسوق حيسه بولييسي

قالو البوليسي: عندك مخالفة

قالو السيد.ديرها نتا راني عيان

A person who is driving his car, stopped by a policeman, The Police man says: You have infraction, The person replies: Do it, I am tired.

In this joke, the relevance maxim is violated. The person violates "be relevant" (Grice,1975:46). When listening to this joke, the listener realizes that the policeman said a logical utterance .However? the driver was not clear with the policeman. The utterances "do it I am tired" clearly shows that the driver is talking about a kind of infraction that has relation to sport. Consequently, a conversational implicature is created: The driver indirectly communicates that the policeman' utterance is not logical .

2. Violating the Maxim of Quantity

- **Joke 16**

الاستاذ سقسي التلاميذ: ما هو الفرق بين الاستاذ و الطبيب.

التلميذ: الاستاذ يقول بلع فمك و الطبيب يقول حل فمك.

The teacher asks his student: What is the different between the doctor and the teacher?

The student answered: The doctor says open your mouth while the teacher says shut your mouth.

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Infringing the quantity maxim in joke16 produces humorous effect. The student violates the first specific maxim. The teacher asks his student a direct question waiting for an answer that should be relevant to the question in order for the hearers to understand the difference between the teacher and the doctor. The student is somehow relevant since he is not changing the subject by his utterance. However, his utterance ‘the doctor says open your mouth while the teacher says shut your mouth’ is not informative joke 16 implicates that the student does not know the answer of the question.

• Joke 17

واحد سقى صاحب واش من تفاحة يقدر يشري على حساب الدراهم لي عنده فالكونت تاعو.

جاوبه :عصير التفاح.

Someone asks his friend: With your current account balance, which Apple product can you buy ? His friend answers Apple Juice.

The humor in this joke is created by violating the quantity maxim. The friend violates the second specific maxim, ‘give the most helpful information’ (Grice,1975, p.46). In the joke above, someone asks his friend what kind of Apple brand gadgets he could buy, according to the amount of money in his friend’s account. If the conversation is built by the principle of that maxim, then the answer that should be raised by his friend is an (Iphon, Ipad, or Mackbook).However, in this joke , the friend does not not provide the information required for his friend and implicitly indicates that he has not enough money.

• Joke 18

واحد راح يخطب كي رجع سقساوه صحابه على النتيجة.

جوابهم: تعادل 3-3

- Someone is going to get engaged, when he come back his friend asked him on the results.

He said Draw 3- 3

*In Joke 18, The person violates the second specific maxim “ be informative (Grice, 1975: 40). His friend asked a simple and direct question Waiting for an answer about the result of the engagement. However the person did not informative , because he did not provides the information required for his friend, Thus the person in the joke above implicates the person ambiguous.

3. Violating the Maxim of Manner

- Joke 19

قال لها اغمضي عينيك و سالها ماذا ترين

قالت :راني نشوف فالظلمة.

فابتسم و قال لها : هذي حياتي من نهار لي عرفتك.

A husband to his wife : Close your eyes, and ask her: What do you see?

She says: I see darkness.

He smiles and says : This is my life since I know you.

Infringing the maxim of manner in joke18 produces humors effect. The husband violates the specific maxim “be unambiguous” (Grice,1975:46). In this joke the husband wants to show that he is unhappy with his wife by saying “this is my life with you”. The husband here says

Methodology, Result and Discussion

an ambiguous utterance. Consequently, he implicitly communicates that his life with his wife is darkness and unhappiness.

- **Joke 20**

الاول: انا نستعمل شنبوا تع باننتين و نتا؟

الثاني: تع عماد.

الاول: انا نستعمل بصاون دوف و نتا؟

الثاني: تع عماد.

الاول: انا نستعمل غسول اولاي و نتا؟

الثاني: تع عماد.

الاول: عماد هذي مركة عالمية؟

الثاني: لااا, عماد صاحبي تع شميرا.

A Person A says : I use Pantene. which shampoo do you use?

Person B: Imad's.

A : I use dove soap, you?

B: Imad's.

A: I use Olay lotion ,you?

B: Imad's .

A: Is imad an international brand?

Methodology, Result and Discussion

B: No! Imad is my roommate.

In this joke, the Manner maxim is violated. The person B violates the fourth specific maxim “*be clear*” (Grice, 1975, p.46). In this joke, A asks B about the shampoo, soap, and lotion that he uses in his daily life. To create cooperation in a conversation, B should answer explicitly and tell A the name of shampoo, soap and lotion that he uses in his daily life. Though B answers all A’s questions, it turned out that what B means is not the name of the product that he uses, but rather the name of his friend. It is clear that B’s answers are vague, unclear and not directly related to the questions. In addition to violating the manner maxim, the joke implicitly communicates that B does not care about the name of brands, he uses any product.

3.3.2. Analysis of Algerian Caricatures

The analysis of the Algerian caricatures shows that each caricature violates a particular maxim to bring about a humorous effect. Though all the four maxims are violated; it seems that the maxim of relevance is the most violated one followed by the maxim of quality, then the maxim of quantity, and finally the maxim of manner. Table (4) below shows the number of jokes which are violated on each maxim.

Table (4): The number of caricatures violated

The Gricean maxim	The maxim of quality	The maxim of Relevance	The maxim of quantity	The maxim of manner
Number of caricatures	07	08	02	01

Table (4) indicates that seven Algerian caricatures violate the maxim of quality. Moreover, it shows that eight jokes violate the maxim of relevance. The table also reveals that

two jokes violate the maxim of quantity. Concerning the maxim of manner, the table shows that this maxim is violated in one jokes.

1. Violating the Quality Maxim

- Caricature 1



The humor in this caricature is created by violating the quality maxim. The husband violates the first specific maxim, “do not say what you believe to be false” (Grice, 1975, p. 46), In caricature (1) when the wife asks her husband if he brings the lamb jumbo. He answers that he brings the potatoes jumbo. it is clear that his answer is a lie , because there is no such jumbo at all, so he says what he believed to be false to indirectly communicate that potatoes became more expensive than meat .

- Caricature 2



In caricature 2, the quality maxim is violated, someone asks his friend about 'koffat Ramadan' by saying : 'is there any news about 'koffat Ramadan ?'. The second replies that it includes chicken jumbo and lamb jumbo, and fish jumbo. The man who asks the other one about koffat Ramadan produces clear and direct question and expect a relevant answer however , the other man provides an answer which is not true ; it means that is the first specific maxim, " do not say what you to be false " (Grice, 1975, p.46), is violated , the man's answer create humor and implicitly means that koffatramadan in Algeria doesn't meet the need of citizens .

- Caricature 3



The humor in this caricature is created by violating the quality maxim. The caricature shows that two people come to the butcher. The first asks him to give him 5 kilos of meat without bones, and the second person asks the butcher to give him 5 kilos of bones without meat. The butcher expected a normal request from him, but the man's request creates humor and implicates that the second person has no money to buy meat.

- Caricature 4



Violating the quality maxim in caricature 4 brings about humorous effect . The caricature (4) is about two doctors . After performing an operation on a patient , the first says : ‘we sewed up him and we forgot his brain’ , the second replies: ‘it’s not a big thing ,he will not need it , it is clear that the doctor says what he believe to be false , the violation in caricature 4 introduces a conversational implicatures. It communicates that algerian people do not use their minds. It may also communicates that doctors in Algeria do not do their job.

• Caricature 5



In caricature 05 , humor is created by violating the quality maxim , when a tunnel collapse on the east west motorway , “monster mountain tunnel”. A person asks his friend : ‘why is it called the beast mountain ?’ the other man replies with an answer which is not true “ here was a ‘ghoul’ on it ; the man expects a clear and direct answer .however , the other man provides an answer which is not true “ there was a ghoul on it” so he violates the first specific maxim of quality , and ghoul named after the ex minister of the public workers , nonetheless he produces this utterance to implicitly communicate that the road was not made properly.

- Caricature 6



Violating the quality maxim in caricature 6 brings about humour's effect. Two people are talking, "A" says: 'people get weak in Ramadan and you get fat, what do you eat?', "B" replies: I eat like you, but I stopped watching Algerian channels. It is clear that B says he believed to be false, consequently, a conversational implicature is created: Algerian channels are bad and its content has no value.

- Caricature 7



Infringing the quality maxim in caricature (7) produces humorous effects. The caricature is about the situation of Algerian citizens in Ramadan. In this caricature, a man who holds a foodstuff in his hand says: oh my God, everything is expensive. A cat watching him says: they complain but they buy. The man violates the first specific maxim of quality, which states that speakers have to be truthful, and do not give information that is false. Violating the quality maxim in this caricature implicates that the man does something and says something else and, although the prices are high he buys.

2. Violating the Quantity Maxim

- Caricature 8



Infringing the maxim of quantity in caricature 8 produces humors effect .The caricature talks about a grand mother and her son. The grandmother asks him : Where have you been my son all this 20 years ? Have you been in France ?. He replies : No, grandmother, I was in the traffic. The son breaks the maxim of quantity by saying ‘I was in the traffic . He is less informative than is required; nonetheless he produces this utterances to implicitly says that the traffic in Algeria is bad and very slow (take a lot of time).

- Caricature 9



Humor in caricature 09 is created by violating the maxim of quantity , “give the most helpful amount of information (Grice ,1975, p.46). The caricature shows a tourist, at the airport, asks taxi drivers to take him to the most popular place in Algiers . The driver says to him that it is behind him. The taxi driver provides a less informative answer and indirectly communicates that all the Algerian people dream of getting out of the country.

3. Violating The Relevance Maxim

- Caricature 10



Infringing the relevance maxim in caricature 10 brings about humor. The caricature is about a man who asks his girlfriend about her previous relations. She replies : ‘you accept Jackline, but you want to know if fatima had previous relations’. The woman violates the third specific maxim of relevant , the husband expect a relevant answer , but the woman does not. Violating the relevance maxim in caricature 10 introduces a conversational implicature that the wife indirectly says that Algerian men accept Europeanwomen regardless of their previous relations, but when it comes to Algerian women, these men insist to know if the Algerian women had previous relations.

- Caricature 11



In caricature 11 , the relevance maxim is violated , the caricature is about a new couple who get married. In this caricature, the wife asks hers husband, who works as teacher about the place where they will go to spend their honey moon. The husband replies : ‘your kredit is insufficient to perform this operation’.The wife expects a specific answer, but the husband violate the third specific maxim “be relevant” (Grice ,1975, p. 46). The violation of relevant maxim in caricature (11) implicates that the husband has no money for the honey moon .

- Caricature 12



The caricature talks about the Algerian workers and the random sick holidays , a patient asks a doctor : ‘I want to take a sick holiday . The doctor asks him : What is wrong with you ? The patient replies: I ve’ got paint and flooring left .Humor in caricature (12) is created by violating the relevant maxim. The patient answers the doctor with irrelevant answer ; he is off topic , instead of giving relevant and clear answer , the patient indicates implicitly that he is not sick, he needs the holiday to complete the construction of his house.

- Caricature 13



The caricature is about two people. The first one asks the other about the degree of the temperature. The second replies him that he is burning. In this caricature, the relevance maxim is violated “be relevant” (Grice, 1975, p. 46). It is clear that the second person’s reply is not relevant to the question of the first person. “B”’s reply implicitly communicates that the temperature is very high.

- Caricature 14



Humor in caricature 14 created by violating the maxim of relevance. It is about a husband who is chatting with a woman, other than his wife. The husband says to this woman that he is single. The wife of the husband which stands behind him replies : “ and inshallah I am widow . the wife provides irrelevant answer. And implicitly says that she will kill him .

- Caricature 15



In this caricature, a mother wakes her son up by saying : get up , it is adhan .The son replies : Ramdan this year is easy , the relevance maxim is violated since the son does not provide a relevant answer. It is clear that his answer has no relation to his mother's question. The son violates the specific maxim in which we are compelled to say things that is patient . Violating the relevance maxim in this implicitly communicates that Algerian people, in Ramadan, spend the whole day sleeping

- Caricature 16



The caricature talks about the situations in Algerian post-office. A man wants from the worker to get his money up, the worker replies : God deputizes (Allah ynoub). Violating the relevance maxim in caricature 16 brings about humorous effect, The man expects a direct answer, but the worker prefers to give irrelevant answer , instead of giving clear and relevant answer , consequently a conversational implicature is created. The worker implicitly says to the man that there is no money.

- Caricature 17



Infringing the relation maxim in caricature 17 produces humorous effect, the second man in this caricature violates the third specific maxim “be relevant” (Grice, 1975:46) when his friend asks him: what matter of him! He replies: that he boycotts everything that is Chinese. Consequently, a conversational implicature is created: all our products are from China.

4. Violating the Maxim of Manner

- Cricature18



The caricature (18) describes the situation of Algerian people during 'Eid AL-Adheha'. A man who wants to buy a sheep, says to the seller: I have three millions. The seller laughs at him. Humor is created in caricature 18 by violating the manner maxim, “ *Put what you say in the clearest , briefest and most orderly manner* ” (Grice1975 ; .p 47). It is clear that the seller’s answer is ambiguous, he is too vague. The seller’s replies implicitly communicates that : sheeps during ‘Eid al-Adheha are very expensive .

3.4. Discussion of the Findings

The results presented above show that the Algerian jokes and caricatures do not observe the Grecian maxim. Each joke and caricature violates one maxim to communicate a particular conversational implicature. Regarding the Algerian Jokes, the results indicate that the maxim of quality is the most violated one followed by the maxim of relevance, then the maxim of quantity, and finally the maxim of manner.

Methodology, Result and Discussion

Concerning the Algerian caricatures, it seems that the maxim of relevance is the most violated one followed by the maxim of quality, then the maxim of quantity, and finally the maxim of manner.

Violating the maxims in the Algerian jokes and caricatures create humorous effects. Moreover, it communicates implicit meanings to criticize softly social and cultural issues. Concerning the social issues, the findings reveal that most of the Algerian jokes and caricatures implicitly discuss (1) the problem of poverty, as in joke 10, joke 17, and caricature 1, (2) the problem of high cost of living especially in Ramadan, as in caricature 2, caricature 3, and caricature 7, and (3) low pay problem, as in caricature 11.

As far as the culture issues are concerned, the results indicate that a number of jokes and caricatures indirectly discuss the stereotypes that Algerian men have about women. Most of the Algerian men think that Algerian women are stupid, dangerous, and ugly. They also think that it is very difficult to live with them. This can be seen in joke 1, joke 4, joke 5, joke 8, joke 11, joke 14, and caricature 14. Another stereotype which is indirectly reflected in the Algerian jokes and caricatures is about the stupidity of the Algerian people. Many people believe that Algerian people are stupid and do not think at all. This can be seen in joke 2, joke 6, joke 7, joke 16, and caricature 4.

Another cultural issue which is implicitly discussed by the Algerian jokes and caricatures is the Algerian mentality in Ramadan. The results described above show that the Algerian people, in Ramadan complain about the prices but buy a lot of things (caricature 15). Moreover, they spend the whole day sleeping (caricature 7).

Methodology, Result and Discussion

In addition to social cultural issues, the Algerian jokes and caricatures reflect other issues such as the problem of traffic (caricature 8), and the problem of unprofessional doctors (joke 12, caricature 4).

3.5. Conclusion

This chapter provides the practical part of our research. It explains the research protocol that we follow to collect and classify our data, and presents the results in two sections. Section one is devoted to the analysis of the Algerian jokes; while section two is dedicated to the analysis of the Algerian caricatures. It is worth mentioning that all the results are discussed in relation to Grice's maxims to show how violation brings about humorous effects and communicates implicitly Algerian cultural and social issues

General Conclusion

General Conclusion

1. General Conclusion

In order to achieve an effective conversational communication, interlocutors are expected to follow some standards. Grice (1975) called these standards maxims. He distinguished four maxims: The quantity maxim, the quality maxim, the relevance maxim, and the manner maxim. However, these interlocutors deviate sometimes from the standards and violate the maxims to communicate conversational implicatures. This can be seen in the way they use jokes and caricatures. The aim of this study is to determine how Algerian jokes and caricature violate the Gricean maxims and the conversational implicatures that these jokes and caricatures are indirectly communicated.

The dissertation includes three main chapters. Chapter one is devoted to explain the cooperative principle theory and its maxims, and describe the way interlocutors may disobey these maxims to create conversational implicatures. Chapter two is dedicated to describe the terms ‘humor’, ‘jokes’, and ‘caricatures’, and clarify the relationship between humor and the gricean maxim. Chapter three explains the research protocol that the researchers follow to collect and classify data, and analyzes the results in relation to the Gricean maxims. The study is based on a descriptive qualitative approach. Twenty Algerian jokes and eighteen caricatures, which are extracted from facebook, are descriptively analyzed in relation to Grice’s conversational maxims.

The results of this study reveal that the Algerian jokes and caricatures violate the Gricean maxim. Regarding the Algerian Jokes, the results indicate that the maxim of quality is the most violated one followed by the maxim of relevance, then the maxim of quantity, and finally the maxim of manner.

General Conclusion

Concerning the Algerian caricatures, the findings show that the maxim of relevance is the most violated one followed by the maxim of quality, then the maxim of quantity, and finally the maxim of manner.

Violating the maxims in the Algerian Jokes and Caricatures brings about humor and discuss implicitly Algerian social and cultural issues such as poverty, high cost of living, low pay problem, men's stereotypes about women, Algerian mentality, traffic problem, and unprofessional doctors.

2. Limitations of the study

This research has some limitation for example , the case of corona virus and when conducting the research instruments ; the difficulty of communicating with my partner in this research because of strict and changing quarantine laws.

3. Recommendations

They are many interesting aspect which can be analyzed, because conversational maxim is in our daily life movies , comics , television , ect...

To student : you dont have to worry about the research you will do in linguistics, you can do a research about the language which taken from your daily life so we suggest doing a research about "the violation of the conversational maxim in our daily life"

General Conclusion

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2. Limitations of the study

The research at hands has some limitations

3. The number of the Algerian jokes and caricatures used in this study is not enough .
4. The study examined jokes and caricatures that communicate social and cultural issues ,and neglect jokes and caricatures which talk about other problems like political and economic issues .
5. The study investigated only jokes and caricatures and did not focus on other sourced of humor such as cartoons, movies , and stories ...ect.

6. Recommendation for further research

In relation to the limitation mentioned above , the following suggestions are proposed for future studies

1. Future researchers are highly recommended to investigate the way Algerian people violate the maxims in their jokes and caricatures and un their daily conversation.

General Conclusion

2. Other sources of humor such as movies , stories ,and cartoons need be taken into considerations.
3. Future researchers need to examine jokes and caricatures that communicate political and economic issues .
4. Future resarchers are recommended to examine not only the violation of Grice's maxims , but also other types that generate conversational implicatures such as flouting , opting out , and clashing .

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Abstract

The present study is an examination of the Algerian jokes within the field of pragmatics. The aim of this study is to (1) explore the way Algerian jokes and caricatures violate the Gricean maxims, (2) determine the most violated maxim, and (3) identify the conversational implicatures that these Algerian jokes and caricatures are implicitly communicated. To this end, 20 Algerian jokes and 18 Algerian caricatures which were elicited from Facebook were analyzed in relation to Grice's conversational maxims and conversational implicatures. The results of the study revealed that the maxim of quality is the most violated one, in Algerian jokes, followed by the maxim of relevance, then the maxim of quantity, and finally the maxim of manner. Concerning the Algerian caricatures, the findings indicated that the maxim of relevance is the most violated one followed by the maxim of quality, then the maxim of quantity, and finally the maxim of manner. The results were also demonstrated that violating the maxims in the Algerian jokes and caricatures brings about humorous effect and creates conversational implicatures to criticize gently Algerian social and cultural issues such as poverty, high cost of living, low pay problem, men's stereotypes about women, Algerian mentality, traffic problem, and unprofessional doctors. This study ends with some recommendations.

Key-words: CP, Grice's maxims, conversational implicatures, violation, jokes, caricatures.

Résumé

La présente étude est un examen des blagues algériennes dans le domaine de la pragmatique. Le but de cette étude est de (1) explorer la manière dont les blagues et caricatures algériennes violent les maxims gricques, (2) déterminer la maxime la plus violée et (3) identifier les implications conversationnelles que ces blagues et caricatures algériennes sont implicitement communiquées. À cette fin, 20 blagues algériennes et 18 caricatures algériennes qui ont été obtenues de Facebook ont été analysées en relation avec les maxims conversationnelles et les implications conversationnelles de Grice. Les résultats de l'étude ont révélé que la maxime de qualité est la plus violée, dans les blagues algériennes, suivie par la maxime de pertinence, puis la maxime de quantité, et enfin la maxime de manière. Concernant les caricatures algériennes, les résultats ont indiqué que la maxime de pertinence est la plus violée suivie par la maxime de qualité, puis la maxime de quantité, et enfin la maxime de manière. Les résultats ont également été démontrés que la violation des maxims dans les blagues et les caricatures algériennes provoque un effet humoristique et crée des implications conversationnelles pour critiquer avec douceur les problèmes sociaux et culturels algériens tels que la pauvreté, le coût de la vie élevé, le problème des bas salaires, les stéréotypes mentalité, problème de circulation et médecins non professionnels. Cette étude se termine par quelques recommandations.

Mots-clés : CP, maxims de Grice, implications conversationnelles, violation, blagues, caricatures.

المخلص

الدراسة الحالية عبارة عن فحص للنكات الجزائرية في مجال البراغماطية. الهدف من هذه الدراسة هو استكشاف الطريقة التي تنتهك بها النكات والرسوم الكاريكاتورية الجزائرية القواعد الجليدية، تحديد أكثر المقولات انتهاكاً، وتحديد الآثار المحادثة التي تنطوي عليها هذه النكات والرسوم الكاريكاتورية الجزائرية ضمناً. تحقيقاً لهذه الغاية، تم تحليل 20 نكتة جزائرية و18 رسماً كاريكاتورياً جزائرياً تم استخلاصها من فاكبوك فيما يتعلق بمبادئ جريس للمحادثة وتأثيرات المحادثة. وكشفت نتائج الدراسة أن مبدأ الجودة هو الأكثر انتهاكاً في النكات الجزائرية، يليه مبدأ الصلة، ثم مبدأ الكم، وأخيراً مبدأ الأسلوب. فيما يتعلق بالرسوم الكاريكاتورية الجزائرية، أشارت النتائج إلى أن مبدأ الصلة هو الأكثر انتهاكاً يليه مبدأ الجودة، ثم مبدأ الكمية، وأخيراً مبدأ الأسلوب. كما أظهرت النتائج أن مخالفة ثوابت النكات والرسوم الكاريكاتورية الجزائرية تحدث تأثيراً فكاهياً وتخلق تداعيات محادثة لانتقاد بلطف القضايا الاجتماعية والثقافية الجزائرية مثل الفقر وغلاء المعيشة ومشكلة الأجور المنخفضة والصور النمطية للرجال عن المرأة والجزائرية. العقلية ومشكلة المرور والأطباء غير المحترفين. تنتهي هذه الدراسة ببعض التوصيات.

الكلمات الرئيسية: أقوال Grice، دلالات المحادثة، الانتهاك، النكات، الرسوم الكاريكاتورية.