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Department of English

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Linguistic impact on political speech

Case of study: THE MEDIA LAUGH OF SHEIKH CHEMSEDINE EL DJAZAÏRI

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Presented by:

Mr.DELLAL Benaissa

Mr. KADA Rafik

Supervised by:

Dr. MOULAY Yacine

Examination Panel:

- President:	Dr. BELARBI Khaled	University of Tiaret
- Supervisor:	Dr. MOULAY YACINE	University of Tiaret
- Examiner:	Dr. BENAMMOUR Youcef	University of Tiaret

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Dedication

I dedicate this research work to my dearest parents who have helped and supported me during all the stages of my life. To all my teachers from the primary school to the university and to all my pupils .

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CHAPTER THREE

THE MEDIA LAUGH OF SHEIKH CHEMSEDINE EL DJAZAÏRI

GENERAL INTRODUCTION

General introduction:

The topic of this essay is the way in which strategies of persuasion in political speeches can be used to impose certain moral or ethical values on people. The aim of the study is to elucidate implicit statements in the language of politics seeing that political speeches are not primarily prosperous because they are correct or true, instead, it may be more dependent on how valid the arguments seem

Modern political theory and its methodology are interrelated with an interdisciplinary character of modern human cognition: all its components and analysis of socio-cultural and theoretical issues are closely connected. Wide interpretation of discursive practices that structuralize various cultural resources in concealed or open manner, including political practices and practices of discourse of power as a whole, helps to make effective comparative analogues in modern socio-cultural analytics. They considerably refer to the sphere of methodology. Widely used linguistic theories play an important role in assertion of priority of methodological models in social and humanitarian studies.

Modern scientific research is characterized by increased interdisciplinary researched, and political linguistics is no exception. Since politics is interrelated with the media, the political discourse should be studied considering various political phenomena. Currently, in the information space, considerable attention of the audience is attracted not only to individual political leaders, but to the coverage of their actions or events. Consequently, politics has become one of the most important elements of the functioning of modern society, designed to regulate the relationship of people within the society, to ensure the sustainability of social processes. The distinguishing features of political communication are publicity, one-direction (from a communicator to a recipient), unstable and heterogeneous character of the audience.

As a rule, the study of the media is carried out on the basis of analysis of political discourse, as the studies in the field of political linguistics promote identifying new phenomena and techniques reflected in the language in connection with various changes and events in the world politics. Politicians often tend to veil their goals, which is one of the main features of political discourse and can be manifested in the language by nominalization, ellipses, metaphors, special intonation and other methods to influence the consciousness of the electorate and the opponents

On this basis, it follows that the purpose of political discourse should be to convince the recipient, awakening his/her intentions to support the politician and encourage his/her action, for example, to vote (Yuzhakova & Polyakova, et al., 2018). Accordingly, we can judge on the effectiveness of political discours

Our research is part of a sociolinguistic perspective. It focuses on the language practices mentioned by Algerian comedians on the youtube network. We are particularly interested in the comments the bizzard questions of Algerian citizens and the funny answers of shikh chameseddine funny looking provided by linguistic and cultural diversity. our research corpus consists of analyzes of the questions asked and the answers given by chikh chameseddine.

However ,There is a long tradition of linguistic research on political discourse, but there has been little attention to what is meant by the concept of political discourse itself. In these studies, political corpora collected from discourses by political public speeches, …) often appear to be overrepresented, leaving aside other forms of political discourses such as media discourse on political issues or citizen discourse. In this context, this contribution pursues a twofold objective.

Chapter One

Pragmatics and Speech act theory

Speech act theory is a subfield of pragmatics that studies how words are used not only to present information but also to carry out actions.

The speech act theory was introduced by Oxford philosopher J.L. Austin in How to Do Things With Words and further developed by American philosopher J.R. Searle. It considers the degree to which utterances are said to perform locutionary acts, illocutionary acts, and/or perlocutionary acts.

Many philosophers and linguists study speech act theory as a way to better understand human communication. "Part of the joy of doing speech act theory, from my strictly first-person point of view, is becoming more and more remindful of how many surprisingly different things we do when we talk to each other," (Kemmerling 2002).

I. Pragmatics

Language is used in daily life to interact with each other. It needs to be understood by people since it can reveal people`s thoughts and ideas. When someone says, "I"m hungry", his/her words can be interpreted in many ways. The hearer can interpret it as a sign that the speaker is merely hungry. However, it also can be interpreted that the speaker wants someone to get him/her food. Hence, the hearer also needs context or situational background to interpret a speaker`s intention since an utterance can be interpreted in many ways.

To understand people`s intention, he/she cannot only depend on the structure of language but he/she should deal with the context. Yule (1996:3) writes that pragmatics is a study of contextual meaning which involves the interpretation of what people mean in a particular context and how the context influences what is said.

Being more detail, Griffiths (2006:1) states that pragmatics is concerned with the "toolkit" for meaning: knowledge encoded in the vocabulary of the language and in its patterns for building more elaborate meanings in meaningful communication. In other words, pragmatics is about the interaction of semantic knowledge related to the world, as well as contexts of use. Meanwhile, according to Leech (1983:10), pragmatics can be defined as the study of how utterances have meanings in situation.

Regarding the definitions and concept of pragmatics as mentioned above, pragmatics studies the meaning of utterances in relation to the context of language which involves how speakers can produce the best utterance to deliver their intention of the speaker`s utterances.

I.1. Pragmatic competence:

It is very common to hear about situations in which learners or language users could not get their meaning across. That also happens with native speakers of a language who are exposed to different social groups and cannot interact successfully. This is the pragmatics of a language which is the “ability to use language appropriately according to the communicative situation” (Garcia, 2004:1).

According to Celce-Murcia and Elite Olshtain (2000:3):

Human communication fulfills many different goals at the personal and social levels. We communicate information, ideas, beliefs, emotions, and attitudes to one another in our daily interactions, and we construct and maintain our positions within various social contexts by employing appropriate language forms and performing speech activities to ensure solidarity, harmony, and cooperation – or to express disagreement or displeasure, when called for. The acquisition of communication skills in one’s first language is a lifelong process, but the basic skills are acquired quite early in life. When learning another language, we have to add to, change, and reajust our native language strategies to fit the new language and culture.

That is how one can explain that fluent speakers of a particular language are not able to understand one another when interacting, even when they have a good knowledge about the structure of that language. When communicating, more than *linguistic competence* is necessary; the speakers must be aware about the way language is used in a specific culture, the norms of that people for communication in each context.

Garcia (2004) states that, *linguistic competence* is distinct from *pragmatic competence*. The author also adds that as learners develop knowledge about language structures, they usually develop their pragmatic awareness, the ability to use the language they acquired in specific contexts, which does not mean that they will do that appropriately.

Linguistic competence would be the grammatical knowledge native speakers have about their language, in our case language learners, which rules the language as a system, while the *communicative competence* – here taken as *pragmatic competence* – would consider the cultural adequacy of this knowledge. It means the ability speakers have to react or respond to a specific situation in an expected way.

There are many aspects of communication which differ from culture to culture. The idea of *politeness*, for example, is completely different in Portuguese spoken in Brazil and in English. What also changes is the way people address each other and the way they show consideration towards the other. In many cases, each people and culture have different structures to perform these *speech acts*.

According to Lamb (2005:231), "sometimes there are expectations, and if we are not prepared for some responses or attitudes, (…) we may tend to interpret things in a different way than it was intended by the sender".

It is intriguing that people misunderstand each other once they are using the same language and considering that they are all fluent and proficient speakers of that particular language. The fact is that meaning is not only in the language, it is a relation between language and reality.

Lamb claims that "developing conversational skills involves being able to decodify, infer and behave according to each society's rules" (2005:237). The author believes that "everytime we don't observe the norms of the target language culture, we run the risk of being misinterpreted". Lamb also argues that "in second language acquisition, learners have already been socialized into the schematic knowledge associated with their mother tongue" therefore "when students confront uses of foreign language, their natural inclination is to interpret them with reference to this established association, and rely on the foreign language as economically as possible" (2005:239).

In fact, this is one of the most common features found in foreign language learners: the tendency to transfer patterns from their first language to the target language. Sometimes, this process may appear successful, once the patterns for a specific communicative situation are the same in both languages. However, some patterns and aspects of communication are culturally determined and the transfer tends to cause a break in communication.

Although many teachers are worried about developing fluency with learners in language courses, being fluent is not enough to guarantee success in communication. It involves much more than language knowledge and there are several factors that can make speakers successful or not in the communicative situation they are involved: cultural knowledge is one of them.

I.2. A theory of pragmatics

For this author, linguistic pragmatics is the interdisciplinary (cognitive, social, and cultural) science of language use, where 'language use' is primarily seen as the interactive activity of generating meaning. At the simplest level of analysis, this activity consists in the constant making of production and comprehension choices from a varying and variable range of options (thus elevating VARIABILITY to the status of a key notion for pragmatics, as will be emphasized again later). These options are either structural (situated at any level of linguistic stmcture, from the smallest phonetic detail to the widest dis cursive strategy) or contextual (pertaining to any ingredient of a speech event). Including context in the realm of objects of choice-making implies that it is not seen as a fixed out side reality, though the existence of some sort of outside reality is not disputed. Aspects of context do not have intrinsic relevance to the verbal communication process; rather, they derive their relevance from the interlocutors' orientation (as will be explained in more detail later). Both utterer and interpreter are engaged in the dynamics of focusing, defocusing, leaving out, or even inventing. Structure and context—as will be the main tenet of this paper to show—are not independent from each other; for one thing, every utterance becomes part of the context as soon as it has been produced; together, structure and context define the locus of meaning-generating processes.

Variability should never be underestimated by a pragmatician. As early as 1974, Dell Hymes already said that "in the study of language as a mode of action, variation is a clue and a key" (Hymes 1974, p. 75). In essence, the notion refers to all the options that are available within a given language system and speech community. But 'language system' and 'speech community' are abstractions and variability really goes much fur ther. Just consider a couple of examples.

First there is the case of the Jordanian young man taking a driver'S test in Belgium. Interpretation in Arabic is offered and accepted. But the interpreter is of Moroccan descent. As it happens, Moroccan Arabic traffic terms are often simply French borrow ings; a sidewalk, for instance, is a trottoir. Of course, the Jordanian flunks his exam. Later he takes the test again in English, and passes without problems. What is at stake here is a well-known form of intra-language variability, which some institutions fail to take into account. But what is relevant in the practice of language use must also be taken into account when constructing a theory of language use.

Going yet a bit further, there is the case of the third-generation Argentinian of Italian descent, who was used to speaking Italian with his grandparents. When he went to Italy as an adolescent and tried out his Italian, he soon discovered that what he spoke when he thought he spoke Italian, was what his grandparents spoke when they thought they were speaking Spanish. This is a form of variability that is much harder to take into account and that therefore requires much more talent—or training—for meaning negotiation, as there is interference between mere usage, the metapragmatic placement of the code, and even aspects of identity construction.

In fact, variability goes all the way to the level of idiolects, a phenomenon that is gravely understudied in linguistics (in spite of early and valuable exceptions such as Fillmore et al. (eds.), 1979). Ultimately, everyone speaks a different language, a fact that has become more easily ascertainable with the help of computer tools. In förensic linguistics (e.g. as practiced by Malcolm Coulthard) even a form of textual fingerprinting is being developed. A by now classical case is the FBI hunt for the Unabomber. The name was devised for an American anarchist, later identified as Theodore Kaczynski, who killed three and wounded twenty-three in sixteen separate bombing incidents targeting university professors and airline officials from 1978 to 1995. At a certain moment Kaczynski, in a letter to a number of newspapers, promised to stop the attacks if they would be willing to publish a manifesto. Some newspapers complied. When reading the manifesto, Kaczynski's brother's wife had a hunch that the author must have been her brother-in-law. Kaczynski was arrested, and proof of his authorship was sought mainly in textual points of idiosyncratic or idiolectal comparison between the manifesto and other texts and letters he had written earlier. This is one of the better-known cases, but (often with the help of computer tools) similar comparisons and similar identifications have become more common (see Coulthard 2004).

Variability is not the only key notion to be kept in mind for a theory of pragmatics. Neither production nor comprehension choices are based on fixed or mechanical form function relationships. On the contrary, they are constantly subject to NEGOTIABILITY, which makes the processes involved in language use highly dynamic. Under such circumstances, successful communicative use of language is only possible thanks to the ADAPTABILITY of the human mind, in relation to which all the processes occupy a specific status; this relationship between the meaning-generating processes and the human mind I refer to with the term salience, a cover term that allows for various levels of conscious intentionality, automaticity, and reflexivity or metapragmatic awareness.

As an illustration for the dynamics and reflexivity involved, consider the following sentence, spoken by the Chairman of the US Federal Reserve, addressing Congress:

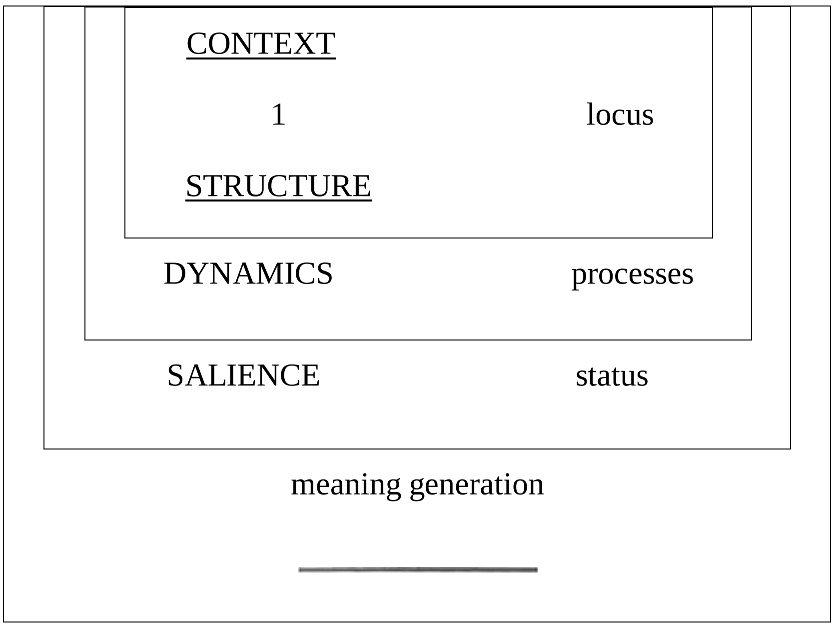
> "I know you believe you understand what you think I said, but I am not sure you realize that what you heard is not what I meant."

This utterance illustrates the fully reflexive nature of choice-making on the comprehension side, which shows a dynamics that does not stop after an interaction sequence has ceased, and that also plays a role in reflexive after-the-fact auto-comprehension or metacomprehension on the utterer's side. The communicative dynamics consists of movement through consecutive and/or overlapping contexts and alternating focus on different levels of structure (a formulation that already anticipates some of the points to be made in this paper). One might ask whether this is simply an idiosyncrasy of the speech of the Chairman of the US Federal Reserve. But this assumption loses its appeal quickly when we look at other examples of language use, as in the following quotation:

"When I told my wife that I was leaving her because I was tired of living her life, she said something very strange. She said it wasn't really her life. I have been thinking about that in the past two years, and I believe now that what my wife was saying was that her life was as much a series of accidents as I thought mine was.] At the time I saw it only as a rebuke and I was in no mood to accept it. I thought she was saying that my life with her had given me strength and spirit and knowledge of the world: these were her gifts to me, and I was now using them to spoil her life. If I had thought she meant what I now believe she did, I would have been very moved, and I might never have left her." (V.S. Naipaul, 2004, p. 113)

What is happening here is essentially the same, though stretched out over a longer period of time, and though the example looks more like what we might recognize from ordinary forms of interaction.

Figure 1. The structure of a pragmatic theory



The resulting structure of a theory of pragmatics is represented in Figure l.

Referring to Figure 1, we could say that the topic of this paper is the double-pointed arrow between the notions 'structure' and 'context', or, for that matter, the definition of the 'locus' of processes of language use. But first we need to go a bit deeper into the two key notions.

I.3. Structure and context

Neither 'structure' nor 'context' can be granted conceptual autonomy. Both have to be related, at least, to the overarching notions in terms of which we try to understand language use, the most general one being the notion of adaptability. That is why I generally prefer the more elaborate phrases 'structural objects of adaptability' and 'contextual correlates of adaptability'. The next step, and this paper's core contribution, is to relate structure and context to each other. After focusing briefly on one of the traditional notions linking the two, namely 'appropriateness', sections 4 and 5 will then constitute an attempt to go beyond this customary approach.

Any (combination of) element(s) at any layer or level of linguistic organization or form at which choices can be made, constitutes a structural object of adaptability or, for short, an element of 'structure'. Thus, languages, codes and styles are objects of adaptability, albeit at a high level of structuring. So are all utterance-building ingredients, from sounds, over morphemes, words, clauses, sentences and propositions all the way to suprasentential units. Also utterances and utterance clusters (from the exclamation "Ouch" to a full conversation or an entire novel) fit in here, as well as utterance-building principles such as coherence, relevance, information structuring, foregrounding/backgrounding, and the like. Usually, choices are not isolated, but rather part of an integrated process of choice-making that interrelates phenomena at different structural levels.

Any (combination of) ingredient(s) of a communicative event, along any (set of) parameter(s) of variability, with which linguistic choices are interadaptable, constitutes (a) contextual correlate(s) of adaptability or, for short, an element of 'context'. The central entity to which parameters of variability are attached is the language user, located in a physical, social, cultural, and mental world. Not only is the language user central as a 'locus'; he or she is also the agent who defines the context. The language user is not only obliged to make structural choices. Also context is really a matter of choice, both in producing and in interpreting utterances. Without denying the existence and importance of an 'outside reality', every language user creates his or her own 'lines of vision' by focusing on a selection from the range of potentially relevant aspects of a wider 'objective' context. In other words, context is the product of contextualization: 'things' are made into context, in the service of the overall process of meaning generation.

In the pragmatic literature, it has been common practice to relate structure to context by means of the notion of appropriateness. Though pragmaticians have for a long time been convinced that objective reality 'out there' either does not exist or is only a notso-useful and impossible-to-identify point of reference, still there has been a dominant tendency to look at choices of linguistic forms or structures as being based on a prior assessment of contextual factors in order to make those choices 'appropriate'. This unidirectional and often normative view, of which simpler as well as more sophisticated versions exist, is what this paper wishes to challenge or refine.

II. The Definition of Speech Act

Pragmatically, an action that is done through language can be studied under the labels of speech act. Yule (1996:47) uses the term speech act to refer to the actions, which are performed via utterances. For example, when a boss says, “You are fired!”, his/her words constitute the act of firing an employee. In this example, the boss is performing an act via utterance. It means the words can change someone`s status (Mey, 1994:112).

Language is also full of implicit meanings. Sometimes when a speaker utters something, he/she does not just utter the utterance, but the speaker means something behind it. One can perform three speech acts simultaneously such as locutionary act, illocutionary act, and perlocutionary act. Locutionary act has to do with the utterance of a sentence which determine sense and reference. Illocutionary act deals with the naming of statement, offers, promises, etc. Then, perlocutionary act deals with the bringing about of effects on the audience by uttering the sentence (Levinson, 1983:236).

The idea proposed by Levinson is also in line with Griffith. Griffith (2006: 17) states that speech act does not refer simply to the act of speaking, but to the whole communicative situation, including context of the utterance (including the situation in which the discourse occurs, the participants and any preceding verbal or physical interaction) and paralinguistic features which may contribute to the meaning of the interaction. Therefore, in order for a speech act to be well formed, certain circumstances must be obtained. These circumstances are known as felicity or appropriacy conditions. Austin via Cutting (2002: 18) argues that felicity conditions are the context and roles of participants, which must be recognized by all parties. Moreover, the action must be carried out completely and the persons must have the right intentions, for example, “I sentence you to five months in prison.” In this sentence, the performance will be infelicitous or inappropriate if the speaker is not a specific person in a special context (in this case, a judge in a courtroom).

II.1.Speech Acts Categorization

II.1.1. Austin’s Categorization

Leech (1983: 199), based on Austin’s categorization, states three distinct levels of action beyond the act of utterance, i.e., locutionary, illocutionary, and perlocutionary act.

a) Locutionary Act

Locutionary act is to perform an act of saying something. It can be formulated as follows:

LOCUTION s says to h that X.

s is an abbreviation of speaker, h is an abbreviation of hearer, and X are certain words spoken with a certain sense and reference.

Yule (1996: 48) states that locutionary act is the basic act of utterances or a meaningful linguistic expression. It is represented by a sentence with a grammatical structure and a linguistic meaning. According to Cutting (2008: 14),

locutionary act is the act of saying something that is the form of the words uttered, or ‘what is said’.

b) Illocutionary Act

Illocutionary act is performing an act in saying something. Leech formulates it as follows:

ILLOCUTION In saying X, s asserts that P

s is an abbreviation of speaker, X are certain words spoken with a certain sense and reference, and P is the basic unit of meaning of an utterance.

Yule (1996: 48) states that the illocutionary act is performed via the communicative force of an utterance. Mostly people do not just produce well- formed utterances with no purpose. They form an utterance with some kind of function in mind. Cutting (2008: 14) states that it is what the speakers are doing with their words.

The illocutionary acts, “what is done in uttering the words”, are the function of an utterance to deliver a specific purpose that speakers have in mind. Finegan et.al (2000: 346) state that speakers have some intention in making an utterance, something they intend to accomplish. He calls this intention as illocution.

c) Perlocutionary Act

Perlocutionary act is performing an act by saying something. Perlocutionary act is the effect of the act on the hearer. Leech formulates the perlocution of the utterance as follows:

PERLOCUTION By saying X, s convinces h that P

s is an abbreviation of speaker, h is an abbreviation of hearer, X are certain words spoken with a certain sense and reference, P is the basic unit of meaning of an utterance.

Yule (1996: 48) states that the third dimension of performing act via utterances is that people do not simply create an utterance with a function without intending it to have an effect. This act is perlocutionary effect, ‘what is done by uttering the words’ (Cutting, 2008: 14). It is the effect of a speaker's utterances on the hearer or the hearer's reaction to the speaker's utterances.

Austin (in Horn and Ward, 2006: 55) illustrates the distinction among locution, illocution, and perlocution with an example of saying "Shoot her!," which he trisects as follows:

Act (A) or Locution: He said to me "Shoot her!" in which the meaning of the word shoot is "shoot" and the reference of the word her is "her".

Act (B) or Illocution: He urged (or advised, ordered, etc) me to shoot her.

Act (C) or Perlocution: He persuaded me to shoot her.

Every utterance created by people in their communication consists of three related acts that are locutionary, illocutionary, and perlocutionary acts. Each act has different functions embedded in the utterances. Since illocutionary acts conveyed the force in delivering the intended meaning of people's utterances, then, the researcher takes the illocutionary acts as one of her research objectives.

The kinds of illocutionary act proposed by Searle will be explained in more detail in the next part of the chapter.

II.1.2. Searle's Categorization

According to Searle (in Leech, 1983: 105), the classification of illocutionary acts is based on varied criteria. Searle (in Finch, 2000: 182) divides speech act into five main types.

a) Representatives

Representatives are acts which commit the speaker to the truth of the expressed proposition (paradigm cases: asserting, concluding). Leech (1983: 105) proposes the examples of this acts are such as stating, suggesting, boasting, complaining, claiming, and reporting.

The acts are used by the speaker to represent a state of affairs (Finegan et.al, 1997: 344). In uttering a representative, a speaker conveys his/her belief that some proposition is true. The words used by the speaker state what the speaker believes to be the case, such as 'describing', 'claiming', 'hypothesizing', insisting' and 'predicting' (Cutting, 2008: 14). Cutting gives an example taken from Boston.com News as follows: 'I think girls work harder than boys. Maybe not doing your work is sign of being cool', said Jack Niveson. Jack Niveson applies representative since what his utterances show are his opinions or his belief.

Furthermore, Yule (1996: 53) illustrates these acts by giving examples as follows:

(a) The earth is flat.

(b) It was a warm sunny day.

All of the examples above illustrate the speaker who represents the world as he/she believes it is. In example [a], the speaker states his/her belief that the earth is flat as the true one. In example [b], the speaker describes his/her opinion that the day is warm and sunny as his/her belief although maybe it is a hot sunny day. In using a representative, the speaker makes words fit the world.

b) Directives

Directive is used by the speaker to get the addressee to do something (paradigm cases: requesting, questioning). It intends to produce some effects through action on the hearer. By uttering a directive, the speaker attempts to get the listener to do something.

By ordering, commanding, requesting, advising, and recommending, the speaker is trying to get the listener to carry out some action. This act represents what the speaker wants. An example is taken from Yule (1996: 54) as follows: Gimme a cup of coffee. Make it black. The example shows the direction to the hearer to do what the speaker said that is to make a cup of coffee and to make it black. This speech act embodies an effort to direct the hearer towards the speaker's goal.

c) Commissives

Commissives are acts which commit the speaker to some future course of action (paradigm cases: promising, threatening, offering). By uttering

Commisives, the speaker is committing himself or herself to some future course of action. Some examples are promising, vowing, offering, threatening, and refusing.

Commissives express what the speaker intends. The examples are [a] I'il be back. and [b] We will not do that. Speaker in example [a] commits to the future action that he/she will come back again. Speaker in example [b] promises that he/she will not do the same thing again in the future. Both speakers are committing some future course of action which means they apply commissive. The speaker undertakes to make the world fit the words (via the speaker) by using commissive.

d) Expressives

Expressives are speech acts which express a psychological state (paradigm cases: thanking, apologising, welcoming, congratulating). They have the function of expressing, or making known, the speaker's psychological attitude towards a state of affairs which the illocution presupposes. These speech acts express the speaker's inner state which says nothing about the world.

As the examples are thanking, congratulating, pardoning, blaming, praising, and condoling. Those psychological states can be statements of pleasure, pain, likes, dislikes, joy, or sorrow which are experienced by the speaker. The examples are [a] I'm really sorry! and [b] Congratulations!. Both of the speakers in the example [a] and [b] show their psychological states. Speaker [a] expresses his/her psychological state of pardoning and speaker [b] expresses his/her psychological state of congratulating. The speaker makes words fit the world (of feeling) by uttering an expressive.

e) Declaratives

Declaratives are speech acts whose effects immediately change an institutional state of affair and which tend to rely on elaborate extra-linguistic institutions (paradigm cases: excommunicating, declaring war, christening, marrying, firing from employment).

In order to perform a declaration appropiately, the speaker has to have a special institutional role in a specific context. This acts are normally performed by someone who is especially authorized to do so within some institutional framework such as judges sentencing offenders. When the speaker utters a declaration, his or her words bring about a new state of affair. The examples are [i] Priest: I now pronounce you husband and wife. and [ii] This court sentences you to ten years imprisonment. All of the examples change the world via utterance. In example [i], the priest changes the life of two persons of a single being to be husband and wife as a new family. In example [ii], the court which is led by a judge makes a free-man to be imprisoned-man.

Searle's classification of illocutionary acts is used by the researcher to analyze the kinds of speech acts employed by the main characters in Date Night movie. The classification is used to describe the force used by the characters in delivering their purposes through language.

c) Felicity Condition

What people say is influenced by the circumstance they belong to. For instance, only certain people can say “I pronounce you husband and wife”. This is the same as when a boss fires his/her employee. There are certain expected or appropiate circumstances for performing a speech act to be recognized as intended. The right context has to be matched with the right form of words. This condition is termed as felicity condition by Austin (in Finch, 2000: 181).

According to Cutting (2008: 15), in order for speech acts to be appropriately and successfully performed, certain felicity conditions have to be met. Furthermore, Cutting copies Austin’s statement that the felicity conditions are the context and roles of participants that must be recognized by all parties; the action must be carried out completely, and the persons must have the right intentions. For Searle, there is a general condition for all speech acts, that the hearer must hear and understand the language, and that the speaker must not be pretending or play-acting.

Some performances of speech acts will be inappropriate if there is no specific speaker in performing a speech act with special context. For example, it will be inappropriate if ordinary people say I sentence you to six months in prison. This utterance will be appropriate and become an act if it is said by a judge in a courtroom.

Yule (1996: 50) proposes that in everyday contexts among ordinary people, there are pre-conditions on speech acts. First is general condition on the participants that they can understand the language being used and they are not play-acting or being nonsensical. Second is content condition, for example a promise, in which the content of the utterance must be about a future event that will be the future act of the speaker.

The third condition proposed by Yule is preparatory condition. For example, when someone promises to do something, there are two preparatory conditions: first, the event will not happen by itself, and second, the event will have a beneficial effect. The next condition is sincerity condition that, for a promise, the speaker genuinely intends to carry out the future action. The last condition is essential condition which covers the fact that by the act of uttering a promise, the speaker intends to create an obligation to carry out the action as promised. The essential condition combines with a specification of what must be in the utterance content, the context, and the speaker’s intentions, in order for a specific speech act to be appropiately performed.

II.2. The Cooperative Principle

Conversations are not just a set of unrelated utterances produced randomly. In fact, there are rules that govern them (Cruse, 2000). Grice (1975) expects that people follow certain rules, called principles, when communicating with each other. He goes on to argue that these principles make meaningful conversations. He puts his assumption under the concept of the cooperative principle and says that when people interact a cooperative principle is put into practice (cited in Yule 38). The cooperative principle is a theory which explains how people correctly interpret what others are implying, and this is by universal conventions in human interactions (Cutting, 2002). It enables one participant in a conversation to communicate with the other participants, assuming that they are cooperative. In addition, it explains and regulates what people say to contribute in conversations (Widdowson, 2007). Grice formulates the cooperative principle as follows:

> "Make your conversational contribution such is required at the stage in which it occurs, by the accepted purpose or direction of talk exchange in which you are engaged" (cited in Jaszczolt, 2002, p. 210).

In other words, speakers try to contribute meaningful productive utterances in conversation. It then follows that listeners assume that their conversational partners are doing the same.

Cook (1989) compares the cooperative principle with grammar rules. He says that when talking, people observe the cooperative principle but they cannot prepare to do so intentionally just like the rules of grammar. In other words, both the cooperative principle and the grammar rules are known by people, but nobody can formulate them completely when talking. According to Plag, Braun, Lappe, & Schramm (2007), the cooperative principle answers two questions. First, how do hearers know that speakers want to convey a certain pragmatic meaning? Second, how do hearers know that they should draw inferences?

The cooperative principle is divided into four maxims: quantity, quality, relation and manner. Although Grice puts them in the imperative form, these four maxims are not rules that interlocutors are required to obey. Rather, they are principles to be observed for ''coherent'' and efficient communication of meaning. By cooperation between speakers and hearers, Grice is only referring to what people need to make sense of each other's contributions (Thomas, 1995).

II.3. The Conversational Maxims

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

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

II.3.1. The Maxim of Quantity

The first maxim of the cooperative principle is the maxim of quantity. It is about the amount of information the speaker gives in an utterance in conversations. In other words, the maxim of quantity requires speakers to give the right amount of information when they speak. This means not to be too brief or to give more information than is required (Cutting, 2002).

Grice (1975) puts it as follows:

1- Make your contribution as informative as is required (for the current purpose of the exchange).

2- Do not make your contribution more informative than is required.

(Cited in Yule, 1996, p.37)

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

There are two things to remember about this maxim. First, if something is said, there is a reason for it. In other words, 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 (Cutting, 2002). Cruse (2002) illustrates this in the following conversation between a mother and her daughter:

M: What did you have for lunch today?

D1: Backed beans on toast.

D2: Food.

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

No doubt, the only adequate response to the mother's question is the utterance D1 of the daughter, because it is clear and it conveys the meaning wanted. In utterance D2, the daughter gives too little information, so that her answer is too ambiguous, and she does not cooperate with her mother. Whereas, in "D3" the daughter gives too much information than is required. So, she risks being boring (p.356).

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. (Neddar, 2004). Yule (1996) provides the following examples to illustrate how speakers use those expressions in their utterances. In the following utterances speakers are talking about their vacation:

-As probably know' I am terrified of bugs.

-So, to cut a long story short, we gabbed our stuff and ran.

-I won't bother you with all the details, but it was an exciting trip .

II.3.2 The Maxim of Quality

The second maxim that Grice talks about is the quality maxim. It is about the truthfulness of the information given in conversations (Cruse, 2000). According to Thomas (1995), the maxim of quality is a matter of giving the right information. Therefore, speakers should say nothing that they know to be false, or which they lack sufficient evidence. That is to say, it requires speakers to provide true information when communicating. In other words, they must avoid lying. Thus, people can only talk, when they are sure of the truthfulness of what they are saying (Cutting, 2002). Grice (1975) puts it as follows:

1-Try to make your contribution one that is true

2-Do not say what you believe to be false.

3-Do not say that for which you lack adequate evidence (cited in Yule 37).

What can be observed from this maxim is that the second sub maxim (a) includes the first (b); there is nothing that corresponds something in the real world and is false at the same time (Cruse, 2000). Cruse (2000) paraphrases this maxim as ‘‘do not make unsupported statements.’’ (p.355). Thus, keeping silent is better than saying things which you are not sure about.

Another thing about the quality maxim is that it is often ‘‘breached’’ than it is ‘‘observed’’. However, if people cannot match what is said with certain things which they can imagine in the world, they would never learn the language (Cruse, 2000). What must be remembered about this maxim is that whether observed or breached there is a reason behind (Mey, 2001).

The best way that puts speakers in safety from not observing the quality maxim is by using certain expressions. For example, in the English language people use the following: ‘‘as far as I know’’ ‘‘for the best of my knowledge’’, ‘‘I may be mistaken’’, ‘‘I'm not sure if this is true (right)’’, ‘‘I guess’’, etc. (Yule, 1996). To illustrate this Cutting (2002) gives the following example:

A: I'll ring you tomorrow afternoon then.

B: Erm, I shall be there as far as I know, and in the meantime have a word with Mum and Dad if they are free. Right, bye-bye, then sweetheart.

C: Bye-bye, bye.

In this exchange, B ‘‘uses as far as I know’’ which means ‘‘I cannot be totally sure if this is true’’ to show that she is uncertain if she could talk to him on the time he mentions (tomorrow afternoon). So, by using this expression as far as “I know” in her response, B cannot be accused for lying if she cannot be at home when he calls her .

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

As the quantity maxim, quality is applied or violated depending on the situation of the conversations. For Widdowson (2007), in some situations it is more appropriate not to tell the truth. We shall see this in the coming points.

II.3.3 The Maxim of Relation

The third maxim is that of relation, which says that speakers are required to be relevant to what has been said before (Cutting, 2002). In other words, what speakers say ought to be relevant to the ‘‘topic’’ or the ‘‘purpose’’ of communication (Widdowson, 2007). According to Cruse (2000) this maxim is based on the assumption that for a conversation to be meaningful and acceptable, it is not enough to be true. Hence, utterances in conversations require being relevant as well as being true and informative. In other words, informative and true utterances in conversation can be meaningless if they are irrelevant ones. Leech (1983), formulates the relevant maxims as follows ‘‘an utterance U is relevant to the speech situation to the extent that U can be interpreted as contributing to the conversational goals of S or H’’ (cited in Cruse, 2000, p.357). Cutting (2002) provides the following exchange to illustrate how people observe the relation maxim:

A: There’s somebody at the door.

B: I’m in the bath.

From the above exchange, one can understand that B’s utterance is relevant to A’s one. It can be understood that B cannot open the door because he is in the bathroom taking a bath. He expects that B could infer that easily .

Grice formulates it as ‘‘be relevant’’ (cited in Yule, 1996, 37). Another example is given by Widdowson (2007) to illustrate the observance of the relation maxim:

Wife: How do like my new hat?

Husband: Very much.

Or: Looks nice.

Or: Well not sure, it is quite your colour.

Taking into consideration that the husband is cooperating with his wife, he produces relevant utterances. All the three utterances are relevant, because all of them can be relevant answers to the wife’s question .

Speakers can make relevant utterances if they are afraid of misleading the hearers, by using specific markers like ‘‘oh by the way’’, ‘‘anyway’’, ‘‘well’’. They can use them too, when they want to change the topic under discussion. The following utterances which are taken from Yule (1996) show the use of those markers:

-I don't know if this is important, but some of the files are missing.

-This may sound like a dumb question, but whose hand writing is this?

-Not to change the subject, but is this related to the budget?

Cutting (2002) provides the following exchange to show how speakers use markers:

-I mean, just going back to your point, I mean to me an order, from is a contract. If we are going to push something in then let's keep it as general as possible.

II.3.4 The Maxim of Manner

The last maxim is that of manner, which is regarded as less important than the three previous ones. It says that speakers' utterances should be clear and easily understood (Cruse, 2000). According to Cutting (2002), speakers should be ''brief'', ''orderly'' and they should avoid ''obscurity'' and ''ambiguity'' (35). Widdowson (2007) says that 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 (cited in Yule, 1996, p.37).

According to Cruse, this maxim explains itself except that not everyone knows what is meant by prolixity and being orderly. He goes on to say that avoiding unnecessary prolixity means avoiding lengthy utterances. In addition, being orderly means to talk about incidents according to their order of occurrence for the sake of providing relevant and meaningful utterances. Otherwise, hearers could not match the speakers' utterances; for example, ''the ranger rode off into the sunset and jumped on his horse.'' In this example, the speaker should use ''after'' instead of ''and'', or begin his utterance as follows: the lone ranger jumped on his horse and rode off into the sunset (2000). Just as the previous maxims, manner maxim can be marked by using: "I may be a bit confused", "I'm not sure if this makes sense", "I don't know if this clear at all" (Yule, 1996). To illustrate this, an exchange is put by Cutting from a committee:

Thank you chariman.jus.just to clarify one point. There is a meeting of the police committee on Monday and there is an item on their budget for prevision of their camera (2002, p.35)

So by using 'just to clarify one point', the speaker indicates that he cares about the application of this maxim.

II.3.5 Non-observances

Any failure to observe a maxim may be referred to as 'breaking' a maxim. When speakers break a maxim, the hearers look for the implicature since they assume that the cooperative principle is in operation. Non observances of maxims are often used in operation and are often used intentionally in order to evoke humour or to avoid discomfort. Grice discussed four ways of conveying elicit meaning (Grundy, 1995).

II.3.5.1 Flouting

When flouting a maxim, the speaker does not intend to mislead the hearer but wants the hearer to look for the conversational implicature, that is the meaning of utterance not directly stated in the words uttered. Therefore, when the speaker intentionally fails to observe a maxim, the purpose may be to effectively communicate a message (Thomas, 1995). Accordingly, if working under the cooperative principle, the hearer will interpret the meaning and fill in the missing information relying on the context. In other words, flouting the maxims is the direct reason for the occurrence of implicatures. But, this can be only applied in specific situations: (a) when the hearers can infer 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). Plag et al. (2007) say that flouting is a complex task for hearers, because they should look for what is meant from the unsaid.

According to Chapman (2000), flouting is when speakers contribute in interactions although they appear to be uncooperative.

It is the task of hearers to interpret these contributions to the present conversation. In other words, hearers must infer that speakers are exploiting a maxim for communicative purposes. Another definition of flouting is given by Paltridge (2006); speakers purposely fail to observe the cooperative principle because they assume that hearers are aware of this.

II.3.5.1.1 Flouting Quantity

According to Cutting (2002), when people give too much or too little information, they flout the quantity maxim for instance in:

A: Well, how do I look?

B: Your shoes are nice.

In this exchange, B flouts the quantity maxim, because she does not provide the information required for A. When A asks B about her opinion concerning her appearance, she expects an answer about her whole appearance. B then, makes an incomplete utterance. For more illustration of flouting this maxim, Yule (1996) provides the following example about two women discussing about the taste of the hamburger they are eating:

-A hamburger is a hamburger.

In this example, the woman flouts the quantity maxim because she gives too little information. However, following the cooperative principle, the hearer assumes that the speaker is intending to communicate something. Hence, she fails to observe the quantity maxim for the purpose of flouting it, and an implication is generated. In other words, when being asked about the hamburger, B implicates that the hamburger is not worth evaluating; all hamburgers are delicious. The second implication could be that she has no opinion either good or bad. Griffiths (2006) illustrates the flouting of the quantity maxim in the following example:

A: Are you from America?

B: No followed by silence.

In this case, B's answer 'no' is not sufficient for the question that has been asked. As a result, she flouts the quantity maxim. But assuming that B is following the cooperative principle, A can interpret B's implied meaning. In fact, A can infer the implication generated which is that B does not want to tell A where she is from. Hence, by flouting the quantity maxim, B indicates that she does not want to tell A where she is from.

There are two reasons that motivate speakers to flout the quantity maxim. First, when they do not want to cooperate with others. Second, when they assume that hearers can understand them without providing the information required.

The previous examples discussed about flouting quantity, are all about giving too little information than is needed. But the quantity maxim can be flouted too, when too much information is provided than what is needed. For example:

-What did you do? -With exaggerated patience. elaborates a long list of totally uninteresting details.

This exchange is between a mother and her daughter. In this situation, the daughter flouts the quantity maxim by giving too much information. Thus, an implicature is that the mother is too curious to know how her daughter is doing (Cruse, 2000).

I.3.5.1.2 Flouting Quality

Quality can be flouted in many ways. First, it can be flouted to express exaggeration; as the following example might suggest:

-I'm starving

-These bags weigh a ton.

-The drink costs a fortune.

In this example, speakers do not want their utterances to be understood literally. For instance, in 'I'm starving' the speaker wants simply to convey that she is very hungry (Widdowson, 2007)

Second, speakers can flout the quality maxim by using metaphors as in 'my house is a refrigerator in January', or 'my brother is a pig'. The first utterance can be interpreted as my house is very cold in January and it seems as if the speaker were in a refrigerator. Similarly, irony is another way of flouting the quality maxim. In irony, the speaker expresses a positive statement and implies a negative one (Cutting, 2002). The last way of flouting the quality maxim is banter. In contrast with irony, in banter, speakers say something negative implying a positive one. Such as:

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

According to (Cruse, 2000), when flouting the quality maxim, people do not want their utterances to be taken literally, at the same time they do not want to mislead the hearers.

In fact, people flout this maxim mainly for creating humour and irony.

I.3.5.1.3 Flouting Relation

When speakers flout the relation maxim they intend to communicate more than what is said. In other words, speakers expect that listeners will be able to infer the right meaning, although the utterances sound odd, by relating the utterances to the preceding one (s). As a result, hearers must make irrelevant utterances relevant to get the meaning (Cutting 2002). To clearly show this, here is an example from Cruse (2000).

A: I say, did you hear about Mary's…

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

Following Gricean analysis, we can say that B's utterance is completely irrelevant to A's one. A is talking about a colleague Mary, and B is describing how was her day. The reason is that she sees Mary approaching them, but A does not. Thus, B implicates the utterance 'look Mary is coming'. (p.39)

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

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

B: The church bells are ringing. A:
Great, half an hour left.

What can be observed from this exchange is that there is no relevance between what A and B are saying. However, A's reply shows that she is not confused, or lost. On the contrary, she says 'Great, half an hour left', which means that she understands the utterance, and she finds no problem in inferring the meaning, although on its surface B's utterance seems irrelevant.

I.3.5.1.4 Flouting Manner

In order to exclude a third part, people often flout the manner maxim. In other words, when two people do not want a third person to understand what they are talking about, they flout the manner maxim. By doing so, they produce ambiguous utterances (Cutting 2002).

The following exchange, illustrates this kind of flouting

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, you don't post her any post prandicle concotions involving super cooled oxide of hydrogen. It usually gives rise to convulsive nausea.

In this exchange, B speaks in an ambiguous way when he said 'her'; 'post prandial concotions'; 'super cooled oxide of hydrogen, 'convulsive nausea' because she does not want

Sam to know what they are talking about (Cruse, 2000, p. 361)

Chapman (2000) provides another example to illustrate how this maxim is actually flouted by people, and how implicatures are generated from this flouting:

-I found your lecture unhelpful.

-I found your lecture not helpful.

In the first utterance, the speaker flouts the third sub maxim of manner which states:

be 'brief'. In the first utterance, the speaker implicates that the lecture is not wholly helpful.

I.5.2 Violating

In contrast to flouting, when violating a maxim, speakers intend to mislead the hearers. Speakers seem as if they are cooperating, but with the intention to lead the hearers to infer a misleading implicature (Thomas, 1995). 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. The speaker can achieve this because the hearers assume that she is cooperating with them.

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

Husband: How much did that dress cost, darling?

Wife: Less than the last one.

Or: Thirty five pound

Or: I know let's go out tonight.

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

From the above exchange, we can say that in the first reply the wife violates the quantity maxim; she is not informative as required. In her second reply, the wife violates the quality maxim because she is lying. In the third reply she violates the relation maxim because she changes the topic and her utterance is not relevant to her husband's one. The last reply is an ambiguous utterance; thus, the wife violates the manner maxim.

A good example, concerning violating maxims, is that exchange between a man and a woman:

Man: Does your dog bite?

Woman: No.

Man: (The man reaches down to pet the dog. The dog bites his hand). Ouch! Hey! You said that your dog doesn't bite.

Woman: He doesn't. But that is not my dog.

In this exchange the woman violates the quantity maxim. She does not give enough information to the man, and at the same time she is not implying anything. She knows that the man is asking about the dog in front of her, and not her dog at home. Yet, she intends not to give the right amount of information. Regarding to the man, he assumes that the woman is cooperating with him, and he understands more than what is said (Yule, 1996).

What is important to remember is that violations are very hard to be detected because they cannot be known, for example, it is hard to predict whether the speaker is lying or not (Cutting, 2002).

I.5.3 Opting out

Opting out is the third way in failing to fulfil a maxim. In opting out a maxim, speakers do not imply anything, and what is intended is said by the words. When opting out a maxim, speakers are not unwilling to cooperate and reveal more than they already have.

Speakers choose not to observe the maxim and state an unwillingness to do so.

(Thomas, 1995).

An example of opting out maxims is provided by Cutting in the following:

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

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

I.5.4 Infringing a maxim

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

I.6 Implicature

Kempeson (1979) defines implicature as ‘‘assumption over and above the meaning of a sentence used which the speaker knows and intends that the hearer will make’’ (p.217). In many verbal exchanges, hearers need to look for an implicature, that is to say, implication of the utterances is not clearly stated in words but implied for the hearers to interpret. In other words, in some situations people do not fully cooperate with each other, but keep behaving on the same assumptions about communication. In some other situations, interactants may decide to flout some of Grice's four maxims; to be ''uninformative'', ''evasive'', ''irrelevant'' or ''obscure''. However, they still produce meaningful utterances or if we can say inferred by recipient as meaningful. This has been referred to by Grice as ''implicature''. This latter, is actually used to refer to what is implied, what the speakers mean rather than what they say (Davis, 1998). Thus, it is the speakers' responsibility for making clear meaning. In fact, the maxims themselves focus on speakers' behaviour rather on hearers'. In addition, the cooperative principle and the four maxims give hearers an active role for predicting the meaning. That is to say, in some interactions speakers implicate meaning, when communicating and it is the task of the listeners to infer those implicated messages. This can be achieved on the assumption of the cooperative principle (Livenson, 1983). Davis (1998) defines implicature as ''the act of meaning implying something by saying something else''.

Grice distinguishes between two types of implicatures. The distinction is in fact between what is said and what is implicated. Grice puts them in conversational and conventional implicatures.

A conversational implicature is based on the assumption that hearers assume that speakers are cooperative. Hence, hearers can draw conclusions about what a speaker is implicating. Grice (1975) puts it as follows:

> What is conversationally implicated is what is required that one assumes a speaker to think in order to preserve the assumption that he is observing the cooperative principle (and perhaps some conversational maxims as well). (As cited in Bendjelloul, 2008, p.57)

First, the conversational implicature depends on what is said; what is implicated is calculated by the hearer from what is said, in addition to the context and other features of utterances. Moreover, for conversational implicature to be generated, the speaker must believe that hearers are in the position to recognize the implicature (Levinson, 1983).

In Grice own words:

The presence of conversational implicature must be capable of being worked out; for even

if it can in fact be intuitively grasped, unless the intuition is replaced by an argument, the implicature (if present at all) will not count as conversational implicature; it will be a conventional implicature. (Cited in Bendjelloul, 2008, p.58)

According to Cruse (2000), there are two conditions on conversational implicature. First, it is the result of flouting the cooperative principle or the maxims. Second, it depends on the context. The following exchange is taken from Davis (1998) to illustrate how implicatures are generated:

A: I've just run out of petrol.

B: There's a garage just around the corner.

What can be said from this exchange is that, B implicates that in the garage there is petrol. But if B knows that the garage is closed or sold out of petrol, then he is less cooperative. Anyway in both cases an implicature is generated.

Conventional implicature, on the other hand, has nothing to do with the cooperative principle or the four maxims, and it almost has to do with particular words in conversations (Grundy, 1995). For instance, English speakers use 'but', 'therefore', 'manage', 'yet', in utterances as:

-He is smart but not at all boring.

The implicature in this utterance, depending on 'but', is that most people who are smart are boring. The implicature 'but' shows the contrast between what comes before and after it.

The difference between conversational and conventional implicatures is explained and clarified in the following way:

> The difference between conversational and conventional implicatures at the level of sentences lies in the nature of the conventions involved. Both are semantic conventions. The contrastive implication is no part of the meaning of ''but''. The nonuniversal implication is no part of the meaning of ''some'' (Davis, 1998, p. 157).

The context, and knowing the cooperative principle and the four maxims are not the only conditions for generating implicatures, there is another important condition which is that the shared background knowledge between interlocutors (Levinson, 1983).

Conclusion :

The ability to understand the hidden message of utterance is really important to have. Some words or utterances could be misdirected into something unpleasant if we are not careful. By understanding Pragmatics and speech acts we can get clearer understanding of the utterances. In Indonesia, English serves as the foreign language. There are things that exist in English that do not exist in Indonesians such us certain idiomatic expressions. Those expressions are barriers that could hindrance someone to fully grasp the actual message of words or utterances. In the effort of raising the awareness of those barriers speech acts could be socialized in the classroom. In teaching certain expressions such as giving advice, complementing, and congratulating, the teacher should have these three goals in mind, namely: raising awareness, knowledge building, and productive development.

CHAPTER TWO

SOCIOLINGUISTICS HUMOR

Introduction:

Language is a centre to social interaction in every society, regardless of location and time period. Language and social interaction have a reciprocal relationship: language shapes social interactions and social interactions shape language.

Learning language is getting through the teaching learning process indoor, outdoor, formal or non formal education. Teaching, learning language, sociocultural contexts and variations of language should be considered because it is influenced by the success of the learning a language. The teacher may not neglect the influences of a variety of languages and sociocultural contexts of the participants, especially in mother tongue or foreign language. This is due to the roles to easier the learners to gain the purposes of teaching learning language. The terms of sociocultural contexts and variations of language may be covered in sociolinguistics study. In order to understand the phenomenon, broad knowledge of the process of language acquisition, second or foreign language education, sociolinguistics, linguistics, psycholinguistics, and specific knowledge of foreign language teaching techniques and methods of measurement and evaluation have become especially important. Sociolinguistics has become a very important role recent, and we have become aware the role of language not just as a means of communication, but also a creator of social identity (Dunkley, 2013). Sociolinguistics is an interesting and important area of language for teachers because it deals with how the language is used and thought of in the real world.

I.1. Sociolinguistics

I.1.1. Definitions of Sociolinguistics

There are several researchers or linguists give the definition of sociolinguistics in different perspective.

Yasemin (2013) defined sociolinguistics as the science that investigates the aims and functions of language in society. It attempts to explain how language differs from one context to another across geographical borders and how people in one context communicate with people in other contexts (e.g., non native-nonnative speakers; nonnative-native speakers; and so on). He's prone to learn language based on the sociocultural contexts, how the learners can communicate in one context with the others. Sali (2012), sociolinguistics is the interaction between language, culture, and society. Depending on the focus, virtually any study of language implicates a social connection because without this human component language itself would not exist. The language is linked to the interaction between language and culture, language and social phenomenon. According to Spolsky (2010) sociolinguistic is the study of the link between language and society, of language variation, and attitudes about language. It is supported by Hudson (1996) defined as a study of the relationship between language and social factors such as class, age, gender and ethnicity. Whereas Bell (1976) said it is a branch of anthropological linguistics that examines how language and culture are related, and how language is used in different social contexts. The study of stylistic and social variation of language (Wardhaugh, 2010).The study of language in relation to its social-cultural context (Van Dijk, 2009). Sociolinguistics is the study of the effect of any and all aspects of society, including cultural norms, expectations, and context on the way language is used (Trudgill, 2000).

In all these definitions, it is clear that sociolinguistics is a discipline that makes a link between sociology and linguistics. It is a branch of sociology and as a concept, it is concerned with how language use is a determinant of a given society's linguistic requirements. Every society has its linguistic codes that are acceptable for interaction (Meyerhoff, 2006). Sociolinguistics shows how groups in a given society are separated by certain social variables like ethnicity, religion, status, gender, age and level of education and how adherence to these variables is used to categorize individuals in social classes (Hudson, 1996). The social study of language is a modern linguistic paradigm because it was the modern linguist who first acknowledged and accepted that language by its nature is totally a social phenomenon (Bell, 1976). All definitions mentioned above demonstrate that sociolinguistics is related to language use and a society's response to it.

Studying sociolinguistics can enhance our perspective related to language with the phenomenon. The basic premise of sociolinguistics is that language is varied and ever-changing. As a result, the language is not uniform or constant. Rather, it is varied and inconsistent for both the individual user and within and among groups of speakers who use the same language. Hence sociolinguistic phenomenon cannot be separated with discussing about teaching language because when we want to know more about language, we learn it with all of the issues including relationship styles, users, the time, and socioculture.

I.1.2. The Subject of Sociolinguistics

Fishman (1971) defined sociolinguistics as the study of varieties, function, and speaker of the language. According to him, they are changeable, interacting, and modification in language society. According to Grimshaw, 1971), there are four kinds relationship between language and society as follows (1) language determine society; (2) sociocultural determine language; (3) co-variance between social facts and language; (4) language and society is determined by other factors such as culture, abstract structure or biological nature.

I.1.2.1 Sociolinguistic Approaches

At least there are three approaches of sociolinguistics: (1) de Saussure approach. Fishman stated connotation and a variety of language is associated with speech and individual not by language and society. The successful of communication because of uniformity and homogeneity society used the same symbols; (2) the approach was pioneered by William Labov that emphasized to language varieties. The misconception between speakers occurs because they do not have an equal sociocultural background. (3) Stylistic variety approach. The speakers use the language varieties in communication adapted to the situation.

I.1.2.2. Micro Sociolinguistics and Macro Sociolinguistics

The major study of sociolinguistic is divided into two: micro sociolinguistic and macro sociolinguistic. Micro sociolinguistic refers to study of the language phenomenon in social context symbolized by micro factors, its scope of interpersonal communication (person to person) Three main principles of interaction between individual in a group: (1) attainment interaction of communication; (2) acquisition and modification communicative competence; and (3) language attitudes.

Macro sociolinguistics tends to study of sociolinguistics phenomenon, including wider variable, population, language deployment, or the continuity of language, it refers to bilingualism, language attitudes, planning, variety, choice, accent, shift, accent, education, etc. Three major terms are noteworthy in macro sociolinguistics as follows: (1) language contact; (2) language conflict; (3) language and social change.

I.1.3. What is Language Teaching?

The American psychologist Steven Pinker describes language as being ‘so tightly woven into the human experience that it is scarcely possible to imagine human life without it’. It is a system of communication used by human everywhere. This system of interpersonal communication allows humans to communicate messages to others in a way that no other species are able to do. According to Fasold, language is used to make a statement about one’s own identity, about oneself in relation to the listener, and to define the situation in which language itself is being used. Blundell, Higgens & Middlemiss (2010) state, we only speak or write with a purpose in mind: to help someone to see our point of view, perhaps or to ask their advice or to reach agreement with them. The functional use of language is not only based on certain language structure or grammatical rules, it is how we understand the context and use the language in order to fulfill those purposes.

Teaching can be defined as an interaction between the teacher and the taught as far as it is related to the imparting of the knowledge to the students, to cover almost every aspect of education which the students are expected to learn from a teacher and which the teacher will teach them using all the teaching techniques and aids available to teach.

Language teaching is the process of transferring the language with the phenomenon by the teacher to learners. It should as a guide to obtain all aspects of language. It may talk all facets of language such as social, cultural, lexicon, syntax, etc. Language teaching related to society and culture are studied in sociolinguistic. It dissects the language related to social factors such as class, age, gender, and ethnicity, therefore, the language users can apply it with appropriate way. It focuses greater attention on the Social Nature of Learning English as a second/foreign language rather than on students as separate, decontextualized individuals. To understand and promote learning, we look not only at individuals, but also at the people who make up their world and the connections between them. These people include not only teachers, but also peers and others, such as administrators and people in the outside community. Cooperation is valued over competition without excluding the latter completely. When students collaborate they all play leadership roles.

Contrary, in the present the teacher in teaching language in primary, junior, and senior high school often neglects the sociolinguistic field especially in foreign language teaching. They tend to teach it mostly relate to how the students able to use grammar and words, local society, not the target language society, therefore, the students more focus on how to arrange the words/ sentences to be a good sentence/paragraph and speak with local accent that sometimes unacceptable of the target language. Related to language teaching, the teacher should consider the individual factors of learners; three of them are age, social and educational context.

I.1.3.1. Age

It is generally believed that the age at which learners begin to learn second language influences their ultimate attainment in language knowledge/ability. Lenneberg (1967) argued that languages are best learned before puberty, after which everyone faces constrains in language development. While Stephen Crashen (1981) favor of younger is better, argued that second language development by child and adult might actually involve differences process;

the former utilizing innate properties of language acquisition as in first language acquisition, the latter employing general problem solving abilities, and thus accounting differential effect of the age, But, there are others who suggest that “older is better” because older learners have cognitive and literacy skills that tend to enhance their second language development (McLaughlin 1987; Snow 1983). It seems reasonable to deduce that the age does have an influence on second language development.

I.1.3.2 Social Context.

Social context refers to a range of language-learning environments such as the home, the neighborhood, the classroom, and the society at large. Recently, scholars such as Pavlenko (2002), Hall (2002) and Siegel (2003) suggested that the movement from the first language to the second/foreign language involves more than psycholinguistic abilities, because it depends on historical, political, and social forces as well. Such a conclusion echoes earlier studies reported in the 1980s that any serious attempt to study second/foreign language development necessarily entails the study of social context as an important variable (Beebe 1985; Heath 1983; K. K. Sridhar & N. Sridhar 1986; Wong-Fillmore 1989). Additionally, social context is critical because it shapes various learning and teaching issues such as (a) the motivation for second/foreign learning, (b) the goal of second/foreign learning, (c) the functions a second/foreign language is expected to perform in the community, (d) the availability of input to the learner, (e) the variation in the input, and (f) the norms of proficiency acceptable to that particular speech community.

Specific social settings such as the neighborhood and the classroom, in which learners come into contact with the new language have also been found to influence second/foreign language development. Studies conducted by Wong Fillmore (1989) revealed that social settings, create and shape opportunities for both learners and competent speakers of the second/foreign language to communicate with each other, thereby maximizing learning potential. A study by Donato and Adair-Hauck (1992) concluded that the social and discursive context in which instructional intervention is delivered plays a crucial role in facilitating second/foreign language development in the classroom.

The social context also shapes the role of the target language in a particular speech community and the nature of the linguistic input available for learners. Comparing the sociolinguistic profiles of English language learning and use in India, West Germany, and Japan, Berns (1990) illustrated how these three different social contexts contribute to the emergence of various communicative competencies and functions in these countries, thereby influencing second/foreign language development and use in significantly different ways.

I.1.3.3. Educational Context

Closely related to the social context is the educational context. Studies on the educational contexts grounded in educational psychology emphasize the inseparability and reciprocal influence of educational institutions and settings in which learning and teaching operations are embedded (Bloome& Green, 1992). In the context of second language development, it is the educational context that shapes language policy, language planning, and most importantly, the learning opportunities available to the second language learner. According to Kamaravadivelu (2001), It is impossible to insulate classroom life from the dynamics of political, educational, and societal institutions, because of the experiences, participants bring to the classroom are shaped not only by the learning and teaching episodes they have encountered in the classroom, but also by a broader social, economic, educational, and political environment in which they grow up.

As Tollefson (2002) and others pointed out, it is the educational context that determines the types as well as the goals of instructional programs made available to the second language learner. For instance, the educational context will condition the relationship between the home language and the school language, between “standard” language and its “nonstandard” varieties. As a result of decisions made by educating policymakers, the second language learners will have a choice between additive bilingualism, where they have the opportunity to become active users of the second language while at the same time maintaining their first language, or subtractive bilingualism, where they gradually lose their first language as they develop more and more competence and confidence in their second language. Similarly, as Norton (2000) and Pavlenko (2002) asserted, the educational context can also shape the complex relationship between power, status and identity by determining “how access to linguistic and inter Actional resources is mediated by nonnative speaker status, race, gender, class, age, and social status, and to ways in which discourses appropriated by second language learners are linked to power and authority”

(Pavlenko, 2002, p. 291).

Additionally, there are theoretically two different approaches to the study of language and how it relates to society. The first is the sociology of language, or the study of the effect society has on language. The second is sociology or the study of the effect language has on society. Although the two are considered fundamentally different, various field work and studies have demonstrated they are inseparable. Culture and language constantly influence one another and in result, studying one is nearly impossible to do without learning about the other. In fact, the linguist, Hymes, argues that the two are not different, but one field of study and that sociolinguistics is merely a popular "one word" relative to the multiple word descriptions that existed prior to the second world war including "sociology of language".

Based on the explain above, we can deduce that the individual factors play important role in triggering and maximizing the learners' master the language, therefore, they may not be neglected in language teaching.

I.1.4. Necessity of Sociolinguistics in Language Teaching

Sociolinguistics is that branch of linguistics dealing with the influence of the society on language and vice-versa. Under this branch we deal with the problems faced in learning a language or, to say how a language is acquired and also how a language is modified according to different social circumstances. Through this we also come into contact with the traditional value of a language, which otherwise would have remained unknown to us. So,

Sociolinguistics is an integral part in the study of language in common, and in the study of the impact of society over language. So, it is really important in the sphere of the study of language. As I told above that the teacher most focus, on words, grammar, and text contents in teaching language recently without considering the communication in its entirety, whereas in learning the language to use it, appropriate place(s) and cultural(s) of the language should be taken into consideration in addition of language itself that make the pupils will never be fluent in another language. Each language is used by different contexts, by different people, and for different reasons when the language is learnt. It is important to consider those factors to effectively communicate to others, which presumably the ultimate goal.

In essence, the study of language and its relationship with culture and society is known as sociolinguistics. Although it may sound like an intimidating term that belongs in the academic realm, every language learner should have some awareness of sociolinguistics, particularly because the very act of using a language is, in fact, social. Language was developed out of the need to communicate and interact, and therefore, it is social by nature, and understanding some part of that allows us to more effectively use the language.

In previous centuries, social facets of language were first studied under the guise of linguistic anthropology. It began to appear on the scene, pioneered by William Labov in the

US and Basil Bernstein in the UK. Historically, much like anthropology, the more exotic cultures and languages were of primary interest to sociolinguists while

“home” or Western languages remained unexplored and ignored.

Sociolinguistics take up the social space in the study of language on topics that linguistics usually keep in the background. In other words, it is the effort to understand the way that social dynamics are affected by individual and/or group language use, variations in language and varying attitudes towards language. Additional examples include the differences between the ways men and women speak, the ways children or teens speak, or even the way different social classes communicate.

Being unaware of social courtesies (or aspects of sociolinguistics) can lead to embarrassing situations as a language learner. For example, did you know that pointing (even at an object and not at a person) is considered extremely rude in Italy? In the US, pointing is considered acceptable unless we are pointing at a person we point at items on menus, at objects in display windows and in directions. If an American learning Italian were to point during communication, it would be considered rude and aggressive and isn’t a very good way to make friends. Making a mistake of this sort, according to David Broersma can lead people to not only think that one is ignorant, but “ill mannered, dishonest, insincere, rude, pushy, etc.” The most intimidating part is, the better you are at speaking, the more severely you are judged in total communication, and all the more reason you have to improve and develop your sociolinguistic skills as an important facet of your language learning experience.

I.1.5. The Relationship Sociolinguistics and Language Teaching

Language is the communication of thoughts and feelings through a system of subjective signals, such as voice sounds, gestures, or written symbols which is used by a nation, people, or other distinct community. On the other hand Society is a group of people related to each other through persistent relations, or a large social grouping sharing the same geographical or vital territory, subject to the same political authority and dominant cultural expectations. Sociolinguistics is an integral part in the study of language in common, and in the study of the impact of society over language. So, it is really important in the sphere of the study of language. So, sociolinguistics is the field of study having to do with the interaction of language and society, how all aspects of society have an effect on language, and how language has an effect on society.

According to M. Rasel Howlader (2010), there are several social factors that correlate to language teaching in sociolinguistics perspective as follows:

I.1.5.1 Ethnicity

Ethnicity can result in significant linguistic variations. The adoption of secondlanguage phrases and grammatical constructs into first language typify the language of many ethnic minorities. Studies of language variation due to colonization have resulted in a general acceptance of the theory that where the two languages blend to form pidgin, the language of the dominant group is in greatest evidence in the vocabulary and the language of the subordinated group is most in evidence in the grammar. Researchers like Corder, S.P. (1967) and Selinker, L (1972) have identified a linguistic middle ground, labelled as “interlanguage”. The term “interlanguage” is used to describe the adaptation of the second language, with aspects of the speaker’s first language, until eventually the speaker becomes proficient in the second language. However the idea that “interlanguage” is always temporary, and represents a simplification of the second language, is open to question. There are examples of sustained pidginisation of language and it should also be noted that Labov, W. (1972) in his study of inner-city youths in New York, reported that far from being sloppy and ungrammatical their use of language was as consistent and rule governed as any prestige language. In summary, history and politics will influence the development of language, but perhaps not always entirely in predictable ways, with groups using language to deliberately maintain and identify their separateness.

I.1.5.2 Gender

There are recorded differences in the ways men and women use language. These differences are observable across a whole range of linguistic variables. Llamas and Stockwell in their chapter on sociolinguistics, use the phrase “genderlect” to describe the idea. Lakoff’s (1975) observations were cited as demonstrating that women were linguistically less powerful. However, Freeman and

McElhinney (1996) point out that whatever linguistic skills are highly prized in society, society tends to perceive men as having them and women lacking them! The real issue is perhaps that society has different linguistic expectations of the sexes. These differences are not confined to lexical and grammatical differences, but are also clearly evident in prosodic features. Peter Trudgill (2000) points out, “languages do differ considerably in the extent to which sex differences are lexicalized. In German, for example, you have to specify whether a friend is male, Freund, or female, Freundin."

I.1.5.3 Geography

All languages demonstrate geographic variation. Regional differences can be strong or subtle. The matter is complicated further in industrialized societies where geographic mobility is common. Some languages experience such strong regional variation (Northern and Bavarian German, for example) as to make comprehension a real issue. It is important to distinguish between regional variation known as "dialect" which refers to lexical and grammatical variations to standard language and "accent" which refers to the pronunciation pattern. In practice these two factors often combine to form what most people consider a recognizable regional variation. Several studies have shown that people generally react less favorably to people whose accents differ from their own. Because of geographical location pronunciation varies. A teacher in Scotland might face difficulty teaching English learners. Scottish accent is difficult and different from English accent.

I.1.5.4 Social Class

There are observable differences in language across class boundaries in a society. Just as higher social groups use language to distinguish themselves, some groups deliberately employ inferior forms in order to disassociate themselves from mainstream society. The language used by professional classes is labelled as "correct" and promoted by government, education and the media as the "standard" form. In contrast, other forms of the language are, therefore, labelled as "incorrect" and considered substandard. Nevertheless, stigmatized varieties often survive even under considerable pressure as groups remain loyal to their form as a means of distinguishing themselves. Traditionally, one type of English accent has conveyed associations of respectability and a good education. This has been labelled as Received Pronunciation and was coined by phonetician Daniel Jones in 1918. Today RP, in its pure form, is spoken by less than 3% of the British population (David Crystal, 2003).

I.1.5.5 Occupation and Role

Of all the variations in language that are an everyday occurrence, it is felt that the changes that we most commonly overlook are the changes in language owing to the profession of the writer or speaker, or their relationship to others. In their roles as cleric, advertiser, newscaster, journalist, doctor, politician or taxi driver, thousands of people shape their language to the role they are paid to perform. Unlike regional, gender and class variations these are often "put on" when we go to work in the morning and

"taken off" at the end of the day**.** In English Language teaching world, ESP (English for specific purpose) is connected with different professions like doctors, engineers, bankers, etc. It has been found that there are obvious variations in the use of language used by people belonging to varieties of occupations. This is also an experience that language teaching are significantly affected owing to practical variations. People of various occupations need diverse language knowledge and linguistic training and orientation. These differences should not be seen as limited to professions with formal or technical variations, like law or science but rather as encompassing every area of life. The influence of role is evident in the language of groups of builders, school children and shop assistants as well as politicians and sports commentators. The effects of role cannot, of course, be viewed in isolation from the context and the situation in which they occur. When taking on a role, paid or unpaid (mother, brother, neighbor, customer) it influences our behavior and our language in accordance with the relationships that role encompasses.

Study sociolinguistic can enhance our perspective related to learning the language with the phenomenon. The basic premise of sociolinguistics is that language is varied and ever changing. As a result, the language is not uniform or constant. Rather, it is varied and inconsistent for both the individual user and within and among groups of speakers who use the same language. Therefore, It is inevitable that the roles of sociolinguistic lead the teaching language entails the goals either teaching second or foreign language.

I.1.5.6 Teaching English as a Foreign Language Associated with Sociolinguistics

Foreign language education has become a significant phenomenon in the present era. Respondingto personal or professional needs, people learn a foreign language to qualify for education abroad, tocommunicate with colleagues in international corporations, or to prepare themselves for travel and job. Inorder to understand the phenomenon, broad knowledge of the process of language acquisition,second or foreign language education, sociolinguistics, linguistics, psycholinguistics, and specificknowledge of foreign language teaching techniques and methods of measurement and evaluationhave become especially important.

Teaching English as a foreign language (TEFL) which is also known as teaching English to speakers of other language (TESOL) involves teaching English to students whose first or second language is not English. This could be in Indonesia, where the first language is vernacular and the second one is Indonesian. The learners may be children or adults with varying levels of ability. According to Yasemin Bayyut (2013) the significance of sociolinguistic in foreign language education is examined along three dimensions: attitudes towards learning a foreign language, inclusion of culture in foreign language lessons, and the contribution of language planning to foreign language education. Curriculum and instruction can be arranged to promote positive attitudes toward the foreign language to be learned and nationalities associated with the language. Inclusion of cultural elements in the foreign language curriculum helps learners to understand new language concepts and provides a context for their use.

The basic theoretical features of sociolinguistics and the context of its practice lend foreign language education its rich social content. To illustrate, when one considers language education in a school context, noting student-teacher interactions alongside educational components of teaching and learning, the significance of social interactions is readily perceived. Regarding communications functions, the application of sociolinguistics in a classroom context can contribute enormously to the development of foreign language teaching techniques.

In teaching English as a foreign language also the learners should be introducing the use of English in social context appropriately. They are not only able to express it, but also they have the capability to determine the correct expression for the appropriate situation, class, time, age, gender, other social context.

I.1.6.The Content of Political Humor

When scholars discuss the content of contemporary political humor, they are usually referring to a set of texts ranging from the political jokes of late-night comedians like Stephen Colbert, Jimmy Fallon, and Jimmy Kimmel, to online political parodies, to the playful cultural critiques on the animated series *The Simpsons*, to longer ironic or satirical segments from the likes of Jon Stewart, Trevor Noah, and John Oliver. Early studies of the content of late-night comedy monologues suggested that late-night political jokes tended to focus on the executive branch and were almost “devoid’ of policy content, focusing instead on personalities and weaknesses of individual politicians (Niven, Lichter, and Amundson, 2003). Recent research on the content of televised political humor complicates these initial observations. The *themes* included in the content of *The Daily Show*, for example, are often more issue-oriented than those of Leno or Letterman (National Annenberg Election Survey, 2004). In fact, scholars have found comparable treatment of substantive issues across the content of *The Daily Show* and network news broadcasts during the same time period (Fox, Koloen, and Sahin, 2007).

These competing findings reflect an evolving political media landscape, but also an imperative need to understand what we're talking about when we say "political humor."

"Political humor" is an umbrella term that encompasses any humorous text dealing with political issues, people, events, processes, or institutions. Within that broad (p. 873) category, political *satire* occupies a specific role. According to humor scholar George Test (1991), political satire is playful and is designed to elicit laughter, while simultaneously casting judgment. It is this function of "casting judgment" that separates satire from broader notions of political humor. Jokes and texts that treat political topics in a lighthearted manner but offer no criticism of institutions, policies, or societal norms do not constitute satire. Rather, satire questions the existing political or social order, usually by juxtaposing the existing imperfect reality with visions of what *could* or *should* be. So, while satire can be biting and even aggressive in tenor, the underlying premise of a satirical text is often optimistic, as it suggests we (collectively) deserve better. In the words of Bloom and Bloom (1979), "The satirist who goes about his task skillfully gives the reader a double reward: the pleasure of an aesthetic experience coupled with the reasonable hope that a stable political order may be attainable" (1979, 38).

Parody, a subcategory of humor that often overlaps with satire, relies on the audience's prior knowledge of an original text or concept by exaggerating its most familiar aspects (Gray, 2005; Gray, Jones, and Thompson, 2009). Caricatures, or visual exaggerations of a known person's most identifiable characteristics, are an example of parody. Other examples include impersonations of political figures as well as programs and texts that exaggeratedly (or ironically) mimic a political concept, event, or genre. *The Colbert Report* with Stephen Colbert, for instance, constitutes parody, as the structure of his mock cable -news program and his very persona are based on Bill O'Reilly's *No Spin Zone* on Fox News (see Baym, 2009a). While parodies are not always satirical, they can be. Friendly political impersonations, such as those of Rich Little in the 1970s and 1980s, offer physical and verbal exaggerations without casting judgment. Other parodies, such as *Saturday Night Live* comedian Tina Fey's impersonation of vice-presidential candidate Sarah Palin, constitute political satire. Fey's Palin impersonation not only exaggerated the Alaskan governor's folksy accent and winking appearance, but also criticized her conservative issue positions with statements such as, “I think that Global warming is … just God huggin’ us closer” (Tina Fey and Amy Poehler, 2008).

In addition to satire and parody, it is important to consider the role played by irony in a political context. Irony is present when a text exposes a gap between what is stated and what is meant. Bergson notes: “Sometimes we state what ought to be done, and pretend to believe that this is just what is actually being done; then we have irony” (1921, 127). Irony is a common rhetorical tool of the satirist. Just as satirical texts present critiques of society’s ills through a humorous lens, irony offers a useful mechanism to playfully expose the gap between the way things are and the way things should be. Jonathan Swift’s (1729) *A Modest Proposal,* for example, proposes a detailed plan to remedy the economic and social problems of Ireland by feeding poor malnourished children to Ireland’s upper class. The text is both *ironic,* as Swift certainly does not mean what he says, and *satirical,* as the act of comprehending the text requires the reader to question the dispassionate rational perspective underlying his economic argument. Similarly, *The Colbert Report* is a complex example of satirical irony (see Lamarre, Landreville, and Beam, 2009). Colbert’s character rails against liberal policies under the guise of an ill-informed right-wing pundit, who doesn’t let facts get in the way of “truth.” This playful (p. 874) inversion of reality (the real Colbert believes the opposite of what he states on the show) forces the audience to see the conservative arguments made by his character as shortsighted and ill-informed at best, or hypocritical and malevolent at worst.

Several additional approaches to the categorization of political humor have helped make sense of this rich body of content. The Roman satirists Horatio and Juvenal codified two broad subgenres of political satire: Horatian satire was lighthearted and playful, and Juvenalian satire articulated outrage and pessimism about the evils of society through sarcasm and irony. These categories continue to inform how political communication researchers think about political humor’s content and impact (Holbert et al., 2011). Integrating a more generalizable vocabulary into the study of political humor, Paletz’s (1990) typology considers it as a function of four elements: target, focus, acceptability, and presentation. Together these dimensions determine how a humorous political text ranks on a spectrum, from “supportive” of the existing political order to “subversive.”

I.1.6.1. he Audience of Contemporary Political Humor

Much of the interest in political humor as a source of political influence stems from its perceived accessibility to broad audiences. During the past decade several reports from the

Pew Center for the People and the Press concluded that young people, more so than older people, were increasingly reporting learning about politics from comedy shows (Pew, 2004). At the same time, young people were reporting lower rates of learning from traditional news programming. Yet the contention that young people are abandoning traditional news in favor of comedy programming is *not* supported by existing research (Young and Tisinger, 2006). Youthful late-night comedy viewers are *more* likely to be consuming news on cable networks, on the radio, and online than their non-comedy-viewing counterparts. Cross-sectional studies also contradict the assumption of the "politically disengaged" audience, as late-night comedy viewers, particularly those of the *Daily Show*, are more politically knowledgeable, more participatory, and more attentive to politics than non-late-night viewers (Brewer and Cao, 2006; Brewer, Young, and Morreale, 2013; Cao, 2010; Cao and Brewer, 2008; Young and Tisinger, 2006).

I.1.6.2. Linguistic humor I religions matters

The reaction of different religious populations to religious and religiously-offensive humour is subject to strong public opinions (e.g. Kuipers 2011; Burridge 2015), extensive journalistic coverage (e.g. Khan 2007; Merritt 2015), and substantial scholarly discussion (Siegel 1987; Kuschel 1994; Berger 1997; Morreall 1999; Elst 2011; Martin 2011; Marzolph 2011; Zimbardo 2014; Hirzalla & van Zoonen 2016). This study contributes evidence from a wellpowered survey to provide an empirical standard against which historical generalisations, speculative arguments, and plain opinions on the link between religion and humour can be measured. By analysing humour appreciation patterns of entire populations, our work deviates from the recent trend in quantitative humour studies to focus mainly on effects of humour in the context of personal psychology and individual differences (e.g. Martin et al. 2003; Stieger et al. 2011; Maiolino & Kuiper 2016; Ford et al. 2017). Instead, our study adds to the modest but growing body of research about shared humour sensibilities (e.g. Yue 2011; Braun & Preiser 2013; Abrams et al. 2015; Schweizer & Ott 2016). Specifically, this study provides empirical answers to the question whether, collectively, Muslims, Christians, Hindus, Agnostics, and Atheists demonstrate observable and statistically relevant differences in their appreciation of humour, including their reaction to irreverent jokes.

Based on data obtained from our sample of (mostly young and liberal) Muslims, the perception that Islam generally predisposes its followers against humour must be qualified and largely rejected: considering all answers, the average funniness rating of the Muslims is similar to Non-practicing, Atheists, and Agnostics, and it surpasses Christians. Compared to

Hindus, Muslims tend to avoid the highest funniness rating (“Hilarious”), and produce more moderate ratings (“Okay”, “Funny”), possibly in line with the teaching of Islam regarding moderate expressions of amusement (Marzolph 2012: 175). The common (Western) perception that Muslims are quite easily offended by religious comedy is supported by a high fraction of Muslim respondents finding certain jokes offensive. Interestingly, Muslims’ sense of offensiveness is not limited to jokes specifically targeting Islam but extends to some degree to jokes aimed at deities and beliefs of other religions. Nevertheless, this does not imply that our Muslim survey takers cannot take a joke.

II.1. Linguistics humour

This chapter discusses the definition of humour theories (incongruity, hostility, release theory) and the types of humour which are relevant to this research.

II.1.1. Defining Humour

Very few researchers take care to define what they mean by humour, or specify the basis on which they selected their examples. Aspects and repercussions of humour and the functions it can play are readily ascribed and discussed. and entire theories are sometimes constructed, without a defnition in sight.

Those researchers that do define their terms or make explicit the criteria by which they select examples adopt varying approaches and emphases. Comparison of definitions highlights contradictions and inconsistencies in this area. The issue is further complicated by terminological overlap and confusion.

Humour is the focus of scholarly studies conducted from philosophical, psychological, sociological, anthropological and linguistic perspectives. While researchers working within the first four fields may regard humour as one (albeit multifarious) phenomenon, linguists analyzing its semantic, cognitive, sociolinguistic or pragmatic mechanisms must necessarily narrow down the scope of their investigation to its particular manifestations, which are many.

Verbal humour which is of interest to linguists and is thus addressed here stands vis-a `-vis non-verbal humour emerging from, for instance, pictures or body language (cf. Norrick 2004a). Verbal humour is understood as that produced by means of language or text (cf. Raskin 1985; Attardo and Raskin 1991; Chiaro 1992; Attardo 1994;1 Alexander 1997; Norrick 1986, 2004).

The underlying aim of the article is to help the readers appreciate the multifarious characteristics of conversational humour and familiarise themselves with a number of categories recurring in linguistic literature on the topic. This article presents a list of verbal humour types/categories known in linguistics rather than their clear-cut taxonomy. The latter would be a quixotic attempt on two grounds. First, the categories tend to, at least in a few cases, overlap and merge, which is why particular instances of humour

Can be subsumed under more than one label, depending on what criteria are taken into account. Secondly, the list proposed is, theoretically, subject to expansion, given that second-order sub-types of humour abound, while researchers never cease to propose new terms for the phenomena they observe.

Definitions tend to focus on either speaker intention or audience interpretation. Berger (1976) dfeines humour as "a specific type of communication that establishes an incongruent relationship or meaning and is presented in a way that causes laughter." The fact that Berger includes laughter as part of his definition reflects the fact that he holds the audience's interpretation to be important in the definition of an event.

Winick (1976) concentrates on speaker intention. His definition of a joke is an y type of communication that has a witty or funny intent that is known in advance by the teller.

Unsuccessful attempts at humour would be inclu ed in Winick's definition, but not in Berger's. Definitions focussing on audience response are much easier to apply than those which attempt to establish speaker intention. A researcher can never tell from recorded data alone the exact nature of a speaker's intention. It is easier to monitor the audience's reaction, and particularly easy if you maintain, as does Berger, that the incidentmust be met with laughter. This is, of course, complicated by the fact that laughter can indicate many things of which positive response to humour is only one (Poyatos 1993).

Conclusion:

Sociolinguistic has an important role in language teaching because it is consist of the study of the link between language and society, of language variation, the attitudes about language. It is noteworthy in learning language because it can give the suitable perspective of language. According to Broersma (2001) ‘having a good sociolinguistics competence means knowing how to “gives every person his or her due.” Means when someone be quiet, talk, give compliments to others, and apologize. Sociolinguistics also ably lead the learners to speak in appropriate social context, therefore, it is very important to the teachers to introduce the sociolinguistics through teaching language materials in order the students will have knowledge of relationship language and social context. They may just not focus on how to speak fluently but speak appropriately is needed too. So much of actual communication is beyond knowing just words and grammar, and without considering communication in its entirety, the learners will never really fluent in another language. Each language is used within different contexts by different people and for different reason and when learning language, it is important to consider those factors to effectively communicate with others. Therefore, In language teaching the teachers have to determine all facets linked to use of a language either speaking or written. The teachers cannot hope to transform their students' sociolinguistic competence overnight, but by contextualize the presentation of language, regularly reviewing the impact of social and cultural factors on language and including lessons with a functional approach, teachers can hope to increase the sociolinguistic awareness of their students. These things need not be introduced as isolated exercises, but a context and social aspect could be incorporated to most exercises and examples

CHAPTER THREE

THE MEDIA LAUGH OF SHEIKH CHEMSEDINE EL DJAZAÏRI

Introduction:

This Chapter focuses on the Algerian TV preaching programme Insahouni, as well as the media rise of its host, Sheik Chemsedine Bouroubi – known as *el Djazaïri* – ("*the* Algerian") notably thanks to the *buzz* he causes online. Besides recalling the political context of the appearance of this programme, the analysis will first deal with the form of pedagogy it proposes, on its aesthetics, as well as on its hilarious staging. Secondly, analysis of two videos produced on the basis of extracts from Insahouni will reveal at once the appearance of a new "media visibility plan" (Mateus, 2014) in Algeria, as well as the variety of ways the Sheik sharply increases «media laughter» (Vaillant, 2018 :§46), sometimes leading to a distance taking from its religious authority and thereby constituting a lever for loosening up the "neo-authoritarian media order" (Dris, 2012).

The revolutionary narrative surrounding the so-called "Arab Spring" uprisings has attempted to undermine the "exceptionalist" analysis that described southern and eastern Mediterranean societies as inert (Khader, 2009; Allal/Pierret, 2013), but this self-fulfilling prophecy failed to produce the expected "domino effect" (Addi, 2011; Baghzouz, 2011; Djabi, 2011; Dris, 2012). The Algerian regime, which will be discussed here, is a notable case of "authoritarian resilience" despite the generalisation of "internal blockages" in the context of "external instabilities", among other things linked to various social transformations (Dris-Ait Hamadouche, 2014; Mokhefi, 2015). Even though social protest has become the only channel of communication between the population and the political class, it has revealed the multiple crises that social structures are experiencing, as well as the riots, urban violence affecting the Neither the resurgence on the terrorist terrain nor the "explosive" regional context has imploded the authoritarian system (Dris-Aït-Hamadou che/Zoubir, 2009; Le Saout, 2000; Safar Zitoun, 2012; Zoubir, 2014; Volpi 2014a, 2014b; Lounnes, 2014; Mezouaghi, 2015; Daguzan, 2015). Worse, despite this growing hiatus, President A. Bouteflika was re-elected president for the fourth time in 2014, signing the entry of Al Geria into the era of «presidential impotence» (Hashemite, 2016:169).

To explain the mass uprisings that began in 2010, a leading role has been attributed to "new" information and communication technologies (ICTs) (Gonzalez-Quijano, 2015). However, while the latter can be an interesting gateway to illuminate current social and political changes (Khelfaoui, 2016), it is essential to consider them at the intersection of different media (De Angelis, 2015), to grasp the "socio-technical system" as a whole, that is, the "mode of social registration of technologies marked by a dual determination, one technological, the other political" (Khelfa oui, 2016:6). It is a question of considering technology, but also the production and appropriation of content by users, as the result of a state of mind that reflects a cultural behaviour shaped by a political regime that makes it possible – or not – for radio, TV, telephone and computer equipment to penetrate the daily life of the population. This "socio-technical system" thus constitutes a privileged field of observation of the "media field". In Algeria, rapid changes that have occurred since the 1980s have continued to undermine the monopoly held by the political sphere over the public space in favour of the media sphere (Dris, 2014). However, this liberalization of the media sector did not result from an endogenous choice, but rather was imposed by the evolution of society and the failure of traditional mechanisms of control and censorship in a "international and regional context [encouraging] movements to empower societal spaces in authoritarian political spaces" (Ibid.:75).

Each aspect of this slackening is accompanied by the integration of new economic actors on whom the regime is trying to maintain a grip: the print media was one of the pillars of the economic transition of the late 1980s, while theIt was forced to wait until 2012, despite the fact that it currently remains much more controlled as the issue it raises is so important (Ibid.). Indeed, if the chains of TV have opened a gap allowing "minimum public spaces" (HajMoussa, 2006) to emerge despite the cultural control of authoritarian regimes, they also constitute a powerful production tool of the "nation" "because the nation-state remains the primary concept […] for the everyday lives and imaginations of most of the people who produce media and constitute their audiences" (Abu-Lughod, 2004:26). For its part, access to internet1 represents a far greater danger for the regime to lose its hold on society; This is why the examination of the practices of web supervision by the Algerian regime is a good indicator of the evolution of this authoritarianism by the modalities, potentialities and limits of what Dris calls a «neo-authoritarian media order» (2012:303). According to the author, political powers simply have no control over the virtual media space, which is why they are working "to domesticate it", keeping it "under the benevolent control of the state" (2014:75).

To illustrate this strategy, I chose to take an interest in the TV-Islamic preaching show Insahouni ("Advise me"), broadcast by the private TV channel "Ennahar TV" since 2012 and having promoted the meteoric rise of its "star" in the media., Sheikh Chemsedine Bouroubi, known as "Sheikh Chemsedine el Djazairi" ("The Algerian"), who occupies an important place in the national media field. This program is distinguished by the staging of a form of national "pedagogy" (Abu-Lughod, 2004), through a transgressive spectacle, an unprecedented blend of religious and comic registers, halfway between preaching and sketch. In addition to its daily 20-minute double broadcast on “Ennahar TV”, Insahouni has also been massively present on the internet since its creation. Ennahar TV’s YouTube channel broadcasts the program in the format of short videos titled on the basis of ti- tres-choc and labeled under the name of the show Insahouni and one of the nicknames of Sheikh Bouroubi: “Chemsou”2. Indeed, the popularity and the fa miliarity of this figure of religious authority transform the latter into a star of the small screen, which is reflected in the multiple nicknames affectionately associated with this status (“Sheikh” Chemseddine el Djazaïri”, “Sheikh Chemssou”, “Chemsou”, “Sheikh Chmissou”, “Chmissou”, all in French and Arabic).

I. The success of the Sheikh as the revelator of a “new regime of media visibility in Algeria”

If the case of Sheikh Shemsou seems so interesting to me, it is not only because of the staging, or the ritual aesthetic of his program, but also because of the extent of his success that seems revealing of the establishment of a “new media visibility regime” (Mateus, 2014) in Algeria. The latter is made possible by access to NICTs which make it possible to build “social attention” on a person or a phenomenon. By following the typology proposed by Mateus, the Insahouni program would be based more precisely on a register of encounter and / or confusion between “private-public” media, because the public reading of questions relating to the private sphere of spectators allows “[the] exhibition, revelation and display by media of particular aspects of the private life of individuals ”(Mateus, 2014: 271). As a result, the distance induced by television and the internet between those who see and are not seen (the spectators) and those who do not see but are seen (the presenters) is reduced by the process of reading the questions of the sheikh.

Another element which participates in this regime of media visibility is the recourse to “media laughter”, whose “matrix form” that is the parody, offers a “joyful doubling of the world represented by the media”, but “implies prior that the laughers recognized it and enjoyed doing it, because it belongs to their familiar and reassuring universe ”(Vaillant, 2018: 43). This raises the question of knowing how the sheikh manages to divert the attention of consumers of fatwas by “this aptitude for relaxation” (Ibid .: §47) that constitutes laughter. The biographical elements gathered on the basis of interviews broadcast by various media 23 seem to clarify the personality of Chemseddine Bouroubi: he appears as “popular” (from a peripheral district of Algiers), “traditional religious” (he learned the Islam with Sheikh

Mohamed Rahou, Malikite scholar and Mufti during the Liberation War) 24 and “nationalist” (he wishes to thwart the influence of Salafism, more precisely of Wahhabism which he considers to be at the origin of the black decade). He himself declares himself free from all political influence and claims his proximity to his audience by sharing a language, an imagination and a modest social origin

It is these resources that give him the legitimacy to embody a function of guide (even therapist) of the “nation” and mediator between the regime and the population.

Insahouni elevates Sheikh Chemseddine to the rank of “star of the small screen” and promotes him as a “product of appeal” since he is invited, as a “media hu mo rist” (Le Vaillant, 2018: §46), to embody a figure of religious authority in several other programs of the same channel 27 . He is gradually establishing himself as an essential reference whose stories, which are considered as jokes, feed into daily discussions. This success even led him to be invited to radio shows or to perform in shows outside the TV sets, whose videos available online further confirm the comic effect of his performances in the presence of the public. His reputation also beyond the borders and that the issue in kiosks, on Arte, was devoted to the misogynist nature of his character e t that according to the weekly Jeune Afrique, it would be among the 50 most influential Algerian personalities 28 . Finally, it is the subject of cartoons in Algeria, in particular on the satirical site El Manchar which headlines, by targeting it indirectly, The people who have suffered the heatwave in Algeria will be able to benefit from a reduction of sentence during the day. of the Last Judgment, or even, mockingly, Cheikh Chemsou at the head of the next edition of Algé'Rire 29 .

Sheikh Bouroubi's various television “products” are also broadcast on the Internet from the Ennahar TV YouTube channel, then re-layed and amplified by YouTubers who rebroadcast selected extracts, like “best of”, or create the compounds clips montages i mages or texts, like parodies and other diversions. The videos rebroadcasting or showing the programs are again relayed, shared, liked, commented, etc. Rarely translated or subtitled, they remain mostly reserved for the Arabic-speaking sphere despite the scale of the phenomenon, since today we find on the internet more than 30,000 videos associated with the sheikh. However, some are referenced by titles in French, which allows Algerians for whom it is the main language to view them as well. Finally, the very success of the program based on the “local” character (Algerian accent and dialect, supposed to be understood on the national territory) of the sheikh, we find ourselves here in an ethno-national niche of the web, labeled by its stage name El Djazaïri .

It is interesting to note that the opening of the media field, born at the intersection of the various information and communication technologies, seems to constitute the surf ace of exposure of a media product that gives it a visibility capital which, although immaterial, really amplifies its celebrity: the sheikh creates the buzz and Internet users reappropriate each program for contradictory purposes . Whether it is to praise Bouroubi, to ridicule him or to despise him, the number of views, clicks, shares, "status" or comments on social networks, etc. attests to the success of his sketches, not only from a commercial point of view , but also from the point of view of his growing influence as a public commentator on the political agenda 31 .

In this "new regime of media visibility", the charism of "Chmissou" would be of a "secular" nature, that is to say always built on an emotional community, but based, no longer on the extra-ordinary character. of the source of its legitimacy, but rather on its proximity to its spectators (Mateus, 2014). The latter can identify with him and grant him a capital of trust which is all the more important since integrity and credibility are major capitals in the marketing of the niche that constitutes "market Islam" (Haenni, 2005).). However, this intense media exposure can also prove to be dangerous because the infinity of the potential purposes of viewing videos by Internet users makes Sheikh Chemsedinne Bouroubi vulnerable to questioning his religious authority and to the recovery of these videos for purposes. secular, rather associated with the entertainment of the people, as shown by the articles and parody videos generated around the show and the character.

II. The Sheikh and Internet Users: Mediation and Interference

To give a brief overview of the forms of appropriation to which the sheikh's show lends itself and which it is the subject of on YouTube, I have chosen two videos which, in my view, polarize the purposes of the productions that can be found at his subject. The first explains that it intends to amplify the comic effect and the moral message of the show, by delivering its own version, while the second is rather a form of diversion from “media laughter” which aims to ridicule the emission, by caricaturing the sheikh.

Here are some questions asked by the Algerian people and the answers given by Seikh chameseddine :

First question

A woman asks sheikh chamseddine can i pray to god to guide the devil (20 min of laughter The strongest and strangest questions asked to Sheikh Shams 11:34) ,

Answer:

Sheikh chameseddine replied "yes you could also pray that he enters paradise"

Comment:

Sheikh chameseddine in a funny (hilarious) way responds to this woman to show her that this question is not valid while being funny

السؤال:

امرأة تسأل الشيخ شمس الدين هل يمكنني أن أدعو الله أن يهدي الشيطان (20 دقيقة من الضحك أقوى وأغرب الأسئلة التي وجهت للشيخ شمس 11:34)

الجواب:

أجاب الشيخ شمس الدين "نعم يمكنك أيضا الدعاء أن يدخل الجنة."

Second question:

A man asked Seikh chameseddine does eve have yellow hair (20 min of laughter The loudest and strangest questions asked to Cheikh Shams 12.05)

Answer:

Sheikh chameseddine replied "did I meet him I don't think so no was I present at their wedding I don't think so too, adan and eve were married in paradise"

Comment:

Here Seikh chameseddine is responding the hearer in a funny way here je is using directive speech act informing, flouting the maxim of quantity

السؤال:

سأل رجل للشيخ شيس الدين هل عشية الشعر أصفر (20 دقيقة من الضحك أعلى وأغرب الأسئلة وجهت إلى الشيخ شمس 12.05).

الجواب:

أجاب الشيخ شمس الدين "هل التقيت به لا أظن لذا لم أكن حاضرا في حفل زفافهما لا أعتقد ذلك أيضا ، آدان وعشية تزوجا في الجنة".

Third question:

A woman asks Seikh chameseddine my husband's mother asks me every day about my romantic relationship with my husband (Seikh chameseddine bomber as usual 0.15)

Answer:

Sheikh chameseddine in a hilarious way also replied "madam you had nothing else to do than that"

Comment:

Shikh is surprised by the way a mother behaves and responds to this way not only to answer her but also to make the spectators laugh

السؤال:

سيدة تسأل الشيخ شمس الدين والدة زوجي تسألني كل يوم عن علاقتي الرومانسية مع زوجي (شيخ شمس الدين مفجر كالعادة 0.15) .

الجواب:

أجاب الشيخ شمس الدين بطريقة مضحكة أيضًا "سيدتي أليس لديك ما تفعلينه غير ذلك"

Fourth question:

A woman asks Seikh chameseddine i am a university ouargla woman i am looking for a good man provided he is indian

Answer:

Sheikh chems eddine replied "you have to marry JANITOU it is the best solution for you" (20 min of laughter The strongest and strangest questions asked to Cheikh Shams 1.40 min)

Comment:

Sheikh chameseddine responded in a very funny way to the person referred from another point of view he passed the message in this way

السؤال:

سيدة تسأل الشيخ شميس الدين أنا امرأة أورقلة جامعية أبحث عن رجل طيب بشرط أن يكون من الهند

الجواب:

أجاب شمس الدين الدين "عليك أن تتزوج من جانيتو فهذا هو الحل الأفضل لك" (20 دقيقة من الضحك

أقوى وأغرب الأسئلة طلب إلى الشيخ شمس 1.40 دقيقة)

Fifth question:

A woman asks Seikh chameseddine a man asked for my hand my parents refused so we think of running away together ,

Answer:

Shikh chameseddine replied "this man is not sincere with you who will accept you with this idea in your head, you must speak with your parents (Seikh chameseddine bomber as usual 3.10)

Comment:

On this question sheikh chamseddine was astonished by the question, he was annoyed for what is happening in our unhappy present and he was clear and direct in his answer

السؤال:

سيدة تسأل الشيخ شمس الدين رجل طلب يدي رفض والداي لذلك نفكر في الهروب معا.

الجواب:

أجاب الشيخ شمس الدين "هذا الرجل غير صادق معك الذي سيقبلك بهذه الفكرة في رأسك، عليك التحدث مع والديك. (مفجر الشيخ شميس الدين كالعادة 3.10)

Sixth Question:

A woman asks sheikh chameseddine my husband divorced me because he called me and my phone was off ,

Answer:

Sheikh chameseddine replied "you had filled the supreme court with this kind of problem, men divorced you for any reason, even with the little ones" while adding a little touch of laughter (Les questions les plus fortes et les plus étranges posées à Cheikh Shams 15.40) ,

Comment:

The divorce is our present problem which he lives every day he answers with clarity and in a comic way all let's pass the message to the world which looks at him.

السؤال:

تسأل امرأة الشيخ شمس الدين زوجي طلقني لأنه اتصل بي وكان هاتفي مغلق.

الجواب:

أجاب الشيخ شمس الدين: "لقد ملأت المحكمة العليا بهذا النوع من المشاكل ، طلقك الرجال لأي سبب ، حتى مع الصغار". القليل من الضحك

Seventh Question:

A man asks Seikh chameseddine, he went to the company where his wife works he found her dancing in front of the employees .

Answer:

Seikh chameseddine replies to the gentleman"if you don't divorce her, go dance with her in the company"(laughter The strongest and strangest questions asked to Cheikh Shams 0.01 min).

Comment:

Sheikh chameseddine was very direct in his response which was funny but not for the intended person he wants to send the message that it is inappropriate to see this and do nothing, while keeping his sense of humor.

السؤال:

رجل يسأل الشيخ شم الدين فذهب إلى الشركة حيث تعمل زوجته وجدها ترقص أمام الموظفين

الجواب:

الشيخ شمس الدين يرد على السيد "إذا لم تطلقها فاذهب للرقص معها في الشركة" (ضحك اقوى واغرب سؤال لشيخ شمس 0.01 دقيقة).

Eighth Question:

A woman asks Seikh chameseddine my husband works at the pharmacy women come to inject them into their bodies. Is this allowed in Islam? a woman asks Seikh chameseddine my husband works at the pharmacy women come to inject them into their bodies. Is this allowed in Islam?

Answer:

Sheikh chameseddine replied "it's haram it's the woman to do this kind of work" (Strongest and Strangest Questions Asked to Sheikh Shams 15.40)

Comment:

Sheikh chameseddine has conveyed the message that this kind of work and undoubtedly a work for women

السؤال:

تطلب امرأة من الشيخ شمس الدين أن زوجي يعمل في الصيدلية تأتي النساء لحقنهن في أجسادهن. فهل هذا جائز في الإسلام؟ تطلب امرأة من الشيخ شمس الدين أن زوجي يعمل في الصيدلية تأتي النساء لحقنهن في أجسادهن. فهل هذا جائز في الإسلام؟

الجواب:

أجاب الشيخ شمس الدين "حرام أن تقوم المرأة بهذا النوع من العمل" (أقوى وأغرب الأسئلة التي وجهت إلى الشيخ شمس 15.40).

Ninth Question:

A man asks Seikh chameseddine i have been married for 30 years i have children with the woman i love but i have a problem she has been hitting me for a long time

Answer:

Seikh chameseddine replied "30 years of violence by your wife and you complained as if nothing had resisted the violence of your wife and do not say anything you are not a man (20 min laughing The loudest and strangest questions asked to Sheikh Shams 8.00min)

Comment:

Sheikh chameseddine was very aggressive in his response because he found this unbelievably terrible story which made him revere

All thought there is still a little bit of funny moment

السؤال:

رجل يسأل الشيخ شمس الدين أنا متزوج منذ 30 عاما لدي أطفال مع المرأة التي أحبها ولكن لدي مشكلة أنها تضربني منذ فترة طويلة.

الجواب:

أجاب الشيخ شمس الدين "30 عاما من العنف من قبل زوجتك وأنت اشتكيت لو لم يقاوم شيء عنف زوجتك ولا تقل شيئاً فأنت لست رجلاً (20 دقيقة تضحك بصوت عال وأغرب الأسئلة توجه إلى الشيخ شمس 8.00 دقيقة)

Tenth Question:

A man asked Seikh chameseddine What is the judgment on harassment among rams?

Answer:

Seikh chameseddine replied "i'm afraid for the last one for what makes this kind of passion (Seikh chameseddine bomber as usual 5.30)

Comment:

He answered honestly without being too funny because the question was not so stupid unlike other messages.

السؤال:

سأل رجل الشيخ شمس الدين ما حكم التحرش بين الكباش؟

الجواب:

أجاب الشيخ شميس الدين "أخشى على آخر واحد لما يجعل هذا النوع من العاطفة (مفجر الشيخ شمس الدين كالعادة 5.30

Conclusion:

The success of The Sheikh and his TV shows reflects in my eyes one of the ways in which the regime has recovered, for its own benefit, the Islamist identity project of establishing a pious society (Carlier, 1995), in order to contain the p olitization of potential public spaces by their moralization. However, the online “buzz” of Sheikh Chemsou, who is part of a new “media visibility regime” in Algeria (Mateus, 2014), tends to dilute sacred authority by substituting a “secular” tority for this religious figure. (Ibid .: 268). This is why, the reminder of the social conditions of possibility of this TV show, as well as the analysis of the staging of Insahouni and of two online videos produced from it , will reveal how the "laughter media ”(Vaillant, 2018: §43) allows us to divert the meaning of Insahouni by its“ matrix form ”which is the parody. The latter “offers a joyful doubling of the world presented by the media” (Ibid.) Which invites a “general process of self-parodization” (Ibid.), Sometimes transforming the mediation proposed by the Sheikh between the regime and society into a breach through which it is possible to loosen the grip of the social and political framework conveyed by the apparent significance of the religious register in Algerian society.

General Conclusion

General Conclusion:

The rapid transformations that have occurred in Algeria since the 1980's have had the effect of weakening the monopoly the political sphere held in public space to the advantage of the media sphere (Dris, 2014). This liberalization of media sectors has not been the result of an endogenous choice but has rather been imposed on it by the society's evolution and the failure of the traditional control mechanisms and censure associated with the international and regional context. An examination of the Algerian regime's Web management practices is a good indicator of the evolution of the relationships existing between these 2 spaces through the methods, potentialities and limits of what Dris calls a « neo-authoritarian media order » (2012 : 303). This is why I have chosen to focus my attention on the islamic TV preaching programme Insahouni ("Advise me"), broadcast by the private TV network "Ennahar TV" since 2012, and which has contributed to promoting the fulgurating media rise of its organizer, Sheik Chemsedine Bouroubi, also called el Djazairi ("the Algerian"). This programme is characterized by its staging of a form of national "pedagogy" (Abu Lughod, 2005), through a transgressive show, an unprecedented mix of religious and comic items, halfway between the sermon and the skit. Since its creation Insahouni has been broadcast massively on the Internet, in the format of short videos, via Enna- har TV's YouTube network or web users who retransmit the programme.

From a theoretical viewpoint, the analysis relates a sociology of ICT policy to an anthropology of laughter. This involves understanding the conditions for the possibility of a programme mixing sermons with skits ("media visibility plan" (Mateus, 2014) at the dawn of a "neo-authoritarian media order" (Dris, 2012)) in order to interpret the effects of the "media laughter" (Vaillant, 2018) triggered by Sheik Chemsedine el Djazaïri, as well as its redoubling by the "secular moral order's" detractors (Addi, 1999), which he participates in producing and broadcasting.

This thesis based on a semiotic analysis of various videos of the Insahouni programme, or on videos produced by it by web users and broadcast on YouTube, to reveal its formatting, staging and aesthetics. In order to understand the media attention paid to this religious authority figure, as well as fragments of his programme's consumption, other sources are mobilized: articles, interviews, radio and TV programmes, recordings of live shows, etc.

The success of the Sheik and his TV programmes reflects one of the ways in which the regime has recuperated the islamist identity project for establishing a pious society to its advantage (Carlier, 1995), in order to contain the politicization of potential public spaces through their moralisation. As it happens, Sheik Chemsou's online buzz tends to dilute sacred authority in replacing it by the "secular" authority this religious figure is granted (Mateus, 2014 :268). That is why the analysis first deals with the form of pedagogy it proposes, its aesthetics as well as its staging, making people laugh. In our second section, analysis of the two videos produced from extracts of Insahouni reveals both the appearance of a new "media visibility plan" (Mateus, 2014) in Algeria as well as the variety of ways of sharply increasing the sheik's « media laughter » (Vaillant, 2018 :§46), sometimes leading to a distance taking from its religious authority and thereby constituting a lever for loosening up the "neo-authoritarian media order" (Dris, 2012). Through analysis of the programme's comic resources and ritual staging, elements favouring various reappropriations of a religious authority by web users are highlighted. This reveals that its hybridity (between religious ritual and comic show) contains a potentially subversive ambiguity because the two domains seem to be mutually exclusive (Vaillant, 2018) while getting along quite well in the context of commercial space. In addition, whereas Haenni (2005) saw in the ethics theme a way for "commercial islam" to thrive on a universal level in toning sacred ele- ments down, Insahouni is anchored in the "nation" and produces the opposite movement : reanchoring itself locally which, in part, amounts to refusing the dilution of global commercial space.

In conclusion, this programme gives the spectator the impression "of being connected" to his daily existence, although the "media laughter" it is based on offers a distance taking from the secular moral order, constituting a lever for loosening the regime's grasp on society to the advantage of the market's.

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