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Algerian Humor Discourse From Jokes To Memes : A Contrastive Analysis Study

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Dedication

Praise be to Allah for all my efforts throughout the previous years of study that have brought me to this station, which is just the beginning. I dedicate the fruits of my success to:

My mother, God's paradise on earth, who accompanied me with your prayers, I hope that my success has offset even a little of your tiredness and staying up late. Thank you for giving me more than just your features, but rather making me become who I am now.

My beloved father, you who supported me morally and financially, you who bent your back in order to provide me with my needs and comfort, thank you every time you hugged me, and I am proud to carry your genes and morals. I thank Allah for bringing me this moment with you and prolonging your lives so that you can witness the success of your firstborn daughter.

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Doaa and Hadeel, my dear sisters, my sun and my moon, in whom I see myself and who shared every step I take.

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To the sun of my life.

To myself first and foremost.

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to everyone who believed in me and supported me, to my friends from childhood until my university days.

HEYFA

Dedication

Praise be to Allah, who the servants never could complete as efforts or seal a quest except by his grace .Allah all the praise as you enable me to complete this work ,the fruit to which I dedicate:

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Abstract

Nowadays, people use different forms of humor to convey a certain idea, to communicate and to interact. With the development of technology different tools are used to share thoughts, ideas, and beliefs; memes and jokes are different type of humor used by Algerian people for specific goals. The current study analyzes the use of jokes and memes especially by the Algerian youth in their daily life, more precisely in their web life. This study aims to investigate how humor is created using jokes and memes and the way it is related to the Algerian culture. This study is based on the use of qualitative approach in order to analyze different memes and jokes created by Algerian people. 400 memes and jokes were collected from different popular instagram pages. Results of this study reveals the existence of memes and jokes as a tool to reflect some social, cultural, political ideas...etc. Additionally, it reveals that there is a difference between jokes and memes in the way they are produced and interpreted, yet they are both related when it comes to the themes they discuss.

Key words: humor discourse, memes, jokes, youth, multimodality.

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General introduction

Social media refers to interactive technology in which people produce, share, and exchange information, also including pictures, videos, music, games, blogs as means of communication. A picture with word/words on it is what a meme is known for its existence on the Web. It should be understood that meme is functioning in a very broad field of the media environment; it can manifest itself in not just a verbal but also visual form through various media and mass media.

Memes and jokes have become a unique and irreplaceable norm in digital culture globally, permeating from posts on social networks to individual media projects and media brands. The term 'meme' is an umbrella concept covering an idea, product or process. Hence, through critical analysis of issues spread through social media platforms and in the real world, the audience gradually forms the pattern of seeing beyond the memes and jokes which they are for themselves and our nations at large. The present study is dedicated to analyze the different structures of jokes and memes and how they are related to the Algerian culture.

Statement of the problem

Memes and jokes are two different types of humor discourse. Algerian people tend to use these tools especially online to reflect certain ideas and beliefs. This topic has been investigated by many researchers. However, speaking of Algerian memes and jokes and how they are structured, in addition to their use as a cultural unit did not receive enough attention. Therefore, this study is conducted to investigate the discursive structure of both memes and jokes and how they are related with Algerian culture.

Research objectives

In this study, research aims to:

- Analyze the structure of memes in Algerian discourse
- Analyze the structure of jokes in Algerian discourse
- Determine the relationship between the use of memes and jokes as discursive tools by the Algerian people.

Research Questions:

In order to investigate the use of jokes and memes in the Algerian discourse, researchers had to provide some answers to the following questions:

- How jokes and memes are structured in the Algerian discourse?
- Which type of humor is the most used by Algerian youth?
- What is the relationship between the use of memes and jokes and the Algerian culture?

Research hypotheses

Two hypothesis were structured in an attempt to provide answers for our questions

- Memes and jokes are multimodal discourse.
- Memes are the most discursive tool used by Algerian youth
- Memes and jokes are considered cultural units that reflect the Algerian culture.

Research method and sample

This piece of work adopts qualitative approach in order to examine how memes and jokes are structured and how they are considered as discursive and cultural tools. Memes have been collected from the most famous instagram pages that are dedicated for making memes such as : #3ich_tchouf, #First_thought...etc ; while jokes are gathered from two different websites.400memes and jokes were collected, and they were later classified to chose the ones that fit our study. Finally, samples were analyzed and discussed in order to reach our goals.

Structure of the study

This work is composed of two main chapters. The first one is concerned with different concepts in addition o the literature review. It gives a hint about our topic and states the previous researches conduced about this topic. The second chapter is more practical, it is devoted to the research method, results and discussion of the findings. This chapter clarifies the adopted method, the design, sampling and data collection, in addition o the results and their discussion.

Chapter One: Basic Concepts and Literature Review

Introduction

In this chapter, jokes and memes in the Algerian humour discourse are presented and examined. The chapter is divided into two sections. The first section defines humour discourse and its related concepts and types to set the foundation for the other sections. The second section focuses on the memes and jokes as two common kinds of humour discourse.

Section one: Defining humor

1. Humor discourse

1.1. Humor

The significance of humour in people's lives has grown remarkably with time. These days, having a good sense of humor is believed to be indispensable for someone's health and happiness. Back then, laughter was considered as a vice, or a thing characteristic of low minded individuals. According to ancient philosophers; laughter emerged due to disorderliness within a person's soul or body. Therefore, it was seen as undermining artistry, spirituality, morality among others.

Humor is defined according to The Cambridge Online dictionary as "the ability to find things funny, the way in which people see that some things are funny, or the quality of being funny" (*Cambridge Online Dictionary*, 2018). Humour is a means of literary expression that brings joy to the reader or listener. It is targeted at breaking the monotony, dullness, and tedium as well as activating the listener's nervous system.

Until recently, humour and laughter were considered either taboo or trivial subjects for systematic inquiry by psychologists and other scholars, with textbook authors noting their ubiquity occasionally at the same time. However, there is now increasing recognition that humour, laughter and smiles play several social roles. As recent studies suggest, (Chapman & Foot, 1977) claim that humor serves as a means for people to make successful connections with one another; they reveal each other".

1.2. Discourse

Linguists use the term, discourse, when referring to a continuous section of language that extends beyond the sentence. By this we mean that similar to what happens in a sentence where it has its own internal organization (subject, verb, and object), other units besides the

sentence are also organized. Mithun (2015) argues that “discourse” should not be viewed as another level above the sentences but rather an integral component of linguistic interaction. In this aspect, the discourse relates to information wrapping styles, how thoughts unfold with time, reasons for communication and social presence (in terms of speaker) assumed listener’s cognition among other things.

2.Humor discourse

Humor discourse is a concept that refers to the ongoing discussion within a society, it can be verbal or non-verbal language produced in a hilarious way. Historically speaking, linguists have argued about the concept of humor discourse and have introduced many theories to explain the nature of humor discourse. These theories will be introduced briefly and concisely (Carrell, 2008, p. 312):

2.1.The superiority theory:

This theory was presented in the 17th century based on the ideas of Descartes and Plato, they claim that within a society, a group of people feel superior to another group, so they will use this feeling in order to make fun of them by using different jokes. They suggest that people use humor discourse to mock other people because of their bad luck, bad habits, such as: fat people and racist jokes. In fact, the Algerian society is full of this humour discourse, they make fun of anything that may seem inferior to them, or bully people because of their problems (Attardo 1994)

2.2. The Relief Theory

This theory claims that within a society, people use humor discourse to get rid of their negative energy and nerves. It was presented by the philosophers Sigmund Freud and Herbert Spencer on 1860; according to Spencer (1860) as cited in Bardon (2005) “laughter is a physical manifestation of the release of nervous energy” (p.9). Linguists claim that, the use of humor discourse in a society can be seen as the use of slow music while healing psychologically. This theory emphasize on the reason behind using humour discourse rather than giving a definition to this concept.

2.3.The Incongruity Theory

In fact this theory was also presented by two philosophers Kant and Schopenhauer; in which they claim that humor comes in unexpected way from a conversation between people.

They state that laughter arises when giving hints to others and make them expect something, yet the presented thing is something else; this feeling of surprise and confusion will create a sense of humor. This theory is considered one of the most common theories that can define humor discourse (Carrell, 2008, p. 312).

3. Types of humor

Although you may not know it, all these different types of comedy form one big thing—humour that is shown in many ways including: puns, witticism, jokes, anecdotes, slapstick, parody, sarcasm, and satire. In the present study different forms of humour will be presented, according to Sinkeviciute (2019), conversational humour is a broad topic that introduce what is called “humour footing” to the discourse; so whatever the type of humour is, the most important thing about it that it should be funny and humourous.

In fact, several researches were done by different linguists to establish types of humor, Martin and Kuiper (1999, as cited in Martin, 2007) classified humor into 11 categories:

3.1. Irony: is a statement in which the speaker's phrase implies the literal opposite of the intended meaning. For example, when someone says ‘ what a good day for a picnic’ to describe a bad weather, he uses irony. Irony can be expressed through figures of speeches like metaphor and metonymy.

For instance, saying ‘you are the apple of my eye’ to someone you really hates is irony.

3.2. Satire: is an aggressive form of humor that criticizes social institutions or policies.

For example: Girl: “I really, really, really love Donuts.”

Boy: “You also love getting diabetes.”

The satire here is shown in the phrase 'love getting diabetes'. The woman's expression of preferences, likes and desires, was responded to sarcastically and satirically offending and criticizing the woman's weight and health by the man who asked her.

3.3. Sarcasm: is an aggressive form of humor that targets the person rather than a group, organization, or societal policy. For instance, in an interview done with a famous actor, the journalist tells him:

Journalist: “Everyone's been talking about it you're just really ugly”.

Actor: “Thanks. It's lucky you're beautiful because there's nothing up here”.

The actor replied calmly that the woman was just beautiful inside and didn't have any intelligence in her mind, ‘... nothing up here’. This sentence shows the insult and ridicule from the man to reverse back the woman’s insult.

3.4. Overstatement and understatement: are types of humor that affect the meaning of another person's statement by emphasizing it differently.

For example: I convinced my cousin to help me move the furniture by telling him my back felt like it was being squashed by an elephant. In reality, it was just sore from sitting too long, but I knew he wouldn't help unless I exaggerated how much pain I was in.

3.5. Self-deprecation: is a type of humor that makes fun of oneself. It is typically used to show modesty, making the listener feel at ease.

For instance: I said "hello" to darkness my old friend, and it told me that it doesn't want to be my friend.

3.6. Testing humorous: refers to humor that makes amusing remarks about the listeners' appearance or vulnerabilities. Unlike sarcasm, which has no intention of offending or hurting anyone's feelings.

3.7. Clever responses to serious statements: are responses to serious claims that are brilliant, inappropriate, or irrational. These statements are purposefully misconstrued in order for the speaker's reactions to convey a different connotation than what was meant. for instance: when someone says:

"You are so thin; you don't need to work out!"

and you answer: "Working out is healthy for everybody, no matter what their shape or size."

"I work out to be healthy and because I enjoy it.

3.8. Doubleentendres: is a phrase or word that intentionally generates two meanings; it is frequently sexual.

3.9. Transformations of frozen expression: are expressions used to alter a well-known speech, assertion, or cliché.

3.10. Pun: is a type of humor in which words are used to establish new meanings, most typically via homophones.

For instance: No matter how much you push the envelope, it will still be stationery.

6. Jokes

6.1 Defining jokes

A joke is a brief account made up of one or several sentences which are meant to make the listener laugh or convey some quiet message to him or her. It is one of the most usual forms of humor.

Just like humor, the definition of jokes differs from one person to another. Various definitions have been given to this term for instance as claimed by Hertzron (1991): “A joke is a short humorous piece of oral literature in which the funniness culminates in the final sentence called the punch line in fact, the main condition is that the tension should reach its highest level at the very end .no continuation relieving the tension should be added. As for it’s being “oral” it’s true that jokes may appear printed but when further transferred, there is no obligation to reproduce the text verbatim, as in the case of poetry (p.61)”

Marin (2007) Defines jokes as a type of humor that is used to entertain and amuse others by telling jokes or stories that have a funny conclusion on the punch line. It is typically suggested by canned jokes. Jokes are a kind of expression that can be classified into two parts which are: punch line and a setup. A punch line changes the meaning by expressing something unexpected and funny, which can lead to an inappropriate perception. A setup, on the other hand, includes everything except the last statement, which develops the listeners' certain set of assumptions about how the joke must be understood.

He classified jokes into various types, which are:

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

6.2. Jokes discourse structure

Jokes are deeply rooted in the social and cultural memory of mankind and covers countless spheres of life, public and private, religious and political, human weaknesses and differences, etc. Jokes fall under the category of entertaining speech, making them the most ancient means used in narrative composition. A book of jokes, called *Philogelos* (Love of Laughter), was released in Ancient Rome, it dates back to the fourth century AD. The first ones were simple stories then it grew into something else. The development of jokes over the years has evolved them into a universal human communication method. Consequently, jokes are diverse.

A joke puts across relatively short real or made-up account, often humorous, told or written with intent to provoke laughter in listeners or reader. Usually it is meant for entertainment but there are also political jokes, jokes of competition in sports among others. According to folk wisdom, jokes are either good or bad depending on the impact they have on the audience

Modiry (2022) claimed that the joke is a very imprecise genre of humor that can to a large extent cover different kinds of verbal humor generally. The jokes form the basis of popular wisdom. It is a mechanism of subversion in carnival. It fills the life with fun. The rituals of everyday life can be mocked by the jokes themselves. And the sacred jokes make them look profane while profane jokes make the profane ones look sacred. To examine the structure of jokes, has propose to

- a- Look for a specific interpretation of the joke:** which is most of times incorrect, We crave relevance not just in what individuals say to us but also with the data our environment gives us (which many times has to be sieved out to avoid being bombarded with too much information). Even the information that lies stored in our minds is reviewed through relevance where it is noted that specific thoughts tend to preoccupy one's mind more than others depending on the circumstances. Finally, it's possible for the information we emit by mistake to also raise our awareness through comments from people around us; it can even be amusing. For example:
 - a. A passer-by slips on a banana peel.
 - b. A passer-by has water splashed all over him by a passing car.
 - c. A passer-by hits his head against a streetlight because he was looking at a girl on the other side of the street.
- b- Access contextual information:** For the joke to be understood correctly and arrive at appropriate conclusions (often times funny) it must be interpreted. Every statement and more so jokes fail to determine what the speaker was trying to put across through them. There is always some information or knowledge that is missing between statement (2a) and (2b) as well as (2b) and (2c) whose similarity can be judged with interpretation but there exists a difference in terms of identity. Consequently, as a listener fills this gap inductively, they should choose the right context (intended meaning)

- a. What the speaker intends to communicate. [only resembles]
- b. What the speaker says. [only resembles]
- c. What the hearer interprets.

c- Accept that being a humor-intended utterance, the joke will probably be irrelevant in terms of the objective information provided, cohesion, coherence, etc.,

A joke may well be worth the effort of processing if the main task that it accomplishes is the generation of laughter! Also, several activities need to be carried out for a stand-up comedian to make his audience laugh:

- a. In order to find the words which will be understood as intended and eventually make others laugh.
- b. To guess that out of the many interpretations that an utterance can receive in any given context (all of them equally plausible), the listener is more likely to choose one particular interpretation.
- c. Foreseeable will be the accessibility to the hearer of certain parts of the information from the context (in relevance theory terms) and the fact that this information will participate in the inferential step necessary for a correct interpretation of the joke.

Section two: Memes

1. Defining memes

A definition is presented for memes by Oxford Online Dictionary ‘an image, video, piece of text, etc., typically humorous in nature that is copied and spread rapidly by internet users, often with slight variations’ (Oxford Online Dictionary, 2018).

In other words, we can say that memes are group of ideas, styles and behaviors that are spread from a person to another in a certain society or a culture. It creates a sense of amusement and interest on the individual. It can be said that nowadays memes become the most used tool especially online in order to express some thoughts, emotions, issues...etc.

According to Dancygier & Vandelanote, internet memes “tend to create chains of successive responses, reinterpretations, reusing original blends for reflecting new changes, contemporary situations, vogue, and so on” (2017, p.568). This aligns with van Dijk’s perspective that discourses often assume and extend earlier ones hence creating intricate configurations defined by intertextuality; as stated by Abdel-Raheem (2020).

Memes are socially and culturally embedded artefacts multitasking as entertainment, protest, criticism or commentary. For a single user of the network to construct a meme is

something impossible; the significance of these visual-textual digital elements is usually one fragment of a communal discourse (Anurudu & Obi, 2017)

The concept of meme has been defined differently through time, it was defined for the first time by Richard Dawkins in 1976; in which he emphasizes on the concept that meme is based on the idea of imitation “in the meme pool by leaping from brain to brain via a process of imitation” (Dawkins, 1976). He presents three main points that make the meme produced successfully, which are:

- **Fidelity:** the accurate transmission of the idea from one person to another.
- **Fecundity:** the kind of meme that is copied or circulated
- **Longevity:** how much time the meme still spreading

2. History of memes

The word “meme” appeared for the first time in a book entitled “the Selfish Gene”, on 1976 written by Richard Dawkins; in which he describes the term as a unit of cultural transmission or a unit of imitation. He claims that “Examples of memes are tunes, ideas, catch-phrases, clothes fashions, ways of making pots or of building arches . . . memes propagate themselves in the meme pool by leaping from brain to brain via a process which . . . can be called imitation” (Dawkins 2006, p. 192)

His concept of meme is based on the idea that a meme is like a gene which propagate in the gene pool, the meme can only survive with only if knowledge existed. Therefore the meme is much related to the change of social world, and it will be useful if this knowledge didn’t exist. Despite the fact that this concept has been the source of much academic works, yet it becomes the most common tool used by internet users (Shifman, 2013).

With the development of technology and the appearance of internet, the concept of meme have been revolutionized from ideas and thoughts to different forms of expression such as: photos, videos...etc. According to Lombard, “the internet has provided the most fertile environment for replication to date” (2014, p. 21).

Another definition was given by Davison (2012): “a meme is a piece of culture, typically a joke, which gains influence through the online transmission”. Meme becomes similar to jokes but produced in different way and in different environment. Internet gave the freedom to its users to express their thoughts and cultural issues using different form of memes: videos, texts, photos...etc that differs from the ones they get to use when they are younger.

Shifman added that internet memes “describe the propagation as content items such as jokes, rumors, videos, or websites from one person to another via the internet” (2013, p.

362).Recently, memes spread fast all around the world due to the internet and its users, especially if the topic that is dealing with is interesting.

3. Types of memes

1. **The Comics:** in this kind, different cartoons and comics are found; they are based on the use of cartoons and texts to express some issues.



Figure 1: The comic meme

2. **The textual memes:** In this type, humor is created only on the base of texts.

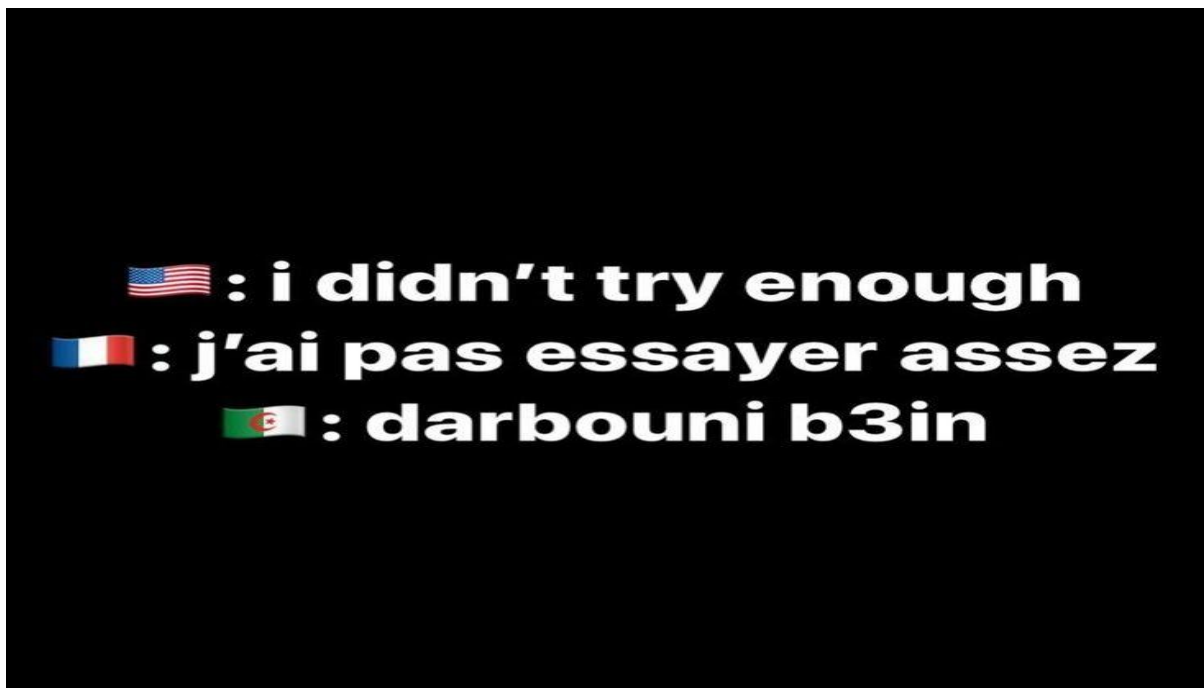


Figure 2: : The textual meme

3. **The daily activity memes:** this type of meme is created upon a daily activity



Figure 3: The daily activity meme

4. **The famous figure memes:** In this kind, we always find a face of actor, social figure, singer...etc; that is used to express a humorous thought.



Figure 4: The famous figure meme

5. **The animal memes:** Using faces of animals such as cats, dogs, lions... to express certain funny ideas.



تابعونا على انستقرام
رمضان مبارك @Top.Conversation1



Figure 5: The animal meme

6. **Screenshot meme:** it is a screenshot taken from a conversation captured and then comment on it.



Figure 6: The screenshot meme

7. **Fanbase meme:** related to famous people and their fans. You cannot understand only if you are fan of someone.



Figure 7: : The fanbase meme

8. **Local memes:** are memes related to a certain country or a village.



Figure 8: : The local meme

9. **The series memes:** are memes that are composed from many segments and photos that can be funny.



Figure 9: : The series meme

- 10. The classics:** Classical memes are the ones in a form of a funny text, they are original and related more to the old stories.
- 11. The trenders:** This kind of a meme is related to a particular generation and mostly the one of today, it appears and lasts for almost a month; then it vanishes in a second and may never appear. It expresses a situation or a figure face who done or said something and got caught.
- 12. The one-hit wonders:** This type of meme is the one you see for once, yet they do not come back. Therefore, you have to capture it or download it before it disappears.
- 13. The obscurity:** to some people, this kind of meme doesn't make any sense for the first time seen, so the reaction to this type will be either to laugh or to just wonder about its content.
- 14. The video meme:** is a meme created upon a video that can be shared on sites that supports the videos, such as: YouTube or even social media.
- 15. The shock meme:** they tend to be offensive, sexist, or racist. They are also memes that capture things happened randomly for example: a risky jump, loud noise, sudden movement...etc

4.Memes in cultural context

The language you learn is usually from the culture of the people. Internet memes are seen as a way to communicate through sharing our common culture. However, this is because; all cultures have found their way onto the internet where they merge and share culture. Thus, when using memes for example, we are able to exchange these different cultures via the cyberspace.

Culture is embedded in the discourses of a language. When you learn a language, you learn its culture. Sharing internet memes also entails sharing a culture within the memes. The internet is an assemblage of all the world's cultures; an arena for cultural exchanges using memes as just one example of these present-day practices. According to Lantolf and Throne: The function of the human mind is a mediated process that is administered by things in terms of culture like artifacts, activities, and concepts. People should be able to comprehend they apply cultural artifacts which are already there or invent new ones which will help them manage their biological and behavioral activities. The primary mode of mediation is through use of language, organization and structure. (Lantolf & Throne, 2007, p. 197).

Accordingly to what is stated previously, virtual platforms revolve around depicting memes including “internet memes,” which swiftly gain popularity and disperse throughout societies “it is particular idea presented as a written text, image, language ‘move,’ or some other unit of cultural ‘stuff’” (Lankshear and Knobel 2007). On the other hand, it may be put as; a term that is non-existent before the internet era and which refers to a new form of slang whose transmission is done over the web from one individual or computer network to another and it is known as an internet meme according to The Encyclopedia Britannica. It can be composed from one single word, or a whole complete song.

In contrast, memes found on the internet (social media) are generally short-term trends which are popular for a short period of time, often becoming famous on the World Wide Web within a few hours or less than one week and thereafter declining in popularity. Conversely, internet memes tend to have clear subjects like YouTube videos or picture macros with numerous derivatives as against the controversial and abstract parts of a meme that are often traditional.

However, these kinds of memes may be better described as culture considerations that are transferred from one individual to another, yet in large numbers become widespread social events that affect the way people think, behave and act in specific social groups (Knobel & Lankshear, 2007).

Dawkins (2006) writes that meme is based on how the biological units survive and how those units are extinguished in the natural selection which associates with the genetic transmission. However, it had been noted that the natural strategy of surviving could be evoked through non-genetic methods. These methods include language, custom, ceremonial practices, art, and architecture. Dawkins also emphasized that non-genetic methods have nothing to do with gene and genetic transmission process; as a result, he claimed that memes relate to the cultural transmission.

Moreover, the example of memes proposed by Dawkins relates to the idea, tunes, catch-phrases, clothes fashions, and building arches. The reason behind the technical term decision is related how the term gene has a resemblance to the root word “*mimeme*” derived from Greek which means ‘something that is imitated.’ Since the word ‘imitate’ is the key word relating to the notion of the meme, Dawkins assumed that memes disseminate themselves in society.

The memes disseminate from mind to mind which means the spreading process is involving the imitation process. When individual induces memes in another thought, he indirectly ‘parasitizes’ his brain, and turns the others into the medium of memes propagation.

However, even meme can be replicated through imitation, and there are three qualifications which determine whether memes can survive or not in social context. Dawkins writes that the qualification relates to longevity, fecundity, and copying-fidelity aspect (Chandler, 2012).

Longevity is the duration of the ideas about memes that survive in someone's minds. Similar to book, as long as the memes still linger on someone's brain, they can be reproduced through imitation. Fecundity relates to how the idea is spread within the social group. For example, the catchy jargon from an advertisement can be considered to be of high fecundity if it spreads and it is remembered by many people. Therefore, copying fidelity relates to how the meme can resist the alternation process when it is imitated and transmitted from one person to another. The term alteration here refers to how the memes still keep the original substance without being altered in the process. Similar to information, the message in the meme can be altered if the info is transmitted from person to person.

Blackmore (1999) develops Dawkins's idea related to memetic transmission. There are several terminologies which are proposed related to the distinctions between the imitator or replicators and the vehicles. Replicator refers to anything which makes the memetic copies and the vehicles refer to the medium which interacts with the social environment. Vehicles act as the protector which carry the replicator which insulates it from the social alternation.

Blackmore writes that every knowledge which is gained through imitation is the meme; however, perception and emotional state are not considered as memes since they cannot easily be passed to others. The decisions about what to imitate are regarded as imitation which has complex transformation in perception and physical action.

Distin (2005) defined memes as the unit of information which gained from the society which has representation content which is considered as the cultural equivalent. Language is considered as one of the representational systems, so memes can be considered as a linguistic unit because it involves a linguistic aspect, i.e. words. Language represents the meme as the whole idea of the concept, but the decision is up to the society that decides to reject or accept the proposed notion expressed in the words.

Concerning several concept and belief of the previous expert who have conducted research, memes have a significant impact on cultural and social evolution. Distin(2005) admitted that cultural development is an aspect which cannot be entirely controlled since it has the autonomous process. Moreover, human cognition is the mechanism which designed to learn because of that it always evolves and expands its potency beyond the individual will.

5.Memes discourse structure

Memes becomes the most interesting tool used by the Algerian youth mostly in internet, it differs from any digital tool in many aspects, from their text to their production to their perception. Memes give the chance to the online community to share their thought and issues about a certain topic in a hilarious way, this feature makes memes the most digital tool in society, especially by the Algerian one.

Memes are considered multimodal, because they are a mixture of verbal and visual texts , that hyperlinks through an endless process on imitation and readaptation (Milner,2013). The interplay of various modes and modifications makes the meme transmit the meaning. Therefore, it is rational to “consider the particular characteristics of modes, multimodal configurations, and their semiotic function in contemporary discourse worlds” (Jewitt, 2015, p. 251).

Fairclough has introduced different concepts to examine the structure of memes, he emphasize on the fact that meme is produced through the interplay of different kinds of texts and produce a new meaningful text by the use of “discourse representation, presupposition, negation, metadiscourse and irony” (Fairclough, 1992, p. 118).He calls this process with the intertextuality. Another term was presented by him which is interdiscursivity, it is “the normal heterogeneity of texts in being constituted by combinations of diverse genres and discourses” (Fairclough, 2003, p. 95).

For Fairclough the meme is a discursive tool that can be understood only if it is analyzed according to three complementary levels:

- **Text:** Fairclough (2003) defines text as “any actual instance of language in use” (p. 3), which includes multimodal texts. The analysis of the meme focus on the linguistic features such as: vocabulary, metaphor, humor, transitivity... it depends more on the culture of the one producing memes and his language.
- **Discourse practice:** it can be expressed under the term of interdiscursivity, which revolves around the production of the meme. It relates to discursive resources the people use to produce memes; Fairclough (2003) states that discourses are “ways of representing aspects of the world—the processes, relations, structures of the material world, the ‘mental world’ of thought, feelings, beliefs and so forth, and the social world” (124). He added that the analysis of discourse is based on “the specifically discursal aspect of ways of acting and interacting in the course of social events” (Fairclough, 2003, p. 65).

- **Social practice:** Socio-linguists perceive language as a social practice; they claim that the language use and its use is basic for any understanding of discourse as a social practice. According to this, the analysis of memes at this level is based upon “different levels of social organization—the context of situation, the institutional context, and the wider societal context or ‘context of culture’” (Fairclough, 1993, p. 137).

The objective of the presented study is to investigate the meme discourse structure, by observing the meme produced and uncover the extent of its spread on the level of the Algerian society, in addition to the events that helped people to produce memes. Fairclough (1992) prefers from going to the analysis of discursive events which is the interpretation, moving on to the description part which relates to the analysis of the text, and ends with the social practice analysis that is a sort of interpretation of a discourse practice within a society.

Literature review

In his paper, Attardo (2001) sheds light on the relationship between different “texts” and suggests that the subject matter of a joke is not its most crucial aspect; rather, it is the thematic connections between various themes that sustain joke cycles. He suggests further that jokes function in cycles that progress by generations. A prototype joke, which is almost same as original joke in a few different ways, is the initial generation of the joke. The essence or basic assumption behind any follow-up joke is provided by this type of joke. It is crucial because subsequent memes and jokes are only as humorous as their predecessor's humor. The second generation is the para-joke derives its humor from an implicit intertextual reference to the original joke. Attardo (2001) defines intertextuality as follows “a text (T2) will be said to have an intertextual relation to another text (T1) when the processing of T2 would be incomplete without reference to T1”. In short, conceptual blending is required to make sense of jokes.

After that, Attardo (2001) recognized another generation of joke where humor is derived from not giving away joke itself. It means that a meta-joke involves repeating what was there in the beginning without finishing any sentences. A light bulb joke of this sort would be: “How many lawyers does it take to screw in a light bulb?” “How many can you afford?” Most meme variations seem to be para-jokes, but there are examples that are of this third generation of joke, which depends heavily on what Attardo (2001) calls “narrative frame breaches”.

Ryan Miler conducted one of the first studies about memes in social media in 2012 with focus on First World Problems (FWP) and Third World Success (TWS) memes. He stated: For several reasons, CDA is appropriate when analyzing these specific memes. FWP and TWS memes, for instance, have got both explicit and implicit political and ideological contents courtesy of their linkage to ‘first world’ and ‘third world’ concepts, in addition to the theme of economic inequality that is expressed by memes.

Carl Chen (2012) traced how internet memes originate from the site 4chan. He observed that forum by using Habermas’ conception of public sphere and Macdonald’s mass culture theory as well as giving a view on the political culture advanced by these internet communities. At first, users did not actively participate in this public sphere out of common cultural interests but began defending its values when they learnt it could be endangered by government censorship, corporate domination or by leaders in the forum (Chen 2012).

Memes and jokes are a sort of humor speech used by individuals to transmit certain ideas in a funny way, they are considered as a cultural unit, that reflect different themes. Several studies have been conducted in analysis of memes starting with Turhan (2013) who concentrated on the following: the connection between photos, sentences and meanings is described with semiotics, while seeking for their relevance to create various directing social sketches, filled with political or universal passions, as well as being humorous especially to the users for entertainment. Internet memes enable a humorous engagement with context, language, pictures, significance, symbols, culture, and popular culture and so on.

It appears as if there haven’t been significant efforts on memes beyond two articles from Shifman (2011, 2013). Shifman’s first article established a corpus of thirty highly visible memetic YouTube videos that attracted many original parodies. She found there were six similarities in all of them: common people as seen in clips; men’s weak side expressed in them; fun sentences used in them all the time; lack of intellectuality or complexity in any form; repeating elements which contribute a lot to their structure or just make them crazy; or something quite absurd and charming such as its spontaneousness”. These qualities also show that other than being imperfect, this material stimulates more inspired conversation among people who appreciate it. In a paper years later (2013), Shifman rejected the view that memes are single ideas or formulas that can be easily spread but instead advocated for the idea that they constitute content items generated with reference to each other, which are characterized by the presence of common features.

Huntington (2013) argues about memes that they are representational discourses that subvert dominant media messages to create new meaning. After identifying three likely dimensions of memes composing that are open to imitation such as: content – both ideas and conveyed ideologies; form – physical shape of the message as perceived by the senses; standpoint – how the speaker positions with respect to the text, the consumer and other speakers, this essay will then isolate those dimensions employment - content – representing both ideas and ideologies carried; form – physical appearance of the message in the senses; stance – ways in which addressers place themselves vis-à-vis the text, the reader/viewer and possible other speakers .

Ding (2015) analyzed how internet memes serve to amuse, disseminate stereotypes or advocate for various causes online through an examination of their images and text, as well as the content they carry. Internet memes make the establishment of racial identity hard, forcing one to engage in negotiation and conflicts over race identities that both dominant and vernacular discourses.

In 2017, Nejma investigated memes shared through the web, focusing on their visual, written, and meaningful links using signs and symbols to communicate social ideas as well as politics in humorously charming yet universal ways. The semiosis and discursal perspectives have been employed in analyzing the content of this study. These methodologies were adopted for their commonality in terms of sign dissection to unearth any implied connotations. Semiotics is the study of how meanings are stored and transmitted through the interaction of signs, such as words and images, in order to analyze cultural artifacts. Conversely, Michel Foucault, who is highly cited when it comes to the relation between texts and discourses, is frequently cited in the cultural line of discourse analysis. Discourse analysis and social semiotics have a common worry on how people decipher cultural texts, but social semiotic goes further to include visuals and sounds opposed to only words within its framework. This combination seems most practical, for example, if you consider that an internet meme usually has two modes: an image (a sign) plus words (text). The research analyses meme for a micro-level discursiveness on understanding the themes in higher level cultural discourses. Just like some of other meme researchers take it that memes could be tools for cultural analysis. The current study supports the view of social semiotics suggesting that signs interact to create and transmit cultural meanings with textual and visual elements and cultural discourse analysis serving as method of exploring internet memes as cultural artifacts.

Dr. Roza Norstrom with Dr. Pawel Sarna became involved in the study in 2021, while unraveling some aspects regarding memes' construction and depiction of Covid-19 among others. A comparative narrative analysis and content analysis with framing elements were used to examine 1,763 memes from six media platforms. The memes provided a form of reflection on what was happening in Poland. Ordinary people who were often farcically depicted as being careless with the virus and breaking rules were the central characters in the memes. It has been shown that the individuals in charge of combating the pandemic were ineffective and they have imposed unnecessary harsh restrictions and consequences for disobeying them.

The study employed mixed methods in order to answer its research questions and achieve its goals. They analyzed the memes they had collected by applying content analysis with framing elements. Later during the second stage of the study, the researchers engaged in comparative story analysis through examining memes drawn from six different sources. Content analysis was the main method used for this research while additional approaches such as framing and narrative analysis were also used. She used the MAXQDA and Microsoft Excel programs in order to examine the memes. 1763 Covid -19 related were gathered the results showed that number of the same limitations were addressed by most of the memes indicating the possibility of consensus and therefore a stage of armor building culture. Internet users were identified by these memes as an effective way to influence other people's thoughts through the fastest means possible, this was a conclusion of the study. There is always a possibility whereby certain patterns or stories from social networks would permeate into mass media while at the same time media agenda influences public opinion.

Another study was carried out by Didan Haryadi, Sari Rejeki, Agnes Setyowati in 2022, to explore the use of ambiguous words in Instagram memes. The methodology used was qualitative-descriptive. Twenty-one unclear terms from memes collected within August 2020 to August 2021. Concerning the analysis of the findings, memes can be enriched with humor by exploiting their lexical ambiguity. Misunderstanding or error is fostered by employing puns or words with multiple meanings that violate the incongruity principle; thus creating humorously funny memes. This study obtained memes from different Instagram accounts such as @punhunonline, @katalystcomics, @drawtism and @9gag. It's obvious that memes get comical through the use of words which have more than one meaning. Similarity of lexical terms was however excluded off that set-up just to drive home the point on comic nature. This is why multiple-meaning terms are manipulated so that some sense of confusion

creeps into most of our memes thus leading us onto margin of error or misconceptions incorporated into our jokes.

Another study was conducted by the Algerian student Nour El Houda Mamen in order to analyze the humor discourse in memes and see how the Algerian youth are effected by those memes. In this study a qualitative approach was used by collecting 400 memes from different Algerian. In this study, results showed that memes are the most common discourse humor used by Algerian youth. Also it discusses the fact how Algerians use memes in order to discuss different cultural and social issues. The findings shoe that Algerian memes are multimodal, and used as tool of understanding society and reflect different aspects of Algerian society.

Conclusion

To conclude, this chapter provides an overview about the use of humor and jokes in Society, it is divided into two sections. In the first section, definition of humor discourse was presented according to many researchers, in addition to different types of humor. While in the second section, more specified research has been done by examining jokes and memes as different types of humor. In addition, researchers tried to explain the history of memes and their relation to the culture. In the other hand, different types of jokes have been proposed. Finally, an explanation of jokes discourse structure has been given briefly, in order to examine their use.

CHAPTER TWO: METHOD, RESULTS AND DISCUSSION

Introduction

This chapter is devoted to the method, results and discussion of the study. It starts with explaining the research design, data collection procedures, research tools and sampling. Then it reports and analyses the results and discusses them in the end.

1.Method `

1.1. Objectives and Questions

The study objectives were like follows:

1. Compare and contrast the jokes and memes in the Algeria humor discourse.
2. Investigate their significance in better understanding humor and its cultural and social manifestations.

Accordingly, the questions below were touched upon:

1. How do jokes and memes in Algerian humor discourse compare and contrast?
2. What does this mean in relation to the discursive, social and cultural shifts in the Algerian society?

Given the research orientation and objectives, a qualitative descriptive approach has been selected as a suitable method for this study. different jokes and memes and analyzing them according to their use by the Algerian society.

2. Design and framework:

The research comparatively employed the discourse analysis and multimodal discourse analysis method in analyzing both jokes and memes. Different aspects of the discourses have been emphasized in the analysis then compared as reported in the results section below.

3. Sampling and Data Collection

Following the saturation technique in sampling, 400 jokes and memes have been selected in order to conduct this research, and they were later organized in a separate file. As it was mentioned before a qualitative method is chosen in order to identify the similarities and differences between jokes and memes. 200 jokes were selected from

different websites and old people since they are orally produced and inherited from a generation to another. Therefore the sites chosen by the researchers are:

<https://www.pinterest.com/pin/947585577829082239/>

https://www.facebook.com/NoketMod7ika/?locale=ar_AR

<https://mawdoo3.com/%D8%A3%D8%AC%D9%85%D9%84%D8%A7%D9%84%D9%86%D9%83%D8%AA%D8%A7%D9%84%D8%AC%D8%B2%D8%A7%D8%A6%D8%B1%D9%8A%D8%A9>

The following are the criteria relied upon to choose the appropriate jokes:

- A joke must be in a form of a conversation at least between two people.
- A joke should not express taboo subjects.
- A joke should contain a humorous effect to the listener.

200 memes were selected from the most popular, visited, and seen Instagram pages which are : *#entre_nous_officiel*, *#first_thought1*, and *#3ich_tchouf*; as it was mentioned, these pages were selected because they have more than one million followers, they daily post many times, in addition to their interaction with the followers in the comment section.

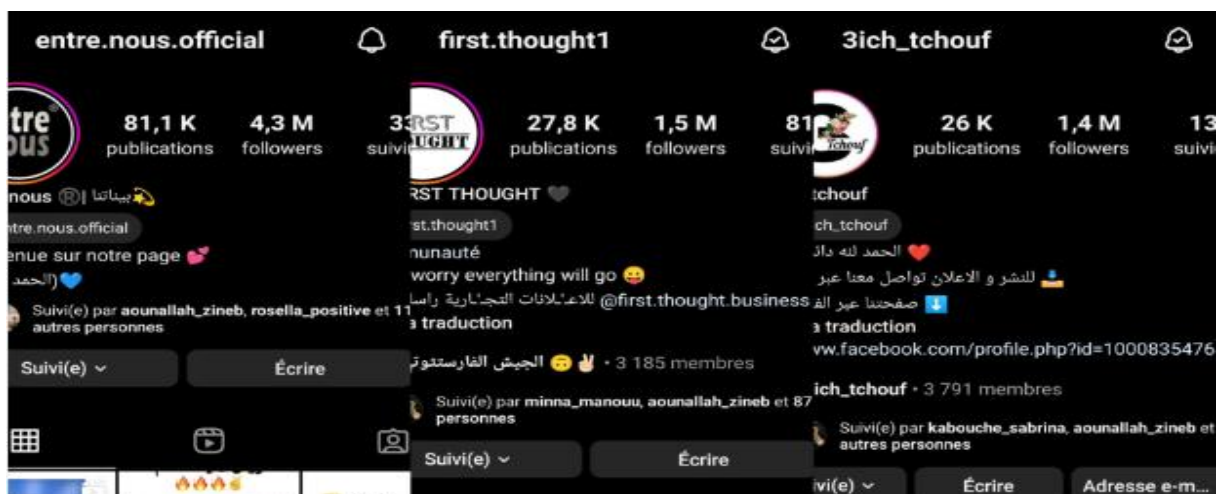


Figure 10: Screenshot of memes pages on Instagram

4. Results

The results related to the semiotic and discursive analysis of memes and jokes are presented in this section. In analyzing the discourse of jokes and memes, it has been found that the major aspects of comparison and contrast are the following: the production, the structure, and themes.

4. 1. Discourse Production

The discourse production is a process of three phases: creation, distribution and reception. Because the last two are intertwined, they are analyzed together in this section.

a/ who produces the discourse?

Memes and jokes are produced entirely in different mechanisms and operations. Memes are produced by young people who have got social media and IT skills. These people usually have their own pages and accounts on social media platforms such as Facebook, Instagram, and TikTok. This kind of discourse is produced using some common software and application such as Inshot, CapCut, Picsart, etc.

The idea of creating ‘memes’ is closely linked to the person who generated it. The youth, especially those in their late teens until early twenties, relate with memes. Memes are young people; this is how they are traditionally understood when it comes schools. The creator’s not middle-aged, so no one would expect him or her to create a meme if asked.

College students increasingly design memes either as an expressive or entertaining art or to express their sociopolitical views. In the internet era, memes are one of the young people’s strongest tools. It serves as an emblem of the rebellious nature, inventiveness and peerless comedy sense among teenagers and early youth at present.

Memes are considered as the language of the youth, it is often said that graphical jokes may not be able to raise a few smiles, but a meme would never miss creating simple, momentary joy. Young people have been so designed so that they naturally find memes funny.

Findings also stated that internet memes are not unlike rumors, jokes or urban legends, internet memes often comment on the current reality. Since memes is online tools that

help the youth to express certain ideas, they usually go viral for a period of time, days, and they vanish like they never existed before.



Figure 11: young man is creating meme

However, traditional jokes are produced in a very simple way. They are usually produced by old people who are wise and have got experience in life. Also, they might be produced by storytellers, comedians, or funny people in a given community. The way they are produced is usually oral. In other words, jokes are produced in narrow contexts by only specific people in different contexts. Moreover, jokes require no technical and IT skills for their creation.

b/ Distribution and Reception

Memos are online discourse and they are distributed on social media platforms such as Facebook, Instagram, etc. They are considered an online tool that produced by different pages that are concerned only about making memes and let them be trendy. They are usually produced by youth, who have a certain degree of education yet they are unemployed or have a half-work time. Online pages(Facebook and Instagram) are the most common platforms that hold the different types of memes, usually online community interacts with memes and make them go viral, the creation of meme starts from a simple conversation between two uses commenting on something funny and reproduce it in a different way using different sources: texts, pictures, videos, etc; this meme will be shared from a person to another online until it becomes trendy and republish by many pages .In the following figure, a presentation of how the meme starts from a funny conversation between two friends, then it is sent to different groups and pages; in few hours it will become viral on different platforms.

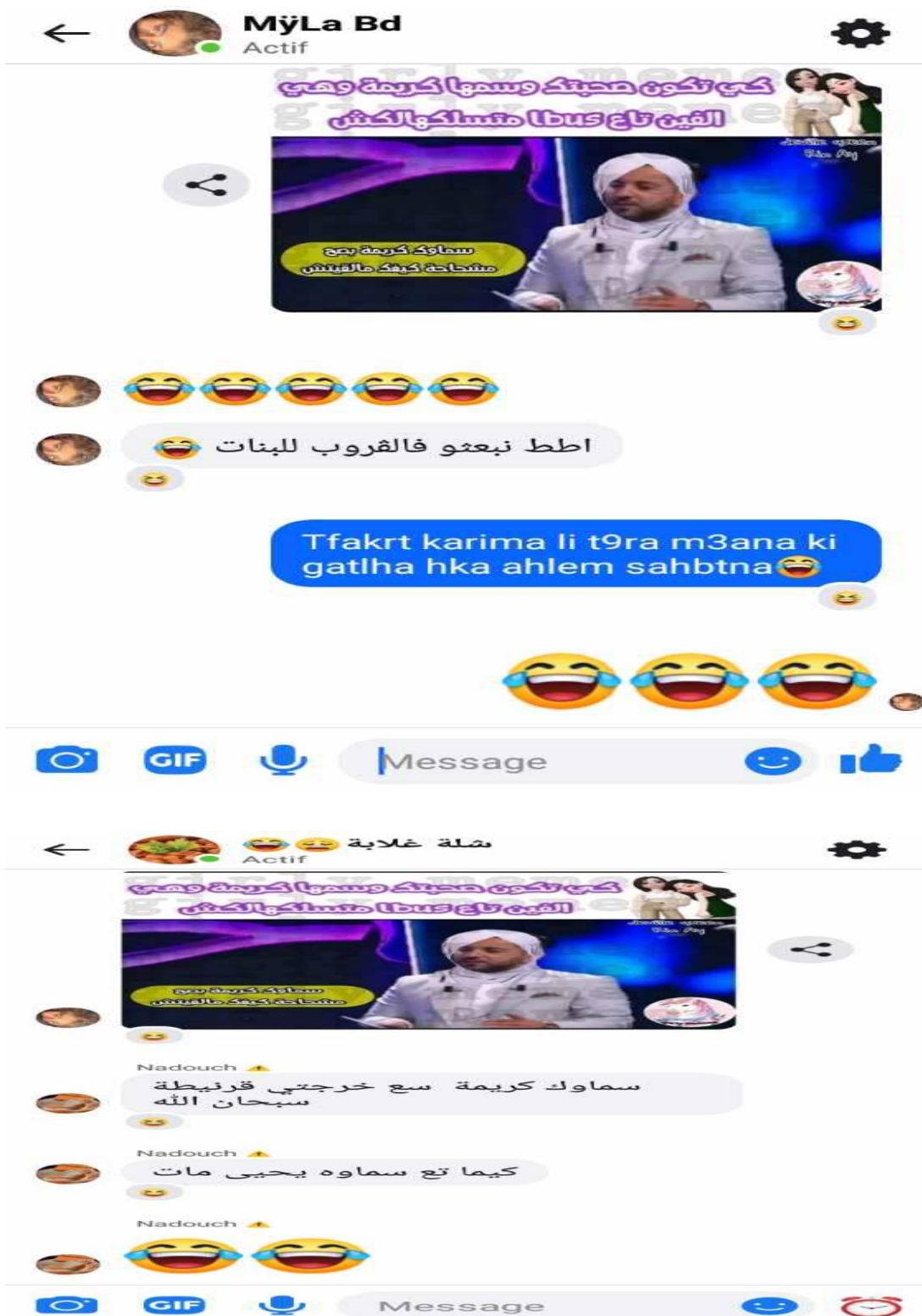


Figure 12: The process of making memes go viral



Figure 13: A screenshot meme goes viral

However, jokes are usually told by a given person through direct interaction to others in family, friends, colleagues reunions and events or even dinner tables. For instance, our grandmothers tend to tell us stories when all the members family are gathered together, especially at the weddings, you always find them gathered in the guest room with people around them and telling funny stories. Therefore, jokes are considered as something hereditary from one generation to another.



Figure 14: An old lady telling a joke

In the way of production, memes are youth-specific because they contain different forms of texts, pictures, videos... that cannot be understood by old people. Different languages are used in memes especially dialects, which is a language of communication that holds so many terms which are related to a certain generation. Additionally, memes usually contain different figures that are popular in a period of time and the old generations are no familiar with them. In other words, unless you are young and familiar to the online memes, you will never get to understand a meme on your own. For instance when you show your father or your mother a funny meme, they won't understand it only if you give them some explanations and information.

While Jokes are understood by all generations, they are in a form of conversation written in one language or more, with the use of simple words and common subjects. Therefore, jokes can be universally understood, only if they hold a topic about a certain community. They hold wisdom and moral, when using dialects, they emphasize on the use of simple words that can be understood by all generations, this is the reason behind saying that jokes are something hereditary.

The Algerian discourse is full of humor that reflects the Algerian reality. Memes and jokes, as it was said, are different types of humor which are produced in a different way. In one hand, jokes are produced in oral format by old people, in other words, jokes are something inherited from generation to another. In the other hand, we found memes that are a kind of discourse that appeared with the development of technology and the existence of internet, it can be said that memes are modern tools created by young people and expressed written using images and videos.

4.2. Structure

Memes are multimodal online discourse. They are usually made up of texts, colors and pictures. The creation of memes differs from one person to another and from one type to another. Diversify of creating memes make them unique and original when expressing ideas. As mentioned before, certain memes are produced only by using texts and others only by photos. Other memes hold different forms: you can find a meme with a text and photo or a video with text.

The following figures present different types of memes:

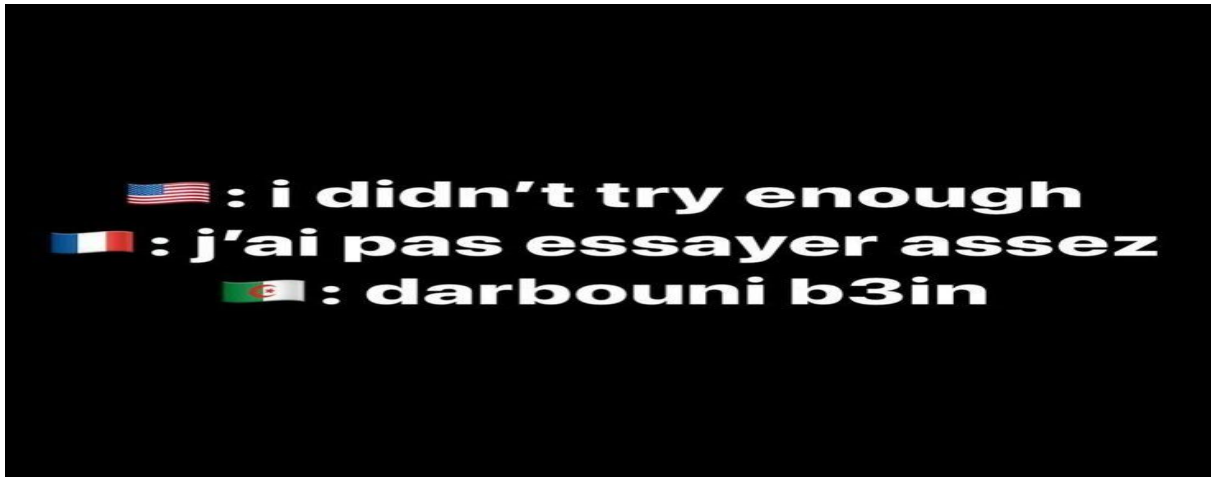


Figure 15: Text picture meme



Figure 16: meme in a form of just a photo

Jokes are speech discourse. The setup of the general format introduces the characters, settings, and the situation, and the punch line aims at delivering the plot twist or benign violation. Also, jokes have narrative elements which include: character(s), story arc, conflict and resolution. Jokes have the narrative style

Another main point that was found by the researchers is that Algerian jokes have a specific structure that differs from the Algerian meme. Jokes in Algerian discourse are produced orally in an simple words and clear meaning that can be understood when it is told or translated. In the other hand Algerian memes can be difficult to understand because of their multimodal discourse that refers to the use of words with different forms: images, videos, sounds, and films.

In a multimodal discourse in order to deliver a message, several modes of communication are combined like written or spoken words, sounds and images. There are three aspects to images, ideational meaning which is the whole idea of an image, interpersonal, that refers to the participant's engagement with the image and textual meaning, which is based on the way the elements of the images are combined together to produce the delivered message. (Halliday 2004)

4.3. Themes

It can be said that the common point between the jokes and memes in Algerian discourse is the conducted theme and the message delivered. Both of them are concerned with social, political and cultural issues of the Algerian society, yet they differ in the term of time; in other words jokes are concerned with the olds generations issues while the memes are related to the actual problems.

Algerian memes and jokes are becoming a way of communication and play an effective role in rising up the awareness of Algerian youth. It creates implicit meanings to criticize the Algerian society in a humorous way. The findings reveal that most of Algerian jokes and memes discuss these aspects:

Social issues: In order to criticize social issues in the Algerian society, people try to make certain memes and jokes about certain problems like poverty as in the following jokes:

Joke 1 :

الاستاذ للتلميذ: ماهو مفرد كلمة مصائب ؟

التلميذ: ما عندهاش مفرد كي تجي مع بعض

The teacher asks his student: What is the singular of the word problems?

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

In this joke, in this joke a teacher asks his student about the singular of the word 'problems'. The student replies "the word does not have a singular, they generally comes together." It is clear that the student's answer is irrelevant, and he is not talking about the

grammar of the word ‘problems’. The student’s answer creates humor and implicitly communicates that the Algerian people suffer from so many problems.

Joke 2 :

عجوزة راحت للطبيب دارت فحص خلص عليها 150 الف

كي جات خارجة سقساتها بنتها: وش لقا عندك؟ قاتلها: لقا 150 الف داها.

An old lady went to the doctor and paid him 150 thousand for an examination, and in the way to leave, her daughter asks her: what did he find? (what’s the matter?) She replies: He found 150 thousand, so he took it.

In this joke the daughter asks a clear and direct question about her mother’s health condition by saying “what did he found with you?” It is clear that the mother’s answer is not relevant to her daughter’s question. This joke implicates that some doctors in Algeria do not do their job; instead they examine people just for money.

Another discussed issue in the joke is the high cost of living that leads Algerians to stay single because they cannot afford a marriage as in the following jokes and memes:

Joke 3:

واحد سقسى صاحب واش من تفاحة يقدر يشري على حساب الدراهم لي عنده فالكونت تاو.

جاوبه: عصير التفاح.

Someone asks his friend: which Apple product can you buy with your money?

His friend answers Apple Juice.

In the joke above, someone asks his friend what kind of Apple brand gadgets he could buy, according to the amount of money in his friend’s account. The answer that should be raised by his friend is an (Iphon, Ipad, or Mackbook).However, in this joke , the friend does not provide the information required for his friend and implicitly indicates that he has not enough money.

Joke 4:

الاول: انا نستعمل شميوا تع بانتين و نتا؟

الثاني: تع عماد

الاول: انا نستعمل بصاون دوف و نتا؟

الثاني: تع عماد

الاول: انا نستعمل غسول اولاي و نتا؟

الثاني: تع عماد

الاول: عماد هذي مركة عالمية؟

الثاني: لاال, عماد صاحبي تع شمبرا

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

Person B: Imad's.

A : I use dove soap, you?

B: Imad's.

A: I use Olay lotion ,you?

B: Imad's.

A: Is Imad an international brand?

B: No! Imad is my roommate.

In this joke, A asks B about the shampoo, soap, and, lotion brands that he uses in his daily life. To create cooperation in a conversation, B should answer him in a clear way and tell him the brand's name, though B answered all the question, yet he didn't reach the point of A. In other words, the Algerian people most of them do not care about the brands they use in their daily life, all they care about is the goal of product.

In the following meme, that is written in both Arabic language and the Algerian dialect that says that "people are getting married under the sea but I couldn't even afford one on

land” a person who claims that the Algerian weddings are getting expensive day by day in a humorous effect to express his feeling about how difficult it is to marry in Algeria



Figure 17: social memes (high cost of living)

In this meme a young man who is holding a sign in which is written an Arabic statement that says” no one tells me the same for you”. This man is in a wedding and wants to say that he doesn’t want to get married since it is the most famous sentence while attending Algerian weddings especially if the person is single.



Figure 18: Social memes (Difficulty of getting married)

Cultural issues: as in most countries, there are some cultural issues; Algerian men always think that they are superior to Algerian women as in these jokes:

Joke 4:

مرأة سئسات راجلها شاهو السر بينك و بين ربي حتى عطاك وحدة كيما ان ا

قالها ما كنت لا نصوم لا نصلي

A woman asks her husband: What is the secret between you and Allah, until he blessed you a Woman like me ?

He says: I did not fast and pray.

"God has blessed you with a good wife because you have carried out everything well in your life," said the wife to the husband. In a bid to get more information about these good things, the wife asks her husband if he could elaborate on them. However, rather than responding with any specifics the husband would rather share with her what he considers untrue and irrelevant. For example, he explains that he never fasted or prayed. By doing so, the husband indirectly conveys that he committed sins in his past. His punishment was a bad woman."

Joke 5 :

رجل هو ومررتو يتفرجوا في حصة دينية. رجل ديني قال تزوج المرأة لثلاث لجمالها و دينها و مالها قاله الرجل

و خطرات لوجه الل

A husband sits with his wife and watches a religious session. A religious man says: marry a woman for three reasons: her money, her beauty and her religion.

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

In this joke, the religious man says that one must marry a woman because of her money, beauty, and religion, as the person believes it is the right thing for everyone. Then after marrying his wife, He told her, as it were, as much as possible for the love of God; In this regard, the husband tells us that his wife is completely broke, so she does not look attractive enough, Moreover, she belongs to quite different religious.

Joke 6 :

امراة كان زوجها لا يحفظ القران قالتله كون تحفظه نخطباك وحدخرا

حفظ القران في سنة شهر وهي صامت ثلث ايام كفارة

A woman, whose husband does not memorize, the Qur'an, says to him: if you memorize the Qur'an, I will help you marry another time.

After six months, the husband memorized the Qu'ran

In joke 6 a humorous effect is produced . The wife promises her husband that she would allow him to marry another woman, if he memorizes the Qur'an. After six months, which is considered a record time, the husband tells his wife that he memorized the Qur'an. The wife informs her husband that she fasted three days. It means that the wife deceived her husband and couldn't let him marry another woman.

Joke 7 :

قال لها اغمضي عينيك و سالها ماذا ترين

.قالت :راني نشوف فالظلمة

فابتسم و قال لها : هذي حياتي من نهار لي عرفتك

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

She says: I see darkness.

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

In this joke the husband wants to show that he is unhappy with his wife by saying “this is my life with you”. The husband here says that the marriage did not work like he expected since everything is expensive.

In addition, Algerians tend to express the relationship that they have with each president such in these memes. In this meme, three different flags are presented : Saudi Arabic, Morocco, and Algeria. In Saudi citizens say Mr. President, in Morocco they say “your majesty” while in Algeria we say Ami Tebboun. This meme refers to the identity of Algerian people and their relation with their president and their country



Figure 19: Cultural memes (Relationship with presidents)

In the following meme a picture of a desert and couscous are showed with expression that claims that “Ramadan during Boutflika’s days”. It refers to the fact that Algerian people were suffering from the high cost of living in a funny way.



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😊 رمضان ايام بوتفليقة



40 789 J'aime

Voir les 985 commentaires



Figure 20: cultural memes

The other point is they use memes and jokes to express the Algerian tradition such as in this meme, in which we find that Algerian buildings are all the same :



Figure 21: Algerian traditions in architect

Joke 9

عجوزة راحت تفوت رخصة السياقة

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

قالتلوا ندير مسمن

An old lady went to get her driver license

The engineer asks her: if you will meet two trucks, one with oil and the other with flour, what will you do ?

She answers: I will make Msemen.

In this joke, the woman's answer was not related to the question, she produced an irrelevant utterance by saying "I make cake". Thus, the old woman's answer creates

humor and implicitly means that she did not know the answer and she does know that there is one thing to make with this ingredients in the Algerian kitchen.

Bullying: this aspect is very common in the Algerian memes and jokes because they express the body shaming used by the Algerians such as in memes:

In this meme, two pictures were shown and it is written in Arabic that it is a “fact”; the first picture shows a handsome Turkish actor and written” Turkish people in series” while in the second picture a normal man is presented with” Turkish people in Istanbul streets” the meme here refers to the fact that Turkish people are not that pretty that it is shown in their films and series.



Figure 22: Bullying1

In this meme an Algerian actor is presented with an expression that says in Darja” when you buy the joker from Ouedkniss” it reflects that this actor is trying to imitate the joker’s role but he didn’t succeed so they compare him with a joker from Ouedkniss which is a commercial site that is concerned with only the Algerian goods.



Figure 23: Bullying 2

In this picture a big foot is presented with a written format that says “ the only person you believe when he says I’ll be there in a minute” this meme expresses the big size that this individual has in a funny way, therefore he will make big steps .



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الوحيد لللي تنجم تصدقو كيف
يقلك دقيقة و نكون عندك



6 881 J'aime

Voir les 190 commentaires

Figure 24: Bullying 3.

In this meme a cartoon which called Zeytouna is shown a written statement that says ” me when I don't eat Fats in Ramadan” this cartoon is a very slim lady who is compared to Muslim women when they fast and loose so much of weight in a period of a month



Figure 25: Bullying 4

Also Algerians tend to offend each other on the level of intelligence of certain individuals as in the following jokes :

Joke 10

واحد كان يسوق حبسه بولييسي

قالو البوليسي: عندك

مخالفة. قالو السيد. ديرها نتا

راني عيان.

A person who is driving his car, stopped by a policeman, The Police man says: You have

Traffic violation he replies: Do it by yourself , I am tired.

The listener realizes that the policeman said a logical sentence when he hears this joke but the driver did not understand. But the driver is mentioning an offense related to sports when he says “do it yourself am tired”. “When listening to this joke, the listener realizes that the policeman said a logical utterance .However the driver was not clear with the policeman. The utterances” do it yourself I am tired” clearly shows that the driver is talking about a kind of infraction that has relation to sport.”

Joke 11

بوليسي حبس "بييس" معمر بالغاشي سقسى شوفار مين تليشار جيتهم ؟ قاله من اليوتيوب.

A policeman stopped a bus full of passengers

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

The driver answers: From YouTube.

In joke 11, The officer asks the driver where the passengers were picked up. He thinks he deserves an appropriate, straight and specific response. Nonetheless, the motorist lies and says ‘from YouTube’ . We cannot download people from YouTube.

Conclusion

In this chapter, as researchers, we collected, discussed, and analyzed the data that were gathered in order to study the jokes and memes produces by the Algerian discourse.

study has provided final answers to the research questions and confirmed our hypothesis, which were set before. The results indicate that jokes and memes play an effective role in the Algerian discourse and people usually use them in order to discuss some problems related o their lives.

General Conclusion

This work aims to identify the relationship between the use of jokes and memes and the Algerian discourse, by analyzing the most common jokes and memes we tried to provide some answers to the previous mentioned questions which are:

- How jokes and memes are structured in the Algerian discourse?
- Which type of humor is the most used by Algerian youth?
- What is the relationship between the use of memes and jokes and the Algerian culture?

We as researchers gathered 400 jokes and memes and analyze them according to the needs of our study. A qualitative approach was used to analyze our sample, and our questions were answered based on the findings of our work.

Jokes and memes are structured differently, and used by young and old people, however they share the same point when it comes to talking about social, cultural, ideological activities...etc.

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