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# **Investigating Freudian Slips As Humorous Devices In Tiaret Speech Community**

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# *Dedications*

*To my beloved parents, whose endless love, sacrifices, and encouragement have been the foundation of my success, your faith in me has been my greatest source of inspiration. This accomplishment is a testament to your strength and unwavering determination.*

*To my dear sisters and brothers, Yasmine, Chaima, Brahim, and Younes, thank you for your constant love and motivation.*

*To my friends, Hanane and Asma, thank you for being the guiding lights in my life.*

***Ladli Nacera***

# *Dedications*

*Though no longer with me, Grandpa “Abd El Kader” remains a guiding light. His love for knowledge sparked my own, and this dissertation is a tribute to his memory.*

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## **Abstract**

This study analyses the fascinating interaction between language, psychology, and humour within the Tiaret speech community, by concentrating on the phenomenon of Freudian slips. Which happen when a person accidentally says a word that reveals a hidden desire, usually repressed unconscious desire. The objective of this research is to shed the light on how these slips function as a rich source of humour in social practices, in addition to being a sign of subconscious psychological activity. The research attempts to examine the ways people of Tiaret consider Freudian slips as humour scenarios, second the reasons of producing slips and lastly explore the usefulness of Freudian slips as humour. The conducted study incorporates survey questionnaire and semi-structured interview and therefore combines both qualitative and quantitative methodologies. Our participants are divided into two categories first category are students from English department, while the second are random citizens from Tiaret community. The outcomes demonstrates that people in Tiaret embrace Freudian slips as a source of humour, delighting in their unexpected and illuminating qualities. Furthermore, the results determine the reasons that may cause Freudian slips including distraction, unconscious thoughts and desires, repression, and sleep deprivation. Moreover, these findings investigate the contribution of Freudian slips as humorous devices by creating moments of surprise and incongruity.

**Keywords:** Freudian slips, humour studies, Tiaret speech community, Linguistic Error

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## **List of abbreviations and acronyms**

CS: conscious

SD: sleep deprivation

UCS: unconscious

WM: working memory

PMC: Pub med central



## Key phonemic symbols

| Letters | Phonemic transcription | Letters | Phonemic transcription |
|---------|------------------------|---------|------------------------|
| ا       | /ʔ/                    | ض       | /ɕ/                    |
| ب       | /b/                    | ط       | /t/                    |
| ت       | /t/                    | ظ       | /ɟ/                    |
| ث       | /θ/                    | ع       | /ʕ/                    |
| ج       | /dʒ/                   | غ       | /ɣ/                    |
| ح       | /ħ/                    | ف       | /f/                    |
| خ       | /ħ/                    | ق       | /q/                    |
| د       | /d/                    | ك       | /k/                    |
| ذ       | /ð/                    | ل       | /l/                    |
| ر       | /r/                    | م       | /m/                    |
| ز       | /z/                    | ن       | /n/                    |
| س       | /s/                    | ه       | /h/                    |
| ش       | /ʃ/                    | و       | /w/                    |
| ص       | /ʂ/                    | ي       | /j/                    |

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**General**  
**introduction**

Researchers noted that unconscious thoughts and feelings can transfer to the conscious mind in form of slips of the tongue, properly known as Freudian slips or parapraxis reveal what is really on our minds by saying things we did not mean to. When Freud started exploring those mishaps, he described a much broader than just slips of the tongue, it also included forgetting words misreading miswriting or random actions forgetting intentions, so it does not come out in speech but also in memory or behavior. These slips often become a comedic situation by violating the listener's expectations. The purpose of this research proposal is to investigate the features of Freudian slips within Tiaret speech community, specifically how these linguistic mistakes work as hilarious devices and contribute to the local laughter dynamics.

This research investigates the understudied dynamics of Freudian slips as amusing elements in the Tiaret speech group. Despite the acknowledged importance of parapraxis in linguistics and humor studies, their specific role and impact on humor in the cultural and linguistic context of Tiaret remains poorly unexplored. This study aims to fill that gap by researching how Freudian slips occur in regular interactions and learning how people in Tiaret interpret and enjoy linguistic errors for humorous effect. The main problem is how can Freudian slips contribute to humor within Tiaret speech community's socio-cultural context?

The foundational writings of Sigmund Freud, especially "The Psychopathology of Everyday Life" (1901) and "The Interpretation of Dreams" (1899), where Freud initially introduced and investigated the notion, must be thoroughly studied in order to provide a thorough background study of Freudian slips. The larger context of psychoanalytic theory, which asserts the presence of unconscious brain processes influencing human behaviour, is where Freudian slips fit in. Psychoanalytic notions like repression, the unconscious mind, and the dynamic interplay between conscious and unconscious mental states are essential to comprehending Freudian slips. The id, ego, and superego, which make up Freud's structural

model of the mind, offer a theoretical framework for comprehending how verbal mistakes may disclose underlying tensions or desires. An examination of empirical studies in psychology and linguistics can also shed light on the cognitive and linguistic mechanisms, such as memory retrieval, language generation, and attentional processes, that underpin Freudian slips. Even though Freud's views have generated controversy and criticism, psychology, linguistics, and allied sciences are still interested in and influenced by his theories, which have shaped theoretical advancements and current study in the field of comprehending the intricacies of human cognition and behaviour.

This research seeks to investigate the role of Freudian slips as humorous devices within Tiaret speech community. Understanding why these parapraxes are funny considering their cultural and language influences. It also tries to investigate the relation between unconscious thoughts, Freudian slips and humour. Also, to comprehend the causes of these verbal mistakes and their types in speech community, moreover, to explore how Freudian slips are perceived as a source of humour and the development of their features in Tiaret speaking groups.

In order to dig deeper in this research, three questions have been adopted:

1. How do individuals in Tiaret speech community embrace Freudian slips as humour?
2. What are the reasons behind producing parapraxis?
3. How do Freudian slips contribute as humorous devices?

Thus, for the sake to answer these questions three hypotheses have been formulated:

HP1. In Tiaret, Freudian slips make people laugh because it happens out of the sudden during conversation.

HP2. It is believed that the reasons behind producing parapraxis are: unconscious thoughts, feelings or distraction.

HP3. Freudian slips in Tiaret are influenced by cultural values, nuances, social context, and language situation.

The current study looks into how people in Tiaret find humour in Freudian slips, which are likely to be accidental language mistakes. There are no previous studies on this topic before, so it's kind of blank space in what we know. By chattering with different people we learn more about why they laugh at these verbal mistakes. This is about more than language; it is about just language; it is about ways in which language interacts with society and human humour.

Teacher, speakers, and the Tiaret speech community itself can all benefit from it.

In exploring Freudian slips as humorous devices in Tiaret speech community. The methodology adopted is a mixed method which combines both quantitative and qualitative approach in order to get much data.

The primary research method of this study is questioning citizens with different ages and from different regions in the department of English in Tiaret whether they experienced or witnessed such phenomena before. Our research is divided into two parts, the theoretical part and the practical one. The theoretical part covers two chapters. The first chapter gives introduces humour, its types and some previous theories about laughter. Chapter two defines Freudian slips, history, types and reasons behind producing these mishaps. The third chapter is the practical part in which the researcher represents the methodological framework description of the data collection tools, data analysis and the findings



# **Chapter one**

## **Introduction to Humour**

**1.1. Introduction**

**1.2. Humour**

**1.2.1 Intentional and unintentional humour**

**1.2.2 Types of humour**

**1.5.3. Theories of humour**

**1.3. Jokes**

**1.3.1 Types of jokes**

**1.4. Conclusion**

### 1.1. Introduction

Humour takes two forms. First, the nonverbal form in which humour is seen. And second, the verbal form in which humour is heard or heard and seen. Verbal humour is based on the language used by the speaker. Speaking and perceiving what is said is a two members' task that occurs while communicating. Freudian slips, as a matter of fact, are widely recognized as humorous devices used to create humorous effects. This chapter intends to give a clear idea about humour. It seeks to give the readers a general eye bird view of the concept of humour, its types. Thus, some of previous theories about laughter are mentioned briefly in order to clarify the notion of humour.

### 1.2. Humour

The term of humour, according to the Encyclopaedia Americana “derives from the Latin word ‘humour’ meaning ‘the fluid of the body’.” (1991, p. 562). In ancient, medieval and Renaissance period, man’s temperament is considered normal when the humours (fluid) of his body are in balance. When his body does not own proper humour fluids, the condition leads abnormal temperament. And the abnormality is balanced by laughter. In modern usage, the term ‘humour’ is used to denote ‘anything comic or anything that makes people laugh’ (Encyclopaedia Britannica, 1997, p. 841). Humour as a stimulant could touch the feeling of its participants. Humour can be used as a tool to express idea, thought, and feeling so it will touch humour’s objection. It can also serve as a self-defence mechanism in confrontation without vulgar words or physical contact. In addition, it can be used to reduce mental stress and relax one’s mind. However, not all laughable things are humour. People may laugh at an incident on the street, at weird people, or at a wrong dressed lady in a party, but they are not humour. Being

purposely made should be the criteria of humour. Therefore, humour can be better defined as “anything that is purposely made to make people laugh” (Audrieth, 1998:3-4).

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

### **1.2.1 Intentional and unintentional humour**

Intentional humour means creating funny content on purpose to make people laugh. This can be performed through various means such as telling a joke, performing amusing actions, or cleverly ridiculing certain aspects. The individual trying to be amusing must carefully consider the appropriate time and place of their efforts, as well as what will resonate with the audience. As Henry Bergson notes “laughter appears to stand in head of an echo”.

As Martin (2007) describes, unintentional humour occurs when something that is not meant to be funny elicits laughter because of its unexpectedness. For instance, a speaker

exclaiming during a speech, or a child's innocent slip revealing a hidden truth - these are moments that, however unintentionally, provoke laughter and amusement. This unexpected departure from the expected often acts as a release valve that diffuses tension and fosters connection through shared experiences. The power of unconscious humour lies in its relatability that each person has probably been there, either giving or receiving. However, it is important to remember that humour is subjective and what one person finds funny may be offensive to another. Being aware of the context and the people involved is key to ensuring that unintentional humour elicits laughter rather than embarrassment.

### **1.2.2 Types of Humour**

There are two kinds of humour: verbal humour and non-verbal humour. The verbal humour exploits some verbal elements such as words, phrases, and sentences; while the other makes use of behaviour, kinesics, and so forth. According to Audrieth (1998:5-19), humour is “the mental faculty of discovering, expressing, or appreciating the ludicrous or absurdly incongruous”. Ludicrous is an adjective meaning amusing or laughable through obvious absurdity, incongruity, exaggeration, or eccentricity. He cites seven major types of humour, namely banter, blunder, Freudian slip, irony, mistaken identity, relapse and repartee.

#### **1.2.2.1 Banter**

According to the Collins English Dictionary, “banter is teasing or joking talk that is amusing and friendly”. It means that if you banter with someone, you tease them or joke with them in an amusing, friendly way. This term, as a matter of fact, refers to a form of jesting or to the act of exchanging joking repartee. Furthermore, Audrieth (1998: 6) defines banter as “a good-natured give & take, exchange of teasing or witty remarks between friends. It is synonymous with raillery and persiflage”. Consider the following example:

[Scene: At Central Perk, all the characters are there talking about their past]

- **Monica:** And what if I was still fat? (To Chandler) Well, you wouldn't be dating me, that am for sure.
- **Chandler:** Sure, I would!
- **All:** (simultaneously) Oh yeah! Come on! Yeah right!
- **Chandler:** What, you guys really think that I'm that shallow?

The humour occurs when Monica asks Chandler whether he will still date her if she were still fat. To show his gentleness Chandler says that he will. This reply causes his friends to tease him for being dishonest. However, they only mock him, as they all know that Chandler has been surely falling in love with Monica when she was still fat. From the humour interpretation above, it can be seen that this humour belongs to banter as the participants, who are much-close friends, teasing each other based on their history that they all know. This part can cause laughter from the audiences as they regard the mocking as something funny.

### 1.2.2.2 Blunder

A blunder, as defined by the Collins English Dictionary, is “a stupid or careless mistake”. In Audrieth's the Art of Using Humour, the blunder is wit based on a person who makes a mistake which in turn makes them look foolish (1998: 7). There are a number of types of blunders. Some are based on mistaken identities of people and derive their punch from the failure to observe distinctions between people due to surrounding circumstances.

Consider the following example:

- A man rushed into a tavern and asked the bartender, who was removing the dew from the bar, if he knew anything that would stop hiccups. His answer was a slap across the face with a wet towel. Surprised and furious, the stranger demanded the reason for such

action. With a placating grin the bartender replied: "Well, you haven't any hiccups now, have you?" "I never did have," was the indignant answer. "I wanted something for my wife. She's out in the car."

Some blunders are based on situations where an individual rescues themselves with wit after doing something stupid.

Here is another example as illustrated by Audrieth (1998):

[Scene: A hospital, Phoebe is recovering from her heart attack as Ross, Monica, and Chandler are there to comfort and support her.]

- **Ross:** Come on Pheebs, it's not that bad! Y'know most people would be excited if they didn't have to work for a couple of weeks.
- **Phoebe:** Most people don't like their jobs; I love my job! I have not been working for three hours and I'm already going crazy. I miss Joan.
- **Monica:** Honey, having a heart attack is nature's way of telling you to slow it down.
- **Chandler:** I always thought having a heart attack was nature's way of telling you to die! (Phoebe glares at him.) But you're not gonna die. I mean, you are going to die, but you're not gonna die today. I wish I was dead.

Blunder is a wit based on a person who makes a mistake, which in turn makes them look foolish. On the conversation above, the participants are Ross, Monica, Phoebe, and Chandler. Phoebe recovers from her heart attack as Ross, Monica, and Chandler try to comfort and support her. On the humour above, the blunder implies when Chandler gives comment to Phoebe's heart attack. While Ross and Monica are trying to comfort her, Chandler is giving a bad statement instead. By saying, "I always thought having a heart attack was nature's way of telling you to die!" he creates a blunder which makes him look foolish. He gives useless information, which has nothing comforting in it. However, he tries to say other things to repair his previous

statement. But it seems that he just makes another blunder which even makes him look worse and gives the last statement, "I wish I was dead."

### 1.2.2.3. Freudian Slip

Freudian slips, according to Wikipedia website, "also called parapraxis, is an error in speech, memory, or physical action that occurs due to the interference of an unconscious subdued wish or internal train of thought". It is, as Cherry (n.d) defines "an error of speech that occurs when a person says something different than he/she intended to say". It supposedly reveals secret thoughts and feelings that people hold. Typical examples include an individual calling their spouse by an ex's name, saying the wrong word, or even misinterpreting a written or spoken word. Verbal mistakes may also be related to the way our brains process language. We silently edit our words before we speak, monitoring ourselves for mistakes or inappropriate language. This process happens constantly; Freudian slips may be moments where the process failed and a mistake slipped out before the brain was able to catch it.

People make around one to two errors for every 1,000 words they say. This amounts to somewhere between seven and 22 verbal slip-ups during the average day, depending on how much a person talks. While Freud (1964, 1991) imparted a great deal of hidden meaning in these errors, verbal mistakes may simply be an inevitable part of life.

Audrieth in his paper *The Art of Using Humour* defines the Freudian slip as a humorous statement which seems accidental, but supposedly comes from some deep psychological disturbance (1998: 12).

Freudian slips are commonly used as humorous devices in literature and movies. The term is commonly applied to many different errors in speech, but Freud originally intended to use the term only for a limited number of slips that he believed to be the result

of the workings of the unconscious mind. There are many alternative explanations for Freudian slips, including speech habits, difficult or complex sentences, exhaustion, or thinking about something else while speaking. Contemporary mental health professionals do not generally use Freudian slips as therapeutic tools to gain insight into clients' minds.

Consider the following example:

At Silver cup Studios, Joey is showing Rachel around the set.

- **Joey:** Oh my God, I'm sorry, I'm being so rude. (Turns to Rachel) Rachel, would like a soda or something? Because Chandler would run right out and get it.
- **Rachel:** Yeah sure, iced tea would be great.
- **Joey:** (To Chandler) Iced tea.
- **Chandler:** Okay, anything for you sir?
- **Joey:** (To Rachel) Did I not just tell him?
- **Rachel:** (mouthing it to him) Yes, you did.
- **Joey:** (To Chandler) Okay look, Chandler, if this (Motions back and forth indicating the arrangement.) you have got to listen! (Tugs on his ear.) (Chandler glares at him.) You're gonna throw that juice at me, aren't ya?
- **Chandler:** It's not all juice! (Rachel quickly gets out of the way.)

According to Audrieth (1998) the participants of this dialog are Joey, Rachel, and Chandler. At that time Chandler is Joey's assistant. As an assistant Chandler has to do all the things Joey asks him to do. Here when Joey is with Rachel to do an approach to get her heart, he asks Chandler to take a glass of juice for him. Yet Chandler does not get him the exact juice Joey wants, that makes Joey somewhat annoyed and asks him to get another drink. This makes Chandler annoyed as well. Chandler thinks that a star assistant should not do such work. At the first time he agrees to work with Joey as his assistant because Joey will only ask him to answer



his fan's mail. However, Joey seems to forget this point. Instead of asking Chandler to write, Joey orders him to do some servant's work. To make matter worse he asks Chandler to get a drink for Rachel as well and that is done improperly. This makes Chandler feel very disturbed and act as though he wants to throw the juice to Joey. Noticing this, Joey says that he must want to throw the juice to him. To show his annoyance Chandler says, "It's not all juice", for the answer that makes Joey and Rachel step backward. This humour belongs to Freudian slip. Chandler shows his deep psychological disturbance to Joey by his words as he has been treated badly by Joey.

#### 1.2.2.4. Irony

Irony refers to the use of words to convey a meaning that is the opposite of its literal meaning. It indicates mockery of something or someone According Audrieth (1998: 12), "irony is one of the leading elements in humour. It is the use of words to express something other than and especially the opposite of the literal meaning". The essential feature of irony is the indirect presentation of a contradiction between an action or expression and the context in which it occurs. In the figure of speech, emphasis is placed on the opposition between the literal and intended meaning of a statement; one thing is said and its opposite implied, as in the comment, "Beautiful weather, isn't it?" made when it is raining or nasty, or when someone says '*what a beautiful day for a picnic*' to describe a terrible weather, he/she uses irony.

Irony is clearly illustrated in this example:

[ Phoebe's office, she is arriving without the knowledge that she's been fired.]

- **Woman:** Hey Pheeb's! How's it going?!
- **Phoebe:** Well, they fired me and I'm having heart attack.
- **Woman:** Wow! Well, welcome back!
- **Phoebe:** Yeah.

Dealing with the humour above, the irony, which is uttered by saying mockery and covered by the politeness, seems to have the same characteristics. It occurs when Phoebe goes to her office after a long day off since she had a heart attack. She comes to the office without knowledge that she has been fired. However, arriving there she is told that she is fired that makes her have another heart attack. When she is feeling the pain, one of her friends, who has just noticed that Phoebe is there, asks her whether she is fine. Phoebe says that she is just fired and she has a heart attack again. To show her sympathy, the woman said, "Well, welcome back!" However, this utterance does not mean the actual condition. She just wants to please Phoebe with the hope that she might come back to the office and fails to have a heart attack.

Douglas C. Muecke (1969) identifies three basic features of all irony. First, irony depends on a double-layered or two-story phenomenon for success. "At the lower level is the situation either as it appears to the victim of irony (where there is a victim) or as it is deceptively presented by the ironist". The upper level is the situation as it appears to the reader or the ironist. Second, the ironist exploits a contradiction, incongruity, or incompatibility between the two levels. Third, irony plays upon the innocence of a character or victim. "Either a victim is confidently unaware of the very possibility of there being an upper level or point of view that invalidates his own, or an ironist pretends not to be aware of it.

More than this, Preminger & Brogan (1993) identified four main types of irony, namely verbal, situational, dramatic and comic

- **Verbal irony:** This is a statement in which the speaker means something very different from what he or she is saying. Think of the knight in *Monty Python and the Holy Grail*: with both his arms sliced off, he says, nonchalantly: "It's just a flesh wound." He is ironically (and comically) underplaying the severity of his injury.

- **Situational irony:** The disparity of intention and result; when the result of an action is contrary to the desired or expected effect. For example, in O. Henry's classic tale, *The Gift of the Magi*, a wife cuts off her long hair to sell it in order to buy her husband a chain for his prized watch. Meanwhile, the husband has sold his watch in order to buy his wife a comb for her hair. The situational irony comes from each person not expecting to have their gift be undercut by the other's actions.
- **Dramatic irony:** It is also known as tragic irony. It is disparity of awareness between an actor and an observer: when words and actions possess significance that the listener or audience understands, but the speaker or character does not. This is when a writer lets their reader know something that a character does not. For example, when the reader knows that the bus roaring down the highway is headed for an elevated freeway junction that hasn't been completed yet, it fills the audience with anticipation and dread for what they know is coming: the passengers' horror and shock. In Shakespeare's *Romeo and Juliet*, each young lover takes the poison, thinking the other is already dead—the dramatic irony comes from the audience wanting them to know the whole story before taking this final action. Similarly, in Shakespeare's *Othello*, Othello trusts Iago—but the audience knows better.
- **Comic irony:** This is when an expected outcome is subverted. For example, in O. Henry's classic tale, *The Gift of the Magi*, a wife cuts off her long hair to sell it in order to buy her husband a chain for his prized watch. Meanwhile, the husband has sold his watch in order to buy his wife a comb for her hair. The situational irony comes from each person not expecting to have their gift be undercut by the other's actions.

### 1.2.2.5. Mistaken identity

Mistaken identity, according to Audrieth (1998: 14), is “the standard term for the comic confusion of one person with another, or one thing with another, due to similarities, common characteristics, or suggestive circumstances”. Or as defined by Merriam-Webster Dictionary (n.d), is “a situation in which someone or something is mistakenly thought to be someone or something else”. Simply put, mistaken identity is a time when someone wrongly believes that one person is another person. Consider the following example:

The child went with her mother on a visit in New Jersey. At bedtime, the little girl was nervous over the strangeness of her surroundings, but the mother comforted her, saying:

- “Remember, dear, God’s angels are all about you.”
- A little later, a cry from the child called the mother back into the room.
- “The angels are buzzing all around just dreadful, mama, and they bite!”

Another example clearly illustrates such a type of humour:

Scene: At Central Perk, Monica, Joey, and Chandler were there talking about Chandler]

- **Monica:** Maybe Joey doesn’t have to give you the money, TV stars have assistants, right?
- **Joey:** That’s an idea! (To Chandler) Hey, if I hired an assistant, would-would you take money from her?
- **Monica:** No Joey! Chandler could be your assistant! See, he could answer all of your fan mail and stuff!

The humour above is identical with mistaken identity that portraying an ignorant person or simpleton, who seeing or hearing something for the first time, mistook it for something else. It occurs when Joey misinterprets of what Monica has said about assistant. At that time, Chandler’s writing was rejected by the Archie comic. As a good friend, Joey offers

him to give him some money, but surely Chandler refuses it. Monica then suggests that Chandler can be Joey's assistant because TV stars usually have an assistant who will help them with their fans. Joey agrees with that idea but he misinterprets it. He says that he will hire an assistant and ask Chandler to take the money from that assistant. Certainly, these statements arouse laughter from the audiences. However, after Monica explains him what she means actually, Joey understands and agrees with the suggestion.

#### 1.2.2.6. Relapse

The comic relapse is the counterpart of the comic recovery. A person does something cunning or says something clever but discovers that it is really a blunder (Anthony L. Audrieth, 1998: 16). The example: A man bought a railroad ticket, picked up his change, and walked off. After a few minutes he returned and said to the agent: "You gave me the wrong change." "Sorry, sir," replied the man behind the window. "You should have called my attention to it at the time." "Okay," acquiesced the passenger, "you gave me five dollars too much."

Here is another example illustrated by Audrieth (1998: 16):

[Scene: At The hospital, Ross and Monica are in Phoebe's room. Phoebe is in the bathroom and Monica notices smoke coming out from underneath the door.]

- **Monica:** Phoebe, why is smoke coming out of the bathroom?!
- **Phoebe:** Oh yeah, the doctor said that could be one of the side effects.
- **Monica:** Phoebe! Put that cigarette out!
- **Phoebe:** No! It's not a cigarette! The smoke is coming out of me!
- **Monica:** Put it out!!

Phoebe is staying in the hospital as she is having a heart attack. Although she has got a heart attack, she still cannot stand to leave her bad habit that is smoking. When her friends are not waiting for her, she goes to the bathroom and smokes there. Fortunately, Monica and Candler

come and see that there is a smoke coming out from the bathroom. The relapse happens when Phoebe tries to cover attitude by saying that the smoke is one of the side effect of the illness. Certainly, Monica does not believe it and realize that Phoebe must be smoking. She orders her to turn off the cigarette and gets out of the bathroom. However, Phoebe still tries to convince her that the smoke is coming out of her body. That makes Monica annoyed then comes into the bathroom and pulls the cigarette out of Phoebe.

### 1.2.2.7. Repartee

According to Audrieth (1998) in his *The Art of Using Humour*, Repartee is the branch of wit that covers clever replies and retorts. But for all of the reported instances of true repartee, the majority are in reality like that old saying, "I wish I'd said". Repartee includes the insult, the double insult, reversible and parallel. The most prevalent form of repartee is the insult. The double insult is a situation when one person affronts another only to be crushed in return (Anthony L. Audrieth, 1998: 16). The example: *Two women are talking. One says: "I refused to marry Bob three months ago and he's been drinking ever since." The other replies, "That's what I call carrying a celebration too far!"*

Here is another example:

[Scene: At Central Perk, there were everyone there when Ross introducing Rachel to his friends.

Here, Rachel met Joey Tribbiani, her TV star idol]

- **Rachel:** (interrupting him and seeing Joey) Oh my God! Joey Tribbiani from Days of Our Lives, just walked in here!
- **Monica:** Rach, he's a friend of ours. Rache: (stunned) You are friends with Dr. Drake Remoray?
- **Chandler:** Well, it's kind of hard to be friends with Drake because of his busy schedule and the fact that he's not real.

Repartee is one of humour kinds concerning with the branch of wit that covers clever replies or mock. Rachel is invited by Ross to visit Monica. They meet in Central Perk. Everyone is there when Ross and Rachel come in. Ross then introduces Rachel to all of his friends there. When they are talking, Rachel sees Joey Tribbiani, her TV star idol, is walking toward them. Without knowing that he is one of Monica's friends, she shows her surprised to see Joey there. Noticing this Monica says that Joey is one of her friends. Rachel stuns to hear this and asks how can they have friendship with Dr. Drake Remoray. Hearing this, Chandler says, "Well it's kind of hard to be friends with Drake because of his busy schedule and the fact that he's not real." The repartee can be seen from Chandler's reply toward Rachel's foolish question when he says the real fact that Dr. Remoray is actually not a real person.

#### **1.2.2.8. Idiom**

It refers to a group of words used convey a particular meaning which is totally different from the literal meaning of the words used in the idiom. In addition to communicate hidden meaning, idioms can be used to create humour as in 'Cat Got Your Tongue' and 'As Cool as a Cucumber'.

#### **1.2.2.9. Joke**

It refers to something that someone may say or do to excite laughter or amusement; a playful mischievous trick or remark. A Joke usually takes the form of a story with a funny punchline, for instance 'a man walks into a library and orders a hamburger. The librarian says, "This is a library." The man apologizes and whispers, "I'd like a hamburger, please."

The joke is one of the most common types of humour. Just like humour, the definition of jokes varies from one person to another. Hertzron (1991) defines a joke as "a short humorous piece of oral literature in which the funniness culminates in the final sentence called the punchline" (p: 61). There are seven types of jokes. (Table 1.1)

| <b>Types</b>           | <b>Meaning</b>   |
|------------------------|--|
| <b>Irony</b>           | The intended meaning is opposite of literal meaning.                         |
| <b>Character</b>       | Comedic character acting on personality traits.                              |
| <b>Shock</b>           | Surprising jokes typically involving sex, drugs, gross-out humour, swearing. |
| <b>Wordplay</b>        | Puns, rhymes, double, etc.   |
| <b>Analog</b>          | Comparing two disparate things.  |
| <b>Meta-humour</b>     | Jokes about jokes, or about the idea of comedy.                              |
| <b>Misplaced Focus</b> | Attention is focused on the wrong thing.                                     |

**Table 1.1. Types of jokes**

#### 1.2.2.10. Riddle

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

#### 1.2.3. Theories of Humour

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



### **1.2.3.1. The Superiority Theory**

One of the oldest positions in humour is the Superiority Theory. This theory which relies on Descartes and Plato's ideas was proposed by the philosophers Hobbes in seventeenth century. It maintains that human superiority feelings give rise to humour and laugh. The superiority theory assumes that a group of people uses jokes to mock, in ridiculous way, another group which is considered less superior (Biling,2005). This suggests that human beings create humour by making fun of others' misfortunes. Fat jokes, blond jokes, and racist jokes which are used in our daily life are real examples that illustrate how people celebrate the problems of other people.

### **1.2.3.2. The Relief Theory**

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

### **1.2.3.3. The Incongruity Theory**

The incongruity theory was introduced by Kant and Schopenhauer (date). This theory is considered as one of the most popular theories of humour. According to Kant and Schopenhauer laughter arises from a clash between humans' expectations and what is presented. For them, humour is created by giving people some hints to expect something and then presenting something different that violates their expectation. For instance, a speaker may say to a group of people two utterances that can be used to set up an expectation about what

will occur next, and then produces his/her third utterance which subverts what has been expected. This will lead the group of people to laugh because they expect something else.

### **1.3. Jokes**

A joke refers to a short story that consists of one or more sentences. It aims to make the listener laugh or send hidden meaning to him/her. The joke is one of the most common types of humour. Just like humour, the definition of jokes varies from one person to another. Each person thinks of jokes from his/her own perspectives. To explain the term 'joke' the linguist Robert Hertzron 1991 provided the following definition:

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

#### **1.3.1. Types of Joke**

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

##### **1.3.1.1. Irony**

It means that the intended meaning is opposite of literal meaning. It works by creating a discrepancy between what is expected and what actually happens, or between what is said and what is meant. This discrepancy throws us off balance for a moment, and that's where the humour often arises

##### **1.3.1.2. Character**

Comedic character acting on personality traits.

### **1.3.1.3. Shock**

Shock joke aims to elicit laughter through surprise, often by tackling taboo subjects like sex, drugs, violence, or bodily functions. It can be a double-edged sword: edgy and funny to some, but potentially offensive to others

### **1.3.1.4. Wordplay**

Wordplay jokes, also known as puns, are a form of humour that exploits multiple meanings of a word or similar-sounding words to create a humorous effect, often relying on the clever or witty use of language to surprise and amuse the audience. It contains Puns, rhymes, double entendres

### **1.3.1.5. Analog**

Comparing two disparate things. These jokes are based on the principle of incongruity, where surprising relations between words create surprise, leading to laughter. Crafting analogy jokes is about picking a subject you care about, as humour follows sincerity (of interest) and sensitivity. Comedy is all about surprise: exploring the juxtapositions that hit the funny bone.

### **1.3.1.6. Meta-humour**

Jokes about jokes, or about the idea of comedy. Meta humour is everything that the audience is nudged to laugh at. Humour that refers to themselves, jokes about jokes, or structurally pranks in the storytelling format

### **1.3.1.7 Misplaced Focus**

Misplaced focus jokes change the direction of the joke at the end to something surprising, instead of what you thought it would be. It's like the joke takes a sudden unexpected turn, making it funny because it's surprising.

### 1.4. Conclusion

The study of humour reveals there are there are namely many tools which are used to make people laugh. Enjoyment of humour depends on the release of suppressed tendencies in human behaviour. Laughter arises when physic energy is freed from its more or less static function on repressing the forbidden thought.

This chapter describes the term ‘humour’ and explains some theories about it. Moreover, this chapter reviews various studies to show how humour has been dealt with in the realm of pragmatics, and how speakers’ slips of the tongues consciously or unconsciously demonstrate humorous effects in any speech community.

# **Chapter two**

## **Freudian slips**

### **2.1. Introduction**

### **2.2. Freudian slips**

#### **2.2.1 Definition**

#### **2.2.2 History of Freudian slips**

#### **2.2.3 Causes of Freudian slips**

#### **2.2.4 Types of Freudian slips**

#### **2.2.5 Examples about Freudian slips**

### **2.3. Freudian slips as humorous devices**

### **2.4. Cases about Freudian slips in Tiaret**

### **2.5. Conclusion**

### 2.1. Introduction

Freudian slips take two forms. First, the nonverbal form where the slip is noticed through actions or expressions. And second, the verbal form where the slip is heard or heard and seen. Verbal Freudian slips are based on the language used by the speaker. Speaking and perceiving what is said is a task involving both the speaker and the listener, occurring naturally in communication. Freudian slips, in fact, are widely recognized as revealing devices that provide insight into the subconscious mind.

This chapter intends to give a clear idea about Freudian slips. It seeks to give the readers a comprehensive overview of the concept of Freudian slips, their types, their reasons, their implications, examples, and some cases from Tiaret speech community. Thus, some of the previous theories about the unconscious mind and its influence on speech are mentioned briefly in order to clarify the notion of Freudian slips.

### 2.2. Freudian slips

Sigmund Freud, recognized as the originator of psychoanalysis, introduced the concept of Freudian slips, also termed parapraxes. These are not mere errors; Freud contended that they were subconscious mistakes in speech, memory, or behaviour that provided insight into the unconscious mind. In line with his theory, our cognitive processes function on two tiers: the conscious mind containing our immediate thoughts and the latent unconscious, housing suppressed thoughts, desires, and conflicts. To regulate these, our minds employ defence mechanisms such as repression. However, Freud postulated that the persistent unconscious seeks expression. Consequently, Freudian slips serve as breaches in the conscious mind's facade, offering glimpses of the unconscious.

A verbal error, forgetting an appointment, or misplacing a significant item might all be construed as manifestations of the unconscious, even though the credibility of this and definitively interpreting a Freudian slip remains a matter of dispute.

### **2.2.1 Definition**

Freudian slips are mistakes in speech, writing, or physical actions that reveal thoughts, desires or desires that persons hide inside their conscious mind. According to Sigmund Freud, the founder of psychoanalysis, explored the concept of parapraxes, or lapses of the tongue, which are errors in speech or actions that reveal unconscious thoughts or desires. These lapses can be applied to writing, as they can reveal underlying psychological processes or conflicts. However, Freud's ideas are often controversial and not universally accepted in contemporary psychology, as modern psychologists focus more on cognitive processes in writing and speaking. According to Oxford learner's dictionaries "something you say by mistake but that is believed to show your true thoughts" and Merriam webster "the meaning of Freudian slip is a slip of the tongue that is motivated by and reveals some unconscious aspect of the mind.

### **2.2.2. History of Freudian slips**

According to pmc "At the metapsychological level, slips of the tongue appear as an opportunity for the "system Unconscious (Ucs)" to transcend the two censors of the first topic, i.e., to get invested by the preconscious and thereupon to find an exceptional direct access to the "system Conscious (Cs)" and to voluntary motility, leading the subject to suddenly get a direct hear of his proper unbearable thoughts, and often creating embarrassment". The founding Father of psychoanalysis, Sigmund Freud, was among the first to discuss Freudian Slips. He says that parts of the unconscious mind infiltrate into conscious actions, pushing you to say somethings you wouldn't have intended to say. This phenomenon was first studied by Sigmund

Freud on a younger who would skip words when quoting a certain phrase from Virgil's Latin epic poem "Aeneid". Through psychoanalysis, Freud was able to ascertain that the man's negative association with blood emerged from a personal experience; therefore, he would tend to misquote this statement since it would subconsciously remind him of blood. In his 1901 book "The psychopathology of everyday life", Freud went on to investigate this phenomenon and created the term "Fehlleistungen", which means error or incorrect action. James Strachey translated this term into English and named it the Freudian Slip.

William Shakespeare is thought to have discussed the Freudian Slip phenomenon in several of his well-known plays before Freud.

Nonetheless, linguists from the past (Meringer and Mayer, 1895) and now (Rossi and Peter, 1998) ignore the notion that repressed thoughts could be the cause of the slips and instead view paraphraxia as unintentional speech mistakes brought on by linguistic and cognitive processes. In psycholinguistics these mistakes are actually viewed as faults in error control systems.

Actually, there is a less dramatic reason for linguistic blunders or lapses that philologist Rudolf Meringer had to provide. Meringer described them "simply occasional errors in the course of a sentence, words overlapping each other, or errors in the structure of words such as misspelled letters". Meringer stated that "a mistake is a mistake and a banana is a banana and nothing else is meant for it". After committing two sets of verbal accidents.

These days, scientists are generally in agreement with Meringer's explanation of verbal blunders because most of the research has been on the process of producing speech, especially on how the brain converts ideas into words. Certain linguists and psycholinguists affirm that an



individual's verbal blunders truly indicate their aptitude and expertise in using language and its constituent parts. They believe that three concepts, words, and sounds are linked to one another.

Neural networks found in the brain: the language or vocabulary network and the semantic content network \_ the network for phonetic translation.

### **2.2.3. Causes of Freudian slips**

Sometimes you could make mistakes and write or say things you do not mean to. When this occurs, it may be embarrassing and can be the result of language errors or memory. There are psychological theories for this phenomenon (Freudian slips), if you are wondering why this occurs. It can happen in a number of situations. Even though Freud thought these were more than just accidents. According to Moore.M (2022) there are other reasons for slips of the tongue besides suppressed and repressed desires.

#### **2.2.3.1. Unconscious desires and Repression**

According to Freud(1901) unconscious desires refer to urges, wishes, desires that are present in person's psyche but are not fully aware or consciously recognized by the person. These desires can affect behaviour or decision, making without the person being aware of them. They frequently come from deeper stages of the subconscious mind and may influence feelings, intentions and actions.

#### **2.2.3.2. Repression**

A psychological defence mechanism that involves forcing unpleasant or dangerous ideas, emotions or experiences into unconscious memory. This process happens spontaneously and is frequently triggered by a desire to mitigate or avoid discomfort, worry, or conflict linked to the repressed item. According to Front. Hum. Neurosc(2020) , repression is an essential process via

which traumatizing or unresolved experiences are buried in the unconscious but may still have an impact on feelings, behaviour, and attitudes.

Freudian Slips are strongly linked to repression as well as unconscious desires. Slips frequently happen when a repressed thoughts, desires, or emotions from the unconscious mind might unexpectedly appear as conscious expression. In a similar way, unconscious desires, wishes or urges that exist within the psyche but that the person is not completely conscious of, can also show up as Freudian slips. For instance, when you call your current partner by an old name's partner in conversation, Freud thought that this could be a slip of the tongue that indicates an unconscious desire for your prior partner. Therefore, repression and unconscious desires both contribute to the occurrence of Freudian slips.

#### **2.2.3.3. Language processing**

According to psych central there may be a relation between slips and the way our brains interpret language. Even when you proofread your ideas before speaking them aloud to ensure they are correct, many people still make one or two mistakes for every 1,000 words they say on average. This indicates that, depending on how talkative you are, if you speak at a pace of 150 word per minute, you will make seven to twenty-two linguistic mistakes in a typical day. Freudian slips could be instances where the process faltered and an error escaped the brain's notice before it could be rectified, this process is ongoing.

#### **2.2.3.4. Thought suppression**

To back up Freud's theory that ideas that are unconscious or even suppressed can make people more prone to make mistakes when speaking. Often, the more we try to suppress a thought, the more often it comes to mind and the more likely we are to say it out loud. The paradox of suppressing thoughts can be especially upsetting for those who suffer from obsessive

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compulsive disorder. For example, in a well-known 1987 study, subjects who had been told expressly not to think about a white bear, actually thought about it an average of once every minute. These results led psychologist Daniel Wegner to formulate what he called a theory of ironic process to explain why it can be so hard to suppress some thoughts.

Ironically, the way thoughts we are attempting to keep concealed become more prominent when certain brain regions repress the hidden thoughts while another portion of our minds periodically "checks in" to make sure we are still not thinking about it.

#### **2.2.3.5. Sleep deprivation**

If you are not getting enough sleep, you may be more likely to make a mistake when speaking. Memory and attention problems can result from sleep deprivation. According to research national library of medicine (2018) which examined the effects of sleep deprivation on human brain " One cognitive ability that is especially susceptible to sleep loss is attention, which serves ongoing goal-directed behaviour. Performance on attentional tasks deteriorates in a dose-dependent manner with the amount of accrued time awake, owing to increasing sleep pressure. The prototypic impairments on such tasks are known as 'lapses' or 'microsleeps', which involve response failures that reflect errors of omission. More specifically, attentional maintenance becomes highly variable and erratic (with attention being sustained, lost, reestablished, then lost again), resulting in unstable task performance. Although the focus of this Review is sleep loss, it should be noted that daytime circadian alerting signals interact with SD, resulting in exponentially scaling attentional impairment with extended wakefulness. Nevertheless, the cumulative amount of extended time spent awake predicts lapses in attention with acute SD and with chronic partial sleep restriction (the latter occurring across many nights)". A memory error known as parapraxis may happen from sleep deprivation's impact on memory, which increases the likelihood of a slip of the tongue.

### 2.2.3.6. Distraction

Being unfocused or distracted might also increase your risk of developing Freudian slips. Distraction has the potential to take your focus away from the task at hand and lead to mistakes in communication.

According to frontiers website "Regarding distractions, previous research has frequently reported that the presence of distracting information captures attention and impairs behavioural performance in WM tasks. In particular, distractions can lead to higher error rates as shown by West (1999), who instructed participants to ignore distractions (e.g., a star-like figure) while memorizing the location of a target in one of four boxes". " Furthermore, the negative effects of distractions increased with increasing memory load in the WM task". Which means that working memory is necessary for communication in our brains. Thus, this could be one factor contributing to Freudian slips. It is like when you are in a chat with your mates, but your thoughts veer off to your dream vacation. Then, your friend tries to bring you back and ask you about your work, you suddenly blurt out, " I cannot wait to sip margaritas on a tropical beach! This reveals where your thoughts actually were.

## 2.2.4. Types of Freudian slips

### 2.2.4.1. Slip of the tongue

Slips of the tongue are mishaps that occur during discourse, when individuals unintentionally say something other than what they intended to say. According to Freud verbal slips also referred to as "lapsus lingua", appear when the unconscious controls the conscious mind leading to unexpected expressions.

Carrol (2008) and Fromkin (1971) proposed types of slips of the tongue, which include:

| <b>Types of slips of the pen</b> | <b>Definitions</b>  | <b>examples</b>  |
|----------------------------------|---|--|
| <b>Anticipation</b>              | A sound from a later word appears too early, replacing part of the intended word                                      | Saying “pake the places” instead of “take the places   |
| <b>Word exchange</b>             | Occurs when individual mistakenly replace one word with another   | saying “I’ll take the shelf on the book” instead of “I’ll take the book on the shelf”        |
| <b>Semantic paraphasia</b>       | Arise when one term is replaced with another that is semantically comparable but wrong in context.                    | Instead of saying “book” you say “box”   |
| <b>Preservation</b>              | A sound or word from a previous utterance is repeated unintentionally in the current one                              | You just talked about a blue car, so when you want to say "green hat" it becomes "blue hat." |
| <b>Shift</b>                     | A sound or word is mistakenly replaced with one from a different grammatical category                                 | you say "I need to go more quickly" instead of "much quicker."                               |
| <b>Blend</b>                     | Blends, or haplogogies, occur as a result of the brain's attempt to efficiently combine two-words into a single form. | Thinking about both "vacation" and "staycation," you might utter "vaca-stay"                 |
| <b>Addition</b>                  | These additions occur when extra words are inadvertently inserted into a sentence                                     | I did not explain this carefully enough→ carefully.  |

|                 |   |   |
|-----------------|---|---|
| <b>Deletion</b> | Deletion is occurred whereas the speaker leaves something out. The speaker wanted to, utter the intended sentences, yet incidentally he leaves out linguistic material. The linguistic material can be typically related to phonemes, morphemic affixes, articles, prepositions, conjunctions, whole words, or even say his intended speech | Rushing through instructions, you forget to mention the crucial step of "adding water" to the recipe. |
|-----------------|---|---|

**Table2.1. types of slips of the tongue**

#### **2.2.4.2. Misreading and slip of the pen**

##### **2.2.4.2.1. Misreading**

Misreading occurs when person misspeak a written text, either by swapping one word for another. As stated by Freud (1901) misreading might be the result of unconscious process, especially when the misunderstood word or phrase has emotional or personal importance for the reader.

Example from the book “the psychopathology of everyday life”

“Both irritating and laughable is a lapse in reading to which I am frequently subject when I walk through the street of a strange city during my vacation. I then read

antiquities on every shop sign that shows the slightest to the word, this displays the questing sprint of the collector”

#### **2.2.4.2.2. Slip of the pen**

According to Freud (1901) accidental typos, or slips of the pen occur when writing by hand or typing. These mistakes can be misspelling typos, grammatical errors, or other situation where the written word does not effectively convey the meaning intended. Pencil slips are frequent and can be brought on by variety of things including weariness, distractions and the sheer intricacy of writing linguistic systems.

He misspells someone's name he wrote buckrhard instead of Burckhardt, because he was annoyed by another writer holding the same name “I had written Buckrhard, which the compositor guessed to be Burckhardt.

#### **2.2.4.3. Lapses in memory**

According to Sigmund Freud (1901:5), in his seminal work "The Psychopathology of Everyday Life," explored the enigmatic domain of memory lapses, particularly instances of forgetting names. He did not regard these lapses as simple chance events, but as glimpses into the covert realm of the unconscious psyche. According to his theory the failure to remember a name, especially that of a familiar individual, could be associated with underlying conflicts or anxieties. It is plausible that there exists a hidden aversion towards the person, an underlying discord, or unresolved tension. By failing to recall their name, the unconscious mind might subtly convey this negativity. Freud even advanced the notion that forgetting appointments, particularly those accompanied by dread, might similarly reflect this phenomenon. As he mentioned example concerning this phenomenon “I vainly strove to recall the name of the master who made the imposing frescoes of the "Last Judgment" in the dome of Orvieto. Instead

of the lost name Signorelli - two other names of artists - Botticelli and Boltraffio - obtruded themselves, names which my judgment immediately and definitely rejected as being incorrect”  
[P5]

#### 2.2.4.4. Faulty actions

These are the deviations from our intentions that arise when our behaviours diverge from our original plans. These inadvertent mistakes can range from minor, such as a misspoken word, to significant, such as failing to meet a deadline. Despite being aggravating, they constitute an unavoidable aspect of human existence. Unlike intentional decisions. They stem from momentary lapses, distractions, or the constraints of our memory and attention. Freud mentioned example from his book “The psychopathology of everyday life”

*“A woman travelled to Rome with her brother-in-law, a renowned artist. The visitor was highly honoured by the German residents of Rome, and among other things received a gold medal of antique origin. The woman was grieved that her brother-in-law did not sufficiently appreciate the value of this beautiful gift. After she had returned home, she discovered in unpacking that - without knowing how - she had brought the medal home with her. She immediately notified her brother-in-law of this by letter, and informed him that she would send it back to Rome the next day. The next day, however, the medal was so aptly mislaid that it could not be found and could not be sent back, and then it] dawned on the woman what her "absent- mindedness" signified - namely, that she wished to keep, the medal herself” [p80].*

#### 2.2.5 Examples about Freudian slips

. At a Washington, D.C., dinner party, Condoleezza Rice, then National Security Advisor to President Bush, stated, “As I was telling my husb—as I was telling President Bush.” Some suggested that the Freudian slip seemed to reveal some hidden feelings Rice might have held toward her boss.



. When writing a check for \$500 dollars to fix her car, Sumni accidentally writes “five hundred” dollars.

. During a presentation, the speaker who was waiting desperately to get home and crack open a drink intended to say “Our company values innovation,” but instead said, “Our company values inebriation.”

. During a meeting, a manager who deep down feels like he’s overpaid was discussing a new project. He intended to say, “We need to make sure that we’re all on the same page,” but instead said, “We need to make sure that we’re all on the same wage.”

. During season four of the hit sitcom Friends. In the 1998 episode, “The One with Ross’s Wedding, Part 2,” Ross demonstrates a familiar Freudian slip: accidentally using an ex-partner's name for a current partner. At the altar, Ross says, “I take thee, Rachel” instead of Emily, the name of his wife-to-be. He does this after Rachel’s appearance at the ceremony takes him by surprise.

. Austin Powers and Dr. Evil. During, Dr. Evil notices that everything Powers does is aimed at gaining his father’s approval. After Dr. Evil points this out, Austin Power’s lines keep referring to his father. "Nothing could be my father from the truth!" and "No I dadn't!".

. An Arab speaker during match instead of saying “free shot” he said “sweet shot”

. A Freudian slip of the French president Emmanuel Macron when he said to the Australian prime minister: “I wanted to thank you and your delicious wife”

. Jimmy Kimmel’s “hot dog” slip: during a monologue Jimmy Kimmel accidentally said: throw in the hot dog instead of throw in the towel.

. During a monologue Stephen Colbert accidentally said “it’s like doing the moon walk” instead of “it’s like walking on the moon”

. In a talk show segment, Jimmy Fallon accidentally said:” you’re real couch potato” instead of “you’re real hot potato”

. During a standup routine, Trevor Noah accidentally said “life is like a taco” instead of “life is like a rollercoaster”

. In a monologue, Conan O’Brien unintentionally said “it stings like a jellyfish instead of “it tings like a bee». This slip introduced a watery and unexpected element to his analogy.

### **2.3. Freudian slips as humorous devices**

In simple terms, Freudian slips are mistakes related to the unconscious mind, described by Sigmund Freud as faulty actions that reveals desires and urges from our unconscious mind which have a deeper meaning. It occurs as a result of person's unconscious thoughts coming to light. According to Freud's theory these slips are not random errors, it has other alternative explanation besides suppressed and repressed intents.

Shutter (2004) stated that: “it is a complicated mental processing which is happening entirely, below the level of consciousness, so we are not aware of doing anything except when we hear ourselves saying something funny, and it’s all happening at such lighting speed that we are not aware of anytime these steps are taking”.

Nowadays, Freudian slips are typically used in humorous way, when suddenly a person or a member of your family say something by wrong especially with our grandparents and parents.

Freudian Slips can lead to humorous devices by revealing subconscious thoughts or desires and adding an element of surprise which means a spontaneous Freudian slip can add a touch of humour and lead to amusing or funny conversation. They frequently entail word or phrase substitutions that result in unintended, though occasionally instructive or humorous meanings.

People find humour in the unexpected turn of events or in the speaker's surprising revelation about their own psychology, therefore this discrepancy between the intended and actual expression can have a humorous effect.

Furthermore, since it emphasizes the difference between what we mean to say and what accidentally comes out, the embarrassment or awkwardness that follows Freudian slips can add to the humour.

To sum up, Freudian slips are often used as a comic device because they provide a humorous look into the peculiarities and complexity of human psychology, frequently with a dash of human and light-heartedness. These spontaneous slips are linked to one type of humour which is named as unintentional humour.

In addition to the things people say and do during social interactions with the intention of amusing others, much mirth and laughter also arise from utterances as actions that are not meant to be funny (Wyer and Collins,1992).

According to a website "unintentional humour is defined as the act of making other people laugh without actually trying to. Moreover, Freudian slips are mentioned in the context of accidental linguistic humour, highlighting their contribution to unintentional humour in various social settings.

English literature professors Alleen Nilsen and Don Nilsen (2000) referred to this as accidental humour which they divided into physical and linguistic forms. Accidental linguistic

humour arises from misspellings, mispronunciation, errors in logic, and the kinds of speaker confusions called Freudian slips, malapropisms, and spoonerisms.

#### 2.4. Cases from Tiaret about Freudian slips

| Cases  | Phonemic transcription   | English translation   | Type of Freudian slip |
|--|--|---|-----------------------|
| خلعت معرف من واه من بعد<br>ظهرت سلامات من الخلعة<br>قتلهم فشايلي ركبو(ركياي<br>فشلو)                                       | \nfɛlaʕt ma:naʕraf min<br>wah men baʕd ʕahret<br>salamat min al ʕalʕa:<br>qultelho:m f ʃ a ʒli:<br>rakbo:/   | I startled without knowing why, I told them my, knocks were kneeling instead of my knees were knocking  | Slip of the tongue    |
| عجوزة سرقولها خمسة آلاف<br>من الشوك عادت تقول<br>سرقلاف و خمسوها   | \ʕdʒo:za serqu:lha:<br>ʕjamsa:la:f men al ʃok<br>ʕadet tqul serqalaf w<br>ʕjamsuha:/   | The robbed the old woman's money, and in her shock she said they fifty dinars last snatched   | Slip of the tongue    |
| رسلت نغزي صحبتي باش<br>نقولها ربي يرحمها قتلها<br>ربي يرحمها   | \rselt nʕazi: fi ʕahabti:<br>baʃ nqu:lha: rabɪ:<br>jerħamha: qultelha rabɪ:<br>erdʒemha:/  | I wrote a message to my friend because her grandmother passed away, instead of typing "may Allah have mercy on her" I wrote "may Allah stone her" | Slip of the pen       |
| دخلت الحانوت بغيت نشري<br>صندالة ومول الحانوت كان<br>يهدر مع صاحبو قالو تخيل<br>شكون عيطلي باش نقولو<br>شحال دير قتلو شكون | \dʕalt lħa:nu:t by:t nʕri:<br>ʕanda:la: w mu:l<br>alħa:nu:t ka:n jahdar<br>mħa: ʕa:ħbu qalu tħajel<br>ʃkun ʕaʕaʕɪr: baʃ nqulu<br>ʃħa:l qutlu: ʃku:n/ | I went to the shop in order to buy a shoe, and the vendor said to his friend guess who called me, instead of asking about the price I said who!!  | Slip of the tongue    |

|   |  |   |                                      |
|---|--|---|--------------------------------------|
| <p>لبارح رححت عند الطبيب كي<br/>كامل جيت خارجة قتلو بارك<br/>الله فيك مبعدي كي لحقت للباب<br/>تفكرت لازم نخلصو</p>                    | <p>\lbaraħ roħt ʕand atbrɪb<br/>kɪ: keml dʒɪ:t ɧardʒa:<br/>qutlu: ba:raka alahu fr:k<br/>men baʕd kɪ: lħaqt lɪl<br/>ba:b tfakart la:zm<br/>nħalʂu:/</p>            | <p>Yesterday I went to the<br/>doctor, when I left, he<br/>said may God bless<br/>you, as I reach the<br/>door, I remembered I<br/>should pay the visit.</p>                        | <p><b>Lapses in<br/>memory</b></p>   |
| <p>كان عندنا تعبير كتابي على<br/>عيد الأضحى أيا بديت نقرى<br/>وصلت الى عبارة " وفي<br/>الصباح الباكر زقزقة الخرفان</p>                | <p>\ka:n ʕandna: taʕbrɪ:r<br/>kɪta:bɪ: ʕla: ʕɪ:d al<br/>adħa: ana bdrɪ:t naqra:<br/>wʂalt ɪla: ʕɪba:rat wa fr:<br/>aʂabaħɪ al bakrɪ<br/>zaqzaqatɪ al ɧɪrfa:nɪ/</p> | <p>The teacher told us to<br/>write a paragraph<br/>about Eid al adha,<br/>while I was reading my<br/>paragraph I said "in the<br/>early morning then I<br/>read sheep chirping</p> | <p><b>Misreading</b></p>             |
| <p>رحت للطبيب كي جيت<br/>خارجة طفيت عليه الضو</p>   | <p>\ruħt letbrɪb kɪ dʒɪ:t<br/>ɧa:rdʒa: ʔafɪ:t ʕɪ:h ɕaw/</p>  | <p>Once I went to visit the<br/>doctor when I was<br/>leaving, I turned<br/>off the light.</p>  | <p><b>Faulty action</b></p>          |
| <p>كي ركبت فالبيس باش نقولهم<br/>السلام عليكم قتلهم الله اكبر</p>   | <p>\kɪ rkabt falbɪs baʕ<br/>nqulhum asalamu<br/>ʕalajkum qult alahu<br/>akbar/</p>   | <p>I entered the bus<br/>instead of<br/>saying Asalam<br/>alaikom I said Allahu<br/>Akbar</p>   | <p><b>Slip of the<br/>tongue</b></p> |
| <p>كنت صغيرة بعثوني دارنا<br/>نجيب قازوز<br/>دخلت مول الحانوت يقولي<br/>شالونها وانا نقولو لباس<br/>حمد كان يقصد لون<br/>الفاوورة</p> | <p>\kunt ʂɪ:rɑ: baʕθu:nɪ:<br/>da:rna: ndʒɪ:b qazu:z<br/>dħalt mu:l al ħanut jquɪ:<br/>ʂa lu:nha: wa ana nquɪ:<br/>labas ħamdu: lah/</p>                            | <p>When I was young, I<br/>went to<br/>the store to buy soda,<br/>the shopkeeper asked<br/>me which color do you<br/>want, I responded I am<br/>fine thank you</p>                  | <p><b>Slip of the<br/>tongue</b></p> |

|   |  |  |                                      |
|---|--|--|--------------------------------------|
| كنت نحوس على تليفوني<br>بالفلش وهو في يدي | \kunt nħawes ħla:<br>tɪɫfu:nɪ: bel fləʃ wu<br>huwa: fɪ: jedɪ:/ | I was looking for my<br>phone with the<br>phone's flashlight | <b>Lapses in<br/>         memory</b> |
|---|--|--|--------------------------------------|

**Table2.2. Cases from Tiaret about Freudian slips**

## 2.5. Conclusion

As a conclusion Freudian slips, which are seemingly minor errors in speech, memory, or action, have intrigued and evoked us. Sigmund Freud, the pioneer of psychoanalysis, viewed these slips as exposures of hidden desires and conflicts residing in the unconscious, likening them to cracks in the facade of our conscious mind. However, this concept has been a matter of debate. Critics assert that these slips are simply the consequence of mental fatigue, distractions, or errors in information processing. Despite the ongoing dispute, Freudian slips offer a stimulating perspective for introspection. By entertaining the notion that these errors may convey deeper significance, we can commence an exploration of latent thoughts and emotions that may not be within our conscious awareness. Whether serving as a real entrance into the unconscious or not, Freudian slips serve as a reminder of the intricate interactions between our conscious and unconscious minds. They emphasize the potential for covert forces to subtly influence our conduct and encourage us to probe deeper into the complexities of our own thoughts and motivations. Ultimately, the examination of Freudian slips, irrespective of their unequivocal interpretation, persists as a captivating field of inquiry, beckoning us to contemplate the intricate tapestry woven by both the conscious and unconscious facets of our minds.

# **Chapter three**

## **Data analysis: Discussion of findings**

**3.1. Introduction**

**3.2. Section1: Research methodology**

**3.2.1. Research questions**

**3.2.2. Research hypotheses**

**3.2.3. Research methodology**

**3.2.3.1. Participants**

**3.2.3.2. Description of participant's profile**

**3.2.4. Data collection instruments**

**3.3. Section 2: Data analysis: Results and discussions**

**3.4. Discussion and interpretation of findings**

**3.5. Conclusion**

### 3.1. Introduction

The previous chapters provided the theoretical part of the current study, an overview of humour and Freudian slips and the relation between them in Tiaret Speech community. This chapter presents the methodological phase of our research, it is structured into two sections, each serving a specific purpose. The first section is concerned with the description of participants, and data instruments used, including a questionnaire to gather data on student's view points toward Freudian slips and interviews with different participants from Tiaret.

### 3.2. Section1: Research methodology

Methodology plays essential role in academic research, surround the structured approach used by researchers to collect, examine, and interpret data in order to address research questions or test hypotheses. It is important for assuring exact reliable, and valid results in scientific research. Therefore, the methodology adopted in this research mixed both quantitative and qualitative approaches, including statistical and mathematical methods for data analysis, as well as comprehensive data on complex social phenomena. The participants for this research are composed of random citizens of Tiaret, and students from the English department .

#### 3.2.1. Research questions

**Q1:** How do individuals in Tiaret speech community embrace Freudian slips as humour?

**Q2.** What are the reasons behind producing parapraxes?

**Q3.** How do Freudian slips contribute as humorous devices?



### 3.2.2. Research hypothesis

*HP1.* In Tiaret, Freudian slips make people laugh because it happens out of the sudden during conversations

*HP2.*By unconscious thoughts, feelings, repression.

*HP3.* Freudian slips in Tiaret are influenced by cultural values, nuances, social context, and language situation.

### 3.2.3. Research methodology

In exploring Freudian slips as humorous devices in Tiaret speech community. The methodology adopted is mixed methods that combines both quantitative and qualitative approach in order to get much data. The primary research method for this study is questioning citizens from different ages and different regions in Tiaret whether they experienced or witnessed such phenomena before.

#### 3.2.3.1 Participants

According to Creswell, John W. (2014:17).in his book Research Design: Qualitative, Quantitative, and Mixed Methods Approaches: “Participants are the foundation of all research projects. They are the ones who provide the data... Through their willingness to participate, researchers are able to learn about the world from the perspectives of others ”.

The participants in this research consist of members of Tiaret speech community, including a diverse group of individuals, young and old, women and men, we wanted to hear from both of them to get a complete picture of what Tiaret citizens think about these slips of the tongue.

### 3.2.3.2. Description of participant's profile

In our study the target population was conducted at Ibn Khaldoun University in Tiaret, Algeria. The first participants were Tiaret students from the department of English, 55 students were chosen for this study (males/females) and asked to answer the questionnaire. The second participants who responded the interview were selected randomly from the general population of Tiaret.

### 3.2.4. Data collection instruments

Research methodology is generally thought of as qualitative and quantitative including some considerable tools. As with any research methodology, there are strengths and weaknesses contained in each of these tools, and these will be considered in this section.

This research, thus, draws its data from two different sources such as: personal interviews and questionnaires. The choice of research tools is strongly influenced by the research questions and the research methodology/theoretical base. In this research we wanted to explore Freudian slips as humorous devices in Tiaret speech community. This immediately ruled out a range of potential research tools.

Personal interviews were the most reliable way of getting accurate information from people. Interviews were more likely to produce the in-depth, detailed descriptions that this form of research requires. Patton discusses the differences between the data generated by a questionnaire and that produced in interviews in one particular project:

The questionnaire results (77% satisfied) provided data on statistically generalizable patterns, but the standardized questions only tap the surface of what it means for the program to have had “great perceived impact”. The much smaller sample of open-ended interviews add depth, detail, and meaning at a very personal level of experience (Patton, 1990:18).

This personal level of experience was exactly the data this research needed to generate. Interviews were more appropriate than observation. we could not observe participants’ perceptions from their behaviour. we needed to try to find what was in and on their minds. Merriam summarizes the value of interviews in this way:

...” interviewing is a major source of qualitative data needed for understanding the phenomenon under study “... For the interview is the best way – and perhaps the only way – to find out “what is in and on someone else’s mind” (Merriam, 1988: 86).

Interviews are classified in various ways. Fontana and Frey (1994), for example, describe three (structured, group and unstructured) as does Patton (1990) (the informal, conversational interview; the general interview guide approach and the standardized open-ended interview). Carspecken (1996, p.155) maintains that “the ideal qualitative interview will be semi-structured”. The approach we used fit Fontana and Frey’s, description of a structured interview. we selected this approach because it is the most practical form, which makes it possible for the interviewees to answer a series of pre-determined questions. We wrote a list of specific questions for participants to answer. The advantages of structured interviews are that the same questions are used with different participants. The interview is; therefore, more systematic and later data organization and analysis can be easy to collect. Certainly, analysis would have not been easier if we had used unstructured interviews but they would have permitted the same degree of discussion of individuals’ perspectives. Structured interviews served our purposes

best. we chose to do it separately. We thought that starting the interview with all participants on the same day might adversely affect the atmosphere and rapport we wanted to establish.

#### **3.2.4.2. Description of student's questionnaire**

The purpose of our questionnaire is gathering data about the concept and understand the humorous Freudian slips in Tiaret speech community. It contains 12 questions in general are a combination between multiple choice questions, included 10 close ended questions and 2 open ended questions. They are divided into three parts, the first part consists of the personal information about the students including gender, age, and academic level. The second part seeks to elaborate the perception of Freudian slips, and the final part mentions Freudian slips and how it can be humorous in Tiaret speech community.

#### **3.2.4.3. Description of people's interview**

The interview process was performed using a qualitative research approach. Throughout the interview, we queried several Tiaret citizens regarding their familiarity with the concept of Freudian slips and inquired about any personal experiences or observations related to it.

The participants were a diverse group consisting of individuals from both genders and various occupations. some individuals were educators, students, and few were relatives, their ages were between 23-52. It comprised a total of 11 questions differ from one question to another, some of them were about experiencing Freudian slips. Thus, from one to three questions were related to the participant's awareness of the term Freudian slips, whether they have heard about it before. From four to six were about the perspectives on this phenomenon. From seven to eleven were about sharing their humorous incidents of Freudian slips through illustrative instances. The questions of interview

contain with more illustration about the topic. Additionally, we chose to undertake interview to gain deeper insights into Freudian slips and to gather additional experiences.

### **3.3. Section 2: Data analysis: Results and discussions**

#### **3.3.1. Introduction**

Within this section, we go over the significant findings that were arrived at through the extensive data analysis done to answer the research questions posed in this study. The key objective of this analysis was to extract useful information such as insights, patterns from the data collected so as to reveal more about the phenomena under investigation. We explain dataset complexities using statistical techniques and qualitative observations in order to facilitate understanding of a comprehensive nature about what was happening internally.

#### **3.3.2. Results and analysis**

This part is the heart of our research, where we present the data collected from the questionnaire and the interview and explore it in details. This involve summarizing key findings, interpreting the significance of these findings in the context of research question. We use both statistical and qualitative approach to understand the data. The purpose of this section is to objectively present our findings and explain what these findings mean for our research.

##### **3.3.2.1. Analysis of questionnaire results**

This part analyses questionnaire data using statistics to identify trends and patterns, providing a deeper understanding of survey results and their statistical significance

3.3.2.1.1 Gender

The addition of this question was intended to investigate possible differences in language use between males and females.

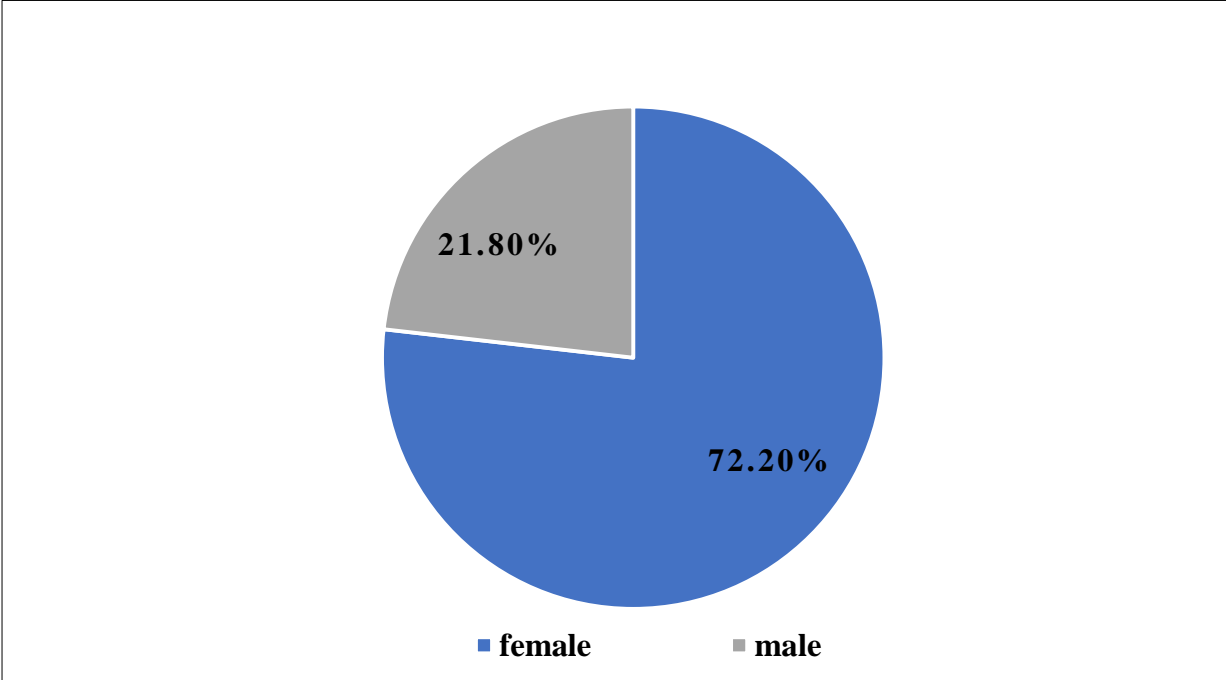


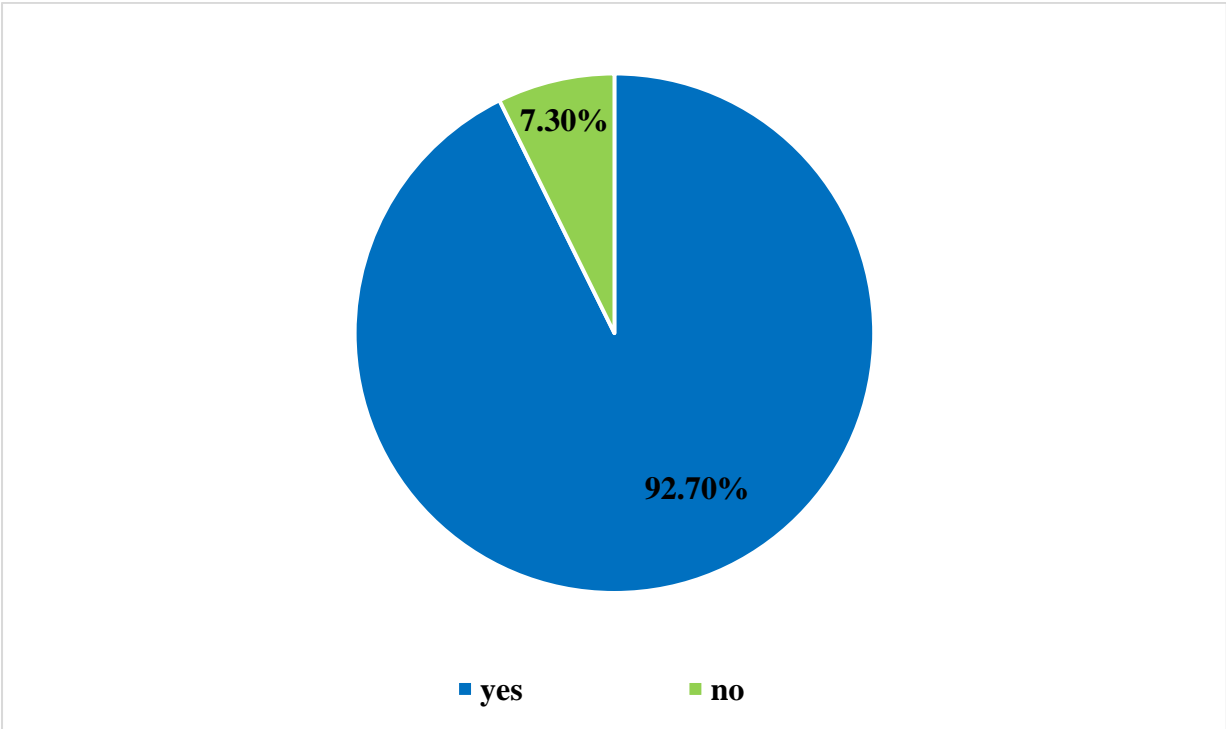
Figure3.1: Gender

As seen in the figure above, there were 55 responders in total the majority who participated in this questionnaire were females 78,2%. this show that females are more actively involved than males, the remaining percentage 21,8% represents males.

**3.3.2.1.2. individuals’ perception about Freudian slips:**

The question is about asking participants if they have ever noticed someone accidentally say something that seemed to reveal something they were not intending to share.

**Question4:** Have you ever heard someone make a Freudian slip (an unintentional mistake in speech that reveals a hidden thought or feeling) while speaking?



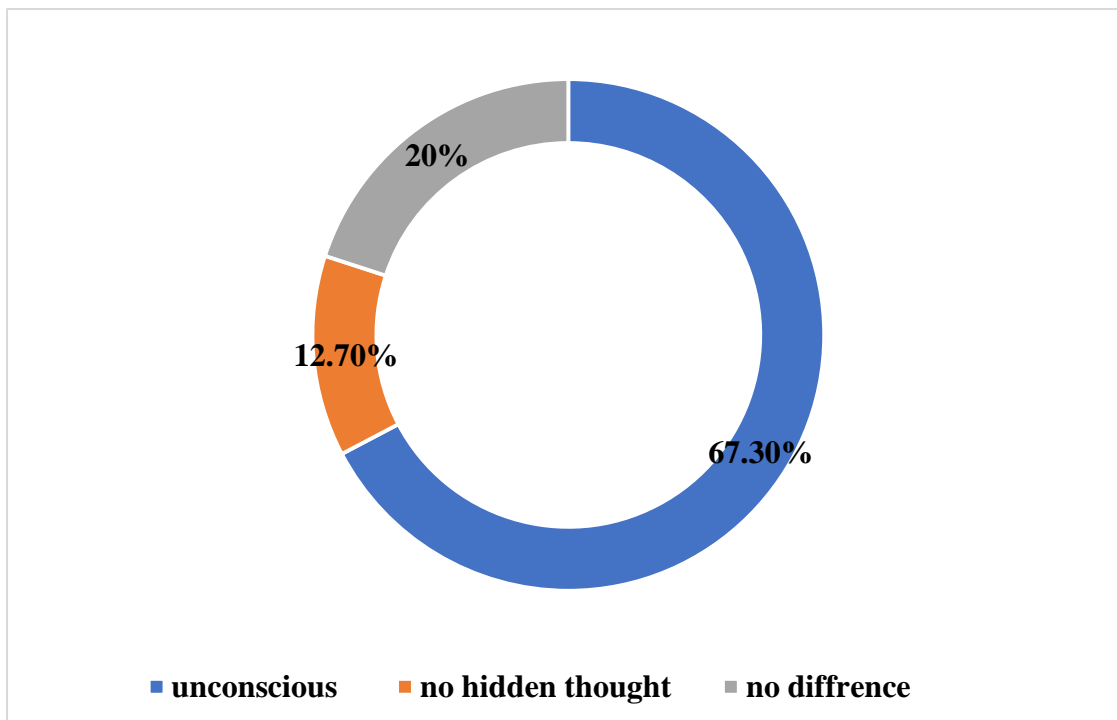
**Figure3.2: individuals’ perception about Freudian slips:**

The figure 3.4 shows that the most respondents answered the question posed to them by yes at a rate of 92,7%, which means that Freudian slips are common and familiar to them. However, 7,3% of participants answered by No, meaning that they had never heard of Freudian slips.

### 3.3.2.1.3. Participant's answers towards the context of Freudian slips

In this question we asked individuals about their opinion concerning Freudian slips, whether they find it funnier when they are accidental or when someone uses them on purpose to be funny.

**Question** Do you find Freudian slips funnier when they are intentional or unintentional?



**Figure3.3: Participant's answers towards the context of Freudian slips**

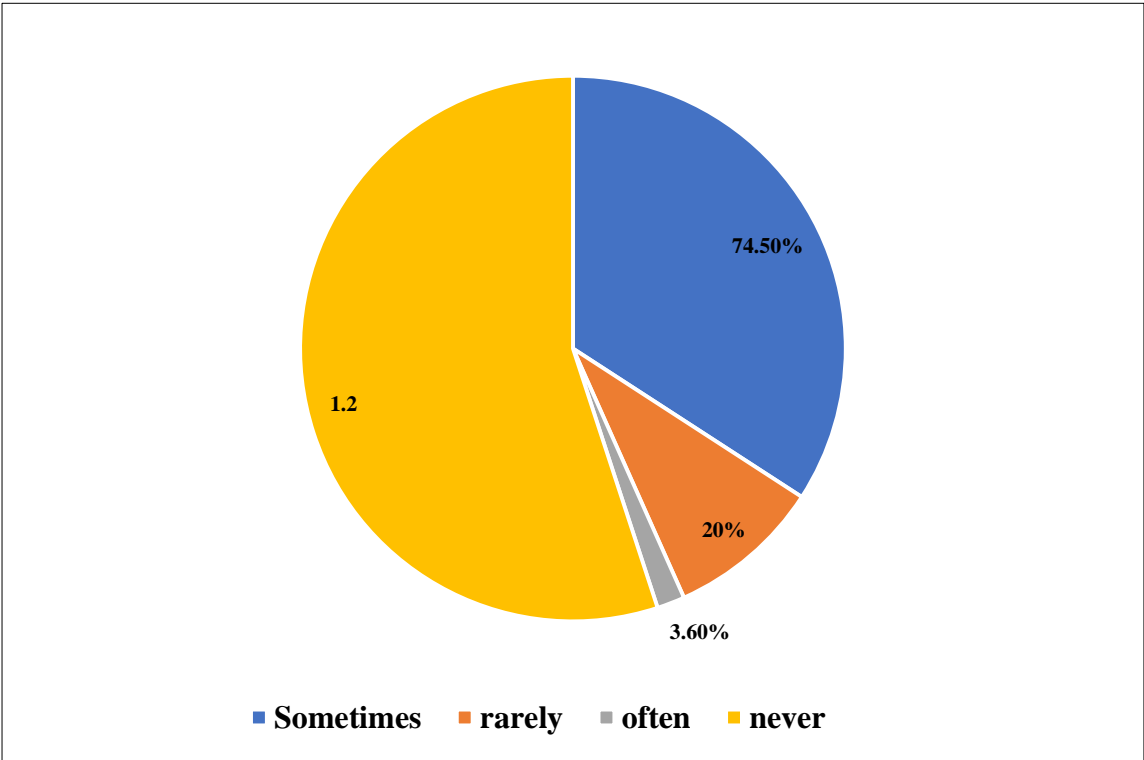
According to the results mentioned in the graph above, 67,3% of informants believe that Freudian slips reveal hidden unconscious thoughts and feelings, while only 12,7% of students believe that Freudian slips do not carry any hidden thoughts. The remaining percentage, which represents 20% of participants who are unsure about the context of Freudian slips, if they reveal unconscious thoughts or not.



**3.3.2.1.4 Freudian slips usage context:**

This question is about uncovering how often individuals have experienced Freudian slips, and to consider how common it is for individuals to make unintentional verbal mistakes.

**Question :** How often do you find yourself making Freudian slips?



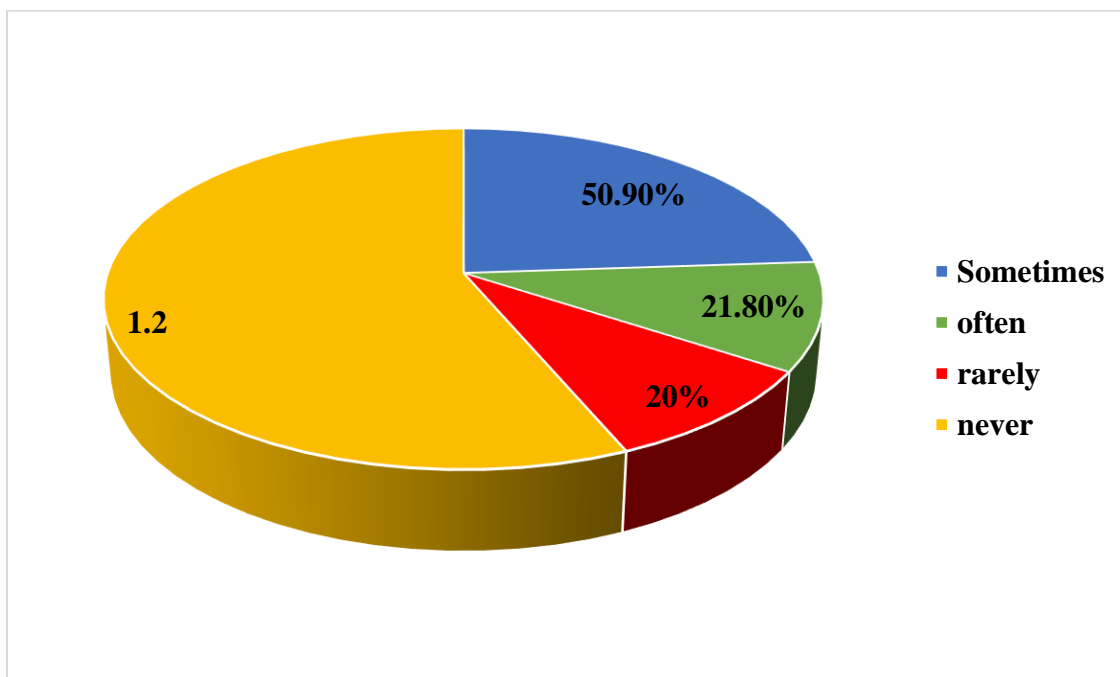
**Figure3.4: Freudian slips usage context**

The previous pie-chart shows that the majority of respondents which are around 74,5% sometimes use Freudian slips in their daily life, on the other hand 20% of students rarely use them. moreover, 3,6% said that they often make Freudian slips, while 1,8% of them state that they never make a Freudian slip.

### 3.3.2.1.5. Revealing how often Freudian slips occur in everyday speech

This question refers to how often participants notices mistakes in other's speech. It is about how well they pay attention to language and how they understand slips when others talk. It is also looks at whether they think these mistakes happen a lot or not much in conversation.

**Question** How often do you encounter Freudian slips made by others?



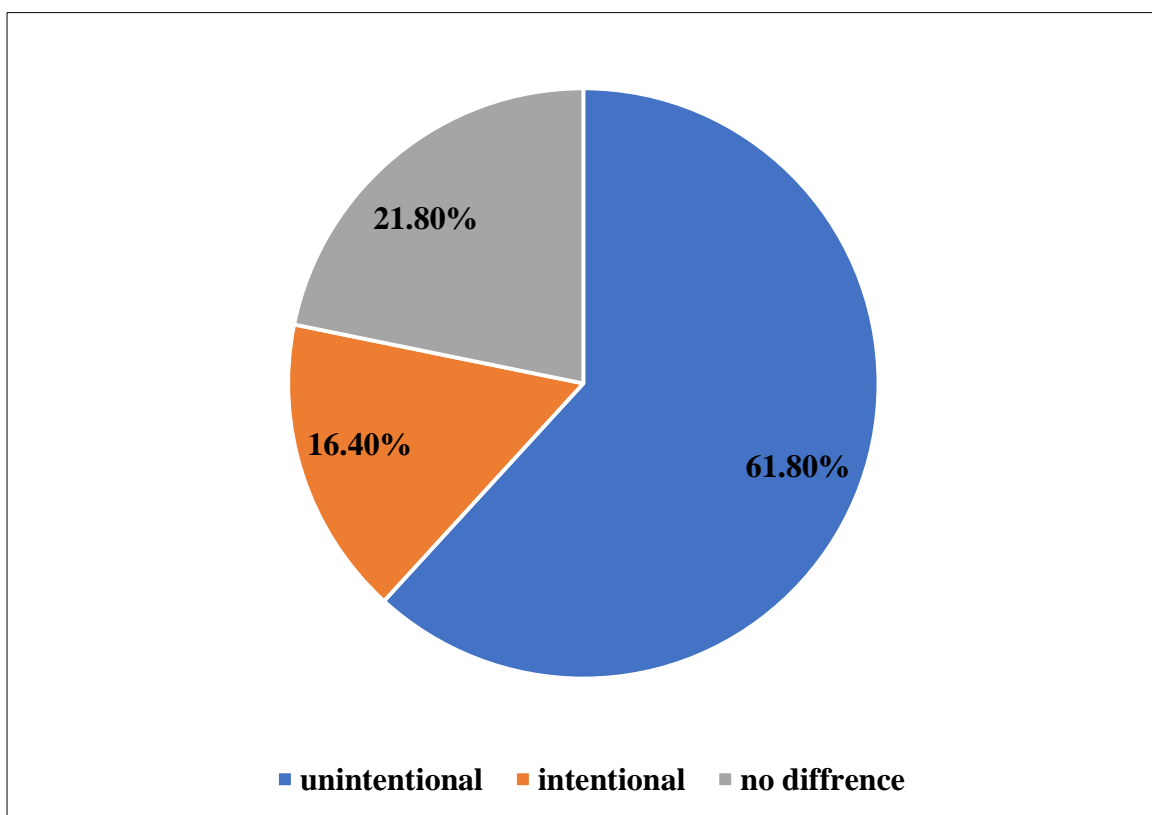
**Figure3.5: Frequency of Freudian slips usage by others**

The results that are represented in the diagram above is that 50,9% of participants sometimes encounter Freudian slips made by others, while 21,8% state that Freudian slips often used by others, furthermore 20% replied that they rarely encounter Freudian slips made by others, moreover a few participants around 7,3% never encounter Freudian slips made by others.

### 3.3.2.1.6. The funnier Freudian slips are intentional or unintentional:

This is about to consider the humour factor of Freudian slips and whether it's funnier when the speaker meant to say something else (unintentional) or if they are deliberately using a Freudian slip for comedic effect (intentional)

**Question:** Do you find Freudian slips funnier when they are intentional or unintentional?



**Figure3.6: The funnier Freudian slips are intentional or unintentional**

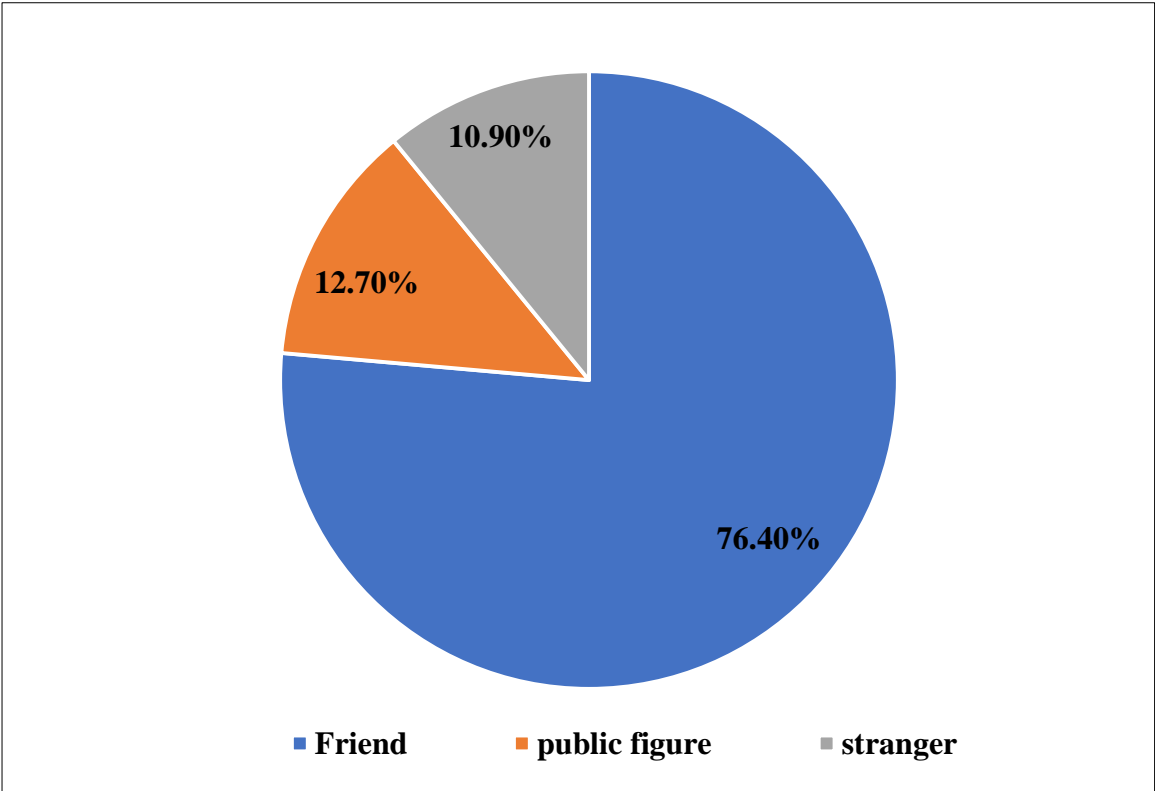
According to the aforementioned data, the majority of students 61,8% find Freudian slips funnier when they are unintentional, which means that Freudian slips become humorous when they are spontaneously, by contrast 16,4% of participants find humour in Freudian slips when

they are intentional, as for the last group,21,8% said that no difference whether they are intentional or unintentional.

**3.3.2.1.7. Humorous Freudian slips by friend/stranger/public figure:**

It is about to analyse the social context that influences how individuals react to a Freudian slip. By asking about laughter in different scenarios, the question explores the social factors that influence how participants perceive humour.

**Question:** Would you be more likely to laugh at a Freudian slip made by a friend, a stranger, or a public figure?



**Figure3.7: Humorous Freudian slips by friend/stranger/public figure**

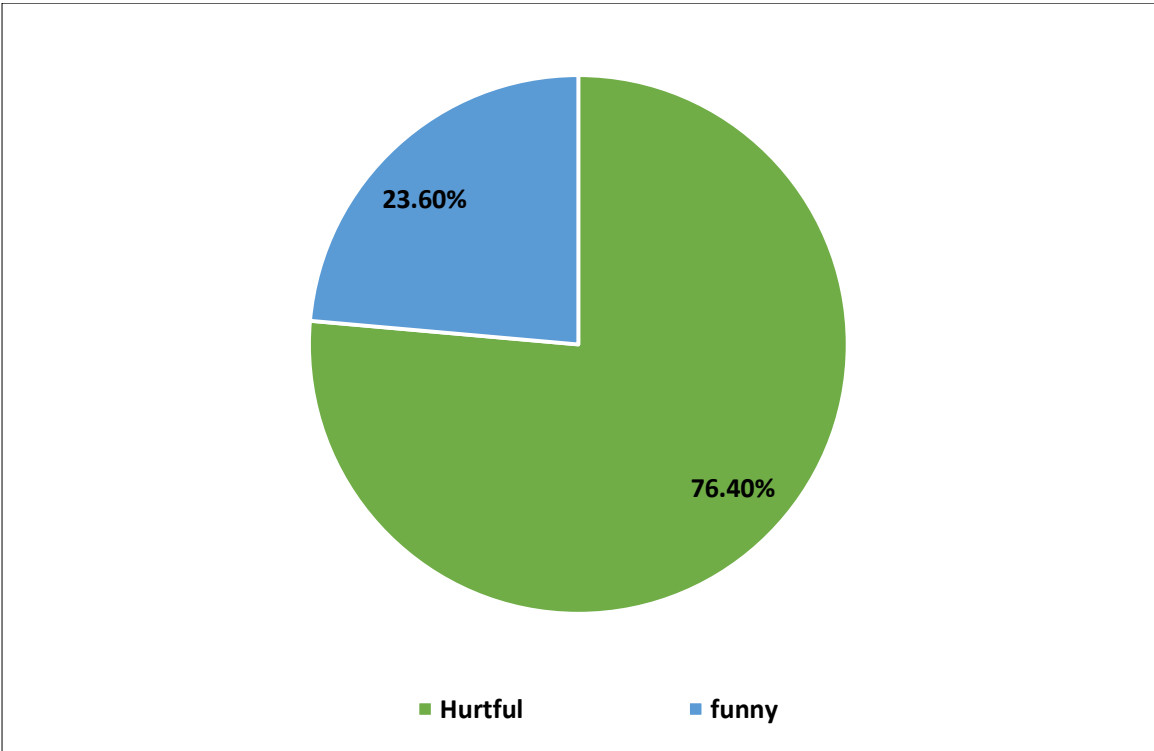
According to the previous data shown in the figure 3.9, we can say that 76,4% of informants are more likely to laugh at a Freudian slip made by a friend, while 12,7% of them state that they

laugh at a Freudian slip made by a public figure, and the others who present 10,9% confirm that they laugh at a stranger 's Freudian slip.

**3.3.2.1.8. Participant’s thoughts about Freudian slips:**

This question asks whether the unintentional humour of Freudian slips can cause offense despite playful intentions.

**Question10:** Do you think Freudian slips can be hurtful, even if they are intended to be funny?



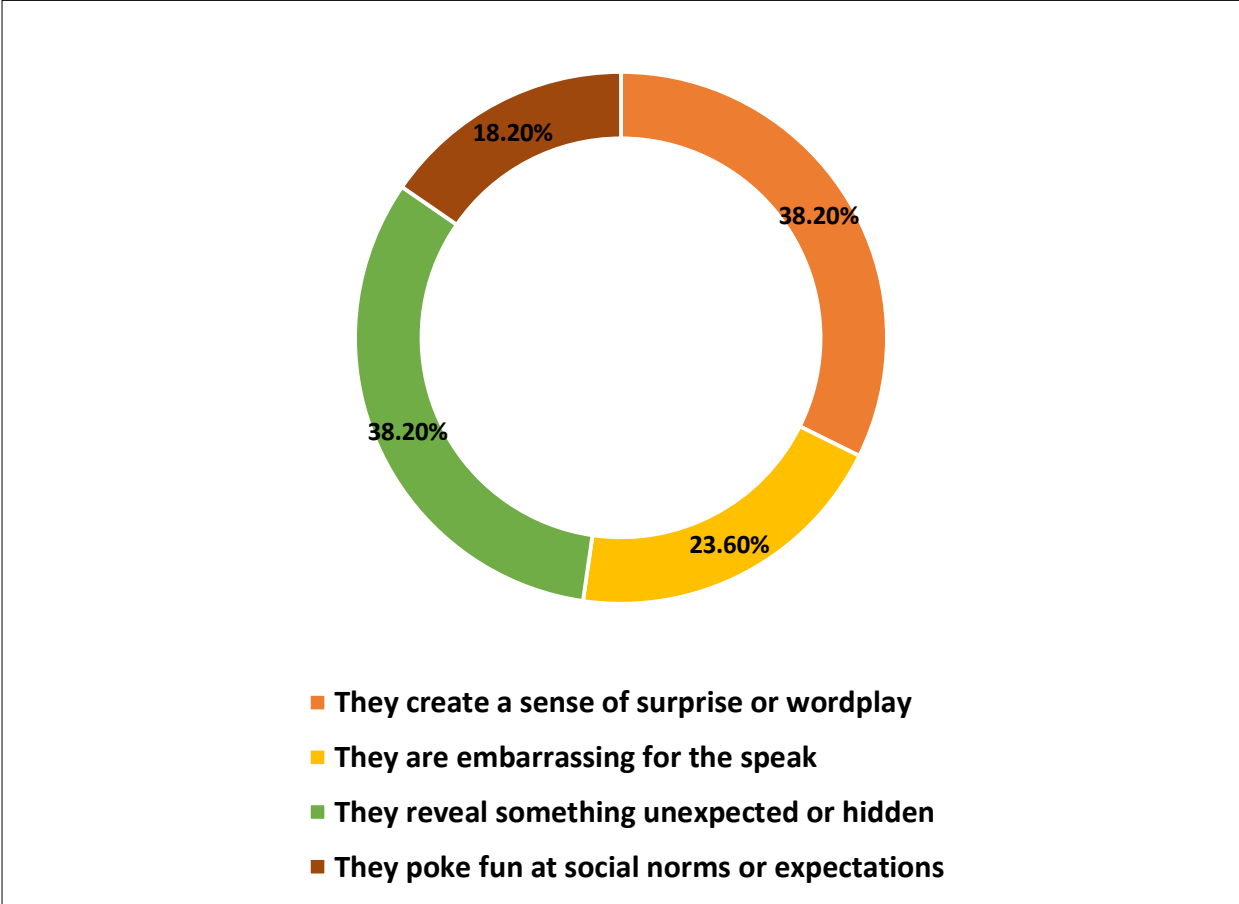
**Figure3.8: Participant’s thoughts about Freudian slips**

As show in the pie-chart above, that 76,4% of respondents confirm that Freudian slips can be hurtful, even if they are intended to be funny. by contrast 23,6% of them state that Freudian slips cannot be hurtful, when they are intended to be funny.

**3.3.2.1.9. participant’s views towards the reason of humorous Freudian slips**

In this section, we asked individuals about their opinion on what aspects of Freudian slips make them humorous within the way people speak in Tiaret.

**Question** In your opinion, what makes Freudian slips funny in the Tiaret speech community?



**Figure3.9: Student’s views towards the reason of humorous Freudian slips**

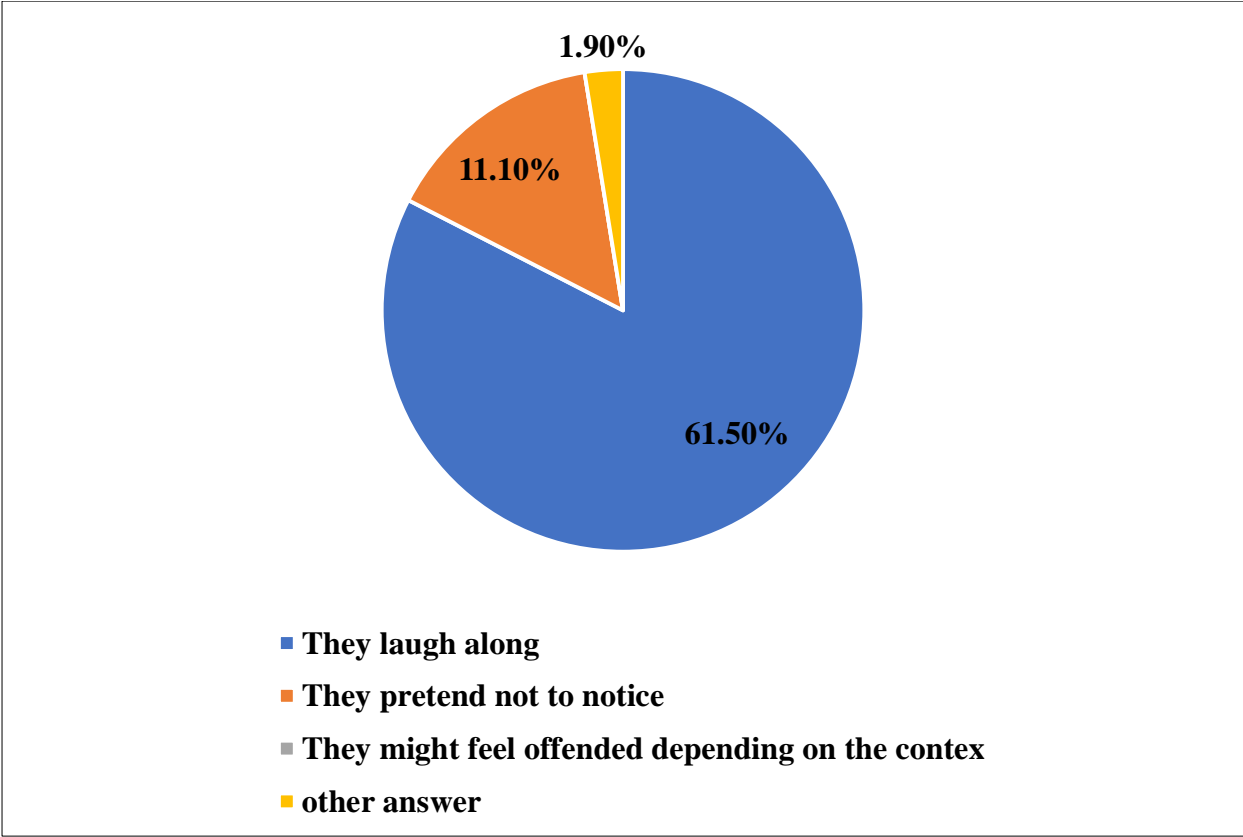
From the previous graph, we can notice that the majority of informants 38,2% chose the second proposition which include Freudian slips reveal something unexpected or hidden and this what makes them funny in Tiaret speech community. on the other hand, a group of participants around 23,6% believe that Freudian slips are funny in Tiaret speech community because they are embarrassing for the speak. 20% of them confirm that they are funny because they create a

sense of surprise or wordplay, moreover 18,2% represents the respondents who believe that Freudian slips are funny because they poke fun at social norms or expectations.

**3.3.2.1.10. People's reactions towards humorous Freudian slip in Tiaret:**

This question asks how citizens in Tiaret, typically respond to Freudian slips that are intentionally used for humour.

**Question** How do people in the Tiaret speech community typically react to a Freudian slip used for humour?



**Figure3.10: People's reactions towards humorous Freudian slip in Tiaret**

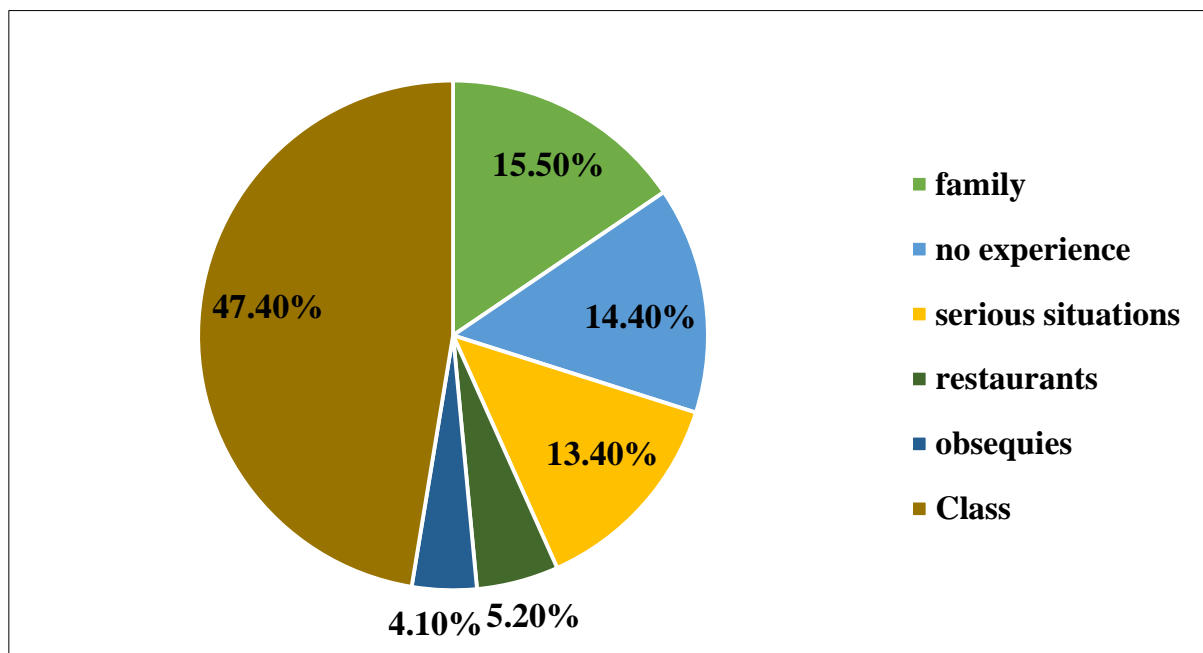
According to the results illustrated on the pie-chart above we notice that the most informants 61,5% select the first proposition they laugh along as a reaction of people in Tiaret speech community towards a humorous Freudian slip, followed by the second reaction that is people

might feel offended when they heard or use Freudian slips with a percentage of 25,9%. furthermore 11,1% of participants consider the second suggestion they pretend not to notice as a reaction of people, while according to 1,9% of selectees laugh sometimes and react sometimes is the last reaction towards humorous Freudian slip in Tiaret speech community.

### 3.3.2.1.11. Specific situations of humorous Freudian slips in Tiaret dialect:

This question is about to see if there are particular themes or social situations where Freudian slips are funnier when used for humour in the Tiaret dialect.

**Question** Are there any specific topics or situations where Freudian slips are more likely to be used for humour in Tiaret dialect?



**Figure3.11: People's reactions towards humorous Freudian slip in Tiaret**

The previous figure shows the different opinions of participants towards the specific topics and situations where Freudian slips are more likely to be used for humour in Tiaret dialect. 47,4%



of students suppose that humorous Freudian slips are more likely to happen in the educational field in general, most of them declare that they experienced Freudian slips in class with their friends or teachers. besides 14,4% state that there are no specific situations where humorous Freudian slips used in Tiaret dialect, while 15,5% of participants mention the family as a specific situation where they witnessed humorous Freudian slips when their parents mixed between names and when meeting their grandparents with all the members of the family. participants who represent 13,4% of the total number reply that they are more likely to use humorous Freudian slips in serious situations such as meetings of work, whereas, 5,2% of informants believe that obsequies are a specific situation where they witnessed humorous Freudian slips in Tiaret dialect, in addition, a small number of them 4,1% select to reply with restaurants as a specific situation.

#### **3.3.2.1.14. humorous Freudian slips in their daily life**

It is about exploring the specific contexts within the Tiaret dialect where Freudian slips become a humorous device.

**Question:** Are there any specific topics or situations where Freudian slips are more likely to be used for humour in Tiaret dialect?

The data below, reveals the different examples given by the respondents where they encounter or make humorous Freudian slips in their daily life

| Example from participant's experiences   | Phonemic transcriptions  | English translation   |
|--|--|---|
| خطرة في ريسطورو قتلو عطيني<br>وحدة حمود ترونسبور مشي<br>"ترونسبارو"  | \ħjaʔra: fi: risto: qutlu ʕtɪnɪ:<br>waħda ħamu:d ʔranspo:r mʃɪ:<br>ʔransparent/  | Once in a restaurant, I said to the waiter, give me a Hamoud Transport. not transparent   |
| باش نقول كيراك خالي مصطفى قلته<br>كيراك خالي مسطره   | \baʃ nqulu kɪrak ħjalɪ<br>muʃtafa<br>qutlu kɪrak ħjalɪ mɪʃʔara/  | I met my uncle, instead of saying how are you uncle Mustapha I said how are you uncle ruler   |
| خطرة كنا في حصة الألمانية غلظت<br>قلت للبروف ميمي في بلاصة فراو  | \ħjaʔra kuna: fi: ħɪʃat almaniʒa<br>ɾlaʔt qult lɪlprof mɪmɪ fi:<br>bla:ʃat fraw/   | Once during the Germany class, I called the teacher "Mimi" instead of frau (teacher in Germany)   |
| صبحت لعيد جيت نقول لصاحبي ربي<br>يغفر الذنوب قلته ربي يتقبل الذنوب   | \ʃabħat al ʕɪ:d ɟɪ:t nqo:l<br>lʃaħbr: rabr: yaɣfɪr ðnu:b<br>qutlah rabr: jɛʔqabal ðnu:b/   | During Eid morning, I went to greet my friend and said, May God forgive sins. He responded; May God accept sins.  |
| أستاذة الاجتماعيات قالت لنا اسكتوا<br>راكو في فأر عفوا فرض   | \ustaðat al iðʒtɪma:ʕɪʒa:t qalat<br>lana: usktu: rana: fi: farʔɪ<br>ʕafwan farɕ/   | During a test our history and geography teacher slipped and said be quiet we are having a mouse sorry a test  |
| كي خرجت مالتقراية رحنت نشري<br>دخلت لبوتيك باش نقولو شحال هذي<br>قتلو استاذ ورفدت يدي مفهمتش علاه<br>شبعو ضحك عليا                         | \ki ħradʒt malqraja roħt<br>naʃrɪ: dħalt lbu:tk ba:ʃ nqulu:<br>ʃħa:l hadɪ: qutlu: usta:ð wu<br>rfadt yaɟɪ: ma fħamtʃ ʕlah<br>ʃɛbʕu: ʕɪʒa: ɕaħk/  | When school finished I went to shopping, when I entered the store I wanted to ask the shopkeeper how much is this, instead I raised my hand and said teacher like I'm still in class              |
| وحدة فامليا، راحت تعزي اهل<br>المرحوم باش تقوللهم ربي يرحمو<br>قالتلهم مبروك عليكم   | \waħda famɪla raħet tʕazi: ahl<br>almarħu:m baʃ tqu:lhom rabr:<br>yarħmu: qatlhum mabru:k<br>ʕɪkɔm/  | A family member went to offer condolences to the family of the deceased and mistakenly said, 'Congratulations to you,' instead of 'May God have mercy on him'                                     |
| مرة كنت في اجتماع مع جماعة وبعد<br>مكملنا اجتماع جينا خارجين قعدت<br>نسلم عليهم ونقلهم نتلاقو ان شاء الله<br>سلمت على واحد قتلو وشراك لباس | \mara kunt fi: iðʒtɪma:ʕ mʕa<br>ɟmaʕa a mbaʕd ma:<br>kmalna: iðʒtɪma:ʕ ɟɪna:<br>ħardʒɪ:n qʕadt nsalam<br>ʕɪr:hom wa nqulhum<br>natlaqaw in chaʔ lah salamt<br>ʕla: wa:had qutlu: waʃ ra:k<br>labas | Once, I was in a meeting with a group of people, and after we finished the meeting, we left. As we were saying goodbye and promising to meet again, I greeted one of them and I asked how are you |

|  |  |  |
|--|--|--|
| تلاقيت وحدة نعرفها ومش مداصرتها<br>غاية<br>ايا كي شفنا بعض قالتلي هذي غيبة<br>بش نقولها الله لايفيك<br>قتلها الله لايشوفني فيك معلاباليش<br>كفاش خرجت من فمي | \tlaqit waħda: naʕrafha w muʃ<br>mdaʕratha: ɣaja: aja kɪ ʃfna<br>baʕɕ qatli hadɪ ɣajba ba:ʃ<br>nqulha alah la jɣajbk qutlha<br>alah la jʃowafnɪ: fɪ:k ma<br>ʕlabalɪʃ kɪfah ɥardɕat man<br>fomɪ:/ | I met a girl we know, and we're not close. When we saw each other, she said, long time no see ha! I replied, 'May God never keep you away.' She said, 'May God not let me see you.' I didn't even realize what came out of my mouth! |
| خطرة رحت ريسطورو تعشيت وكي<br>جيت نخلص قالي بصحتك قتلو لباس<br>حمدالله   | \ħjaʔra: roħt rɪ:stɔ w tʕaʔrɪ:t w<br>kɪ dɕɪ:t nħalaʕ qalɪ: bʕaħtk<br>qultlu: laba:s ħamdu:lah/   | Once I went to a restaurant for dinner, and I went to pay, the waiter said enjoy your meal, I said Im fine thank God   |

Table3.1. Examples from participant's experiences

### 3.2.4.2. Questionnaire responses agenda

The presented table provides information regarding the sending date of the questionnaire, the date of receipt, and the number of respondents for each day:

| Date of delivery                               | Date of reception             | Participants' responses |
|--|-------------------------------|-------------------------|
| April 23rd, 2024                               | April 23 <sup>rd</sup> , 2024 | 21                      |
| April 23rd, 2024                               | April 24 <sup>th</sup> , 2024 | 5                       |
| April 23rd, 2024                               | April 25 <sup>th</sup> , 2024 | 8                       |
| April 23rd, 2024                               | April 27 <sup>th</sup> , 2024 | 2                       |
| April 23rd, 2024                               | April 28 <sup>th</sup> , 2024 | 1                       |
| April 23rd, 2024                               | April 29 <sup>th</sup> , 2024 | 18                      |
| <b>Total Number of participants' responses</b> |                               | <b>55</b>               |

Table3.2 Questionnaire responses agenda

### 3.2.4.3 Analysis of participant's interview

This section explains the organization and examination of data obtained from the interview conducted in the study. From each question three responses from the participants were selected

#### 3.2.4.3.1. Participant's gender

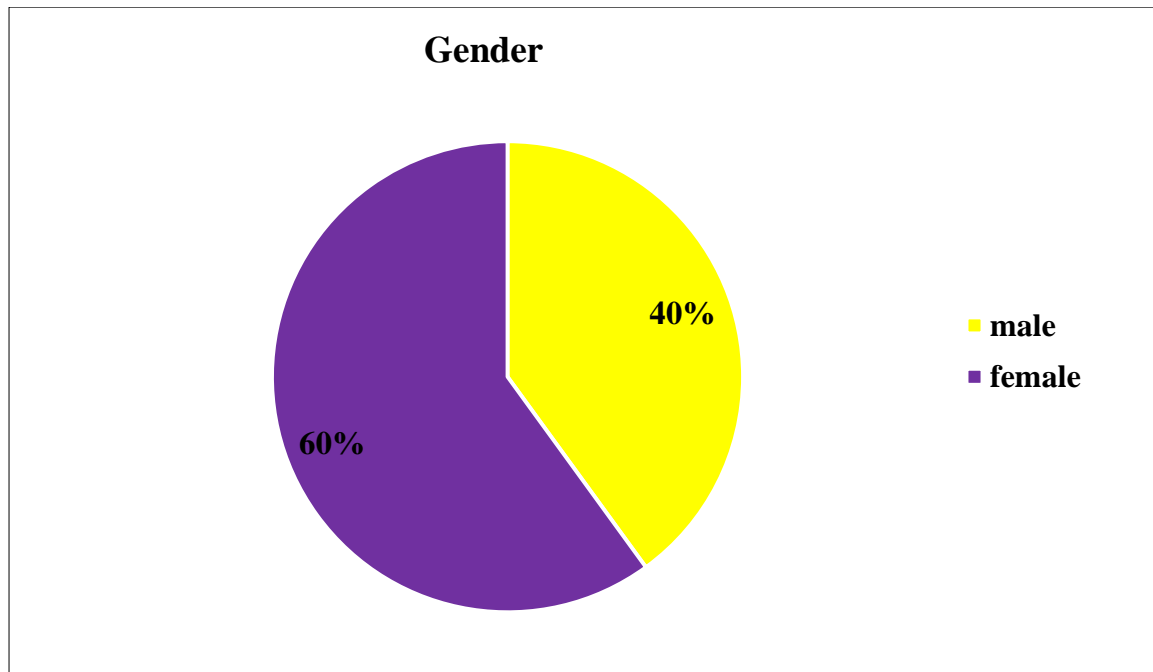


Figure3.12: participant's gender

#### 3.2.4.3.2. Lead in question:

This question is icebreaker to the topic and the rest of the questions. Half of the participants gave us stories while others did not recognize any.

*Q1:* Do you know any story about someone who told some others something funny by accident?

*P1:* primary school kids say to their teacher mommy

*P2:* قاتلي صحبتي راني رايحا عند دونتيست لخطر ش عينييا راهم داريني

\qatlı: şahabtr: ranı: rajha: şand dontı:st lařtarř řajrıja: rahum darı:nı:/

My friend told me that she wants to go to the dentist because her eyes hurt

*P3:* Frankly speaking, it happens a lot but I don't remember, sorry

### 3.2.4.3.3. Familiarity with the topic:

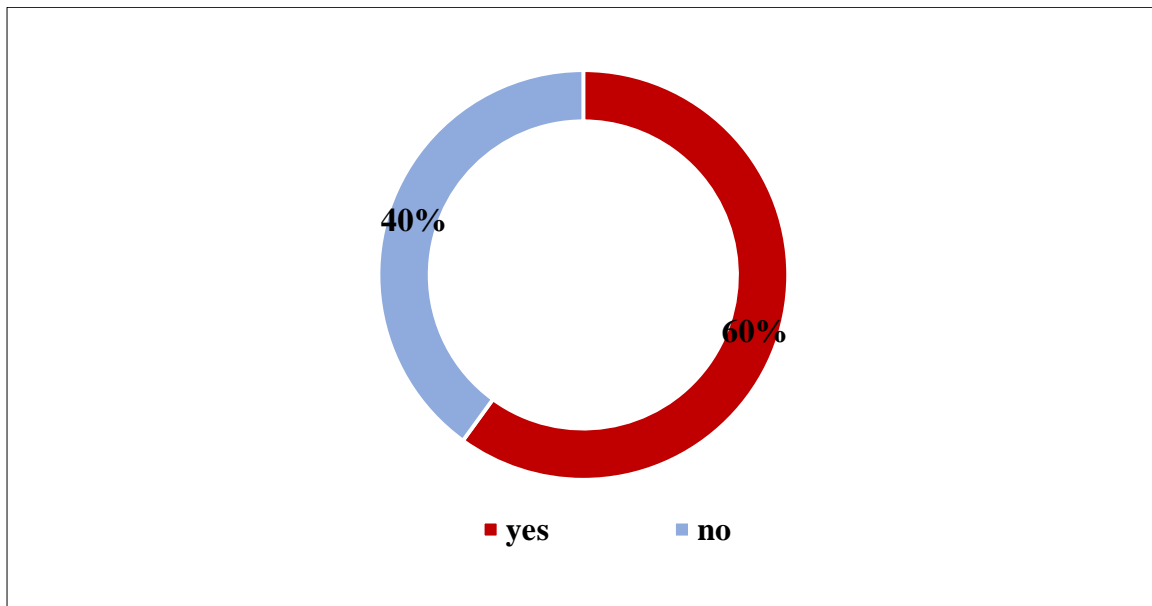


Figure3.13: Familiarity with the topic

#### Question2:

We asked individuals about whether they know the term Freudian slips or not, some of them did not recognize it, so we explained it with our Algerian dialect while others did and the rest of them told us what they know about it.

*Q2:* Have you ever heard of the concept of Freudian slips, where unconscious mistake in speaking is believed to reveal unconscious thoughts?

*P1:* Yes, I did. Unconscious thoughts sometimes force us to express them through body language, handwriting, and slips of the tongue.

*P2:* Yes, I did and I believe in it because it's True.

*P3:* these slips occur when there is a conflict between the conscious and unconscious mind.

#### 3.2.4.3.4. Deeper exploration:

##### Question3

We requested if individuals find humour in situations where someone unintentionally says the opposite of what they likely feel, plurality of them find it funny because it creates a sense of irony, which can be humorous.

*Q3:* Even if not called Freudian slips, do people ever find humour in situations where someone accidentally says something that seems to contradict their true feelings?

*P1:* Overall, verbal slips provide a glimpse into the human condition, they remind us that nobody's perfect, and sometimes, mistakes can lead to moments of humour and connection.

*P2:* Yes, they might be humorous but people understand it's deeper meaning

*P3:* Yes, they do. People like spontaneousness and unplanned things because planned speeches and works sometimes bear exaggeration and sophistication in terms of vocabulary or phrases. It's like an over-spiced dish.

##### Question 4:

This question is about whether there are cultural expectations or taboos that influence what people might accidentally reveal through slips or it could be related to common thoughts, emotions, or anxieties that might be intentionally revealed through speech errors. Most of their responses were about the psychological aspect and the rest about cultural ones. Some of them did not understand the question, so we simplified it to this: do Freudian slips reveal the underlying cultural or psychological elements of the Tiaret speech community?

*Q4:* In what ways do Freudian slips reflect deeper cultural or psychological aspects of the Tiaret speech community?

*P1:* Tiaret community is known for its sense of humour, I presume that this kind of slip happens a lot there where simple and funny people reside. Usually, western people have got a high-quality sense of humour, so it won't be a frustration for the speaker to fall in this type of mistakes unlike other regions like east or centre.

*P2:* Within a speech community like Tiaret, there are likely shared symbols, idioms, and cultural references that carry particular meanings or associations. Freudian slips may inadvertently tap into these shared symbols, revealing underlying cultural beliefs, anxieties, or preoccupations

*P3:* the psychological aspects

### Question5

We requested examples of Freudian slips from the participants to assess their comprehension of the subject. Some did not remember, while others provided example.

*Q5:* Could you cite some examples from everyday conversations, jokes or stories where this might happen?

*P1:* جدتي في وقت الثورة كانت رافدة سحفة فيها السلاح و كانت عندهم بقرة شادة ، سقساها خالها يادري البقرة سلكت قاتلو واه سلكت و جابت شير

/dʒeda:ti: fi: waqt θawra: ka:nat rafda: saħfa: fɪha: sla:ħ w ka:nt ʕandhum baqra saqsaha ħja:lha:

jadra: al baqra salkat qatlu salkat w dʒabat ʃir:/

During the French colonialization, my grandmother was holding weapons in her bag so she met her uncle about the cow that was about to calve, she told him that she gave birth and it was a boy.

P2: عملية "فجر القروود" التي قضى فيها الجيش اللبناني على مسلحين من داعش، وخلال الاحتفال بعيد الجيش قام الرئيس بزلة لسان حيث قال " فجر القروود

\ʕamalɪʒat faɖʒr al dʒuru:d alatɪ: qaɖa: fɪ:ha: al dʒaʃ al lubnnanɪ: ʕala: mosalaħɪ:n mɪn da:ʕɪf wa ħɪla:la al ħɪtfa:l bɪ ʕɪ:dɪ al dʒaʃ qama al raʔɪ:sɪ bɪ: zalat lɪsa:n ħaʒθu ʕa:la faɖʒro al quru:d/

During the "Dawn of the Mountains" operation, in which the Lebanese army eliminated ISIS militants, the president made a slip during the Army Day celebration, saying "Dawn of the Monkeys" instead of "Dawn of the Mountains".

P3: في وقت الفطور قتلهم عطوني سقاييتي في بلاصت سباعيتي

/fɪ: waqt al faʔu:r qultalhum ʕtu:nɪ: sqabɪʔɪ: fɪ: bla:sat sbaxɪ:tɪ:/

During breakfast time instead of saying spaghetti I said sgapetti

### Question 6

We asked participants about their view point concerning what causes a mistake to be comical in Tiaret, all of their responses were the unexpectedness.

Q6: In your opinion, what makes a mistake funny in Tiaret context? Is it the unexpectedness, the awkwardness, or something else?

P1: The unexpectedness.

P2: I see that unexpectedness is what makes it funny.



*P3:* When someone makes a mistake, especially if it's unintentional, it can catch others off guard and create a moment of surprise. This unexpectedness can lead to laughter as people react to the deviation from what was anticipated.

### **Question 7**

The answers of this question were divided into several categories with some attributing the phenomena to unconscious thoughts, Others linked it to repressed thoughts, and the rest was on distraction.

*Q7:* In your view point, what are the reasons behind these mishaps happening?

*P1:* I think when you get tired or distracted

*P2:* Unconscious thought... stress or being distracted

*P3:* Sometimes, people make verbal mistakes simply because their attention is divided or they are not fully focused on what they are saying. This can happen when someone is tired, stressed, or preoccupied with other thoughts.

### **Question 8:**

We asked people if they see a difference between when slips happen with family and friends versus strangers. The majority of respondents indicated that they find humour in such situations when they occur with friends and family.

*Q8:* Is there any difference between humour based on unintentional mistakes from strangers versus friends or family?

*P1:* I think a Freudian slip made by a friend or family is funniest than one by stranger.

*P2:* With strangers slips make us feel awkward while with family it's funny.

*P3*: When the slip occurs within a close-knit group of friends or family members, the humour may be more personalized and relational.

### **Question9**

The objective of this question was to determine whether these errors resulted due to the actions undertaken in our everyday activities. The majority of their answers were yes.

*Q9*: Do Freudian slips have a relation with our daily life? Could you please explain?

*P1*: Yes, I think that it has relation with our daily lives because it depends what people see or heard.

*P2*: Yeah ... humans are more often anxious and stressed because of our daily tasks... it can cause a Freudian slip.

*P3*: Yes, absolutely slips are part of our daily life which means that we cannot live without making slips mistakes or even nonsense terms that may mean something to someone.

### **3.2.4.3.5. Personal experience:**

In this section, we gathered some of the participant's personal stories concerning Freudian slips.

### **Question10**

*Q9*: Are there any jokes or stories commonly told in Tiaret community that rely on characters making unintentional mistakes that create humour? Could you please cite some examples?

*P1*: الوزيرة السابقة للتربية و التعليم سيدة بن غبريط عندما قالت " إفتجأت " و هي في الاصل تفاجأت

/al wazı:ra asabıqalı tarbıya wa taʃlı:m saǵıda ban ʁabrı:ʃ ʃındama qalat ıftadʒa:t wa hıja fı: al aʃl tafadʒa:t/

The former Minister of Education, Ms. Ben Ghabrit, said "I was surprised" when she actually meant "I was shocked"

P2: في مقطع من مسلسل تلفزيوني جزائري قال شخصية لأخرى " هذا سؤال يحتاجش كاستيون "

/ fı: maqtaʃ mın musalsal tılvıfızju:nı: dʒazarı: qala ʃaʃʃıya lı oʃra: haða sua:l ma jahtadʒ/ kastjon/

in the context of an Algerian television series, an actor said "this question does not need question"

P3: في فهوة ميمون قالتها راني تيزانة جيبيلي كاس عيانة

/fı: qahwat mı:mu:n qatlha: ranı: tızana dʒıbrı:lı: kas ʃajana/

In the Serie of coffee Mimoun, the actress said "I am tisane give a cup of tired"

### Question11

Do you know any common Freudian slip that most Tiaret citizens do?

P1: They all mistake each other's names

P2: No idea.

P3: They forget where they put their things

### 3.4. Discussion and interpretation of findings

The questionnaire was conducted to 55 participants from Tiaret speech community, part one is general information, the item one is about gender, the female outnumbers males. The second

item was about the age, most of them were young between the age of twenty-two and twenty-six. The third item was about the academic level, majority of our participants were master one student while the rest were third-year students; which means that they are more involved academically and have a better understanding of such psychological concept as Freudian slips. An indication that they have noticed this, on the other hand, some of them have never heard about it.

This part is about Freudian slips in relation to the context, the majority think that Freudian slips reveal hidden thoughts and feelings. This aligns with Freud's theory that slips of the tongue can provide insights into the unconscious mind while the minority are not sure about it, showing that Freudian slips are tricky to understand. Similarity, their everyday use was confirmed by a large majority of participants who said that they sometimes make such mishaps, therefore emphasizing their role as an aspect of everyday language. This means not just awareness but active use among individuals for purposes communication. The data shows that about half of people often hear witnessed a Freudian slip, this means that these mishaps are not limited to

individual experiences, but are also observed in social interactions. This is why they are well known and accepted in the community however, majority of students think that Freudian slips funny when they are accidental, highlighting the spontaneous and surprising characteristics of these verbal mistakes. this indicates that Tiaret citizens prefer when these mistakes happen unexpectedly.

Overall, the findings provide insights into how individuals in Tiaret use and interpret Freudian slips. It illustrates the complexity of language and the influence of cultural, psychological, and social elements.

The interview was conducted to 10 participants to complete the findings of this study. The interview is composed of eleven questions that highlight the recognition and appreciation of humour in linguistic mishaps within Tiaret speech community, shedding light on the cultural and psychological dimension of Freudian slips and their role in everyday conversation.

The majority of participants are familiar with Freudian funny stories where someone says something by mistake. This means that accidental funny moments are not unusual in Tiaret speech community. These stories add to the selection of funny stories that community members share.

According to respondent's answers, they find humour in situations when someone says something that goes against what they really think, even if not called Freudian slips. This shows that individuals find it do not match up with what someone really means.

The results revealed that individuals within Tiaret speech community attribute different causes of these linguistic mishaps, including distraction, stress, fatigue, and unconscious thoughts. The humour of these surprising mistakes might show how participants are aware of jokes or stories commonly told in Tiaret community that rely on characters making unintentional for humour. These stories highlight amusing situations where the community cultural humour preference's participants gave specific instances of jokes or stories that involve unintentional errors leading to humour. These instances demonstrate the creative storytelling in Tiaret dialect.

### 3.5. Conclusion

This chapter was dedicated to a discussion of the questionnaire, the interview results and data analysis, with the goal of confirming the research hypothesis as replies to the study's questions. By studying the funny language errors in Tiaret, one can notice that these are a manifestation of people's thoughts, feelings as well as communication with others. Such unintentional mistakes help creating a sense of community, understanding social norms among members of such groups better. However, the research is limited thus more enquiry is needed to fully understand how these language errors contribute to humour in Tiaret. Generally speaking, the research emphasizes on how the relationship between speech patterns and humour varies from cultures in Tiaret.

*General  
Conclusion*

## General conclusion

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In conclusion, this research has adequately addressed the research questions on how the people in Tiaret speech community embrace Freudian slips as humour; why they have to produce parapraxis; and how parapraxis positively contributes to furthering humour. The inhabitants of Tiaret still consider the Freudian slips verbal jokes as well as a way of merging and strengthening the affiliation within the community that opens a window to the other world and signifies the approved identities of the community. The sources of these slips are in the psychological plan and demonstrate repressed content and drives that are irregular to the individual's conscious thinking, thus, providing evidence of the impact of the unconscious mind in language usage. Slips of the tongue are amusing since they counter expectations with a sense of surprise and expose information, which triggers laughter. However, there are several important limitations of the present investigation. Among them, there could be non-representative respondents. The perception of the humour depends on personal perception of the ice-breaker. Though these findings when generalized may provide a strong indication of how universities can improve student's motivation through the use of humour. Future work needs to examine these psychosocial processes in various cultures to support and further develop these discoveries. The application of the findings of this research entails the following recommendations: The findings of this study can be used in the education of psychology and linguistics where Freudian slips are introduced as part of the curriculum and understanding such concepts can be harnessed in communication undertakings. Broadening the conceptualization of humour and language, and incorporating psychological frameworks can strengthen knowledge of humour mechanisms of human communication. Therefore, the future research is expected to explore the topic more in a different theory.



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# Appendices

## Appendix 1

### Questionnaire

This questionnaire is addressed to Students in Ibn Khaldoun University Tiaret. Its objective seeks to understand the reason behind producing Freudian slips and to see how Tiaret citizens embrace these mishaps happening. You are kindly requested to fill in this questionnaire in due time, your collaboration is greatly needed to complete this investigative work.

#### Section 01: Personal Information

1\_ Gender

Male

Female

#### Section2: individuals' perceptions about Freudian slips

2\_ Have you ever heard someone make a Freudian slip (verbal mistake in speech that reveal hidden thoughts or feeling)?

Yes

No

3\_ Do you believe Freudian slips reveal hidden unconscious thoughts or feelings?

Yes

No

Unsure

#### Section3: Freudian slips usage context:

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4\_ How often do you find yourself making Freudian slips?

Never  sometimes

Rarely  Often

5\_ How often do you encounter Freudian slips made by others?

Never  Sometimes

Often  Rarely

### Section 4: Freudian slips and humour:

6\_ Do you find Freudian slips funnier when they are intentional or unintentional?

Intentional  Unintentional

No difference

7\_ Would you be more likely to laugh at a Freudian slip made by a friend, a stranger or a public figure?

Friend  Stanger

Public figure

8\_ Do you think Freudian slips can be hurtful, even if they are intended to be funny?

Yes  No

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9\_In your opinion, what makes Freudian slips funny in Tiaret speech community?

They are embarrassing for the speak

They reveal something unexpected or hidden

They poke fun at social norms or expectations

They create a sense of surprise or wordplay

Other:

.....  
.....

10\_How do people in Tiaret speech community typically react to a Freudian slip used for humour

They laugh along

They pretend not to notice

They might feel offended depending on the context

Other:

.....  
.....

**Section 5: Personal experience:**

11-Are there any specific topics or situation where Freudian slips are more likely to be used for humour in Tiaret dialect?



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.....

.....

12\_ Can you describe a specific instance where a Freudian slip was used humorously? (e.g. someone calling their teacher “mom” by mistake)

.....

.....

*Thank you for your collaboration*

**Appendix 2**

**Interview**

*Interview’s questions:*

*1. Do you know any story about someone who told some others something funny by accident?*

.....  
.....  
.....

*2. Have you ever heard of the concept of Freudian slips, where unconscious mistake in speaking is believed to reveal unconscious thoughts?*

.....  
.....  
.....

*3. Even if not called Freudian slips, do people ever find humour in situations where someone accidentally says something that seems to contradict their true feelings?*

.....  
.....  
.....

*4. Could you cite some examples from everyday conversations, jokes or stories where this might happen?*

.....  
.....  
.....

*5. In your view point, what are the reasons behind these mishaps happening?*

.....  
.....

.....  
.....

***6. In what ways do Freudian slips reflect deeper cultural or phycological aspects of the Tiaret speech community?***

.....  
.....  
.....

***7. Are there any jokes or stories commonly told in Tiaret community that rely on characters making unintentional mistakes that create humour?***

***Could you please cite some examples?***

.....  
.....  
.....

***8. In your opinion, what makes a mistake funny in Tiaret context? Is it the unexpectedness, the awkwardness, or something else?***

.....  
.....

***9. Do Freudian slips have a relation with our daily life? Could you please explain?***

.....  
.....

***10. Is there any difference between humour based on unintentional mistakes from strangers versus friends or family?***

.....  
.....

*11. Do you know any common Freudian slip that most Tiaret citizens do?*

.....  
.....  
.....

### الملخص :

تُحلّل هذه الدراسة التفاعل بين اللغة وعلم النفس والفكاهة في مجتمع الكلام في تيارت، مع التركيز على زلات فرويد، التي تحدث عندما يقول الشخص عن غير قصد كلمة تكشف عن رغبة مكبوتة غير واعية. تهدف هذه الدراسة إلى تسليط الضوء على كيفية عمل هذه الزلات كمصدر غني للفكاهة في الممارسات الاجتماعية، بالإضافة إلى كونها علامة على النشاط النفسي اللاواعي. تدرس البحث كيفية اعتبار سكان تيارت لزلات فرويد على أنها مواقف فكاهية، وأسباب حدوث هذه الزلات، وأخيرًا فائدة زلات فرويد كأدوات فكاهية. تستخدم الدراسة منهجيات نوعية وكمية من خلال استبيانات ومقابلات شبه منظمة. تُظهر النتائج أن سكان تيارت يعتبرون زلات فرويد مصدرًا للفكاهة، ويستمتعون بطبيعتها غير المتوقعة والمضيفة. علاوة على ذلك، تحدد النتائج الأسباب التي قد تؤدي إلى زلات فرويد، بما في ذلك التشتت والأفكار والرغبات اللاواعية والحرمان من النوم. بالإضافة إلى ذلك، تبحث هذه النتائج في مساهمة زلات فرويد كأدوات فكاهية من خلال خلق لحظات من المفاجأة والتناقض.

**الكلمات المفتاحية :** دراسة الزلات الفرويدية، الفكاهة، مجتمع تيارت، اللغوي، الأخطاء اللغوية

### Résumé :

En se concentrant sur une certaine approche de la langue, de la psychologie et de l'humour au sein de la communauté linguistique de Tiaret, cette étude sur les lapsus freudiens, où une personne prononce un mot révélant un désir subconscient refoulé. Ainsi, l'objectif de cette étude est de montrer la valeur de ces lapsus en ce qui concerne l'utilisation de la conception discutée dans le cadre de l'humour dans les pratiques quotidiennes ainsi que la signalisation des processus psychologiques inconscients. Ce travail examine également comment les habitants de Tiaret considèrent les lapsus freudiens comme humoristiques, pourquoi certains d'entre eux se produisent et l'efficacité des lapsus freudiens en tant qu'outil humoristique. Les enquêtes et les entretiens semi-structurés utilisent des méthodes quantitatives et qualitatives, établissant le fait que les citoyens de Tiaret considèrent les lapsus freudiens comme amusants en raison de leur nature imprévisible et marquante. La recherche examine les raisons de ces lapsus, telles que la distraction, les pensées sans rapport avec l'objectif, les pensées refoulées et la somnolence, qui créent un environnement propice à la formation d'une surprise amusante, augmentant ainsi le degré d'humour.

**Mot clés :** lapsus révélateurs ,actes manqués,études humoristiques,communauté linguistique de Tiaret,erreur linguistique

### Summary:

In focusing on a certain approach to the language; psychology; and humour within the Tiaret speech community, this study on Freudian slips where a person utters a word in a slip that reveals a subconscious desire that is repressed. Thus, the aim of this study is to show the value of these slips with regard to the usage of the discussed conception in the setting of humour within daily practices as well as the signalization of the unconscious psychological processes. His work also looks into how the people of Tiaret consider Freudian slips as humorous and why some of them occur and the efficiency of the Freudian slips as a tool in humour. Surveys and semi-structured interviews are of quantitative and qualitative methods , which establish the fact that citizens in Tiaret view Freudian slips as amusing due to their unpredictable and prominent nature. The research examines the reasons for these slips, for example, distraction, goal irrelevant thoughts, suppressed thoughts, and sleepiness, which lead to creating an environment for forming an amusing surprise, thus increasing the degree of humour.

**Keywords:** Freudian slips, humour studies, Tiaret speech community, Linguistic Error