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**Investigating Gricean Cooperative Principle within
Sarcastic Discourse in the Kabyle Society**

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Dedication

It has been a long worthy journey that I am proud of this work humble work I came up with.

Endless thanks to my parents, the light of my heart.

*To the woman who brought me into life and brightens my soul with her kindness and ultimate
passionate love.*

*To the man who taught me to be independent and put all his trust on his one and only
daughter. I hope I will always honor you.*

*To the shoulders I lay on, my brothers. I feel so thankful and grateful for all your support
and trust.*

*I can not leave without mentioning all the love and support I received during this journey
from my friends.*

This work is then dedicated to everyone who contributed to the success of this enquiry.

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Abstract

The current study is an investigation on the Gricean cooperative principle within sarcastic discourse in the Kabyle society. This investigation took place at the university of Mouloud Mammeri of Tizi-ouzou and outside to get the required data instruments to achieve the study aim. The aim of the study is multiple. First, it seeks to prove the use of sarcasm within the Kabyle's spontaneous daily conversations; hence, the detection of the latter. Second, it attempts to analyze the use of sarcasm according to the Gricean maxims to see which of the maxims is the most flouted. Third, it demonstrates whether sarcasm is a common figure of speech among Kabyle people or it is only a personal trait and whether it is intentional or not. Furthermore, this research has relied on the theoretical framework of the book entitled 'Logic and Conversation' (1975) by Paul Grice. Both qualitative and quantitative methods are applied for the collection and the analysis of the data. Data is collected through a questionnaire distributed to random students of English at the department of English at MMUTO, besides the indiscriminate recordings of spontaneous conversations inside and outside the university. Moreover, the obtained data are analyzed by both quantitative and qualitative methods through SPSS analysis. The results reveal that the Kabyle society is open to sarcasm and the latter is both spontaneously and thoughtfully used. In addition to this, it shows that most people are aware of sarcasm and detect it. To end up, the most flouted maxim in the Kabyle sarcasm is the maxim of quality.

Key terms: sarcasm, Kabyle society, detection of sarcasm, Gricean maxims, cooperative principle, spontaneous conversations.

List of Abbreviations

CP: Cooperative Principle.

H: Hypothesis.

Q: Question.

MMUTO: Mouloud Mammeri University of Tizi-Ouzou.

NLP: Natural Language Processing.

SPSS: Statistical Package for the Social Sciences

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List of Berber Consonants and their Description

- b** Voiced bilabial stop /b/
- c** Voiceless postalveolar fricative /ʃ/
- č** Voiceless postalveolar affricate /tʃ/
- d** Voiced alveolar stop /d/, and voiced dental fricative /ð/
- ḍ** Voiced velarized emphatic stop / dʕ /
- f** Voiceless labiodental fricative /f/
- g** Voiced velar stop /g/, and voiced palatal fricative /j/
- ǧ** Voiced postalveolar affricate /dʒ/
- h** Voiceless glottal fricative /h/
- ħ** Voiceless pharyngeal fricative /ħ/
- j** Voiced postalveolar fricative /ʒ/
- k** Voiceless velar stop /k/, and voiceless palatal fricative /ç/
- l** Voiced postalveolar approximant /l/
- m** Voiced bilabial stop /m/
- n** Voiced alveolar stop /n/
- ŋ** Voiced velar fricative /ŋ/
- q** Voiceless uvular stop /q/
- r** Voiced postalveolar approximant /r/
- ɾ** Voiced alveolar flap /ɾ/
- s** Voiceless alveolar fricative /s/
- ʂ** Voiceless dento-alveolar emphatic fricative
- t** Voiceless alveolar stop /t/, and voiceless dental fricative /θ/
- ṭ** Voiced dental emphatic stop
- w** Labio-velar glide /w/
- x** Voiceless uvular fricative /x/

List of Berber Consonants and their Description

y Voiced palatal approximant /j/

z Voiced alveolar fricative /z/

ʒ Voiced dento-alveolar emphatic fricative

ʕ Voiced pharyngeal stop /ʕ/

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Statement of the problem

Communication is the key behind the success of humankind on earth thanks to its massive role in the organization of individuals and groups in a society. It has contributed to nations' raise, cultures' creation, civilizations' appearance and science's emergence. From a simple human conversation to all what Man has reached nowadays with comfort and inventions. Conversation is a process in which two or more people engage in a discussion about known or unpredicted subjects where each one shares his/her personal point of view regarding that subject. It can be debatable, controversial, or friendly about infinite topics. In fact, Cambridge dictionary defines conversation as a 'talk between two or more people in which thoughts, feelings, and ideas are expressed, questions are asked and answered, or news and information are exchanged' (Cambridge Dictionary, 2021). Therefore, conversation is a key element in any human interaction, where utterances are not produced randomly. In fact, there are rules that govern them (Cruse, 2000).

In 1975, Paul Grice has given linguistics a new theory that revolutionized the branch of pragmatics. This theory, called cooperative principle, sets rules that each one of us unconsciously follow while delivering a speech. Each of these rules are in a form of a maxim. We have the maxim of quality, quantity, relation and manner. These maxims are for maintaining one's speech and helping them to cooperate with one another and assure the construction of meaning. Therefore, we can say that Grice is the one who first presented the rules of conversation. He says: 'make your conversational contribution such as required, at the stage at which is occurs, by the accepted purpose or direction of the talk exchange in which you are engaged' (Grice, 1975). In fact, in his theory insists on how humans are so rational and follow a certain logic to say things clearly.

Man is curious by nature; they always seek to bring to light new things and try to define them. They always need to alter their way of living trying to integrate with others. This

eventually led them to emphasize even more on how one can express their thoughts and ideas in an innovative way to get more attention and make sure that the message is well transferred. A fun fact is that men started communicating since the beginning of life on Earth, in an ambiguous way encrusting on stones, making weird sounds, at least for them! but no one could say that it was not effective. We still communicate even more in an absurd way than before. While having a conversation with others, we tend to express our thoughts differently and in an interchangeable manner. The literary device that we know varies using humor, irony, drama and sarcasm. These figures are used within written discourse, face to face communications and on social media platforms.

As individuals, we always love to feel the belongingness: to a member of a family, a group of friends and of a society that defines our differences from other groups. The Kabyle society's culture is wide and diverse not only at the level of traditions and customs, but also rich and complex at the level of how our thoughts are expressed. As all languages, it is important to learn about the cultural use of language's idioms and expression to enhance our understanding and avoid miscommunication. Therefore, it is worth mentioning that the Kabyle society is full of language tricks, in the sense that it contains a lot of irony and sarcasm.

(Kichou, 2016) says :

Notre parole est riche d'expression qui peuvent influencées positivement, faire de bien et plaisir, et d'autres qui peuvent influencées inversement, négativement, blesser, c'est pourquoi on conseille de réviser et tourner sa langue dans sa bouche sept fois avant de parler, et réfléchir avant d'adresser la parole à son interlocuteur. C'est pour cela, on dit en kabyle « Anwi yes3an iri anect n win n ulyum, ur d-yeqqar awal ama imeyyez »

Our speech is of expression which can influence positively, to make good and pleasure, and others which can influence inversely, negatively, to wound, this is why one advises to revise and turn its language in its mouth seven times before speaking, and to think before addressing the word to its interlocutor. That's why we say in Kabyle " Anwi yes3an iri anect n win n ulyum, ur d-yeqqar awal ama imeyyez.

Furthermore, sarcasm is one of the figures of speech that takes a major place in the modern society. Some can understand easily, whereas others need to know more about the context first, so that they can figure it out. Many people confuse between irony and sarcasm because both go from the same principle that is quite comprehensible. However, irony is a way to say things opposing to their literal meanings for the sake of fun and humor, this can be common with sarcasm. On the other hand, sarcasm is a kind of mockery with a hidden objective that is defined only by the speaker 'addresser'. In other words, it is a way to say things that may or may not truly be believed in a humoristic way. However, it can often be mean.

Algeria is known for its cultural and ethnical diversity all around its borders. Being an Algerian student, from a particular corner of this big country called Kabylie. This topic was inspired from Kabyle daily life communication. Sarcasm is a common phenomenon all around the world but each region and gender use it differently. It can sometimes be a characteristic of a given region. The current study analyzes how sarcasm is actually used unconsciously in our Kabyle spontaneous conversations to detect its fluency depending on Grice's theory of cooperative principal.

As this study is recent research, not many scholars have taken it deeply, especially in Algeria where I only studied one work that has been done on the Gricean theory entitled *Flouting Grice's Maxims_ a Pragmatic Study_ Case Study*; Mentouri University, Constantine. (Khalida, 2017). This work, however, does not take any single aspect in the Kabyle society, hence it investigates natural utterance whereas this current study investigates spontaneous sarcastic utterances to see the violation of the maxims.

Algeria is known for its cultural and ethnical diversity all around its borders. Being an Algerian student, from a particular corner of this big country called Kabylie.

Aims and significance of the study

Sarcasm is a hyperbolic phenomenon which is the concern of many scientists such as neurologists, psycholinguists and psychologists. It is an intellectual device which revolutionizes the human mind in a way that exercises it. Furthermore, the high use of sarcasm in our daily life either consciously or unconsciously is one of the facts that makes this research a deep and challenging one.

The present paper tackles a phenomenon that is not studied enough in linguistics especially in Algeria. It is one of the trending concerns of researchers because it takes a great place in both virtual and real worlds. The Kabyle society has a culture that women and men have their own way of expressing their thoughts and the high use of non-literal utterances in daily life. Therefore, a non-Kabyle must know about these differences otherwise she/he may be tricked or misinterpreted. The current study aims at investigating the use of spontaneous sarcastic utterances produced by both genders to point out the differences between them. Hence, it analyzes the Gricean maxims within the sarcastic discourse.

The study's importance lies in introducing this phenomenon as a new spot to work and investigate more on. Many fields can benefit from this investigation. First, psychologists, because it has to do with human mentality and behavior. Second, neuropsychologists, because sarcasm is a cognitive and a mental process. Third, discourse analyses, because sarcasm is one of the figures of speech, we use in either spoken or written discourse. Fourthly, pragmatics, since it analyzes the listener's interpretation and the speaker's intention after using it. Finally, for humoristic side of sarcasm that gives comedians the ability in raising humor and laughter among their audience.

As mentioned above, this study brings a new concept of investigation to the Algerian linguistics as a whole and our department of English at the MMUTO specifically.

Furthermore, this is not only beneficial for scientists, but also for the Kabyle society in shedding light on it.

Research questions and hypothesis

For every research, questions and hypothesis are essential in the investigation all along the research. It helps the researcher to set objectives and stick to them. The following questions and hypotheses have been arisen to trace the objective of the study:

- **Q1** Is sarcasm used in the Kabyle society?
- **Q2** Do people detect sarcasm easily?
- **Q3** Which of the maxims is flouted the most?
- **Q4** Do we use sarcasm spontaneously or we calculate it first?

For each question, a suggested hypothesis is given. These hypotheses will be confirmed or disconfirmed by the end of the study.

- **H1** this study is inspired from the Kabyle society where sarcasm is used.
- **H2** Sarcasm is an intellectual device; therefore, it may be difficult to be detected.
- **H3** The maxim that can be flouted the most is the maxim of quality.
- **H4** Since, it is mental so it is processed.

Research Techniques and Methodology

As this type of study is recent and not tackled by a lot of scholars in Algeria and out of it, the current study presents an abstract phenomenon called sarcasm in the Kabyle society. For this study, the mixed method is the one used to collect the data needed to support the hypotheses. Questionnaires are distributed to some random Kabyle students of English in the

department of English at MMUTO to facilitate the collection. In addition to this, some spontaneous conversations among Kabyle people are recorded inside and outside the university. Therefore, both qualitative and quantitative data analyses are used to analyze the findings.

The Structure of the Dissertation

This dissertation is organized following the IMRAD framework that is called the simple traditional pattern. It begins with a general introduction to give the reader an overview that goes from general to specific about this research paper. Then, a chapter called the review of literature is followed to list and review all the previous works related to the topic of investigation and to mention the theoretical framework to be used on the study. The second chapter is entitled Research design where we describe the methodological procedure followed for data collection and data analysis. The following chapter presents the data and the results. After that comes the discussion of the data where the results are analyzed by following the theoretical framework. Finally, the general conclusion attempts to provide answers to the raised questions based on the obtained results. In addition, it attempts to check the validity of the suggested hypotheses; and suggest recommendations for further studies in the same research area.

Introduction

The present chapter is the theoretical part of the study. It aims at covering the main concerns of the study and presenting the related literature of the research area of investigation. It is an overview of all the concepts that will be dealt with in this study. Indeed, this part of the dissertation tackles the most important approaches that are related to the field of research which is spoken discourse analysis. This chapter is divided into four sections. The first section introduces the meaning of discourse in general and mainly on the spoken discourse. The second section provides definitions of different scholars and features of discourse analysis. The third section reviews sarcasm as a concept and all the works and studies that have previously been conducted, by mentioning sarcastic discourse. The last section provides the theoretical framework where the focus is on Grice's cooperative principle that is used to point out the violation of the maxims within sarcastic discourse in the Kabyle society.

1. Discourse

People use various ways to share their ideas and pieces of information with one another. Language is the means of communication that people use to express themselves and to deliver their speeches and discourses either orally through spoken or in written forms using different types and figures of language. Language is an exchange of ideas with oneself or with others about anything that can be discussed about. Discourse is a speech or a piece of writing about a particular, usually serious, subject (Гаврилюк, 2021).

In addition to this, discourse is 'the way in which language is used socially to convey broad historical meanings. It is language identified by the social conditions of its use, by who is using it and under which conditions. Language can never be 'neutral' because it bridges our personal and social world' (Henry and Tator, 2009). According to Brown and Yule, 1983: Cook, (1989) and many other discourse analysts, discourse is seen as the function of language and studies in context because they focus mainly on studying the way people use language in

their daily life, contrary to linguists like Saussure and Chomsky who are more interested into dealing with the structure of language. In addition, another definition given by a formalist is that discourse is ‘language above the sentence or above the clause’ (Brown and Yule, 1983: Cook, 1989). (Stubbs, 1983) views discourse as ‘language in use or language used to communicate something felt to be coherent which may, or may not correspond to a correct sentence or series of correct sentences.’

According to the definitions mentioned above, discourse is a way of constituting social contexts of divergent situations through using any type of language; the spoken and/or the written one so as to deliver a communicative speech of everyday life. However, discourse as (Mills, 1997) observes it ‘has become common currency in a variety of disciplines; critical theory, sociology, linguistics, philosophy, social philosophy, and other fields.’ She suggests that there might be a kind of confusion and misunderstanding because every scholar defines and studies it differently.

1. Spoken discourse

spoken discourse is mostly a spontaneous conversation where one expresses their ideas and thoughts without predicting them. (Webb et al., 2016) argue: ‘so the first thing we can say about spoken discourse is that it involves people doing something whether that something is momentous like ‘coming out’ or less momentous like asking a question.’ More precisely, Rodney in this work adds: ‘spoken discourse is almost never a straightforward exchange of information; it always involves some degree of guessing about what other people mean by what they say (or say not)’.

2. Discourse analysis

After many studies and works about discourse, another broad field has been introduced that aims at examining the different uses of language which is called Discourse analysis. Discourse analysis is a branch of linguistics that is first introduced by the linguist Zellig

Harris in his article entitled 'Discourse analysis', in 1952. Harris defines discourse analysis as 'a method for the analysis of connected speech or writing, for continuing descriptive linguistics beyond the limit of a simple sentence at a time' (Harris, 1952). (Candlin et al., 2002) state that discourse analysis is an approach that aims to focus on language beyond the sentence level. Therefore, discourse analysis is the fact that we analyze pieces of spoken or even written language to achieve not only different linguistic purposes but also philosophical, psychological, and sociological ones. (Brandt and Deborah, 2001) claim:

Discourse analysis is not exclusively concerned with spoken discourse: in principle, it can deal with socially situated language-use in any channel or medium. Discourse analysts may work with written data, or data from sign languages of the deaf, and some analysts work with textual graphics and images as well.

Another perception of (Stubbs, 1983) to discourse analysis is as 'a conglomeration of units, such as conversational exchanges or written text.' This means that discourse analysis is the combination of different elements of language. More specifically, discourse analysis is the study that emphasizes on the language's use in communication at the level of meaning, purpose and unity and the quality of coherence of these elements. (Johnson, 1998). Hence, (Brown, G; Gillians, B and Yule, G. 1983) state that discourse analysis is the study of texts in a wider aspect and detailed approach. Moreover, (Van Dijk, 1993) argues that discourse analysis is systematically associated with the units, structure, pattern, and levels that are found in the discourse. The different figures of speech we know and use to communicate are one of the discourse's concerns. The current study tackles sarcasm as the main objective, therefore this concept should be defined and conceptualized for readers to acknowledge and understand it.

3. Sarcasm

Sarcasm at the first sight seems genius and cool, because it is well hidden by several linguistic and paralinguistic elements. These elements are as follow: body language, facial expression, pitch, tone of the voice and the right choice of words by the speaker. However,

when you look deep inside, many things appear to unveil the truth behind the simple message told by the speaker. It can be a self-defense to hide one's lack of confidence, it can be frustration or just a matter of humor Bizzotto (2016).

Furthermore, sarcasm is a figure of speech that is used in our daily life consciously or unconsciously because sometimes people are sarcastic but are not aware of their use of sarcasm. Sometimes they acquire it through their attendance and interaction with others. Sarcasm is a sort of mean mockery that you use with people you know or you do not even know because with time it becomes a character. "One potential explanation for this finding is that the speaker may choose to use sarcasm instead of speaking literally in order to additionally convey a negative attitude towards the recipient of the comment (Lee & Katz, 1998).

3.1. Etymology

Many people confound sarcasm with irony. Besides, some claim that sarcasm is driven from irony, yet history reveals the challenging difference between them and how they are independent from one another. "It derives from the Late Latin *sarcasmus* (mockery), which in turn derives from the Greek *sarkasmos* (a sneering or hurtful remark) and *sarkazein* (variously translated as "to tear flesh like a dog," "gnash one's teeth," or "bite one's lips in rage"). The *OED* attests to the English word's first written usage in 1579, in Edmund Spenser's *The Shepheardes Calender*: "an ironical Sarcasmus, spoken in derision." This suggests that the concepts of sarcasm and irony were conflated from the beginning, even though they have existed side by side in English for hundreds of years. If we follow the word's etymology, we could reserve "sarcasm" for instances of verbal irony in which the intention is to cause pain. This is the approach taken by many dictionary editors, who frequently use terms like "bitter" and "derisive" in their definitions of sarcasm"(Kreuz, 2020).

a. definitions

Each scholar views sarcasm differently and studies it from different spots (Kreuz, 2020) defines it ‘a bit two faced, with a penchant for hostility as well as for humor...it has also been described as the lowest form of wit and the highest form of intelligence.’ ‘Sarcasm is not the rapier of wit its wielders seem to believe to be, but merely a club: it may, by dint of brute force, occasionally raise bruises, but it never cuts or pierces.’ (wolfe, 1886-1973) cited in (Kreuz, 2020). In other words, Kreuz believes that sarcasm must not be taken at the first degree otherwise it may rise conflict and miscommunication.

Sarcasm is a mental exercise because the speaker has to pay attention to the choice of words to use and the manner to transmit it. The listener has to predict that the message is said sarcastically. Therefore, the listener has to labor the message in his/her brain to understand the real message and avoid miscommunication. In the work of (Huang et al., 2015) they cited an example extracted from (e.g., Mc Donald, 1999; Uchiyama et al., 2006) that demonstrates the influence of sarcasm on the human mind “In both sarcasm expressers and recipients, for example, all forms of sarcasm exchanges, not just sarcastic anger or criticism seem to exercise the brain more than direct exchange.”.

Irony is one of the most common figures of speech that we confuse with sarcasm as mentioned before for their similarities. (Clark and Gerrig, 1984) in their work on the pretense theory of irony assert that it is an ‘Explanation of irony, where the speaker of an ironical utterance is not performing a genuine speech act but merely pretending to perfume one, while expecting her audience to see through the pretense and recognize the skeptical, mocking or contemptuous attitude behind it’.

‘Irony insults where the positive literal meaning is subverted by the negative intended meaning will be perceived to be more positive than direct insults, where the literal meaning is negative’ (Dews and Winner, 1995) within developmental research (Creusere, 1999) sarcastic

utterances are the utterances with positive literal meanings, negative intended meanings, and clear victims.

The two definitions given above by different scholars manifest the distinction between sarcasm and irony, which is important to cite in this study to make the difference between them, once for all. Moreover, here we can assume that the main point is about the real meaning intended by the speaker. In other words, it lies on how the speaker expresses his/her message in a negative way, where actually it is positive and vice versa. On one hand, sarcasm is said positively but contains a negative message. On the other hand, irony is said negatively but contains a positive message. 'Irony and sarcasm are forms of nonliteral language that are often used to communicate the opposite of what is literally said.' Roth, F et al (2016).

b. Review of previous works

Almost all studies aim at giving and presenting new forms of sarcasm. Neurologists assume that it is a form of intelligence and made their own experiments to prove their hypothesis. Psycholinguists assert that sarcasm can be a character that a person may develop through time and through socialization. Hence, many others work on the detection and how to deal with it, since many people find difficulties to understand both sarcasm and the misunderstanding that it may provoke.

Hang, L, Giro, F and Galinsky, A, in July (2015) worked on sarcasm' creativity. This is one of the remarkable works done on sarcasm. It assembled many scholars from different fields to study how sarcasm can enhance and empower one's creativity. The researchers emphasized on the cognitive side of both expressers and recipients and how sarcasm influences their creativity. This study results that sarcasm has a positive empowerment on one's creativity. However, it may also raise conflicts between the expressers and recipients.

Another work done by Camp, E, in 2011 that aims at presenting a new view of sarcastic conception. It goes against traditional theories that focus only on the speaker. Camp assumes

that sarcasm is a dissociative attitude towards thoughts and perspectives, in other terms, expressivists view it as a matter of meaning that a speaker attributes to its message and how the receivers receive it. To affect this study, she used the illocutionary force and evaluative attitudes to point out the negative aspects of sarcasm that can raise serious challenges between the speaker and the listener.

Filatova, E (2015) has studied sarcasm as well, but in the computer science field. With this study she made the detection of irony and sarcasm easier and improves the performance of many natural languages processing (NLP), i.e. natural language processing. This system serves not only at detecting sarcastic sentences or phrases, but also texts. Hence, it reveals the contexts' importance in processing the sarcastic message because of its impact on the understanding. This investigation works on regular Amazon products reviews. Thanks to this system, sarcasm can be identified at two levels: document and text utterances.

Routh, F et al (2016) discussed the impact of sarcastic expressions using emoticons on the understanding of the person mainly on computer-mediated communication. This study has come into a conclusion that says that the use of emoticons helps at assimilating and detecting sarcasm, in one hand. In the other hand, reveals that sarcasm helps at easing the atmosphere in the sense that it makes negative messages acceptable and avoid conflicts.

Bizzotto (2016) an American psychologist wrote an article on THE HEALTH MAGAZINE to suggest some attitudes that a person can make as a response to an unappreciated sarcastic message.

Olsen, j, in 2015 shed light on the nonliteral nature of sarcastic utterances that the speaker or writer can have in mind. She based her investigation on the Gricean theory of conversational maxims; hence, she works on tweets, i.e., on written language. In this study, she relies on sarcastic cues which violate the maxims that eventually lead to sarcasm

detection. Furthermore, the study gives positive outcomes since it proves the presence of the maxims 'violation and their impact on detecting sarcasm easily in written language.

4. Theoretical framework

The power of human mind lies in its massive ability in making impossible thoughts into reality. People follow a certain logic that enhances their assimilation of the inside and outside world and in taking any decision in everyday life. Logic is one the basic concerns of philosophers who varied their positions about it. Logic is all what seems acceptable for a large number of people. In more precized words, it is the choice of choosing between good and bad. It can be individual or collective. Aristotle believes that logic is more systematic than just assuming that it is a way of having knowledge. It is the elaboration of a coherent system that permits us to investigate, classify and evaluate bad from good. <https://iep.utm.edu/>. Moreover, it is the fact that we assimilate things that seem to be correct and reasonable. On the other hand, it tells our differences because each one of us has his/her own perspectives and way of visualizing things.

The branch of linguistics has seen many alternatives, so that to cover all language corners and concerns. Pragmatics is a sub-field in applied linguistics which is a field in the branch of linguistics. In more technical terms, it is the study of languages form and use. Moreover, it focuses on the relationship between the language and the meaning we attribute to it depending on context and culture. Yule defines it 'pragmatics is concerned with study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader).' (Yule, 1996). (Depraetere, 2015) cites 'the concept 'Pragmatics', as a synonym of 'contextual', has become a very generic term which potentially obscures argumentation rather than elucidates it'.

As for the British philosopher of the 20th century Paul Grice. He has put logic as his first worry of his study. He is known for his great role in giving the world of pragmatics new

occupations. The book of 'Logic and Conversation' published in 1975 is a book where Grice presents his pragmatic conception. He views logic as the fundamental element that should be present in any conversation among people to assure the logic's validity and effectiveness. Moreover, this book is also where he presents his theory of Implicature and Cooperative Principle.

4.1. The cooperative principle of conversation

The theory of implicature and cooperative principle is one of the theories that Grice came up with in his study in linguistics; in pragmatics. This theory aims at linking the utterance of the speaker and the idea understood by the listener. Grice has divided the CP into four maxims to demonstrate the importance in maintaining effective exchange. They are as follows: the maxim of manner, the maxim of quality, the maxim of quantity, and the relational 'truthfulness' maxim. For the implicature part, he divided it into four categories as well. We have conventional implicature, conversational implicature, generalized conversational implicature and particularized conversational implicature. And each one of these types has its own characteristics.

Grice gives much importance to meaning and logic and this is what makes any sort of communication or exchange among people possible and comprehensible. He views language as a versatile tool that goes beyond communication 'language serves many important purposes besides those of scientific inquiries.' (Grice, 1975) In the world of pragmatics, Grice presents his theory relying on general principles that govern human rational cooperative actions. Furthermore, he values the relationship between what a speaker wants to utter and what a listener understands.

4.2. The theory

The current study is an investigation about the cooperative principles (CP) within sarcastic discourse in the Kabyle society. Therefore, it is important to explain the theory used for the analysis.

Grice as a logician and a philosopher emphasizes on the cognitive side of humans' thinking, this means that he focuses on the mental side and its way of assimilating and receiving things. He emphasizes on the natural language that we use in everyday life without assuming thoughts before we deliver a speech:

While it is no doubt true that the formal devices are especially amenable to systematic treatment by the logicians, it remains the case that there are very many inferences and arguments, expressed in natural language and not in terms of these devices, that are nevertheless recognizably valid. So, there must be a place for a simplified, and so more or less unsystematic, logic of the natural counterparts of these devices.(Grice, 1975).

Grice has introduced the concept of implicature by giving his appropriate definition 'I wish to introduce, as terms of art, the verb implicate and the related nouns of implicature (cf. Implying) and implicatum (cf. what is implied) Ibid, (Grice, 1975). In more technical terms, it means that one does not have always to choose what to use to express his/her idea, because what is more important is the meaning that must be transmitted by the speaker to the listener. For example: He is Kabyle, he is 'd argaz' meaning real man. This denotes that the fact that we said he is Kabyle, we accept and qualify him to be a powerful man. Furthermore, in the current study, the cooperative principle (CP) is the one insisted on to be used for the analysis.

The cooperative principle is a set of principles that govern the implicature of the conversation. First, the category of quantity; is about the amount of information that the speaker gives to the listener. In other words, one should make her/his contribution as informative as is required for the current purpose of the exchange, but should stick to the conversation's norms too. (Grice, 1975) asserts 'make your contribution as informative as is required (for the current purpose of the exchange); do not make your contribution more

informative than is required'. Second, we have the category of quality. This category discusses the evidence that speakers should rely on when they ever say something. **Ibid**, 'do not say what you believe to be false; do not say that for which you lack adequate evidence'. Third, the category of Relational which has only one maxim which is relevance. It means that one should make the relation between the utterance and the message reasonable. This category has been a worry for Grice for its sensitive touch in any conversation 'how these shifts in the course of a talk exchange, how to allow for the fact that subjects of conversation are legitimately changed, and so on.' (Grice, 1975). Finally, the category of Manner that is more about the way that one should say things. Grice (1975) argues that meaning is related to the way it is said, not to what was said.

Grice explains the categories as follow: The maxim of quality is basically concerned with the amount of information we give to the listener. It helps them to understand better and dynamically. i.e., she/he does not have to think a lot. However, sometimes saying a lot makes the message unclear that is why one should be careful about the amount of information. For instance, if you are a teacher and ask your students to write an essay about 200 words, then they have to write no more than 200 words, not less. 'I expect your contribution to be neither more nor less than it is required' (Grice, 1975). The maxim of quality is concerned with the content of the message. In other words, it is what a speaker should say to convey the intended meaning. 'I expect your contribution to be genuine and spurious.' (Grice, 1975) For example, if you are a mechanic and you ask for a screwdriver, they will hand it to you, but not something else. The maxim of relation works as a link between the message and logic. In other terms, the message should contain a direct relationship with what you expect the listener to do or understand. 'I expect a partner's contribution to be appropriate to immediate needs at each stage of the transaction' (Grice, 1975) for example, while having an examination, we ask for silence for better concentration not for solving the classroom's problems. The maxim of

manner is basically concerned with how the message should be uttered to ensure the effectiveness of the message. 'I expect a partner to make it clear what contribution he is making, and to execute his performance with reasonable dispatch' (Grice, 1975). For instance, when you are a politician and you are delivering a speech, you must have an eloquence to prove what you say is true.

Furthermore, the CP revolutionizes the perspective of how we view conversation. It demonstrates both the speaker's and listener's investments and cooperation with one another for an effective exchange of ideas. When the conversation contains only literal messages, it is easy because the speaker follows the maxims unconsciously.

Conclusion

To conclude, this part of the study presented the different elaborated works on sarcasm and the theory of the cooperative principle. In addition to this, it gave an over view about the problematic of the current inquiry.

Introduction

This chapter is methodological and deals with the research design of the study. First of all, it starts by demonstrating a full description of the investigations' context and the sample of the participants. Second, it is followed by an explanatory section of the data collections' procedure. Third, it describes the methods and the instruments used in the study. Then, it explains the piloting of the students' questionnaire and provides a description of the recordings of the conversations. Then, it provides a detailed description of the procedure of data analysis. Finally, it ends with the limitations that were encountered during the investigation.

1. Procedures of Data Collection**1.1.Context of Investigation and Sample of Participants**

The present investigation took place at the English department at Mouloud Mammeri University of Tizi-Ouzou. This study is basically destined for the Kabyle population, age is not focused on in this study, however the majority of the participants are from 19 to 31 years old. In addition to this, as the study is done in English and for being beneficial for educational purposes, Kabyle students of English are targeted to facilitate the collection of the data needed. On the other hand, the questionnaire is distributed randomly at the department and all levels participated. Furthermore, this study aims at pointing out the differences between gender's use of sarcasm; therefore, 25 questionnaires have been administrated to females and 25 questionnaires for males. Moreover, 5 spontaneous conversations were recorded for each gender.

1.2. Description of The Students' Questionnaire

A questionnaire is a valuable research tool for collecting both qualitative and quantitative data. It is a set of questions designed to affirm or disconfirm the hypothesis given by the researcher. Many scholars define the questionnaire as being an important element in any research or investigation, where (Borremans et al., 2001) define it as 'any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing ones.'

The questionnaire I have designed contains eleven (11) questions. I varied the questions from open-ended questions, close-ended to multiple choice ones and divided them into two sections. The first section is devoted to the sarcastic person, whereas the second one is to the receiver. The participants should answer both sections, when they receive it and when they use it. In addition to this, the questionnaire aims at demonstrating the situations and the use of sarcasm in the Kabyle society and the violation of the Grecian maxims. Moreover; 80 samples were distributed to students from all levels from June to July 2021, but we got only 53 completed ones. However, only 25 samples for each gender were taken into consideration and worked on, so that to have equal statistics.

1.3 the description of the recordings

In this study, the light is shed on the spontaneity of the informants while having their daily dose of conversation. Therefore, five conversations were recorded for each gender. These recordings enabled processing and analyzing the violation of the maxims and the actual use of sarcasm in the Kabyle society. However, during the enquiry many students stepped back and freaked out when they knew about the recording, which shows somehow the uneasiness of the work. Furthermore, for the translation from Kabyle to English I relied on my previous knowledge from the module of translation I had in the past years and the

assistance of a Master two student of translation. The recordings allowed me to carry out a deeper investigation of the study's aim.

1.4 Piloting of the Questionnaire Addressed to Students

At the very beginning of the enquiry, I designed a questionnaire to point out its weaknesses and strengths. I distributed it to about 10 students at the department of English. This sample helped me to modify and make the questionnaire more adapted to the students' level. However, the questionnaire remained a bit hard for some students because they found the questions too theoretical. With my assistance, the students could fortunately answer the whole questions. For example, the fifth question of the first part which is: When the speaker uses wrong causality or irrelevant utterances (knowing that they are still sarcastic), do you think that it may affect your sarcastic understanding? This question was a bit challenging and ambiguous for the participants.

2. Procedures of data analysis

As mentioned above, the present study relies on the mixed method to report the outcomes of the analysis. I combined both the qualitative and quantitative methods to get precise results. The former is made up of text data. In other words, it reports the results of the analysis through texts. The latter involves numerical data. In more technical terms, it conveys the results of the close-ended questions in a statistical form.

2.1. Quantitative analysis

The quantitative analysis deals with the close-ended and multiples choice questions. In this study, I varied questions so that I get more reliable results and be as much credible to reach the aim of the study as possible. From the analysis of the questions, statistical results and percentages were obtained. Furthermore, different figures are used such as diagrams to analyze and compare the differences that exist between males and females in the English department at MMUTO. For the questionnaire, I relied on tables, pie charts and diagrams to

demonstrate the results. As for the calculation of the percentages, I have opted for the use of the statistical analysis software SPSS to analyze the close ended questions of the questionnaire.

SPSS: The statistical package for the social sciences (SPSS) is a software for editing and analyzing numerical data. The SPSS is usually used when the researcher gets a great amount of data to analyze. Hence, it permits to get exact percentages of the data analyzed as well as it represents the results in the form of diagrams, pie charts, and others.

2.2. Qualitative data analysis

Qualitative analysis deals with open-ended questions. It is the procedure of collecting data from information and turning them into texts. The texts serve as an explanation, understandings, interpretations of the participants' answers and the situations that are concerned with. Moreover, this type of analysis is not only concerned with open-ended questions, but also with the recordings and all sort of texts and discourse that may be gathered for the research. Therefore, the analysis of the recordings is done through the qualitative analysis too. Once the description of the texts is gathered, they are put into organized categories according to the participants' gender and the Gricean maxims.

3. limitation of the study

It is important to mention some of the issues that were encountered during the investigation. First of all, the study is dedicated to the Kabyle society, consequently the choice of participants should be random and should be done outside the university to get more concrete data. However, since the investigation is done with the English language; I had to stick to the department of English. On one hand, to ease the procedure of gathering data since the answers will be in English. on the other hand, to present the theme to students to get inspired by further research. Second, the major challenge of this study is actually related to the recording of the conversations that should be spontaneous and honest and in Kabyle

language. Participants were not comfortable with the fact of being recorded their voices and were ashamed to be heard by others especially regarding sarcasm. As a result, I struggled a lot to gather the whole five conversations for each gender. But I followed a tip to make participants feel secure about the investigation by asking some of my friends to record random conversations with their friends without telling them about it. Despite all these challenging issues, the requested data of the study were obtained.

Conclusion

To sum up, this part of the dissertation serves as the methodological presentation of the study. The chapter has first described the sample of population and the research, where it explained and justified the data collection procedure. Second, it presented the methods and tools used to analyze the data. Finally, it ends with the limitations of the study.

Introduction

The present chapter aims at presenting the findings of the questionnaire distributed to random students of English in the department of English at MMUTO and the recordings of spontaneous conversations inside and outside university.

This part of the study deals with the results obtained through the quantitative data analysis SPSS and the qualitative data analysis which analyze the content. It clearly highlights the objectives of the study. Moreover, it is divided into two sections: the first section deals with the questionnaires' findings and the second one with the recordings.

1. the Questionnaires' Findings

Part one: 'The Receiver'

Answers to question 01

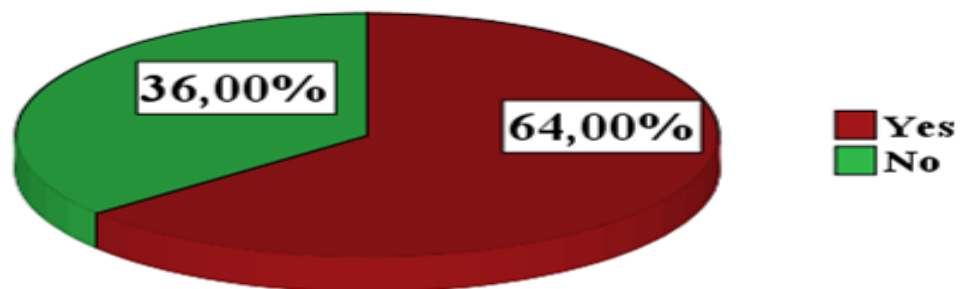


Figure III. 1: The Number of Females Affected by Sarcasm

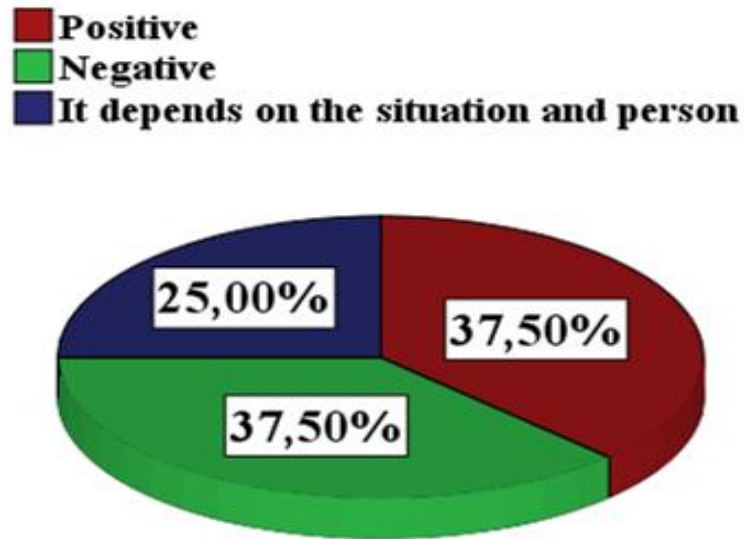


Figure III. 2 : The Type of Sarcasm's Effect on Females

The above figures display the results to question 1. It shows that the majority of the female participants (64%) argue that they are affected by sarcasm. Within these (64%) we find that half of them (37.5%) are affected positively while the other half is affected negatively. Moreover, among all the 25 female participants (36%) of them say that they are not at all affected by sarcastic expressions.

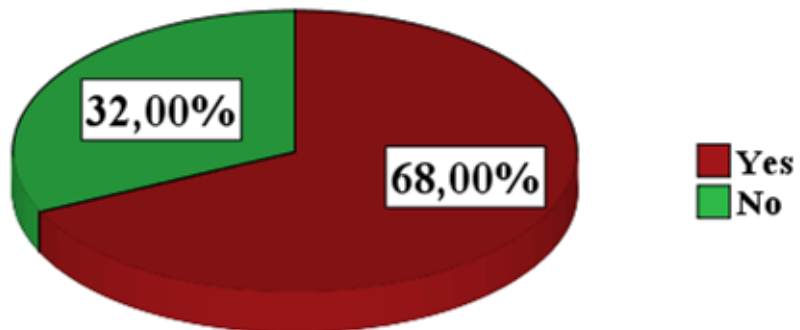


Figure III. 3 : The Number of Males Affected by Sarcasm

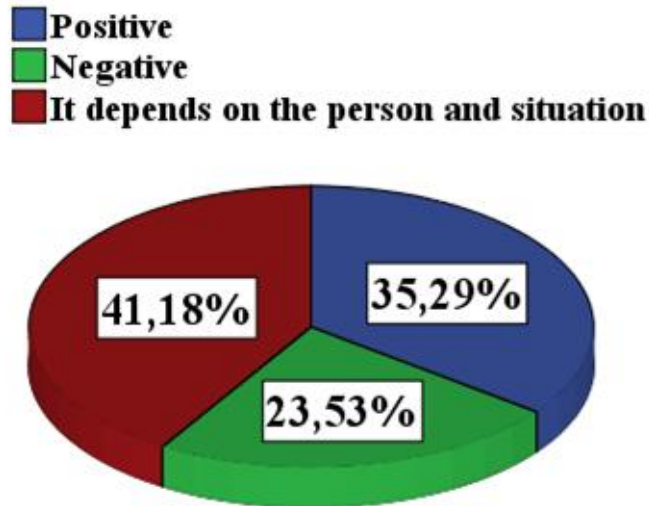


Figure III. 4 :The Type of Sarcasm's Effect on Males

The two pie charts above display the results of question 1. They show that the majority of the male participants (68%) argue that they are affected by sarcasm. Within these (68%) we find that (35.29%) are affected positively while the remaining (23.53%) are affected negatively. Moreover, among all the 25 male participants (32%) of them say that they are not at all affected by sarcastic expressions.

Answers to question: 02

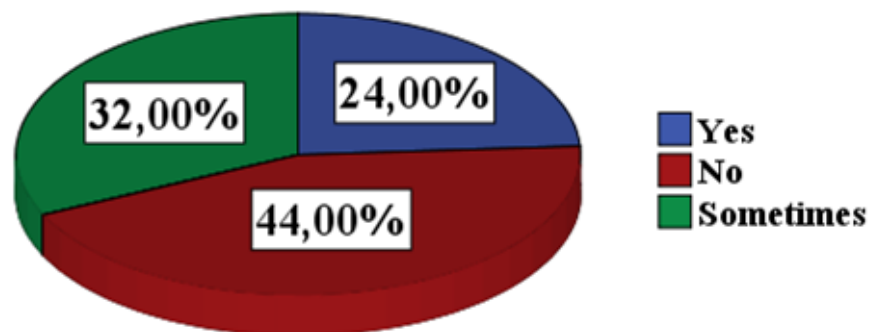


Figure III. 5 : The Number of Females Hurt by Sarcasm

The pie chart displays the results to question 2. It shows that most of the female participants do not recognize the sarcastic expressions used by the speaker and literally believe everything the speaker says. Some participants, on the other hand, claim that they sometimes know when someone is being

sarcastic, but some other times, they cannot get it. Besides, a very few numbers of participants argue of being totally aware of every single sarcastic expression the speaker might use.

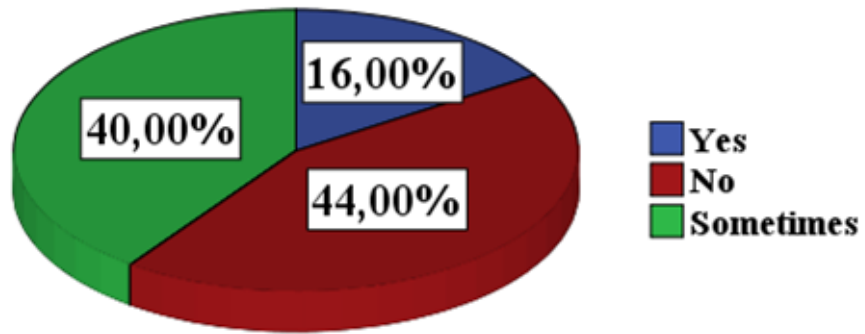


Figure III. 6 : The Number of Males Hurt by Sarcasm

The pie chart displays the results to question 2. It communicates that the majority (44%) of the male participants do not recognize when sarcastic expressions are used. However, very few participants (16%) do recognize sarcastic expressions. Moreover, we also have an important amount of male participants (40%) who claim that they can be aware of the sarcastic expression depending on the situation.

Answers to question 03:

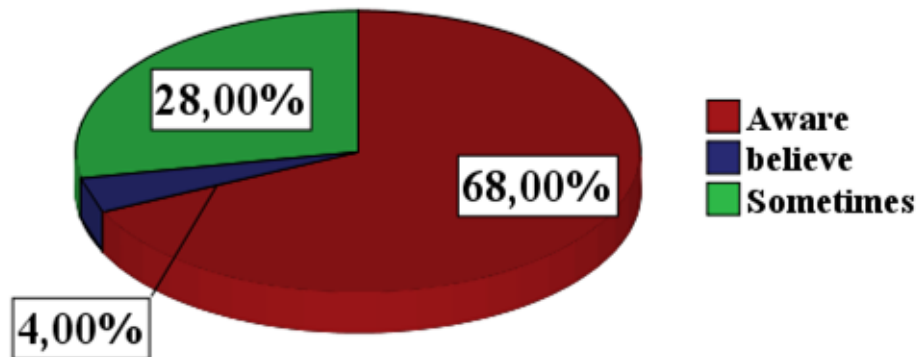


Figure III. 7 : The Amount of Awareness of Sarcasm by Females

The pie chart displays the results of question 3. It shows that the majority of the female participants (68%) are aware of the sarcastic expressions. However, a very small number of

the participants (4%) argue that they literally believe everything the speaker says. Furthermore, an important amount of the participants (28%) say that they are sometimes aware of the sarcastic expressions as they can also believe the literal meaning of what the speaker some other times says.

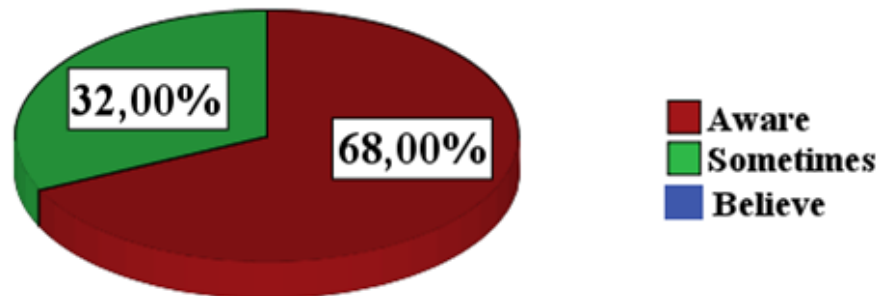


Figure III. 8 : The Amount of Awareness of Sarcasm by Males

The pie chart displays the results to question 3. It communicates that the majority of the male participants (68%) are aware of the sarcastic expressions, and none (0%) of them do believe literally what the speaker says. However, an important amount of the participants (32%) say that they are sometimes aware of the sarcastic expressions as they can also believe the literal meaning of what the speaker says on other times.

Answers to question 04:

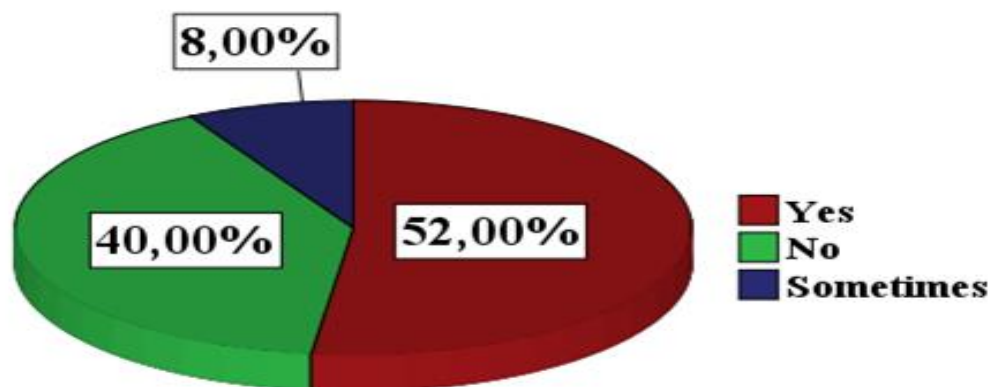


Figure III. 9 : The importance of the information's quantity on the sarcastic understanding of females

The pie chart demonstrates the results of question 4. It shows that the majority of the female participants (52%) think that the quantity of sarcastic information given by the speaker does influence the understanding of the sarcastic expressions. On the other hand, very few of them (8%) argue that it can be both useful and not useful depending on the situation. However, an amount of (40%) think that sarcastic information does not help with the understanding of sarcastic expressions at all.

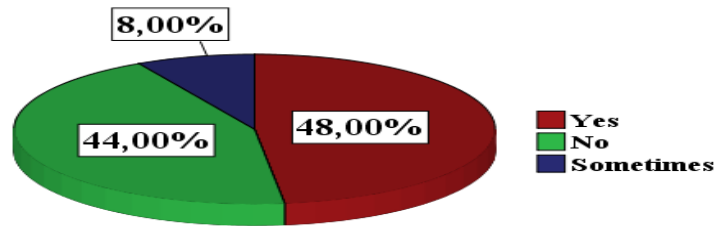


Figure III. 10 : The importance of the information's quantity on the sarcastic understanding of males

The pie chart demonstrates the results of question 4. It shows that the majority of the male participants (48%) think that the quantity of sarcastic information given by the speaker does influence the understanding of the sarcastic expressions. However, an amount of (44%) think that sarcastic information does not at all help with the understanding of sarcastic expressions. On the other hand, very few of them (8%) argue that it can be useful at times and not some other times.

Answers to question 05:

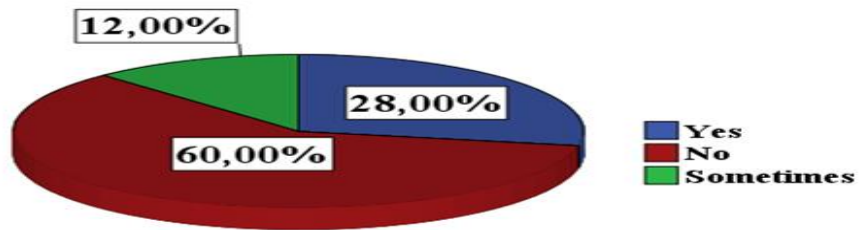


Figure III. 11: The Influence of Using Wrong Causality Irrelevance in Assimilating Sarcasm on Females

The pie chart displays the results of question 5. It shows that (60%) of the female participants think that the wrong causality and the irrelevant utterances do not affect their sarcastic understanding. On the other hand, (28%) of them argue that they do influence their sarcastic understanding. Moreover, only (12%) of the female participants claim that they may or may not affect their sarcastic understanding depending on the situation.

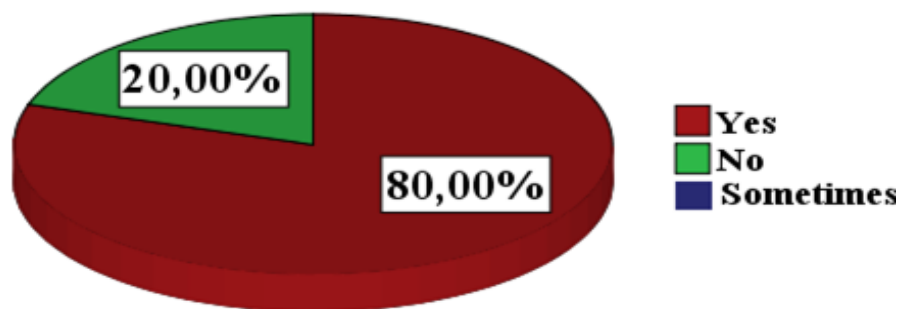


Figure III. 12: The Influence of Using Wrong Causality Irrelevance in Assimilating Sarcasm on Males

The pie chart displays the results of question 5. It shows that (20%) of the male participants think that the wrong causality and the irrelevant utterances do not affect their sarcastic understanding. On the other hand, (80%) of them argue that they do influence their

sarcastic understanding. Moreover, none (0%) of the male participants claimed that it could depend on the situation.

Answers to question 06:

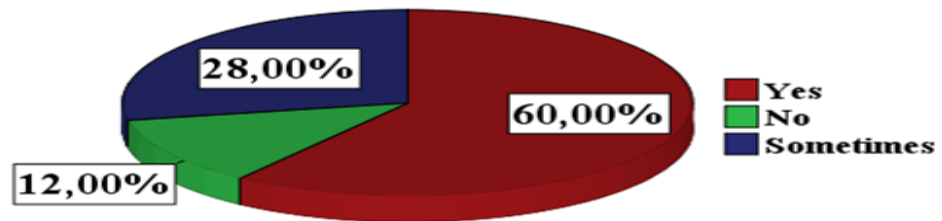


Figure III. 13 : The Enhancement of Ambiguity and Idioms on Sarcasm Effectiveness for Females

The pie chart demonstrates the results of question 6. It communicates that (60%) of the female participants think that the use of ambiguity and idioms enhances the speaker's sarcasm. Moreover, (12%) of them think that it does not enhance their sarcasm. Furthermore (28%) of them believe that it does enhance their sarcasm but only in some cases.

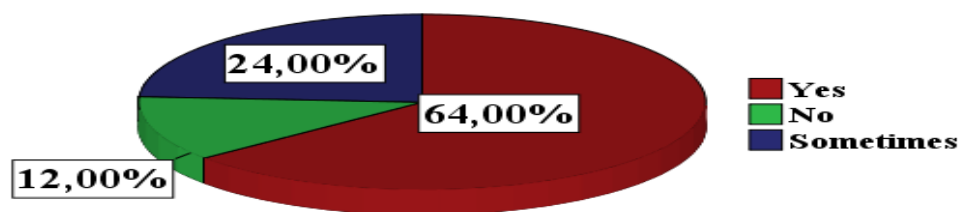


Figure III. 14: The Enhancement of Ambiguity and Idioms on Sarcasm Effectiveness for Males

The pie chart demonstrates the results to question 6. It communicates that (64%) of the male participants think that the use of ambiguity and idioms enhances the speakers' sarcasm.

Moreover, (12%) of them think that it does not enhance their sarcasm. Furthermore, (24%) of them believe that it does enhance their sarcasm but only in some cases.

Answers to question 07:

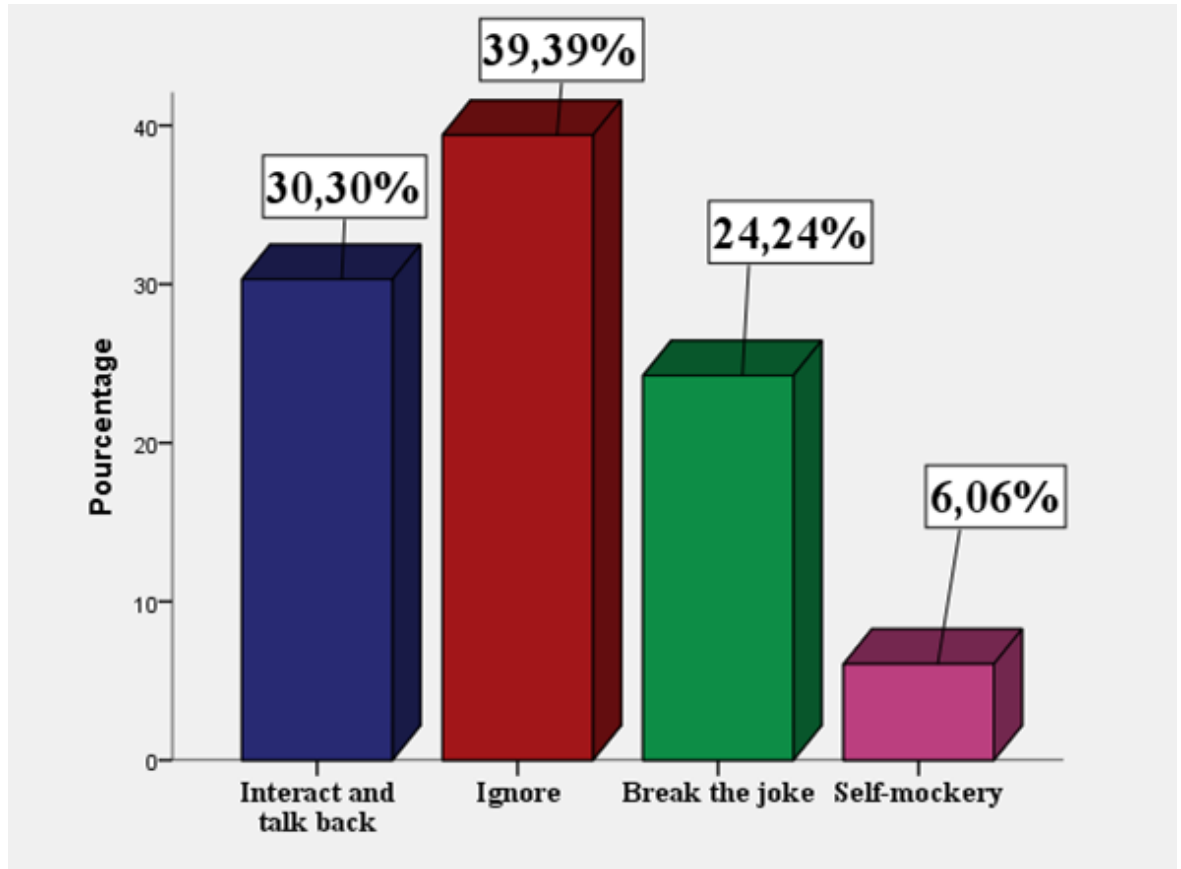


Figure III. 15: The Different Attitudes Towards Negative Sarcasm by Females

The diagram demonstrates the results to question 7. It shows the different ways, the negatively affected female participants react to sarcasm. the results say that (30.30%) participants out of 25 participants would interact and talk back to the speaker, whereas (30.39%) of them will just ignore it. Moreover, (24.24%) of them would try and break the joke, when (6.06%) of them say they would turn to self-mockery.

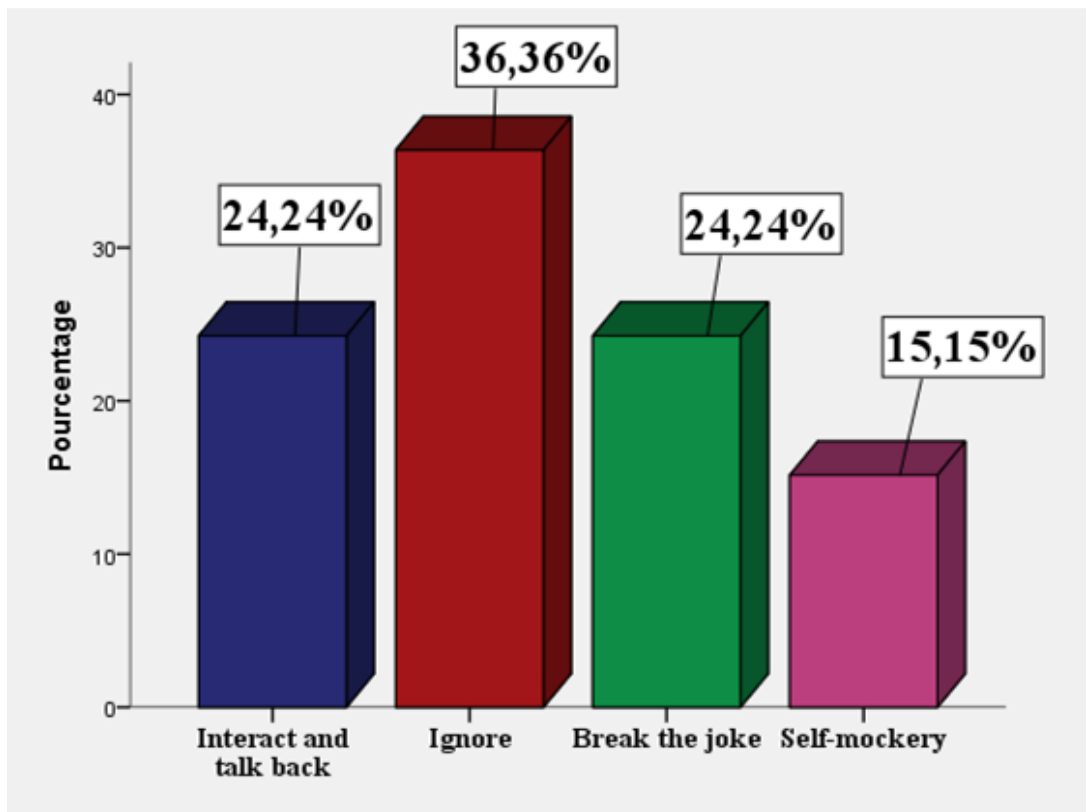


Figure III. 16: The Different Attitudes Towards Negative Sarcasm by Males

The diagram demonstrates the results to question 7. It shows the different ways, the negatively affected male participants, react to sarcasm. the results indicate that (24.24%) out of 100% participants would interact and talk back to the speaker, whereas (36.36%) of them will just ignore it. Moreover, (24.24%) of them would try and break the joke, when only (15.15%) of them say they would turn to self-mockery.

Answers to question 08:

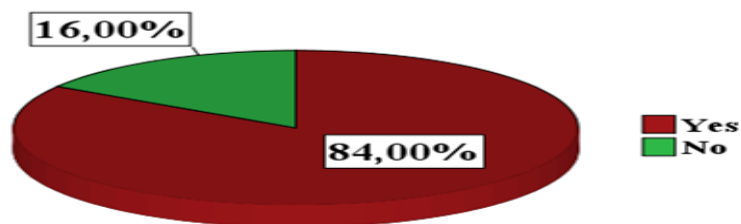


Figure III. 17: Sarcasm and Irony by Females

The pie displays the results to question 8. It shows whether the female participants think that sarcasm is ironic or not. Hence, the results indicate that (84%) of the participants agree on the fact that sarcasm is somehow ironic while (16%) think it is not.

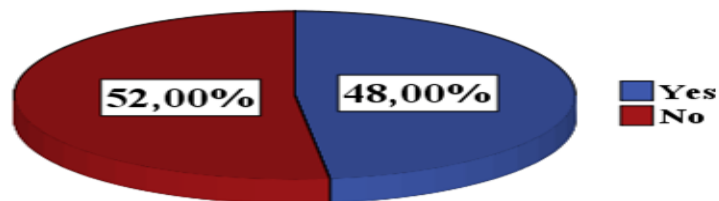


Figure III. 18 : Sarcasm and Irony by Males

The pie chart displays the results to question 8. It shows whether the female participants think that sarcasm is ironic or not. hence, the results say that (48%) of the participants agree on the fact that sarcasm is somehow ironic while (52%) think it is not.

Explain!

The answers to the eighth question communicate the participants' thoughts about sarcasm and irony. Most participants from both genders claim that sarcasm is somehow ironic. They believe that both of the figures rise humor and laughter. the majority of females argue that they are related and only a very few numbers believe the opposite. However, males' percentage shows the awareness of sarcasm and irony' disconnection and difference. They assert that sarcasm has an aspect that misses irony; which is the hidden message by sarcasm that is generally mean and offensive.

Part Two: ‘The Speaker’

Answers to question 01:

The answers of the first question are rich and diverse. They reveal the different situations where sarcasm is used. To begin, females are more likely to use it with close people (friends, boyfriends, family members) or when they want to motivate, advise and warn. Sarcasm is believed to be an effective way to indirectly express one's feelings, it can be love, anger or affection. Whereas males use it more during an argument, debate or when they want to break the ice with someone. Yet, the use of sarcasm on social media and in the gaming ‘video games’ are both remarkably mentioned by both genders.

The answers to the second question demonstrate the reasons behind using sarcasm in the situations mentioned above. Females assert that the ability to use sarcasm confirms the strong personality they have and that is the reason they use it. Besides, they argue that it is their own trait. Another motivation which is quite repeated is the humoristic part of it is the fact that it eases the atmosphere. Other less frequented reasons are anger and disappointment. On the other hand, males view sarcasm as their way of communicating and saying things with others no matter who the person is. In other terms, it is their own trait, too. They insist on the way sarcasm permits them to indirectly express their feelings such as anger, depression, and disappointment. A common basis with females and males is the contribution of sarcasm in breaking the ice with people and cooling the atmosphere.

Answers to question 03:

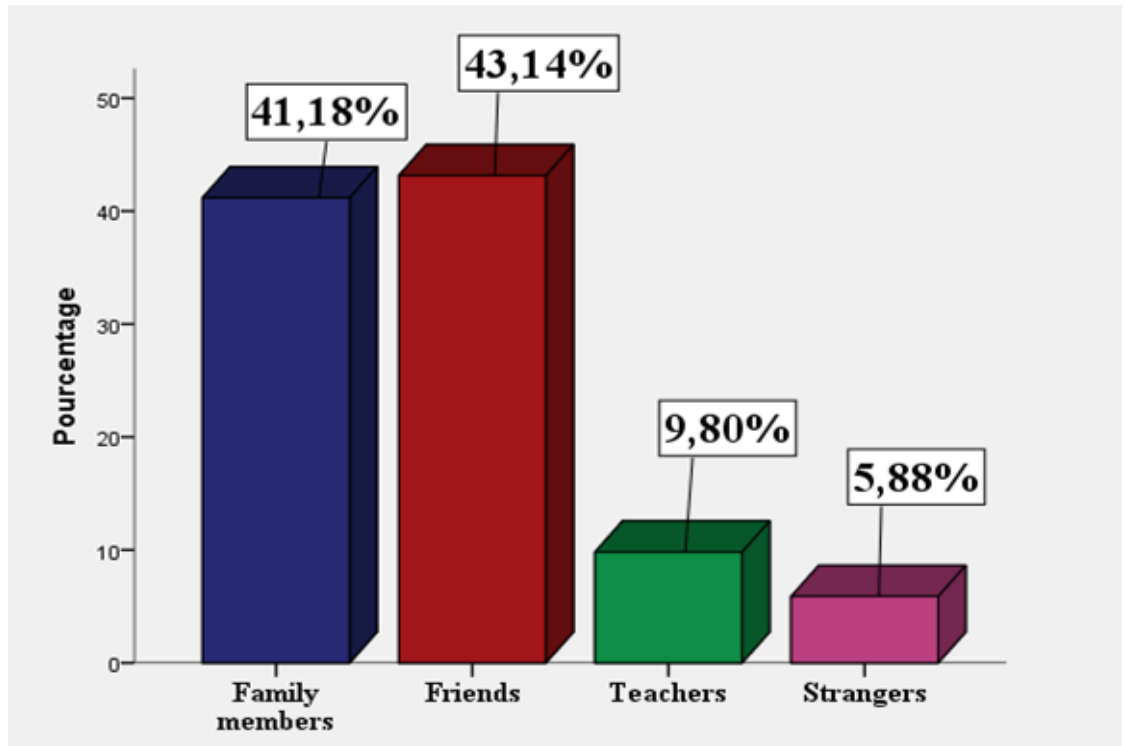


Figure III. 19 : People with whom Females are Sarcastic the Most

The diagram displays the different persons with whom the female participants are the most sarcastic. The results show that most of the participants say that they use it more with friends and family members. In contrast, very few argue that they use it frequently with teachers and strangers.

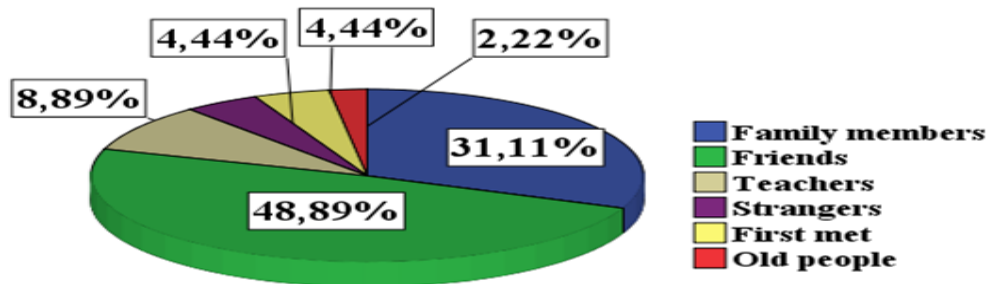


Figure III. 20: People with whom Males are Sarcastic the Most

The pie chart displays the different persons with whom the male participants are the most sarcastic. The results show that most of the participants say that they use it more with friends and family members. Yet, very few argue that they use it frequently with teachers, strangers, first met and old people.

Why!

The answers to the third question reveal the motivation behind the choice of using sarcasm with those specific people. Most females argue that they feel more comfortable and freer to express themselves when they are around people they know, besides, the fact that it is their way of communication and so is the case with males too.

Answers to question 04:

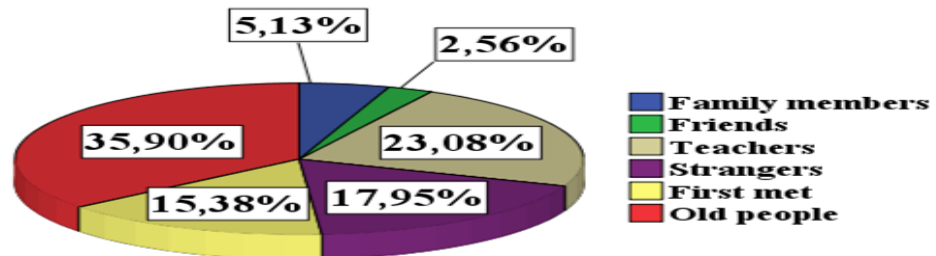


Figure III. 21: People with Females are Sarcastic the Least

The pie chart displays the different persons the female participants are the least sarcastic with. The results show that most of the participants say that they use it less with old people, teachers, first met and strangers.

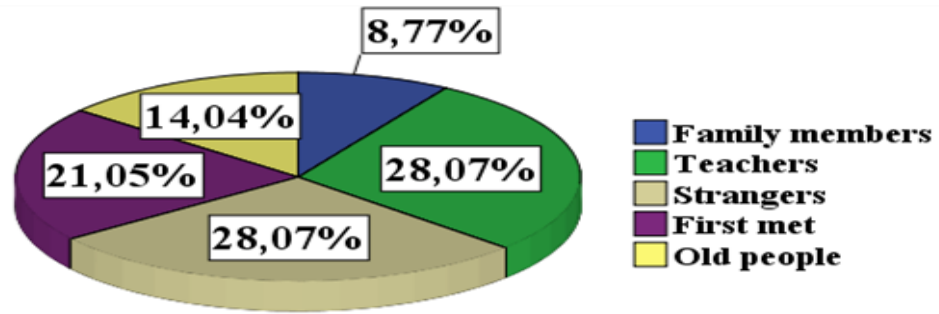


Figure III. 22: People with whom Males Are the Least Sarcastic with

The pie chart displays the different persons with whom the male participants are the least sarcastic with. The results show that most of the participants say that they use it less with teachers, first met and strangers.

Why!

The answers to the fourth question reveal the rational aspects that lead participants not to use sarcasm with the people mentioned above. Respect and uncomfortableness are the motivations that are most repeated by both females and males. In addition, the fear of misinterpretation and negative reactions from people they especially do not know.

Answers to question 05:

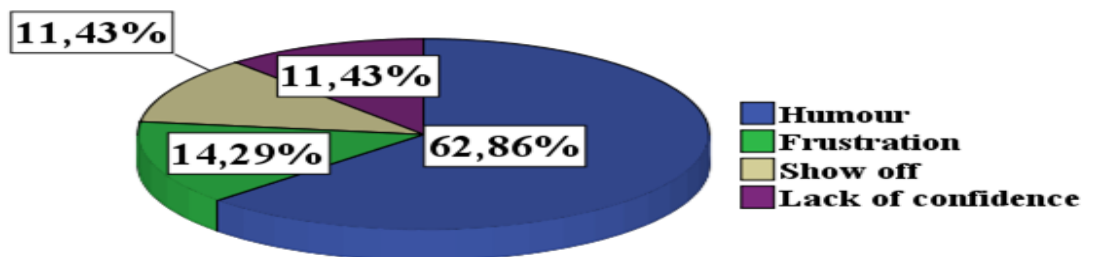


Figure III. 23 : The Objective behind Using Sarcasm by Females

The pie chart shows that 22 female participants think that humor is the main aim of sarcasm. Whereas very few participants claim that the aim of sarcasm may be for frustration, to show off or may be due to a lack of confidence.

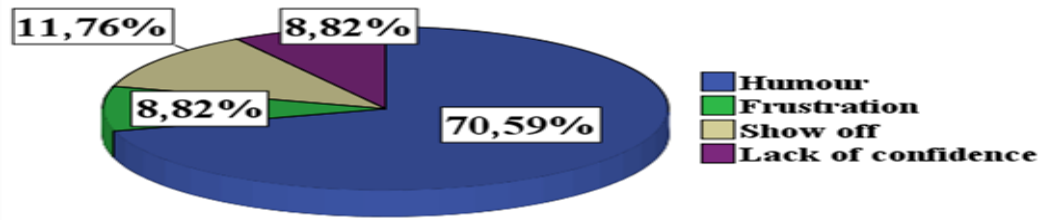


Figure III. 24 :The Objective behind Using Sarcasm by Males

The pie chart shows that nearly all male participants think that humor is the main aim of sarcasm. Whereas very few participants claim that the aim of sarcasm may be for frustration, to show off or may be due to a lack of confidence.

Answers to question: 06

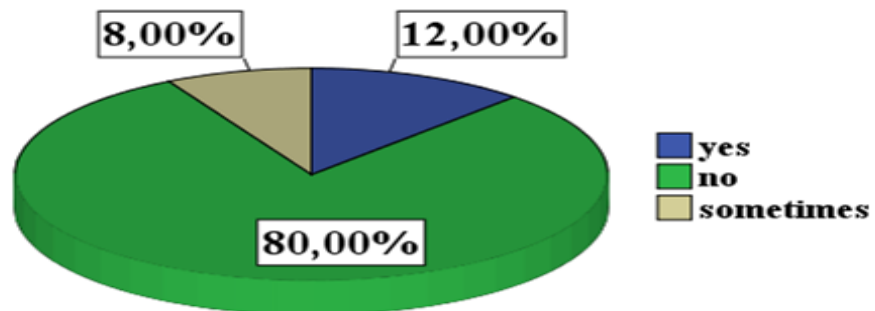


Figure III. 25 : Sarcasm and the Feeling of Superiority by Females

The pie shows that (80%) of the female participants claim that being sarcastic does not make them feel superior than others. However, a total of (12%) of the participants say that yes it does make them feel superior. Furthermore, the table indicates that (8%) of the participants argue that it does sometimes make them feel superior and it does not other times.

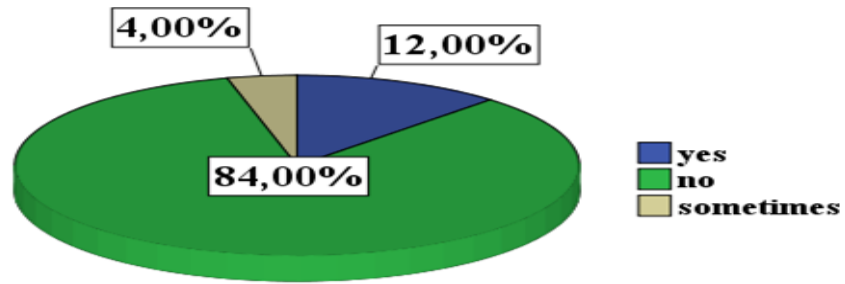


Figure III. 26: Sarcasm and the Feeling of Superiority by Males

The pie chart shows that (84%) of the male participants claim that being sarcastic does not make them feel superior than others. However, a total of (12%) of the participants say that yes it does make them feel superior. Furthermore, the figure indicates that (4%) of the participants argue that it does sometimes make them feel superior and it does not other times.

Explain!

The answers to the sixth question unveil the participants’ feelings while using sarcasm. Most females assert that they do not feel superior, but happier by making others laugh and relax. Hence, sarcasm makes them feel in a good mood to have fun with others. They admire the feeling of being appreciated while using sarcasm. Males stand for these aspects too, but some of them assert that sarcasm gives them a certain domination and control of the conversation. Indeed, sarcasm gives them a positive mindset.

Answers to question 07:

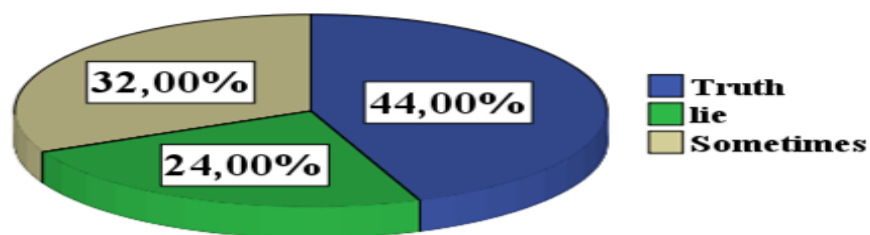


Figure III. 27: The Amount of Lies Used to Enhance Sarcasm by Females

The pie shows that the majority of the female participants (44%) say that they tell only what they truly think when using sarcasm; whereas (24%) of them claim that they lie when using sarcastic expressions. On the other hand, the remaining (32%) of the participants argue that telling a lie or a truth when being sarcastic depends on the situation.

Investigating Gricean cooperative principle within sarcastic discourse in the kabyle society.

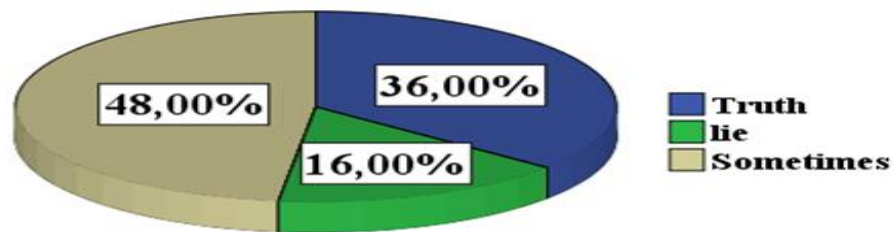


Figure III. 28 :The Amount of Lies Used to Enhance Sarcasm by Males

The pie chart shows that the majority of the male participants (48%) argue that telling a lie or a truth when being sarcastic depends on the situation. Moreover, an amount of (36%) of the participants say that they tell only what they truly think when using sarcasm whereas a very small number (16%) of them claim that they lie when using sarcastic expressions.

Answers to question 08:

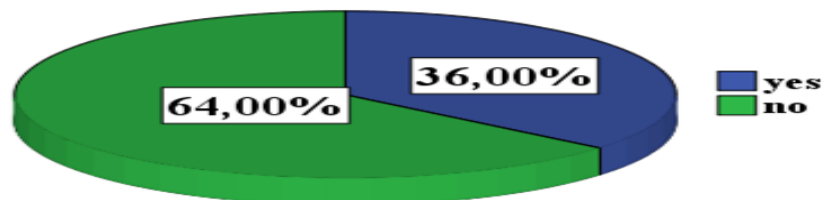


Figure III. 29:The Amount of Importance females Give to the Quantity of Information

The pie chart shows that the majority (64%) of the female participants say that they do not pay attention to the amount of information they transmit when using sarcastic expressions.

On the contrary, a smaller number (36%) of them argue that they do pay attention to the quantity of information transmitted.

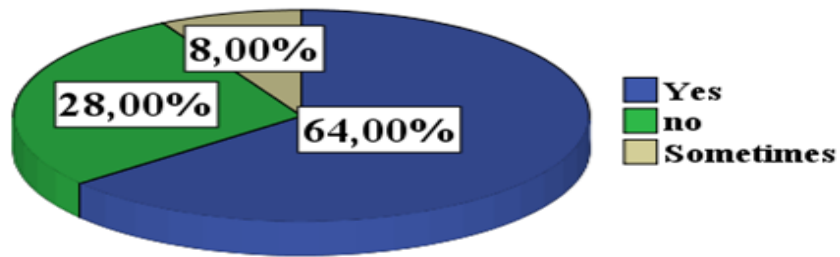


Figure III. 30 :The Amount of Importance Males Give to the Quantity of Information

The pie chart shows that the majority (64%) of the male participants say that they do pay attention to the amount of information they transmit when using sarcastic expressions. On the contrary, a smaller number (28%) of them argue that they do not pay attention to the quantity of information transmitted. Moreover, a total of (8%) of participants argue that they sometimes do and some other times do not pay attention to it.

Answers to question 09

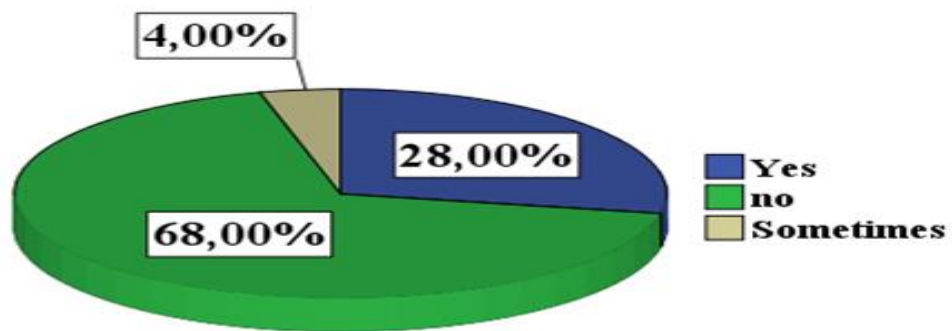


Figure III. 31: The Use of Wrong Causality and Irrelevance to Express Sarcasm by Females

The pie chart displays the results of question 9. It communicates that the majority of the female participants (68%) argue that they do not use for irrelevant or wrong causes to enhance

their sarcasm. Whereas, a total of (28%) say that they do. Furthermore, a percentage of (4%) argues that they sometimes do stand for irrelevant causes as they sometimes do not too.

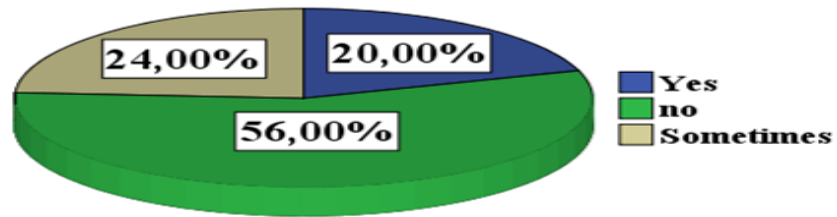


Figure III. 32 :The Use of Wrong Causality and Irrelevance to Express Sarcasm by Males

The pie chart displays the results of question 9. It communicates that the majority of the male participants (56%) argue that they do not use irrelevant or wrong causes to enhance their sarcasm. Whereas, a total of (20%) say that they do. Furthermore, a percentage of (24%) argue that they sometimes do stand for irrelevant causes as they sometimes do not too.

Answers to question 10:

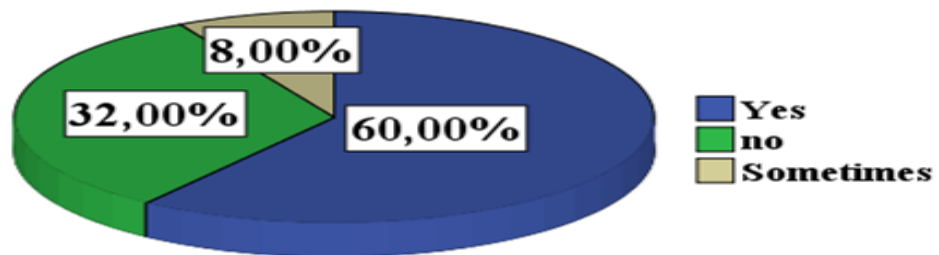


Figure III. 33 :The Use of Ambiguity and Idioms to Express Sarcasm by Females

The pie chart displays the results of question 10. It advances that the majority (60%) of the female participants say that ambiguity and idioms do boost their sarcasm whereas a total of (32%) argue that they do not. Besides, some of the participants (8%) claim that they do sometimes enhance their sarcasm, as they do not in some other situations.

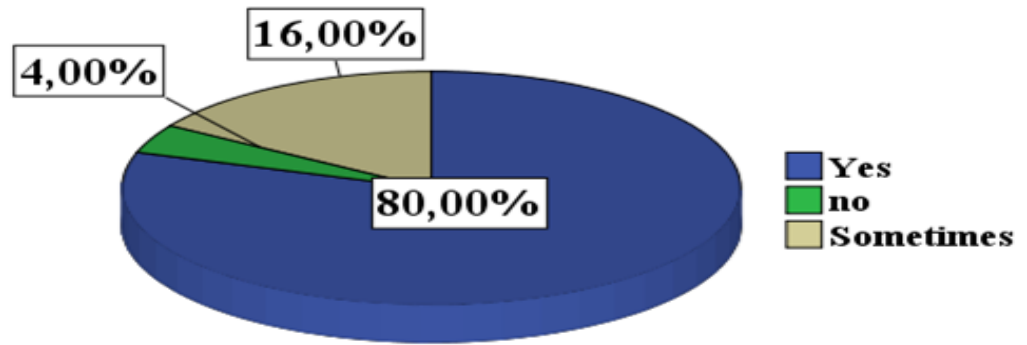


Figure III. 34 : The Use of Ambiguity and Idioms to Express Sarcasm by Males

The pie chart displays the results of question 10. It advances that the majority (80%) of the male participants say that ambiguity and idioms do boost their sarcasm whereas a total of (4%) argue that they do not. Besides, some of the participants (16%) claim that they do sometimes enhance their sarcasm, as they do not in some other situations.

Answers to question 11:

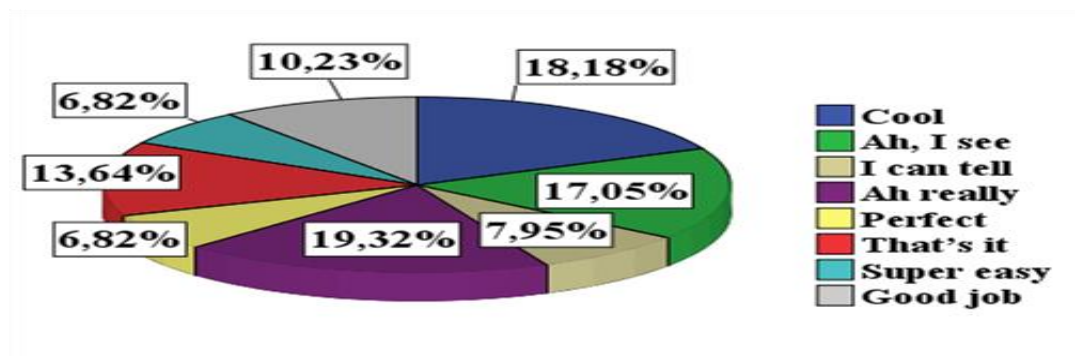


Figure III. 35 : The Most Sarcastic Expressions Used by Females

The pie chart displays the results to question 11. It shows that sarcastic expressions that are most used by the female participants are 'Ah really' with (19.32%), 'Cool' with (18.18%), 'Ah, I see' with (17.05%). Moreover, according to this figure, the least used expressions are 'I can tell' (10.23%), 'Perfect' (6.82%) and 'Super easy' (6.82%) and 'Good job' with (7.95%).

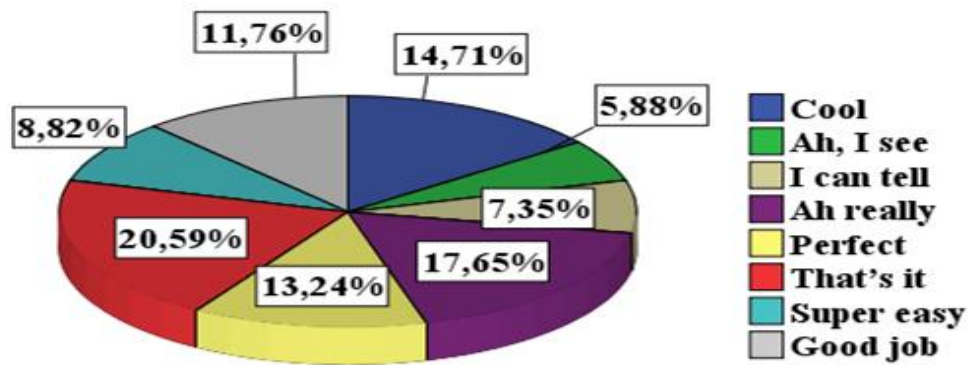


Figure III. 36 : The Most Sarcastic Expressions Used by Males

The pie chart displays the results to question 11. It shows that the most used sarcastic expressions used by the male participants are 'That's it' with (20.59%), 'Ah really!' (17.65%), 'Cool' with (14.71%) and 'Perfect' (13.24%). Moreover, according to this table the least used expressions are 'I can tell' (7.35%), 'Super easy' (8.82%), 'Ah! I see' (5.88%).

2. The recordings' findings

Females:

Conversation 01:

It is a talk among friends deciding where to have lunch inside the university. Sarcasm is used in a calculated manner to get one of them angry, but it did not work. The receiver ignored the sarcastic expressions. In this conversation, ellipsis is used (Humm!) And (That's it!) to show either disagreement or ignorance. Here, no maxim is violated.

Conversation 02:

It a conversation that occurred outside the university in a store talking about one of their shirts. Sarcasm is used only once in a spontaneous manner. The feedback was immediate and positive. No maxim has appeared related to sarcasm.

Conversation 03:

It is an exchange among a group of classmates talking about their grades. Sarcasm is not used; thus, no maxim has appeared nor violated.

Conversation 04:

It is a conversation between two sisters talking about their neighbor's sudden marriage. In this one, sarcasm is not really used. It was more ironic than sarcastic.

Conversation 05:

It is a talk among a group of friends inside the university. One of them asks them to go with her to a shop. Sarcasm is not used at all; thus, no maxim has appeared.

Males:

Conversation 01:

It is a conversation among sellers in a shop speaking about causal things related to their work era. Sarcasm is not really used comparing to humor. When sarcasm is used, it was to tease one of the sellers. In addition to this, sarcasm is used in a calculated manner and the feedback was sometimes ignorance or showing the dissatisfaction of the person in question by using ellipsis or keeping silence so that sarcastic person stops what he says. The maxims were not violated.

Conversation 02:

It is a talk between two friends about something they have planned to do together, but concealed. Sarcasm was spontaneous with no offensive reactions from the receiver. All maxims are respected.

Conversation 03:

It is an exchange in a coffee shop between two friends about the final foot-ball match of the Algerian national football team. Sarcasm is not really used, only twice. Where the feedback was immediate and positive. No maxim is flouted.

Conversation: 04

It is an exchange among a group of friends inside university speaking about how to get a girl's attention. Sarcasm is remarkably used in a calculated manner in order to play with the nerves of one of them. The feedback was immediate and showed the strong positions of both sides (the speaker and the listener). All maxims are respected.

Conversation 05:

It is a talk among friends where to find each other at the university. Sarcasm is not really used and when it used, it's aim was to dominate. No maxim has shown.

Conclusion

This chapter has presented the different findings collected for this study in order to provide answers for the research questions. In the first section, I presented the findings of the questionnaire. In the second section, I exposed the findings of the recordings.

Introduction

The present chapter is devoted to the discussion of the findings concerning the Gricean principle ‘maxims’ within sarcastic discourse in the Kabyle society. This part of the study aims at interpreting and discussing the outcomes obtained from the questionnaire administrated to students of English at Mouloud Mammeri University of Tizi-ouzou and spontaneous daily life conversations recorded with random people. It is divided into three main parts: the first part deals with the questionnaire’s answers, the second one deals with the recordings and the last one is an overview of the Kabyle society’s use of sarcasm.

1. Discussion of the Questionnaire’s Results

This part is divided into four parts in order to answer the use of sarcasm, the second one investigates its detection, the third one tackles the maxims and lastly, the fourth part discusses the origin of sarcasm. ‘See appendix 1’.

1.1. Discussing the Answers related to sarcasm’s use

To begin with, the first answers to nearly the three questions presented in the first part reveal the surprising number of participants who claim being affected positively or negatively by sarcasm which prove its use in the Kabyle society. Positive aspects of sarcasm cited by both genders assert that sarcasm improves one’s assimilation and assumption of the latter. Indeed, sarcasm is seen as a sort of intelligence and manifest one’s strong personality. In other hand, others claim that sarcasm is negative because it contains a gloomy hidden message, which is eventually mean. There is also a minority of participants who argue that sarcasm can be both positive and negative sometimes due to two different cases. The first one is when they do not know the person well and do not share a strong relationship, which makes sarcasm in this situation unappreciated and offensive; hence, when they feel embarrassed by a person,

they know in front of other people they do not know. Sometimes, when a person is not the mood, usually take sarcasm personally and end up hurt. Nevertheless, sarcasm is a way that makes people even closer to one another and creates a feeling of belongingness and attachment among them, thus they feel more comfortable to express themselves freely and in various ways. In addition to this, sarcasm enables them to realize the real relationship they have with others and interact easily with them. 'Integration is therefore the extent to which people feel they have something in common with the others who constitute their social reality (e.g., their neighborhood), as well as the degree to which they feel belong to their communities and society' (Kyes, 1998 cited in Richard E. et al, 2009). In fact, the ability of participants in deciding and choosing whether sarcasm received is positive or negative proves the detection of the latter easily among Kabyle people. Furthermore, these questions prove that sarcasm can be calculated when they admitted the fact that sometimes sarcasm is used either to hurt or just a matter of spontaneous amazement between for example friends. From these outcomes, it is claimed that both females and males have the same perception and vision about sarcasm.

The eleventh question demonstrates not only the use of sarcasm, but also the most frequent expressions utilized to express it. It is important to cite that the chosen expressions put in the questionnaire are extracted from my own experience with the informants and a little investigation among them. The most accurate and repeated expressions are: 'Ahh really', 'Cool', 'that's it' however, the expressions mostly used by females are not the same from the ones used by males. This fact goes back to cultural and historical background of the Kabyle society as most communities in the world. The Kabyle society is a masculine one, in the sense that each gender has stick to its jargon to differentiate them. 'The masculine gender is more worthy than the feminine' (Poole, 1646 cited in Karlsson, S, 2007). This is how language is viewed back in time. Now, in the modern society (Kramer, 1977 cited in Karlsson, S, 2007).

English speaker believe-and linguists appear to be no exception- that men's speech is forceful, efficient, blurt, authoritative, serious, effective, sparing and masterful; they believe that women's

speech is weak, trivial, ineffectual, tentative, hesitant, hyper polite, euphemistic and is often marked by gossip and gibberish.

These citations confirm that the masculine urge keeps taking a great place in the society to date. Females are expected to use a certain language that should maintain their inferior place and must be feminine in all ways even in their discourse 'delicate language'. Even when they use the same expressions, the context differs according to gender. Furthermore, another fact that leads to this difference is that Kabyle women are enveloped and expected to stay at home carrying only home stuffs and never interfere in the society's affaires, whereas males are more likely to go out. Therefore, each gender creates and develops a different jargon related to their frequency with others and environment.

1.2. Discussing the Answers of the Question Related to Sarcasm Detection

All the questionnaire's questions actually answer in a way or in another this issue since all the participants understand and master sarcasm. First, when they answered that sarcasm may hurt them, it may be caused by a specific person that they do not like or in an embarrassing situation between friends or strangers. Second, the third and fourth questions participants assert that they choose wisely with whom to be sarcastic and with whom not to be in, because they are all aware of the probable reactions that may arise. Moreover, the third question of the first part demonstrates that all the informants are aware of the possible irrelevant statements that a sarcastic person may use. Third, they claim using different expressions from those suggested in the question elven and others given by especially males such as 'Akka Ihh' that means 'Exactly'. Lastly, the seventh question of the first part states the different reactions that a person may stand for when she/he detects negative sarcasm, in order to hide their real feelings 'soreness'. Bizzotto (2016) suggests many reactions that allow someone who detects sarcasm to response immediately to the unappreciated sarcastic expressions. She calls the first one 'Interaction' whereas in this investigation is rather Talking

back and interacting with the person to give a quick explanation for the informants when they read it. It is the most one believed to be effective and highly used by females than males because it is an immediate response. Indeed, sarcasm stimulates a competitive atmosphere in the sense that the sarcastic person will not have enough space to say more, as it hurts. ‘If someone you know has this habit, you can try to gently let them know how much they can hurt others.’ (Bizzotto, 2016). The second one is used more by the male’ participants that is ignorance. Ignoring the sarcastic person and just shifting to another subject, causes confusion and make them leave what they began. (**Ibid**). ‘The best way to respond, advises the American site Psychology Today, it to have compassion for these people and move on by ignoring these comments as much as possible’. The third one is to break the joke where both females and males assert standing for it. This tip allows you to defend your position and act like you did not understand, so that the sarcastic person avoid to attack one more time. (**Ibid**). asserts:

To break this effect, you need to make the joke fall flat. So, when faced with sarcasm, you can react to the literary content and ignore the tone, as if you didn’t understand. Respond in the opposite way, with sincerity. This way, the sarcastic person is forced to explain himself and you will avoid further attacks.

Another tip that I extracted from interaction with the person is self-mockery. Self-mockery can be an effective that allows you not only to hide your uncomfortableness but also shows how strong and confident you are. Some people mock about themselves just to be humoristic or to prove their strong self-confidence. Bizzotto (2016) argues: ‘Sarcasm is used in many ways: to make fun of oneself, a situation or the world around us. But those who make fun of someone sometimes think they are really funny. The don’t realize that their words and “jokes” are hurtful.’ However, this tip is not really used by both genders.

1.3. Discussing the Maxims

As a forementioned, the questionnaire tackles the participants from both the speaker's point of view and the listener's one. Therefore, this sub-part is going to be divided into the four maxims.

1.3.1 Maxim of Quality

For the listener, the third question demonstrates how untruth statements from a sarcastic person may fool a person and believe what is said. Actually, all the participants claim that they are aware, because either they know well the person or because of their self-confidence that is important while facing sarcasm. Besides, they make the difference between honest utterances and dishonest one, where while sincere utterances are instances of use, sarcastic ones are instances of mention, where the sarcastic utterance echoes some attitude, belief, or idea in a way that makes it clear that the speaker disagrees with the literal content of the utterance (Sperber & Wilson, 1981 cited in Olsen, 2015). Yet, some of the participants assert that they may believe even though deep down they do not because of the way it said and the person in question. Indeed, the listener makes a quick analysis to assume the truth of someone's statements. 'The hearer is able to look around at the setting of the conversation in order to assess the truth of the speaker's claim-they can see that either environment is not, indeed, tropical' (Olsen, 2015). As for the speaker, females and males claim that they say only the truth in a way they do not hurt someone's feelings and not offend them. Though, some of them claim that it happens where they actually lie to convey and affirm their positions in debates or in many other situations. So, as I read the answers and analyzed them many times; I conclude that participants actually say the truth not because they stick to the evidence that one must stick to before saying anything, but rather to convey a strong message that they cannot transmit with the literal language. In addition to this, (Sperber and Wilson (1981) cited in Olsen, 2015) argue that: 'Grice's meaning-inversion model is flawed in that a violation of

the maxim of quality is not necessary nor sufficient for an utterance to be sarcastic.’ However, in this case, the maxim of quality is violated despite the participants’ truth utterances because what is important is the way it is said and its pragmatic content that only the hearer may confirm it. (Olsen, 2015) states that:

There do seem to be some sentences which entail contradictions when taken literally. Even if the sentence does not inherently implicate a particular interpretation, the only true interpretation of the sentence may be when it is being used to express the implication.

1.3.2. Maxim of Quantity

For the listener, most of females and males argue that the quantity of information matters to understand better sarcastic cues and easily assimilate the intended message. Yet, sometimes it is not that considerable because a word, a gesture, a tone may express it better than a bunch of words. Furthermore, this maxim may be flouted at any time because of the setting, the person, the context, the situation which create an assessment to help the listener to realize the meaning. As for the speaker, the majority of females claim that they do not pay attention to the quantity of information they give to convey their sarcastic message because they choose wisely either the words or their paralinguistic elements such as gesture, tone of the voice, winks. Whereas males pay more attention to the quantity of information and they believe that sometimes they have to be more informative for two main reasons that are either make their message stronger or help the listener understand and avoid misinterpretation. As a result, this maxim is not violated since all participants give the information required to convey their sarcastic message

1.3.3. Maxim of Relation

For the listener, the larger part of females argues that when a person used wrong causality and irrelevant statements, it does not affect their understanding, because they already know the truth. Another fact is that sometimes people stand for such a type of

statements to enhance their sarcasm while it is actually not the case because the message just does not match the intended meaning. Males are rather affected by such utterances and makes confused and sometimes even lost. It actually prevents them to catch the real meaning. As for the speaker, here both genders with a great number for each claim that they do not stand for irrelevant and wrong causality because they say what they think and that is enough to convey their message. Hence, if they do so, their message will fail to transmit their thoughts since they do not match with their words. Grice (1975) believes that: ‘one must give appropriate expressions that match what the intended message and this should be done even in non-literal language, so that one can fully achieve their goals.’

1.3.4. Maxim of manner

For the listener, more than a half of the participants argue that messages with ambiguous terms or idioms enhance ones’ sarcasm and may be more effective than natural words. Yet, it is not always the case, simply because of the way it is said and what those extra words stand for. In other terms, sometimes one can use an idiom and will not get the same efficiency as expected. As for the speaker, nearly the same number of participants who claim that ambiguity and idioms may enhance one’s sarcasm use them to communicate their sarcastic message, too. However, sarcasm is not about saying extra elements that required, but rather the way is said.

To sum up, all the maxims can be floated. When we are sarcastic, our ultimate goal is meaning and sometimes these maxims may be violated. However, the presence of these maxims is essential to construct meaning. As Grice (1975) says:

I would like to be able to think of standard type of conversational practice not merely as something that all or most do in fact follow but as something that is reasonable for us to follow, that we should not abandon.

1.4. Discussing the Answers to Sarcasm Calculation from Spontaneous Origin

Basically, the eight question of the first part is the one that makes the mismatch with sarcasm and irony. A very few numbers of participants argue that there is actually a difference between them despite the common point they share, that is laughter. The difference lies in the hidden message of sarcasm that is usually mean. Yet, the larger number who thinks so are males. The main part thinks that irony and sarcasm are the same for two main reasons: containing humor and amazement and it eases tensions among people. Males are more aware than females about the difference.

Furthermore, the answers demonstrate the current the error of considering sarcasm as a part of irony or the fact that they are synonyms. In fact, they are not the same and it related to the way being said and the hidden message as some participants claim. Though, both of them are there to say the opposite of what one can say.’ Irony and sarcasm are forms of non-literal language that are often used to communicate the opposite of what is literally said’ (Ruth, F, 2015). However, (Kreuz & Glucksberg.1989) believe that ‘sarcasm is a form of irony, which is used when the target of the comment is a person’. To end up, this means that each one views the relationship differently. One thing is sure, that they both have something in common.

The first and second questions of the second part give the different situations where sarcasm is used and the motivation that pushes participants to use it. The first is an open space where both genders mention their situational use of sarcasm. Sarcasm is used in various ways and in some cases differs from females to males. To begin with, women assert that they use sarcasm especially with close people to them or when they want to motivate a friend, warn someone not to do something, make someone react and realize she/he probably did wrong. The less frequent situations are when they want to express their feelings such as love, affection or anger and commenting on social media. whereas, males use it more in debates,

argumentations, while playing video games and to express their feelings. Indeed, sarcasm is their way of communication between friends and close people, more precisely it is their way to convey meaning. It also is a way to cool the atmosphere and ease the tension that may arise among them.

The second question reveals the various motivations behind the use of sarcasm in the situations mentioned above. Here sarcasm is justified as a character and it is their way of saying things, this eventually permits them to say real things without offending anyone for both females and males.

1.5. Discussing Works Related to Previous Works

It is important to cite that this study is not only upon Gricean theory of cooperative principle, it is also inspired by psychology, because it exercises the mind and reinforces the cognition. Therefore, there exists some questions in the questionnaire that are related to previous works and to prove the objectives of the research. Sarcasm is seen mean and ironic, as well as a sort of intelligence. Thus, I designed the questions number three, four and five of the second questionnaire to know with whom it is used and what is the ultimate goal of Kabyle people behind the use.

The third question shows the different categories of people with whom we can be sarcastic. The most common answers for both genders are friends and family, because they are more comfortable and freer with them, and most importantly they do not take them personally and seriously. A state that repeated many times: 'it is how I am and how I express myself'. This expression confirms sarcasm for being a trait. Nevertheless, some of them claim that they can be sarcastic with the other categories like teachers either get closer to them and benefit from the relationship, strangers and first met to create an enjoyable company, in other

words, to invite them to be friends or to get along. The very few participants who use sarcasm with old people, their attention is to amaze them and laugh with them.

The fourth question reveals the different categories of people with whom we cannot be sarcastic. The largest number of answers are teachers and first met and strangers for males because of various reasons which are: respect the relationships between a student and a teacher. In addition to this, not feeling comfortable with people they do not know. Females avoid sarcasm mostly with old people because they use more literal language and serious talks. Teachers for the sake of respect and lastly strangers and first met because of their unpredicted reactions and not knowing them enough.

From these results, sarcasm can be both someone's nature and an intellectual device for many reasons. First, the fact that we decide with whom to be and with whom not be sarcastic unveils the awareness of sarcasm's negative message said in a funny way. As Bizzotto (2016) asserts 'Sarcasm is supposed to be a joke, which hides contempt, of course, but a joke'. Second, sarcasm is a turn of mind that one may develop with time and thanks to someone's interactions with others.

The fifth question reveals the aim of Kabyles behind the use of sarcasm. The ultimate motive is humor. Kabyle people make fun with one another and do not care about one's feelings, they usually say: 'I said that for just joking, that's all'. However, an American psychologist Swenson (2018) argues that 'Sarcasm isn't humor. It's hostility. And it makes people feel bad.' it means that even if sarcasm is used for a humoristic sake, it still hurt and we should stop using it. For the other suggestions, they are not really used either by females nor males. As mentioned before, sarcasm is not a way to show off; and that is why the number of participants is low. Nevertheless, those who claim that they show off is when they figure out that the ones whom they are talking to do not understand them, they feel some kind

of pride. It can often hide someone's lack of confidence as well especially in embarrassing circumstances. Lastly, frustration is also expressed through sarcasm.

The space given to mention the various situations of where Kabyles use sarcasm and the reasons were more open to hide one's lack of confidence, show off, and frustration. But the informants affirm their humoristic purpose.

2. Discussion of the recordings

2.1. Males' Conversations:

Conversation: 01

The first conversation occurred outside the University of Mouloud Mammeri, yet at the same province. It is a talk among sellers in a shop. Sarcasm is not really used and when used, it has a positive immediate response because both the speaker and listener are used to the expressions used and know each other very well. Humor in this conversation is the more used than any other figure of speech. In addition, humor helps in making the work place more comfortable and to forget the hard work. Furthermore, sarcasm is used here to tease the person in question and pissed them off, where actually the listener was quite nervous by the few sarcastic expressions but did not rise any conflicts. In this conversation, the whole maxims are not violated and are respected, since all the participants had an effective message and got one another with no issues.

Conversation: 02

This conversation is between friends outside the university as well. In this one sarcasm is remarkably used and in a spontaneous way because of the use of some expressions that took a major place in our jargon and daily conversations that sometimes when they are used, we pay no attention to their negativity they may have such: 'COOL!' And 'SEE!' Hence, we make no

negative attitude or reaction, sometimes it is used to avoid a conflict, neglect someone so that he/she will not request anything from us or to show or disappointment like in this conversation. This conversation respects all the maxims as well.

Conversation: 03

This one occurred in a coffee shop between two friends talking about the national football team's match day. Sarcasm is only used twice with neither negative message nor negative feedback because sarcasm is used here just to joke and to demonstrate that the listener does not believe the speaker. For the maxims in this conversation are all respected and not violated.

Conversation: 04

This talk is among friends talking about how to talk a girl and get her attention. Sarcasm in this one is highly used because of the sensitive talk that gets one's nose up so easily. In addition, humor is also overused because of the amount of tension arisen. The two figures are used to cool the tensions and create a joyful atmosphere. However, there was no negative feedback, because they were all aware of the sarcastic expressions and knew one another very well. For the maxims they are also respected and not violated.

Conversation: 05

It is a quick talk between three friends about where to find each other and it occurred inside the university. Sarcasm is not really used; thus, no feedback is mentioned. Furthermore, no trace of the maxims, simply because it was quick and the subject was not much developed.

Females' Conversations**Conversation: 01**

It is a talk among friends deciding where to have lunch that day, before going out from university. Sarcasm is used in a calculated manner to get one of them angry and realize how annoying she is. Ignorance was the reaction of the receiver to sarcasm, because she got used to such messages. For the maxims, they are neither used nor violated.

Conversation: 02

It is a talk between two friends about a shirt that one of them liked in a shop. Sarcasm is not used, only once and was so spontaneous that even the speaker did not wait for feedback. However, the feedback was immediate and positive. No maxims are seen here either.

Conversation: 03

It is a discussion among classmates inside university about their grades. Sarcasm is not used; this means that no feedback was noted. And eventually no maxims. The reason why sarcasm is not used is because of the environment and the fact that they were talking about studies and grades, let say it was a serious talk where no figure of speech used at all, hence the fact that they do not have a close relationship to make the conversation fuller of nonliteral language.

Conversation: 04

It is a talk between two sisters about their neighbor's sudden marriage. Sarcasm is not really used. However, in this conversation is full of irony. Since the study focuses on sarcasm's violation of maxims, this one has no sarcasm to be examined.

Conversation: 05

It is a conversation among friends about going out together for a shopping. In this conversation, a serious tone dominates the space and seemed to be cold among them, so no sarcasm is used, therefore no feedback and no trace of maxims.

As we deduce, the use of sarcasm can be used either spontaneously with the use of some expressions that took meaning and value through time. And in case they contain a negative message, they are still not that harsh to arise tensions, for example ‘Good job’. Moreover, sarcasm is used to obtain a certain objective and differs from one situation to another and from one gender to another. Another fact is that the listener is aware of the sarcastic expressions and what can a message hide, as a result reacts immediately in various ways that fit the situations. For the maxims, when they are used, they are respected and when sarcasm is not used, obviously do not appear. However, a point should be highlighted about the maxims, is that the absence of maxims does not include all types of conversations amongst kabyles, the focus was only on detecting sarcasm in their discourse.

3. Discussion of the Relationship between the Kabyle Society and Sarcasm

The Kabyle dialect is fallen from the Berber language, also called AMAZIGH’S language which is the original language of Northern people of Africa. The Kabyle dialect is known for being ironic and full of idioms and expressions that make it harder for a non-Kabyle to easily learn and understand. Which can be confirmed by the use of the different figures of speech: irony, sarcasm and humor in the conversations recorded. Gross (1996) cited in Kichou (2016) argues that

‘Dans une langue il existe toujours un très grand nombre de suites qu’un étranger ne peut pas interpréter littéralement, même s’il connaît le sens habituel de tous les mots qui le composent.’

‘In a language there is always a very large number of sequences that a foreigner cannot interpret literally, even if he knows the usual meaning of all the words that compose it.’

(Soare, G , Moeschler, J, 2013) Believe That:

Les locutions verbales et les expressions idiomatiques existent dans toutes les langues naturelles et dans tout style de langue. Le problème qu’elles posent n’est pas que le sens ne peut pas être inféré sur la base de mécanismes habituels, mais qu’à la différence des autres items lexicaux, la plupart des idiomes et des locutions verbales ont une structure interne qui interagit avec des mécanismes syntaxiques et sémantiques de la langue en question.

Verbal locutions and idioms exist in all natural languages and in any language style. The problem with them is not that meaning cannot be inferred on the basis of usual mechanisms, but that unlike other lexical items, most idioms and verbal phrases have an internal structure that interacts with syntactic and semantic mechanisms of the language in question.

This means that all languages use a sort of non-literal language in order to manifest the cultural background and its characteristics that make the distinction with other cultures. However, this kind of styles and items of linguistic structure goes back to the language mattered; Thus, differs from one language to another. It is the case for the meanings and contexts in which they are used. Gasso (1996) cited in Kichou (2016) asserts That : ‘Une suite donnée peut avoir deux lectures possibles l'une est transparente et l'autre est opaque.’ ; ‘A given sequence can have two possible readings one is transparent and the other is opaque.’ Which means that the expressions that we create have two sides, one is the one understood universally such as: ‘Akka Ihh’ which means somehow ‘Exactly’ and one related to the cultural use; and this expression is generally used sarcastically to mean either ‘I don’t believe you’ or ‘You are right’ or ‘I have no choice’. Now, these show the hidden side of a simple expression.

To end up, the fact of the high use of idiomatic expressions and different figures of speech prove the use of sarcasm among Kabyle people; Hence, their awareness of its positive and negative message. Moreover, sarcasm is used in both manners spontaneously or thoughtfully and it depends on both the situation and the person.

Conclusion

This chapter tackled the main points of the objective of the main study and discussed it in depth. The first part has dealt with the questionnaire's question, the second dealt with the recordings and the last part has dealt with the Kabyle society and its relationship with sarcasm.

Conclusion

In the previous chapters, the current work presented a hyperbolic phenomenon that takes a great place in both virtual and real worlds that is sarcasm. In this study, sarcasm has been tackled and focused on its existence in spontaneous daily Kabyle conversations. To have concrete results, I relied on the mixed method to collect the data needed. Furthermore, the aim of the study is to investigate the violation of Gricean maxims within sarcastic discourse in the Kabyle society. In fact, the book of Paul Grice (1975) entitled 'Logic and Conversation' was the guide and the framework for the achievement of the study.

As the aims of the study vary, it seeks at investigating the issue in depth. I designed a questionnaire that contains close-ended questions, multiple choice and open-ended questions to deduce all the information required. In addition, the questions are varied and the mixed method was used to analyze the collected data. Moreover, the questionnaire was administrated to random students of English at the department of English at MMUTO, and random spontaneous conversations were recorded inside and outside the university such as the conversation in the classroom and the one in a coffee shop. In these conversations, participants were speaking in Kabyle and sometimes in French, so their discourse are obviously translated into English to fit the study's field. furthermore, I worked on 50 complete questionnaires, 25 samples for each gender and 5 conversations recorded for both females and males.

Four main objectives were set to reach the ultimate goal of this study. As a first objective, it aims at proving the existence of sarcasm in the Kabyle society. The second objective is the detection of sarcasm among people, in other terms, whether people easily detect sarcasm. The third objective, is the identification of which Gricean maxim is the most flouted. last, a fourth objective is to see whether Kabyle people use sarcasm spontaneously or thoughtfully.

General Conclusion

The findings are in favor with the first hypothesis that says that sarcasm is used in the Kabyle society thanks to the two different results obtained. It is true that the questionnaires' results and the recordings ones are at some extent different, but it does not mean that sarcasm is not used among Kabyle people.

The second hypothesis says that the detection of sarcasm is difficult and Kabyle people do not assimilate the sarcastic expressions and do not detect easily. In both the questionnaire and the recordings, one can notice the positive attitude towards sarcasm and their immediate responses. As a result, this hypothesis is disconfirmed.

The third hypothesis says that the maxim that can be most flouted while using sarcasm is the maxim of quality. However, this one can be neither confirmed nor disconfirmed, since the results obtained from the instruments used differs and demonstrate different results. Yet, it can be so, because sarcasm is more about the way it is being said than any other conversational cooperative principle.

The fourth and last hypothesis, asserting that sarcasm is calculated, must be disconfirmed. Kabyle people, through time, have actually given some expressions such as 'Cool', 'See!' And 'WE Can tell!' Sarcastic content and meaning pushes people to become aware of their probable negativity. Indeed, their responses are immediately and generally not taken personal and do not rise any tension or conflicts. Thus, these kinds of expressions are used spontaneously. Sarcasm can be expressed spontaneously or thoughtfully, depending of ones' attendance and interaction with others. This develops into a trait through time. Hence, the use of sarcasm goes back to ones' objectives and motivations.

To conclude, sarcasm is one of the figures of speech used in the Kabyle spoken discourse, sometimes spontaneously and some others analytically according to one's intention and personality. Indeed, the use of sarcasm is nearly the same by both females and males. It can be different according to the situations they use it in. For the maxims, it is confirmed that

General Conclusion

when sarcasm is used, they are respected and not flouted except the maxim of quality that can be sometimes flouted to convey a heavy message.

Further Recommendations

As my study emphasizes on spontaneous conversations in the Kabyle society, others may make further researches about the use of sarcasm by Kabyle social media users such as Instagram. Another research can be conducted to investigate the use of sarcasm on memes and to point out the reasons on social media platforms too. In addition, which is the use of sarcasm at a universal level not only to a specific society, can be an interesting investigation. A last one would be an investigation of sarcasm comparing two different societies.

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Appendices

Appendix: 01

For the success of the study, a questionnaire is designed to obtain the required data and spontaneous conversations are recorded.

Here is the questionnaire administrated to English students at the MMUTO. the questions are as follow:

Part one: 'The Receiver of Sarcasm'

1. Does sarcasm affect you?

If yes, is it positively or negatively? Explain.

2. Does sarcasm hurt you?

3. When someone is sarcastic with you, are you aware of the sarcastic expression's untruth or you just literally believe everything the speaker says?

4. Can the quantity of sarcastic information given by the speaker influence your sarcastic understanding?

5. When the speaker uses wrong causality or irrelevant utterances (knowing that they are still sarcastic), do you think that it may affect your sarcastic understanding?

6. Many speakers tend to use ambiguity and idioms to express themselves; does it enhance their sarcasm?

Interact and talk back to the speaker	Ignore	Break the joke	Self-mockery
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7. In case the speaker's sarcasm affects you negatively, what would you do?
8. Do you think that sarcasm is somehow ironic?

Part two: 'The Sarcastic Person'

1. State at least three situations where you use sarcasm?
2. Why do you use sarcasm in the situations you mentioned above?
3. With whom you are sarcastic the most?

Family members	Friends	Teachers	Strangers	First met	Old people
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4. With whom you are sarcastic the least?

Family members	Friends	Teachers	Strangers	First met	Old people
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5. What is the aim of being sarcastic?

Humor	Frustration	Show off	Lack of confidence
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6. What does it feel like being sarcastic? Does it make you feel superior to others?
7. When you use sarcasm, do you lie or say what you truly believe?
8. Do pay attention to the quantity of information that you give to transmit your sarcastic message?

9. Do you stand for irrelevant or wrong causes to enhance your sarcasm?

10. Do ambiguity and idioms boost your sarcasm?

11. Which of these expressions you use the most to express sarcasm?

Cool!	Ah, see!	I can tell!	Oh really!	Perfect!	That's it!	Super easy!	Good job
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Appendix: 02

Five spontaneous conversations were recorded for each gender and they are as follow:

Males

Conversation 01: sellers in a shop

A: Yesterday, she bought one red and another chocolate brown. She doesn't even make the difference.

B: [speaks to client] How madame! Which means you like it, don't you?

A: She took two red and 5 chocolate brown, she shocked me!!! Her husband will kill her tonight.

B: Maybe she just wants to create or something [laughs so hard]

[silence for a moment] then he added: she smells like death.

[the client he was talking about just came out from the dressing room]

They were all looking at one another.

C: Rafik spurred a lady to give him 1000da this morning

A: Who is that? [Wonders who can be]

C: The one who was telling you: “Aya, Aya” !!! i.e., come here [He mocked on the way she was asking him]

B: The one, that gave you 1 million.

A: Ahhh! That is just a waste time, while dealing with a young girl [In a higher tone to show off]

She gave me 7500da too.

[C and B laughed so hard about it]

A: [feeling uncomfortable]

B: But it is since you started the work at 8:15 morning.

C: You just earned your meal [mocks]

A: Why!!! [furious] I am the one who dealt with the lady earlier.

B: [laughs] the food that Mustapha made is finished and you didn't even earn it! [laughs]

C: Mustapha didn't even cook.

B: He cooks fries and eggs only.

[changes the topic] But you sold a dress!

A: Humm!!!

C: For whom did you sell it?

B: For the one with huge eyes.

A: You fooled her; the dress has got an issue.

Conversation 02: Between Friends

A: You didn't come back, yesterday. How about that stuff?

B: Woulah i.e., [swear to God] I couldn't make it, something unpredicted came out.

A: Exactly! It is what you say every time.

B: I swear, my dude I am over, anyway! Did you make it at least?

A: I swear, it is way complicated. I still didn't figure it out.

B: I tell you what! [tries to look innocent]

I will see if I can do anything for you.

A: I see! I swear, it is only what you say.

We believe you [I can tell that you are lying]

B: Come on, Inchalah [if God wants] I will just finish with my exams then I will come and help.

A: Just kidding! [In ease tone to show he is not really kidding] if you can, I would love to; but if you can't, I won't be upset on you.

Conversation 03: In a coffee shop

A: When will our national football team play the finals?

B: which finals! [Surprised]

A: the finals that will lead us to the world cup.

B: Ahh! I swear, I am disconnected my dude! [smiles]

A: I see!

B: I am still off [laughs]

Anyway! I think it will be this Tuesday at 5:00pm.

A: Humm! At least we are going to watch it.

B: no way to miss it! Are you going to be here or you are going back home?

A: No, I am staying at the residence.

B: okay then! Call me so that we can watch it together.

A: Deal!

B: by the way [just remembers something] it is said that this year the French camp won't take a lot.

A: Do you still believe that!!![raises his eyebrows]

B: It is what I heard [confirms that it is not his words]

A: It is just a cend in the eye. Each year they take the number they want. That's it.

Conversation 04: Between friends speaking about how get a girl' attention.

A: You can't go and directly talk to a person you don't know[surprised]

B: Look Aziz can [Mocks at him]

C: However, I look like I am not social and you can't have a talk with me.

D: Ahh really! [didn't believe his words]

I look normal, whenever I see a girl alone, I go and normally talk to her.

A: Humm! If I didn't know you, I might believe you!

B: Shup up! [He doesn't believe too]

A: I swear, last time, there was a girl he liked, setting alone, but he couldn't even talk to her. [Higher tone/ mocks]

D: you see!!!

A: Swear to God, it is not a lie! [Challenges him]

D: it is just because she was waiting for someone else. [Tries to justify himself]

A: Humm! That is, it.

C: I swear. You all just trying to make it hard. It takes nothing, when you see a person, you are attracted to, just go and talk normally to them. It is only you who are making it a big deal.

D: It is all the fault of this society that creates a problem to every solution.

Conversation 05: between friends at the university

A: Where am I going to find you?

B: In that of French [classroom at the department of French]

A: I am coming now.

B: Go and find me a girlfriend then come, don't come back alone!

C: We are going to chill all together.

A: **Yeah**, if Celina and Cilia are here, I am coming. Otherwise, others are all married

[laughs]

B: **You see!** [doesn't believe him but anyway!]

I have to find a girlfriend.

A: Anyway! I am going to find you one then I come.

C: **I can tell, that you will!**

FEMALES

Conversation 01: At a restaurant

A: Come on! Harry up, where shall we eat?

B: Listen, I don't have enough money. So, hold on, Hold on, slowly!

C: You always complain about money, you always change your purses though!

B: **Hummm! That is, it.**

A: Make your minds girls otherwise I will miss the bus 'furious'

C: Woow! Slow down, there are still others.

B: We go to CHAPATI, it is near the bus station and it has been a while we didn't eat there.

C: You just said that you are out of money, now you want CHAPATI [surprised] [widely opened her eyes]

B: **Hummm! You have only eyes on me.**

A: Then let go.

Conversation 02: In a store of clothes

A: From where did you get the t-shirt you wear? It is so beautiful.

B: I swear, it is not mine.

A: Really! whose shirt is it then?

B: It is my sister's one a gift for her engagement. It didn't fit her so she gave it to me.

A: Humm, cool!

B: What do you want to buy? I don't know. I like nothing here, let's get out.

A: Okay! Buy another stuff than this shirt I am wearing! [Rises her eyebrows]

B: Now we see. Let's go to the market.

A: Which one?

B: The AMEYOUNG one.

A: We go now or later?

B: Wait until Sarah arrives, then we go all together.

A: Meanwhile, I will go to meet someone. Let keep in touch.

B: Again! Who is he?

A: I tell you later!

Conversation 03: In a college classroom

A: Wait, tell me! Did they post our grades of the Fifth semester?

B: Probably not! Since there still are modules that we didn't consult yet.

C: wait 'she addresses to everyone in the classroom' I give you this petition to claim our rights.

B: Ahh! I signed.

D: Oh!!! [surprised] what is that?

C: It is a petition that we all must sing to ask for our grades.

It's been Three months now and they didn't give us our marks [furious]

B: You see!! [regret]

D: Let me sing then! Maybe we will get a better average.

E: [She just joined the group] where is Lyza?

B: I didn't see her today.

F: **What a shame!! Ask first!**

B: Ahh! just give me to eat!!

E: Eat, Eat ...

B: **Oww! I know. Don't worry about it.**

Conversation 04: between sisters about marriage

A: Did you know that THanina is married!

B: married !!![surprised] she just finished her studies, she graduated last year!

A: I swear, she is engaged, marriage for this summer.

B: Oh! I don't think so! She probably wants just to travel to France and do her proceedings.

A: No, no! the one she engaged with is in already France.

B: Who told you that?

A: Girls but don't tell anyone!

B: Girls hide everything, see! [choked]

A: Besides, she didn't want to tell any of us.

B: **Wso! Hence, she is your neighbor**

A: Yeah, she is scared of the evil eye, she is scared that we take him from her.

B: **See!!!!**

A: Humm! Do you know what came to my mind!

I go to her and ask her; I am going to try to make her speak.

What do you think?

A: **You fool!** She is cleverer than you, she will not tell you.

B: Why! I am going to tell her; it is me who is getting married or something like that?

A: **You too!!!** She makes her self-ignorant and acts like nothing happens, just don't bother yourself because she will not tell you anyway!

B: **You can never be sure with them!**

Conversation 05: Between friends at the university

A: Sandra can you come with me to LUNA?

B: Who is LUNA?

A: The jewelry store at Ameyoud.

B: Humm, when?

A: Now or after if you want. I found some earrings and bracelets on Instagram; they are just stunning. I want to buy something there.

B: I am afraid, I cannot now.

A: Why?

B: Because I have to wait Sarah, she is going to receive a box that she ordered on Instagram. So, I have to wait for her. Hence, I promised her.

However, it won't take too much time!

A: Humm, it is okay!

B: If you want, you come with us to take the box, then we go all together to your LUNA.

A: Yeah, down for it.

B: How about you TIZIRI, would you like to come with us?

C: No, I have something to do!

Sorry!

NP: All the utterances written in red sarcastic one.

The original conversation in Kabyle

Aqessar amezwaru: amzenzu deg tehanut

A: idelli tɣuy yiwen n rouge akked yiwen n marran chocolat, ur t-xxedam are la difference gar-asen.

B: amek a madam iɛegvam ? [yettmeslay akked yiwet n t-kelyanet]

A: tɛwwi sin n rouge akked xemsa n marran chocolat , t-seweham-iyi !! aɗ tɛney urgaz-is id-agi.

B: ahaɗ tɛvya ad snulfu kra.

tɛttraɣ am lmuɗ. ‘yettadessa’

C: Rafiq issenetad as i yiweɗ sveɣ-agi ad s-d-efk 1000 DA.

A: anta taɣi?

C: tɛna i k-d-yeqqaren aya aya!

B: tɛna i k-d-imudden yiwen n umelyun.

A: tɛna ɗ akellax kan imi lliy ttemsefhamey akked tɛqɛiɛt niɛen; tɛfkayid 7500DA.

[C akked B ttaɗsan fellas]

A: iseɛɛha

B: ma3na seg mi tɛvɗid axeddim yef 8:15 n svaɣ.

C: tɛhellaɗ-d imekli n wass-agi [iska3rir fellas]

A: ayyer?

ɗ nekk I d-ixxedam tɛqɛiɛt nni n zeglin. ‘yefeqa3’

B: yettaɗsa !! ifuk-as wuɛči i mestafa i kečč tɛgumaɗ ad ɛelliɗ.

C: ula ɗ mestafa ur yessab ara lemakela.

B: yessen ađ isseb ھاھا "fritte omelette".

vru i wawal-agi

baqi tzenzem yiweť n "la robe".

A: hum.

C: iwumi i ttetzenzed?

B: i mallen-nni

C: tselved-tt yerna tseša ijevlan.

aqessar wis sin: đ yimdukal

A: amek? idelli ur d-uýaled ara yef čyel nni.

B: wellah ar đayen yeýliyid čyel niđen, đya đayen.

A: ih, akka i d-qqared yal ass.

B: wellah đayen ayađviv. amek tefrid-t meqqar ?

A: wellah ar tčud uk, uread ur ivan ara.

B: aču ara ađ k-iniy ađ walliy ma yella kra zemray **ađ xedmay**.

A: twallad ! yal ass aka i d-qqared; ruđ kan numen-ik.

B: aka tura ma yevya yillu ađ selkay kan ikayađen i yittrajun ađ k-eiwnay.

A: đ aqesser kan ah, ma yella tzemred ayid-eiwneđ wellah xas, ma yella ur tzmiređ ara ulač fellas ayđviv-iw.

Aqessar wis krad: Deg lqahwa

A: melmi ara turar l'équipe national la finale?

B: aču n l'match?

A: le match ara yeğgen l'équipe ađ teeddi yer la coupe du monde.

B: wellah ar iffey uk allay-iw, ayađviv.

A: ađ twalliy.

B: wellah ureađ ur ukiy ara, čukay mardi agi yef 17h.

A: umm meqqar kan ađ tenwali.

B: yella wamek ! i kečč ađ ıilliđ đagi ney ađ truheđ yer uxxam-nwen ?

A: awah ađ qimmey kan đi la rėsidance.

B: ihi siweliyid iwaken ađ tenwali akken.

A: ihi akka

B: ađqa! ad qqaren đakken campus france ur ttawin ara atas n yinelmađen.

A: tetamneđ?

B: wellah ar akka i d-qqaren.

A: aweddi d temasexir kan, ttawin kan ayen vyan nuđni đaya.

Aqessar wis ukuz: Gar Warrac af Tehedayin

A: ur tetmiređ ara ad truheđ yer yiwen ur tetssineđ ara ad s-theđređ direct.

B: lukan am eziz.

C: wamag nekk ttvaneđ-d ur tetmiređ ara ad yidheđređ.

D: awah d nekk i normal, ad walliy taqčičt weđ-s ad ruheđ yer normal.

tezriđ amek? as-ttidawiđ vyiđ ad seqsiđ yef lhađa ney aču đaya.

A: hum!! lukan ur k-ssineđ ara ahađ umnađ-k.

B: susem kan.

A: wellah ar tikelt iseddaneđ tella yiweđ tetegvass-d yerna tetqqim weđdes; yegguma ad iruđ.

D: twallađ ah!!

A: gal wellah ar đ lekđev.

D: axatar tina yella win i tettrađu.

A: hum akka ih.

C: wellah ar yehwayen kan, axatar ulač aču yellan deg-s; mi tɥwalaɗ amɗan ruḥ hɗer-as normal, ɗ nukni kan i t-yerran aču aka.

D: aweddi ɗ timetti (la société) i yettaran tɥfraɗ ɗ ayvel.

" ttaɗsan".

B: wellah ar akken a eaziz.

Aqessar wis semmus: Gar imedukal

A: anda ara k-nidafay ?

B: deg français, ɗina i neqqim à fond.

A : tura ad n-assey ihi.

B: ruḥ awwi-id tɗamakelt tički uyal-d, balak anda i d ttuyaleɗ ifassen-ik ɗ ilmawen.

C: ad nqesser uk bien.

A: ih! ma tɛlla celina akked celia ad assey, ma ulač ɗayen, ɗ nuṭenti kan i yettqessiren bien ma d tɥiyaɗ zewğent uk.

B: tɥwalaɗ ah !! wellah ilaq ad afey tɥhvivɥ.

A: aka tura ad uyaley ad k-idafay. [s tɛɗsa]

ger tullas:

aqessar amezwaru: Gar Tulas af lemakela

A: ahamɥ !! yiwlemɥ!! anda ara nečč ??

B: slemt nekk ur seiḡ ara iḡrimen ihi s ttawilemt kan.

C: kemm zzayed akka yerna seg-mi d kred ḡ aveddel n les sacs.

B: hmm!! akka ih.

A: ahamt ṭura ma ulač aḡ iruḡ le bus.

C: ayhuh!! mazal wiyad.

B: ad nruḡ yer "chapati", yeqrev yer la gare i yerna ačḡalaya n wussan ur d-nečči ara ḡina.

C: ṭura kan i d-nniḡ ur seiḡ ara iḡrimen i ṭura ad truḡed yer "chapati".

B: humm!! ḡ nekk kan i ṭeusseḡ kemmi.

A: ahamt ihi.

Aqessar wis sin: ḡeg tehanut

A: aya ačḡal ičvah utriku-nni i ṭelsiḡ, yer wanda i ṭid-uyed.

B: wellah ar fkaniyt-id.

A: yah!! akka.

B: n weltma. imi i ḡ-d-ewwin lemalak wagi ur s-d-yussi ara ḡya ṭefkayit.

A: hum!! yelha.

B: ay-d wayed!! neḡ ḡ wagi i mieeḡven ḡiyen.

A: ṭura ad nwali, ad nruḡ yer "la foire".

B: anta deg-sent??

A: ṭina n leamyud.

B: ihi iyan ad nruh țura ney mazal čwiya.

A: awah ad nerđu qvel Sarah ad lħeq țički ad nruh.

B: ihi nekk ad ruħey ad walliy yiwen ad uyaley, ad nemsawal.

A: anwaț akka diyen wagi ??

B: țički ad m-d-ħkuı.

Aqessar wis krađ: deg uyervaz.

A: arđu, dites moi affichin-d " les notes" n le semester 5??

B: mazal imi llan kra n "les modules" ureađ ur d-affičin ara.

C: arđu ad wendefkay une pétition" iwaken ad nečetki yef "les notes".

B : awa nekk j'ai signée.

D : aww !! ačuț akka čyel-agi ??

C : đ "la pétition" qu'on doit signer iwaken ad nečetki yef "les notes" ney.

agađ rrebi t-lata wagguren ureađ ur corrigin ara.

B: țwalađ amek.

D: awi-d ihi meqqar ma yella kra ad nawi "la moyenne".

E: țkečmed yer ugraw, andatt lyza ??

B: wellah ma wallay-tt uk ass-agi.

F: ttbahdayel!! seqsi-d qvel.

B: aww!! awi-d ad ččey ayaxti.

E: ečč!! ečč!!

B: awah zriy, t'inquite meme pas.

Aqessar wis ukuz: ger řiseřmařin yef zwař.

A: řezriř belli řanina řezweř??

B: aww, řezweř !! i yerna ilindi kan i řfuk leqraya ines.

A: wellah, ar řettwaxřev yerna zwař anevřu-agi.

B: awah ur řukey ara, ahař řevya kan ad řruř yer fransa iwaken ad řexřem "les řemarches".

A: awah xati, argaz-is ařan deg fransa.

B: anwa i m-d-yennan ayagi??

A: ř řullas aču kan ur qqar i řed.

B: i ttefrent řullas!! řwallař.

A: yerna zaema řeffar, řugi ad a-y-dini.

B: ayyer ?? i yerna zaema ttařarett-im.

A: ih řettařař řit i řugař amer ahař ad s-ř-naker.

B: řwallař!!

A: awah !! tezriđ aču vyiđ ad xedmay, ad ruhey ad t-şteqsiđ ad tid-seyliđ deg awal, aču tenniđ??

B: a tadarwiç? nettađ teħrec maççi am kemm, ur m-deqqar ara!!!

A: ayyer? ad siniđ d nekk ara izewğen neđ akka.

B: ula đ kemm!! ad tter iman-is amaken kra ur yelli, ur m-d-qqar kra uk.

A: werğin tzemređ ad awiđ tiđett yur-sent.

Aqessar wis semmus: ger temdukakal deg tşeddawit.

A: A sandra, ad t-duđ yidi anruħ yer Luna?

B: d anta i d Luna?

A: taħanutt nni w-uřey di Ameyoud.

B: Hmmm, melmi?

A: ma tevyi-d tura neđ umbæed. ufiđ kra n les boucles akked imeqyasen deg Instagram, cevħen aħas, vyiđ ad ten-id-ađay.

B: je pense pas, zmiređ tura.

A: Ayyer?

B: ilaq ad arju-y sarah. ad a-zed-ceg3en une box qui a commander sur instagram, ilaq ad a-tt-arjuđ, yarna. Je lui ai promis.

ur ttuga-d, ur ttaEđilay ara.

A: ihi nemysfham.

B: ma tevy-iḍ ad ttedu-ḍ ad d-nawi la box nni, après anruḥ ukk akken.

A: ihi deya.

B: i kemm a Tiziri ad t-duḍ yid-ney.

C: ala ur zmiray ara, seiḥ cyel, desolée!