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Title

Pragmatic Analysis in Terms of Gricean Maxims
Master Two: English Language and Linguistics “Facebookian’s” Community
As a case study

A dissertation submitted as a partial fulfilment for the obtaining of a Master in
English Language and Linguistics

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Dedication

To my parents

Acknowledgement

Unbelievable, I have finally finished my work, it was just a *miracle*.

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Abstract

Today, social networks are part of the lives of our students. Facebook is probably the main site of encounter, communication, interaction, sharing of ideas and matters of common interest among university students. Correspondingly, the present paper aims to shed light on the notion of pragmatics in general and the conversational Gricean maxims in particular. Hence, it shows how these conversational maxims are flouted and/or respected in the FB context. The method used in this research is the qualitative analysis method. The data for this research were taken from the ELL posts in their Facebook group; fifteen posts were randomly collected, classified and pragmatically analyzed. Findings of this paper indicate that ELL FB users tend to flout mostly two kinds of the maxims which are the maxims of quantity (say no more, no less) and/or maxims of manner (be perspicuous, avoid obscurity of expression, avoid ambiguity, be brief and be orderly).

Keywords: Pragmatics, the Conversational Gricean Maxims, Flouting the Maxims and Facebookian Posts.

List of Abbreviations

CMC: Computer Mediated Communication

CP: Cooperative Principle

ELL: English Language and Linguistics

FB: Facebook

SNS: Social Networking Sites

TV: Television

UK: United Kingdom

US: United States

List of Abbreviations

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Strictly speaking, we, people communicate with one another in our day-today life and simply understand each other without thinking or having the faintest idea about the how we do understand each other. In daily interaction, various styles and/or channels of conversation occur, both linguistic and paralinguistic, verbal and non-verbal and either authentic or mediated. In face to face interactions people used wide range of strategies to exchange meanings. The linguistic behavior results not only linguistic information but also non-linguistic one, which are carried by the voice, body gestures and facial expressions of the participants. Such non-linguistic features give hints about what speakers aim to transmit as a message or idea. With reference to both Austin's ideas and Grice's ideas, we usually 'if not sometimes' always say something and mean either directly or indirectly something else, that is the surface linguistic or structural form of words and sentences of the utterance says something, whereas the implicit (deepest) intended meaning is something else. Correspondingly, as a linguist, to successfully understand the messages or ideas conveyed in daily interaction, it is needed that we learn and study about one of the ideas in the field of pragmatics which called '*cooperative principle*'. In producing a good conversation, participants intend to understand each others' meaning of the utterance when engaging in a talk. That is why they tend to follow this cooperative principle and the so called conversational rules or what Grice called: maxims, by giving enough, true, germane, and arranged utterance which is assumed as explicit information. Grice (1975) categorized the cooperative principle and elaborates it in four sub-principles: (1) maxim of quantity, (2) maxim of quality, (3) maxim of relation, and (4) maxim of manner. Yule (1996) says that it is important to recognize these maxims as unstated assumptions we have in conversations. In this sense, the paper in hand tends to explore the types of conversational maxims that are followed and/or flouted not in face to face interactions but rather in social networks context. Particularly, we will be analyzing the linguistic behavior of the Algerian English Language and Linguistics (ELL) Master Two Students of Mostaganem in the particular social website *Facebook*.

With this as a backdrop, the present study therefore seeks to answer following question: What types of conversational maxims are frequently flouted and/or followed by the ELL students in Facebook communication, thus, conveying the pragmatic meaning?

The hypothesis related to this study suggests that ELL FB users flout the manner and the quantity maxims. We hypothesize that the fact that they share the same field of study, they tend to be brief and concise when adding a post in their FB group. Besides that, the typographic affordances and features available to them, including (emoticons, the ‘I feel’ option, hush tags and the so like) are used as indicators and create the same effect as in face to face interactions; ergo, they help them shape their context where they may say less, yet, the meaning can be successfully transmitted.

Furthermore, the main purpose for this research is to explore the nature of language and the discursive utterances via the social network website: Facebook. The study aims further at investigating the fact that the conversational maxims proposed by Austin and later on extended by Grice can be universal, i.e. can be applied by all people around the world, and to all types or modes of communication; particularly the Facebookian communication in this case.

Moreover, this study is basically segmented up into two parts; the theoretical considerations and the practical one, in which the two parts include three main chapters. Part one introduces the two first chapters; it includes the theoretical overview, previous done-work and the definitions of the key concepts. While part two represents the chapter three, which is merely practical. It includes the research methodology, data collection and analysis. Again, chapter one entitled “theoretical overview: pragmatics” aims at highlighting the scope of pragmatics, context in pragmatics, theories that pragmatics is concerned with as well as the notion of conversational principles which would be our focus. Similarly, the second chapter entitled “social networking sites”, aims at introducing the field of research: social networking sites in general, their definition, their history and their features as well. Along with a detailed description about the particular famous social network site: Facebook, in addition to the different features prevalent in CMC contexts and finally illuminate the distinction between in person face to face interaction and Facebook communication. The third and the last chapter introduces our participants, explains the methodology implemented in the research process and details the procedure being used in collecting and analyzing the data, accompanied with an in depth discussion about the results obtained.

Chapter One:
Theoretical Overview: Pragmatics

1- Introduction

This research provides an accessible introduction to pragmatics, which deals with how speakers and listeners use language to communicate meaning in different real-life situations. This paper represents the first chapter that draws our attention to the fact that in many regular linguistic exchanges, many things are meant without being explicitly said, and accordingly tries to explain how this is possible. To do so, we need to tackle two broad points in pragmatics: (a) how meaning can depend on the context of use, (i.e. how context can affect the meaning of certain utterances), and (b) the contrast between what is *said* and what is *communicated*. In addressing (a) and (b), we will basically discuss the notion of pragmatics, and the theories that pragmatics is concerned with; starting first with the speech act theory, then the politeness theory, after that the deixis, ending up to the cooperative principle.

2- The Scope of Pragmatics

As stated by Nordquist (2016) the term *pragmatics* was coined in the 1930s by the philosopher Morris. Pragmatics has developed as a subfield of linguistics in the late 1970s. Its applications cover aspects of meaning other than literal and/or linguistic meaning. The linguist Yule in his book *Pragmatics* (1996) affords many definitions to this term among which: '*Pragmatics is concerned with the speaker meaning*' (Yule, 1996, p. 3). That is, it concerned with what a speaker (or writer) means by his/her utterance, and what the listener (or reader) interprets in a particular context; it has not to do with the literally meaning of words and phrases per se, but also it takes into account how speakers organize their intended messages in accordance with whom they are talking to, when, where and in which circumstances. As he states: '*Pragmatics is the study of contextual meaning*' (Ibid).

Another sparkling definition can be added here. Generally listeners are able to make an inference and/or can deduce what speakers want to transmit as an idea in order to reach an adequate interpretation; even if the idea has not been literally said, certainly in a circumstantial situation. Pragmatics then, explores a great deal of what is unsaid being recognized as part of what is communicated. He sums it up in '*Pragmatics is the study of how more gets communicated than is said*' (Ibid). This shows that speakers rely on listeners to construct and reconstruct the missing unsaid information.

Another view to pragmatics is based on the assumption of how close and distant the listener is (e.g. a friend, a father, or a teacher); speakers can define how much needs to be said during the interaction. In Yule's words '*Pragmatics is the study of the expression of relative distance*' (Ibid).

The study of pragmatics has to do with the relationships between '*the linguistic forms and users of those forms*' (Ibid, p. 4). That is the meaning potential may a speaker has in his/her disposal; which structure to be chosen among other alternatives when communicating with others.

In Stalnaker's words, pragmatics is '*the study of linguistic acts and the contexts in which they are performed*' (1972, p. 383).

To wrap it up, the benefit of studying language via pragmatics is that, one can talk about people's intended meanings, their assumptions, their goals and purposes, the choice of a particular linguistic form among other choices, the non-said yet communicated, the role of distance between people, the kinds of actions they perform when speaking (a command, for instance), the impact of context in the interpretation of the discursive utterances and so on. And pragmatically speaking, it includes lot of aspects such as speech acts, conventional structure, conversational implicature, discourse organization, sociolinguistic aspects of language use and so on.

Correspondingly, one may notice that a single demanding and commanding word we may hear most often in the study and practice of pragmatics is *context*, meaning *context of utterances*. Context is a stepping-stone concept for the above disciplines, because without it they simply would not exist. For more elaboration, one may raise the following question: How much context (or rather which contextual elements) language users must either be informed or '*retrieve from the universe of contextual factors that is located in their physical, mental, social and interactive environment*' (Kopytko, n.d., p. 45)

3- The Context of Pragmatics

The linguistic pragmatics has often been defined as the study of meaning in context. To answer the above question one needs to review the previous done-works on the notion of context from different researchers' perspective. As Malinowski (1962) notes that '*a statement, spoken in real life, is never detached from the situation in which it has been uttered... the utterance has no meaning except in the context of situation*'. (Ibid)

Grice (1975) views context primarily as knowledge; this is because the language *user's knowledge of the 'world'* (including its mental, social and cultural aspects) guides and helps the use and *interpretation of language*. (p. 46)

Poznan besides that states that the role of knowledge in language use includes: '*the knowledge of role and status, location, formality level, the medium (spoken or written), subject matter, province (or domain determining the register of a language)*'. (Poznan, n.d, p. 48-49)

Additionally, Leech (1983) characterizes context as '*any background knowledge assumed to be shared by speakers (S) and hearers (H) which contributes to the H's interpretation of what S's means by a given utterance*'. (Ibid, p. 49)

In addition to that, the linguist Widdowson states in his book 'Discourse Analysis' (1972) the genuine concept of '*ethnography of communication*' done by Hymes; which constitutes the acronym of SPEAKING under which the components of a linguistic interaction are grouped. For Hymes, our ability to communicate does incorporate our encoded knowledge (what a sentence means), as well as the knowledge of how these encodings are appropriately used in a given context. Hymes gave each letter an appropriate label, which is demonstrated in the table below:

S	Setting or scene (time, place and environment of situation)
P	Participants (who talks to whom)
E	Ends= purposes, goals, and outcome of speech
A	Act sequence: form and order of events
K	Key: tone and manner of speech
I	Instrumentalities: forms and styles of speech
N	Norms: what is socially acceptable
G	Genre, type or kind or event

Table 01: the ethnography of SPEAKING (Hymes, 1972)

Another view concerning context can be added by Panevoa and Hana (2011). They claimed that the major role of pragmatics is to understand how context affects the meaning of certain utterances; in which they came up with several types of context that should be taken into account when communicating:

3-1- *Physical context*

Things and objects that are physically surrounding the interaction; time and place references of the communication, what going on is around, for example:

- a. I take this novel; (accompanying by pointing). Here, one needs to know what “this” refers to in the utterance.
- b. Be there at 10.00 o’clock tonight, here one needs to be informed about the “there’s” reference.

3-2- *Linguistic Context*

Let’s take the example below:

- a. *Sofia broke the vase yesterday. She thought nobody would notice.* If we utter the second sentence solely, one needs first to know the “she” refers to whom in the utterance, and what does “what does nobody would notice !” express; that is what has been already said before in the conversation.
- b. *If my dad heard you talk like that...*, in (b), no one can grasp what is the intended message unless s/he is well-informed about “the talk that the father could have heard”.

3-3- *Social Context*

It refers to the status of participants and their social relationship involved in a particular interaction. For instance the sentence: #Hey, call me when you get home. (You can never talk in this way to a teacher, for instance). We must take into account the social relationship between speakers such as: the degree of formality, politeness, “inferiority vs. superiority”, social status, power and so on.

Note: # commonly used to mark a sentence that is inappropriate for a given context.

3-4- *Epistemic Context*

The epistemic context represents the schematic knowledge, the common values, the society’s norms and the beliefs shared by speakers and hearers of a particular society.

4- Pragmatics' Theories

As it is mentioned above, pragmatic information is the combination of linguistic and extra linguistic information; that is what is beyond the structural units that the hearer relies on to figure out what the speaker is communicating. For more elaboration, taking into account pragmatic considerations; in everyday speech not just what a sentence literally means but the fact that someone utters it plays a crucial role in determining what its utterance conveys. Scholars of the field explain how the things we mean can go beyond the things we say and still be understood. This way of characterizing pragmatic information generalizes Grice's point that what a speaker implies in saying what he says '*is carried not by what he says but by his saying it and perhaps by his saying it in a certain way*' (Grice, 1989). Hence, it is arguable that what a sentence means generally does not identify what a speaker means by uttering it (the utterance). Subsequently, the linguistic (structural) meaning of an utterance may fail to interpret ambiguity, indexicality, speech act, implicature, illocutionary force and many others. In what follows, we will see how can we rely on pragmatics to interpret the intended speech act; starting with a brief explanation of speech act theory narrowing down its components.

4-1- *Speech Act Theory*

People do not simply produce utterances containing grammatical structures and words, but also performing actions via those utterances. The Oxford philosopher Austin called such social actions "speech acts", and so gave birth to the branch of linguistics and philosophy of language that ever since has been called *speech-act theory*.

As introduced by Austin (1962) and further developed by the American philosopher Searle, speech-act theory is a subfield of pragmatics that is concerned with the ways in which words can be used not only to give information but also to carry out actions. In other words, Austin observed that '*there are many uses of language which have the linguistic appearance of fact-stating but are really quite different*' (Bach, n.d., p, 147). That is to say, in some cases, sentences cannot be just said to have a truth value like commands or questions, even declaratives are used often not to make a mere statements but also to perform something: to make a commitment, to give directions, to adjourn a meeting, to name something, among others. That is any usage of language that may accomplish something.

According to Merriam Webster Dictionary the so-called performatives have been defined as '*expressions that constitute the performance of a specified act by virtue of their utterance*'. The explicit performative like (you are fired, for instance), addressed by a leader of a company to one of his employee is not used to make a mere statement, but rather to perform an action; the act of ceasing his post. Actions can be less unpleasant as the previous example. Pleasing actions can be performed via utterances too, as the praise in: 'Thank you man', a compliment as in: 'You are so solicitous' and an acknowledgement of thanks as in: 'You are most welcome'. As a result, performatives in Austin's words are '*verbs in the first-person singular, present indicative active*' (Austin, 1962, p. 56); they are simply utterances which carry out the act they name. So whenever we use language to accomplish something, we are performing a speech act. Generally speech acts in English are commonly known that they have more specific labels such as: promise, compliment, complaint, command, request, question, threat, apology, invitation and the so-like.

As cited in Bach's words, one can promise by saying "I promise to change", order someone by saying "I order you to go to your room". '*These are examples of explicit performatives; statements in form but not in fact*' (Bach, n.d, p. 148). The performative verbs 'promise and order' which are present in the above examples to name the speech acts promise and order respectively; are explicitly introduced. In other cases, we may find the same speech act (promising, for instance) without being explicitly stated. According to Searle (1969), language per se is *performative* (that is, it *does* things); language doesn't merely describe or report.

Another good depiction of speech act can be seen in a description offered by a dictionary, which states that a speech act:

Can be any of the acts that may be performed by a speaker in making an utterance, as stating, asking, requesting, advising, warning, or persuading, considered in terms of the content of the message, the intention of the speaker, and the effect on the listener (Dictionary.com Unabridged).

4-1-1- Speech Acts

According to Yule (1996), speech-act theory considers the levels of actions being performed through a particular utterance; hence they will always have three related acts:

Locutionary, Illocutionary and Perlocutionary acts. (p. 47). Thereupon, a brief explanation would be mentioned as follow:

a- Locutionary Act

As cited in Yule's Book, locutionary act '*is the basic act of an utterance*' (Ibid). It means the ability to produce meaningful grammatical sentences or words; that is purely the fact of using words or saying something. If a person has a difficulty or fails to produce a correct sentence (for example because it is foreign or he is tongue-tied) (Ibid), then he is failing to produce a locutionary act. Producing "*Allume la television*" in English will not normally count as locutionary act, whereas [1] will:

[1]- Switch on the TV.

b- Illocutionary Act

This is the second dimension. For Yule, utterances are never well-performed purposelessly, but rather for a particular function in mind. Yule states that the illocutionary act '*is performed via communicative force of an utterance*' (Ibid). We might utter [1] to make a statement, an order, a request or any other communicative purpose. Thus, it is what one does by saying something such as answering or apologizing. This is generally known as the *illocutionary force* of an utterance. For example, the utterance (I will see you later) can have different illocutionary forces such as:

- Prediction (I predict/ guess to see you).
- Promise (I promise to see you later) or
- Warning (I warn you that).

Additionally, he states that people do not simply create utterances with a particular function, but instead they do intend those functions to have an effect. Consequently, this is the third dimension, what he calls the *perlocutionary act*.

c- The Perlocutionary Act

This refers to the assumption that hearers will recognize the effect of speakers' utterances, of course vis-a-vis the contextual situation being involved. A particular act may succeed or not depending on certain conditions. The utterance [1] (for example, will account as an invitation to watch an interesting broadcast or series). Another example, as in

[2] Do you have any money on you? (Would be recognized as a question or request for money in a situation where the asker knows that the other person does in fact have money). An illocutionary act succeeds only if the listener recognizes the attitude being expressed, such as a desire in this case of request. This is generally known as the *perlocutionary effect*. (Ibid, p. 49) In addition, the perlocutionary act can only be successful if the listener accepts it and actually does it (in this case; lends him some money).

4-1-2- Direct and Indirect Speech Acts

Concerning the types of speech acts, a good distinction can be made on the basis of structure. Yule provides us with a simple structural distinction of three general types of speech acts; he stresses that in English we have basically three sentence types (or what he calls structural forms) as well as three communicative functions. He refers the former to (declarative, interrogative and imperative), whereas the latter to (statement, question, request/command) (Ibid). As shown in the coming example, we can easily distinguish between the three sentence types and the communicative function as well.

- a. You go out. (Declarative)
- b. Do you go out? (Interrogative)
- c. Go out! (Imperative)

Whenever there is a direct relationship between the sentence type and the function; we say that we have a direct speech act. In the other hand, whenever there is an indirect relationship between the structure and the function, we say that we have an indirect speech act. To make it simple, a declarative that is used to make a mere statement is a direct speech act, whereas a declarative used to make a command for instance is an indirect speech act. Let's consider the example below as an illustration.

- Goodness me, it's hot in here.

It is obvious that this sentence structurally represents a declarative. When this sentence is being uttered for the sake of telling about the weather, it is functioning as a direct speech act. In the contrary, if the same sentence is being uttered for the sake of making a request or a command (to get the hearer open the window, for example), it is clearly an indirect speech act.

Yet, not only declaratives are meant to function as an indirect speech act, but also the other types. For example, the sentence: Do you have to turn off the TV? is an interrogative in form (a question), but it is an indirect request (request/command of turning it on). So, it is an indirect speech act.

Yule claims that the most common type of indirect speech act in English has the form of interrogatives. They are not meant to ask questions or requests; that is we do not expect just an answer from a question, but also we expect an action. A simple example can be added in here:

- Could you pass me that pen, please?

Asking this question by saying (could you/can you/would you) with the assumption that the hearer is able to do it (something), will count as a request to do that thing. The fact that we use those different formal expressions demonstrates that indirect speech acts are associated with greater politeness. This latter, as we shall see right away, is another theory that pragmatics is concerned with.

4-2- Politeness Theory

Supposing that a layman might be questioned about the nature of politeness, they would probably say it is the fact of ‘showing or having good manners or respect for other people’ (Merriam Webster Dictionary) in the sense that speakers should be selective in their words; using socially correct and proper terms when interacting with others. Generally, politeness might reflect the fact of using a particular linguistic behavior in a particular situation such as apology, gratefulness, expressing acknowledgment, and compliment. Politeness has become essential in our daily interaction; people tend to be polite as much possible as they can in order to gain respect from others. Withal, social studies, anthropologists and linguists have been always interested in the human intercourse, behavior and communication. As a result, many interpretations of politeness emerged.

The term polite is etymologically derived from the word politus which is a past participle of the Latin verb polire. Politus means ‘polished or smoothed’ (Hameedaddeen, 2012, p. 2). Consequently, the term politeness came to refer to ‘correct social behavior, courtly manners, the right etiquettes and consideration for others during the social interaction’ (Ibid). In linguistics, many linguists have been interested in the study of

politeness; where they have developed a theoretical framework that studies this phenomenon among which: Lakoff, Leech, Brown and Levinson. These linguists relied on the work of Grice Conversational Maxims, Austen's and Searle's Speech Act Theory, and Goffman's notion of "Face".

Politeness in pragmatics according to Hameedaddeen refers to '*the linguistic expression of courtesy and social position*'. (p. 2). It is the fact of using language appropriately in a way that embarrassment or offense is avoided. Generally, we are informal and relaxed (at ease) with our family and friends when speaking. We can ask a brother for clarification simply by saying 'what does that mean?' Whereas, when we socialize and mix with other people and we get in formal situations we will undoubtedly change our language; we use formal, courteous and mannerly sort of language that shows our respect for the others. With otherness, we may rather say 'would you like to explain that for me please, because I did not get it!' that's why sociologists and linguists concluded that the specific way (being generous, kind, sympathetic, and tactful) speakers perform speech acts like commands, requests or offers reflect their social relationship with the others (Ibid, p. 3). In this respect, Yule (1996) asserts that '*there is more narrowly specified type of politeness, and in order to describe it we need to talk about the concept of 'face'*' (p. 60).

Face for him means the public-self image of a person. It is the individual's emotional and social sense of self that anyone has and expects the others to recognize (Ibid). In accordance to that, we can say that politeness is meant to be employed to show awareness to the other person's face (Ibid).

Showing awareness for the others' face is equated with the amount of social distance or closeness. That is, showing respect or deference (awareness) denotes the fact of being socially distant, however; showing friendliness, camaraderie or solidarity (equivalent awareness) is a sign of social closeness. As a result, politeness strategies were developed in order to minimize the threat to the hearer's face during the interaction, and it consists of two main aspects, positive face and negative face.

A person's *positive face* refers to the speaker's need to be accepted and even being liked by others. While a *negative face* is the act of being free, independent and not being imposed by others to do something. In Yule's words, '*a positive face is the need to be connected, yet the negative face is the need to be independent*' (Ibid, p. 62). There are four

strategies described by Brown and Levinson, which explain the speaker's linguistic behavior, and they are bold on-record, off-record, positive and negative politeness:

a- Bold On-record Strategy

Usually speakers in this strategy do not try to reduce or minimize the threat to the hearer's face; they are direct and even chocking (Brown and Levinson, p. 95). For example: using an imperative such as: Say that again! (The speaker here is too direct). (Leech, p. 11)

b- Off-record (Indirect) Strategy

Speakers in here are less direct; they attempt to avoid imposition on hearers by using indirect language. For example: Hmm I forgot my pen. (It is an indirect request; they might be referred to as giving *hints*).

c- Positive Politeness Strategy

This strategy is supposed to assign some positive value to the addressee (making him feel good about himself) (Ibid, p.12). It seeks to minimize and soften the threat to the hearer's positive face. They are commonly used among people who know each other fairly well (Moore, 2001, n.p.).

d- Negative Politeness Strategy

Its function as cited by Leech is mitigation; it lessens the possible cause of offense. For example:

- a- By being indirect: (e.g. pity me, I have no credit to call...). The speaker in here is asking indirectly the hearer to afford him/her a cell phone to call, thus being polite.
- b- Using hedges (or questions): Something that provides defense or protection (e.g. could you please stop smoking!)
- c- By being pessimistic: (e.g. It's a pity; there is no chance to help me!)
- d- Impersonalize: It is an impersonal order or request (e.g. It is forbidden to smoke). In here, the speaker is impersonally asking the hearer to stop smoking.
- e- Apologizing: (e.g. I'm sorry or sorry for wasting your time, would you like to help me!)

- f- Using plural pronouns: for example: we regret to inform you. (as cited in Brown & Levinson, 1987)

Brown, Levinson and Leech have developed Politeness Theory in order to differentiate between different forms of utterances and make a separation between them vis-a-vis the context or the situation in which the communication process takes place.

4-3 Deixis

Another important topic in the study of pragmatics is deixis. One of the most frequent things we do with utterances is deixis. This latter is a Greek word (*deiknyai*) i.e. to display or to show. Yule refers it to the act of '*pointing*' via language. Any linguistic form used to indicate this pointing is meant to be a *deictic expression*. (Yule, 1996, p. 9)

Using a deictic expression is the fact of indicating or *pointing* something in face-to face spoken interaction in the immediate shared context (by a speaker and a hearer). For example: while hearing a loud sound, one may utter: what's this? "This" in here is a deictic expression.

Studies show that deixis can be further divided into six types: person deixis, empathetic deixis, place deixis, time deixis, discourse deixis and social deixis. Whereas for Yule we can distinguish basically three main types: (the person deixis, spatial deixis and temporal deixis) (Ibid) which will be briefly explained as follow.

4-3-1- Person Deixis

Generally we use person deixis to indicate people or persons. It is about referring to a participant role (a speaker or an addressee). This operation can be carried out via personal pronouns (the first pronoun "I, we", the second person "you", and the third one "she, he, it, they"). For example: she is busy right now. 'She' in here stands as a person deixis.

We can also distinguish between two kinds of the first person plural "pronoun we". The *exclusive we* (speaker plus the other(s) except the addressee), and *the inclusive we* (both speaker and addressee(s) are included). This distinction is valuable in pragmatics.

4-3-2- Spatial Deixis

It refers to the relative location of the speaker as well as things that are surrounding. For Levinson we can realize place deixis through grammatical units such as:

- a- Adverbs of place: like: here, there, near, far. etc.
- b- Demonstrative pronouns: such as: this, that and there with their plurals that represent proximity and non-proximity. This stands for something near, whereas that and there stands for something far from the speaker.
- c- Spatial prepositions: for example: to the right/left of, behind, in front of, away from, next to...etc.
- d- Absolute places: (e.g. east, west, north, south, upstream, downstream, across river .etc) and also *motion verbs*.

4-3-3- Temporal Deixis

It refers to a relative temporal frozen point in time, typically in the moment of utterance. Time deixis is encoded in *adverbs of time* (e.g. now, then, today, yesterday, tomorrow, Sunday, May, this afternoon, this year, next month. etc), *tenses* (e.g. future, present continuous, past.etc) and other *deictic expressions* (e.g. greetings: good morning, good evening. etc).

It is noticeable that the deictic expressions mentioned above are meant to be under the pragmatic scope. Their interpretation depends predominantly on the common contextual circumstances, the speaker's intention as well as the relative distance between the speaker and the hearer. In addition, for references to be successful in a conversation, collaboration or cooperation by participants (the speaker and the hearer) is necessary. It is helpful making sense of what is said. Consequently, since our interest is the idea of cooperation in Gricean pragmatics, our focus will be on the Grice's conversational principles. In what follows, we will dig deeper in another concept which pragmatics is concerned with; which is the so-called cooperative principle.

5- The Cooperative Principle

5-1 Definition

The basis of Gricean pragmatics is the *cooperative principle* (henceforth, CP). All linguistic exchanges are successfully taking place in a situation where people are cooperative with each other. In this sense, the cooperative principle describes how effective communication is carried out and achieved in shared social context. In other words, it is about how participants (speakers and listeners) must act cooperatively to be well understood; so that they have the mutual assumption that each one is cooperative with the

other. As phrased by Grice (1989) who states that '*Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange*' (p. 26). Besides that, Yule (1996) said that CP is '*a basic assumption in conversation that each participant will attempt to contribute appropriately, at the required time, to the current exchange of talk*' (p. 37).

To put it simple, the CP for Grice is simply a description of how people suppose to behave when engaging in a linguistic talk. Basically, they need to understand each other's meaning of the utterance. Grice further discusses that in producing a good conversation, people implicitly obey some principles when communicating. That is, they are expected to follow the cooperative principle and/or the conversational rules by giving enough, true, related, and arranged utterance which is assumed as explicit information. Subsequently, when these rules are observed and appropriately followed; then it is easy for interactants to understand each other's intended meaning. These rules have been labeled conversational rules or what he calls *maxims*, Gricean maxims. Applying these maxims (as we shall explain in what follow) is a way to explain the link between utterances and what is understood from them.

5-2 The Conversational 'Gricean' Maxims

The framework of Grice's cooperative principles of conversation (1975) was primarily elaborated into four basic sub-principles: (1) *maxim of quantity*, (2) *maxim of quality*, (3) *maxim of relation*, and (4) *maxim of manner*. Each maxim can be defined as follows (Grice, 1975, p. 26):

5-2-1- Maxim of Quality

This maxim refers to the fact of being truthful (saying the truth). That is, do not say what you lack evidence or what you believe to be wrong. Do not provide wrong information. (Ibid, p. 27)

5-2-2- Maxims of Quantity

The category of quantity as stated by Grice represents '*the quantity of information to be provided*' (Grice, 2001, p. 26). In other words, do not provide much more information than is required; do neither say too little nor too much. In Yule's words '*make your*

contribution as informative as required no more than is required' (1996, p.37) also, make your contribution purposeful and targeted to the immediate talk.

5-2-3- Maxim of Relation

Grice calls it maxim of relation or relevance. This category has to do with being relevant to what has been already said. As Grice argues '*I place in this category one single maxim: be relevant*' (Grice, 2001, p. 27). We all (as users of language) assume that what people say to us has a degree of relevance in the immediate context.

5-2-4- Maxim of Manner

In Grice's words under the category of manner, he includes the supermaxim 'be *perspicuous*'. Its maxims involve: being clear, brief and orderly; especially avoid obscurity of expression and ambiguous expressions or adding unnecessary prolixity when talking (Ibid).

These maxims are considered as rules or laws that are mutually employed by interactants in order to engage in a cooperative, relevant, clear and successful conversation. Although Grice prescribes these conversational maxims for participants to successfully continue the interaction. He adds that there are other sorts of maxims '*(social, aesthetic, or moral in character) such as the maxim of 'be polite' that are normally observed by participants in a talk*'. (Ibid. p.28) He acknowledges the fact that these rules may be respected and followed by speakers in some cases, as well as they may not be followed and/or observed in other cases. By observing whether the speaker obeys the maxims or not, the hearer finds out how to interpret what the speaker says. This idea of observance and non-observance can be further explained in what follows.

5-3- *The Non-Observance of The Maxims*

Generally, people communicate by observing the maxims (consciously or unconsciously), but sometimes they communicate by not observing them. A cooperative speaker can intentionally disobey (not observe) one of the maxims, as long as s/he or the context provides enough indicators for the hearer to notice it. This is called *flouting*. Flouting the principle of cooperation as Levinson (1983) argues '*is not an indicator of a breakdown of interaction*' (p. 109). In the contrary, even by flouting, speakers tend to communicate and imply some other specific and hidden meaning; for the purpose of

getting *conversational implicature*. For Inayati (2014) conversational implicature ‘*is a nonconventional implicature based on an addressee’s assumption that the speaker is following the conversational maxims or at least the cooperative principle*’ (p. 54)

Yet, for Grice the Conversational Implicature refers to what is more being communicated than is said. i.e., a meaning or message that is implicated in a conversation; whenever people oversay (say more of) or undersay (say less of) something, they produce certain extra meaning which is beyond the literal linguistic spoken meaning of words and sentences); they can mean exactly what they say or entirely something else (such as: sarcasm, irony, fun. etc. This extra meaning is conversationally called implicature. Usually, it is carried out by means of indirect and contradictory utterances, or using figures of speech such as irony, metaphor, overstatement, exaggeration, understatement, tautology, and the so like. For example, one may utter 'I like the sound of your voice' in order to tell someone non-literally and indirectly that s/he could not stand the sound of his/her voice and ask him/her to stop singing. Consequently, the importance in here was in what was *not* said, thus, what maxims were flouted as we shall see it in detail right away.

5-4 Flouting the Maxims

As it was mentioned above, flouting for Grice means that speakers imply different functions from the literal meaning of the words being used. In this respect, we will explain the notion of maxim flouting simply by providing each an example with a concise description. Consider the first following example:

5-4-1- Flouting Quantity:

It involves giving either too much or too little information. Generally, speakers when disobeying the maxims of quantity find themselves inevitably disobeying the maxims of manner as the example shows: (A) asks: Well, how do I look? (B) replies: Your *shoes* are nice...

We can notice in here, that B’s utterance was not the answer required. The fact that (B)’s answer was [your *shoes* are nice] indirectly tells (A) that s/he is looking good, yet, flouting the maxims of quantity as well as manner.

5-4-2- Flouting Quality:

This can be done in a variety of ways; some of the most common are:

- a- Exaggeration: like in (I'm starving, I could eat a horse). Hearers in here would be expected to infer that speaker is so hungry.
- b- Metaphor: for example: the utterance (My house is a refrigerator in winter). Hearers infer that the speaker's house is exceedingly cold in winter.
- c- Irony: by saying the opposite of what we mean, i.e. the words are contradicted of opposite to the intended meaning. One may say for instance (you are so smart), ironizing the hearer that he/she is too stupid.

5-4-3- Flouting Relevance:

This arises when a speaker deviates from the particular topic being asked and discussed about, and replies by something out of the topic. For example: X says: are you going home tomorrow. Y replies: does it suit me this Jacket? In here, Y's cooperation was irrelevant and out of the topic or the question being asked by X.

5-4-4- Flouting Manner:

For Inayati (2014) the maxim of manner is '*be perspicuous, avoid obscurity of expression, avoid ambiguity, be brief, and be orderly*' (p. 58) generally, it is related to the form (structure) of speech being used. Participants shouldn't use words they know listeners won't understand, also, they should state events briefly and following the natural order of events. Usually, it takes the form of obscurity or ambiguity (quite often it can be used to *exclude* another interactant).

6- Conclusion

Linguists and philosophers bring sharper focus to the scope of pragmatics in the late 1970s. It focuses attention on users of language and the context of language use. To conclude, pragmatics deals with the extra linguistic information. It covers all those aspects of meaning that semantics-the study of utterances' linguistic meaning- fails to take into account. In other words, pragmatics has to do with the factors that participants rely on for the interpretation of what is being said such as: the speech acts, the illocutionary effect, social relationship, the non-said, reference, the paralanguage, and many others. In this respect, the scope of this study is beyond a detailed treatment on the notion of Gricean

cooperative maxims. People are assumed to be cooperative and follow the conversational (cooperative) maxims of quality, quantity, relevance and manner, these maxims serve a purpose in both cases; when they are followed as well as when they are flouted.

Chapter Two:
Social Networking Sites

1- Introduction

The growth of internet and the popularity of social network sites have emerged a new world of communication. They have attracted millions of users across the world to connect, communicate and interact with each other; many of whom have integrated these sites into their daily-life practices. Initially, this paper represents the second chapter in which: first, the social network sites are briefly introduced and defined with the consideration of their historical background. Then, providing a general overview of the Facebook network site in particular; narrowing down its history as well as its features. In addition to that, we will include the channel that maintains this sort of online communication; particularly by exploring the notion of computer-mediated-communication and briefly highlighting the distinction between Facebook communication and face-to-face interaction.

2- The Social Network Sites

Nowadays, the social networks have attracted the attention of million of people around the world; whether young, old, male or female such as: students, teachers, marketers, clients, professionals, scholars.etc. Recently, with the tremendous evolution of internet, the popularity and application of Web 2.0 technologies have been significantly increased such as blogs, online discussion boards, CyWorld, Bebo, YouTube and many others. These new applications have created a new space for communication and information; they allow users to connect, interact and collaborate with one another in a virtual community via the so-called social network site (Atef, n.d., p. 60)

2-1- Definition

The social networking sites SNSs (also known as *social networks*, *social networking services*, *online social networks* or even *social websites*) are an online platform which is used by people providing them an easy and accessible way to connect and interact with others; whether they know them or they do not, generally, those who share with them similar interests, opinions, ideas, activities, backgrounds or simply real-life context. (Ibid, p. 62)

Studies and many scholars referred social network sites to the definition stated by Boyd and Ellison; in which they discussed that SNSs are:

Web-based services that allow individuals to (1) construct a public or semi-public profile within a bounded system, (2) articulate a list of other users with whom they share a connection, and (3) view and traverse their list of connections and those made by others within the system (As cited in Ellison & Boyd, 2013, para. 2).

To put it simple, people engaging in a social network site are able to create or set up a digital representation about themselves (what they call: a profile), this is in one hand. In the other hand, they are able to select people who share the same site or connection, add them as friends, communicate and interact with them. Yet, there are hundreds of social network services, each with its distinct technological features and specificities, and each with a particular kind of users. In Ellison's and Boyd's words, some sites are meant to diverse audiences; while others are disposed to people with a common language, or shared the same identity based on sex, culture, religion, race, or nationality. (Ibid, para. 1)

In addition, social platforms also vary in the way people use them, the way they embody new information, the way they give access to users to share and publish a particular content, likewise the communication and availability tools such as mobile connectivity/devices (such as tablet computers or smart phones), blogging, messaging (email or chat), digital photo/video-sharing and the so-like. Some sites require that their members must personally know each other in the real life before being in touch online, like LinkedIn; which necessitate the real-life pre-existing contact between participants before engaging in the online talk.

Another definition to SNS provided by an English dictionary can be added here. SNS *'is seen as a website that is designed to help people communicate and share information, photographs, etc.* With a group politicians seek to reach young voters through social networking sites such as Facebook or MySpace. (Cambridge Business-English Dictionary)

To wrap it up, social networking services/sites/websites are virtual internet based communities which allow people to connect and interact with each other (friends, family members, classmates, customers, clients, students, colleagues, etc) on a particular subject or simply to hang out together online, through a particular website such as: Facebook, Twitter, Messenger, Classmates.com, LinkedIn, Gmail, etc. It is called *social* because the main focus of an online social network is building up online communities where people can connect, interact and share activities and/or interests; as Cheung, Chiu and Lee (2010)

claimed ‘it is more appropriate to consider the use of online social networks as collective social action’ (p. 1337). It is arguable that these social sites can be specified historically from other kinds of web-based genres; that is they did not come into being from scratch and/or overnight, certainly they would have had a history. In what follows we will discuss the historical background of the most basic social networking sites.

2-2- The History of Social Networking Sites

It has been argued that the history of social networks can be traced back to begin in the late years of 1990s, simultaneously with the evolution and development of the new technologies. The following timeline of selected social platforms, adopted from Ellison and Boyd classifies the chronology of major SNSs in recent years.

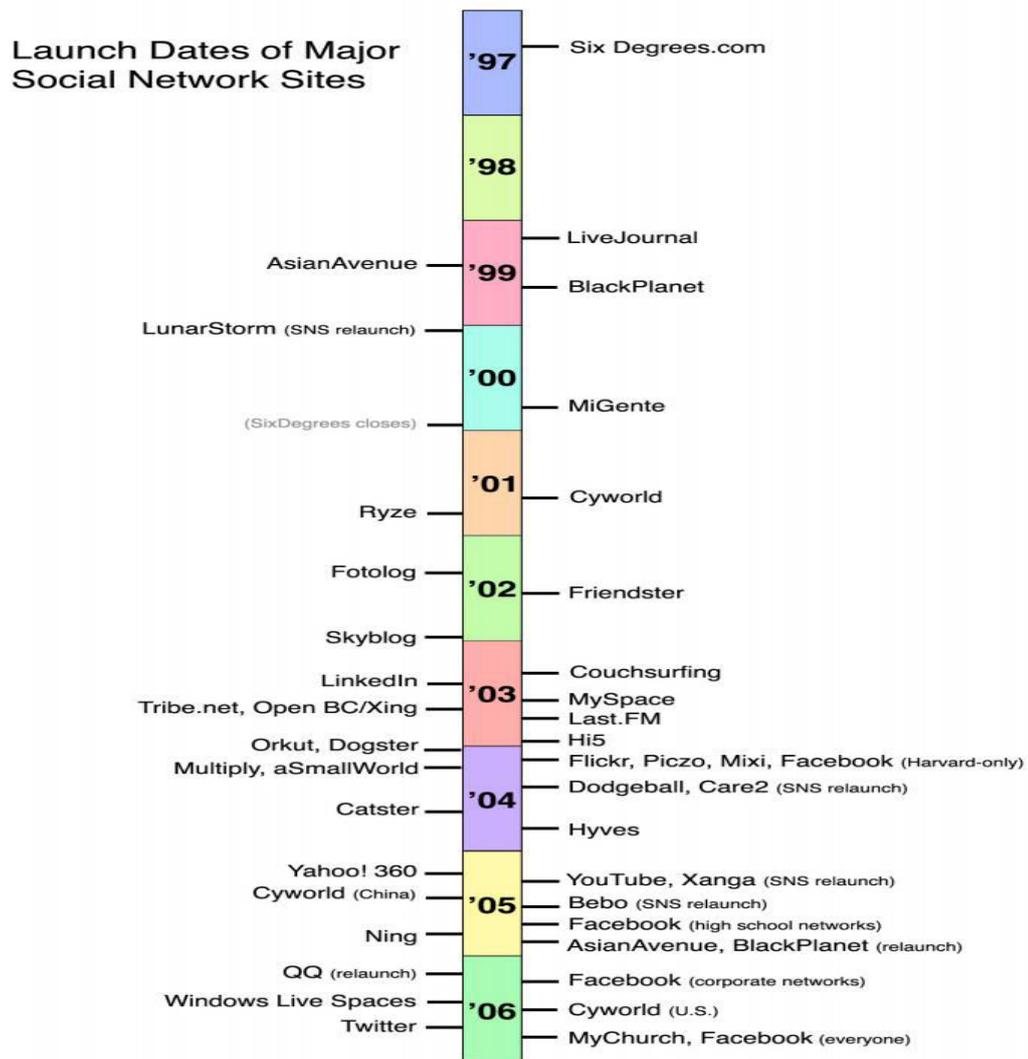


Figure 01: Timeline of the launch dates of the major SNSs.

The timetable above demonstrates and lists the chronological dates of the major social networking sites. In this respect, we will discuss and highlight the main ones. According to Ellison and Boyd, the most recognizable (or the first) social network site is ‘SixDegrees’, it was launched in 1997. ‘SixDegrees.com’ enables its users to create profiles, add friends and list them. It gives access to users to send messages to others. In 2000, the service/ the website closed. Two years after the first SNS’ appearance (in 1999), a virtual community was launched known as ‘LiveJournal’ where blogs, users’ journals and diaries are maintained; that is, people were able to register others as friends in order to follow their journals and manage their privacy setting. Looking back from 1997 to 2001, a number of internet-based communities have delivered such as ‘AsianAvenue’, ‘BlackPlanet’, and ‘MiGente’. They allowed users to create personal, professional, and dating profiles—‘users could identify and add friends on their personal profiles with no need to be approved’. Additionally, in 2001 the Korean virtual web-site was started under the name ‘Cyworld’ likewise, the Swedish web community ‘LunarStorm’ refashioned itself as SNS; where it contained ‘*friends’ lists, guestbook and diary pages*’. (Ellison, n.d., para. 14)

The next wave of SNSs was (still in 2001) a network platform launched by Scott namely ‘Ryze’. ‘Ryze.com’ was primarily for members of business and technology community. Following after, in 2002 Friendster was founded. Ellison claims that people behind the inception of ‘Ryze’, ‘Friendster’, ‘Tribe.net’ and ‘LinkedIn’ were too close to each other ‘*personally and professionally*’. They believed that they could support each other without being rivals. As a result, ‘Ryze’ did not acquire mass popularity, ‘Friendster’ became the most significant, if only as ‘*one of the biggest disappointments in Internet history*’, ‘Tribe.net’ ‘*grew to attract a passionate niche user base*’, and ‘LinkedIn’ became a powerful business service. Later on, ‘MySpace’ also reached a popular status in the world; it has been appeared in 2003, enabling its users to post messages, videos and music. In parallel to ‘MySpace’, ‘Hi5’ also was a popular social media site, mainly spread in places of Asia, Latin America and parts of Africa. (Ibid, para. 16)

A year after, in 2004, Anderson states that Dale Dougherty, a vice-president of O’Reilly media was officially the first who coined ‘Web 2.0’, a term that came to be tremendously used in the twenty first century, marking a distinction from the old web 1.0 (Anderson, 2007, p. 5). Web 2.0 technologies are internet tools that enable users to go beyond just receiving the information but also interacting, communicating and creating

contents with others (O'Reilly, 2005, p. 4). Within the same year, as the figure above demonstrates, a number of social network platforms came into being. The first and the famous one is Facebook, created by Mark Zuckerberg in 2004 as a Harvard-dorm social network; as it is mentioned in the figure '*only in Harvard*' University, then it enlarged upon two years later to general public, to become a supersized social platform ever in which we will see later. Another famous website to be added is 'Flickr' which is photo and video sharing application; it enables its users to add images, videos and friends as well.

Later on, in 2005, 'Yahoo!' appeared as an online social network that enables users to send and receive messages. At the same time 'YouTube', the major video sharing site came out, initiating a new way of receiving information; by watching and even downloading videos for free. Following after, in 2006 a blogging network site came to be known as 'Twitter'. It is originally intended for people to comment and post answers on the question '*what am I doing*' in no more than 140 characters, these comments are labeled as tweets. (Bob, n.d, p. 4)

Adding to all these, in 2009 a new technology was launched which is mobile applications, where people can upload any social network they want such as Facebook, Email, Twitter, Tumblr, YouTube and the so-like. By 2010, a new giant photo and video sharing application came into being, known as 'Instagram'. This later has initially developed by Facebook; it became briskly popular and reached a high status all over the world. The reason behind its modishness is that it is mainly used by popular and well-known people across the world such as stars, models, actors, singers and all celebrities, adding to them their fans or their lovers. A year after, in 2011, Google launched an internet-based platform named GooglePlus, where individuals can share their interests, post and add new content. Within the same year, three genius students have created a social mobile application gives access to people to share photos and videos, and they called it 'SnapChat'. And still the evolution to be continued.

Some websites have been flourished since their inceptions and still they are; others have been perished. Among all websites, the magnetic and the most appealing ones are Facebook, Twitter and Instagram. Subsequently, reasons behind the modishness, popularity and the tremendous use of these social websites refer mainly to the affordances and technological features available at the users' disposals, in which we will discuss them in details in the coming phase.

2-3- Features of SNS's

Studies show that social network sites share a variety of technical features that allow people to create a public or semi-public profile and construct a list of users who share with them the same web-service. That is, the most basic feature is the creation of a profile with a list of friends who are a commonly users of the site. According to Boyd and Ellison (2007) profiles can be described as '*unique pages where one can type oneself into being*' (para. 7). After subscribing in a particular social website, individuals are required to fill out or complete series of questions and/or information considered as identification of the user such as: the user's pseudo name, age, location, sex, birthday, address email or the phone number, interests, sometimes even the relationship status, the diplomat or the job you have and the 'about me' section (which is a self-description; where people can add a specific information about themselves). Hence, the profile is the mixture of these information and the answers to these questions. Most web-sites require users to upload a profile picture. Yet, some sites provide their users with a range of tools and applications to enrich their profiles by adding multimedia content (such as photos or videos), adding comments or links, sending messages, allowing integration with other sites, modifying their profile's look and feel, giving them the opportunity to play online games, also, giving access to connect in mobile devices.

Users who are part of the same network service are able to view each other's profiles; simply by typing their friends' name or pseudo name in the search option in the same service. In this respect, the visibility of profiles may vary from one site to the other. It depends on the website itself; sometimes there are some social platforms which prevent individuals to view the others' profile. Whereas, other sites depend on the profile owner per se; that is the user is the decision maker of giving access or not to other users to view his/her profile. Yet, since the objective of SNS is constructing relationships between people, the label of such a connection also vary from one SNS to another; popular terms can be noticed such as 'friends, contacts, followers, fans' and the so-like. Most SNSs require a mutual confirmation from both participants. Generally, the terms 'fans or followers' are meant to be confirmed by one user; in Ellison's words '*one-directional ties*' (n.d, para. 8). Whereas, the term 'friends or contacts' are a reciprocal ties. Withal, the term friends doesn't necessarily equate friendship in real-life situations, even strangers can be friends via those online networks, because reasons people connect are varied, and the

preferred social network being used also varied from one individual to another. In our study we prefer to dig into the well-known social platform 'Facebook'.

3- The Social Network Site: Facebook

3-1- An Overview of Facebook

The one social website that is considered as uppermost, leading and most demanding is Facebook (www.facebook.com). Facebook (henceforth, FB) is an online internet-based website founded by Mark Zuckerberg in 2004 at Harvard University. It was primarily limited for Harvard students; where they can keep in touch and contact with their classmates. In other words, FB is a free social networking service connecting people across the street, city, country or the world. Its focus is building up an online intercourse and maintains the social relationship between people who share something in common. Baron (2008) stated that Facebook was created '*as a tool for meeting new people and a platform for networking with people you already know*' (as cited in Perez, 2012, p. 82). Studies show that this social networking site is nowadays used by more than 800 million active users in every country on the planet, so far in seventy languages. (Collier & Magid, 2012, p. 2)

Furthermore, the site's minimum age is 13, yet the teenagers represent a minority population on Facebook, it is typically used by adults, and sometimes including their parents too. They can be students, educators, sports fans, film amateurs, cooks, travelers, gamers, music lovers, etc. Again, FB users could be even non-individuals; that is like organizations, businesses, political institutions and/or government all over the world. Besides that, it can be used by people from the same place (country, town or region) and also by people from different geographical locations or boundaries. Other thing to be considered, is that some social platforms are devoted for use on computers solely, others just for mobile/smart phones. Facebook is favorable accessed by both. (Ibid)

3-2- The History of Facebook

As it is mentioned above, one among the fascinating social networking sites is Facebook. It is known that, this website has been created by a keen computer programmer, a student of psychology at Harvard University; Mark Zuckerberg. This person has already been a pioneer of a number of social-networking websites for students, such as Coursematch; which allowed users to view people taking their degree, and Facemash;

where you could rate people's attractiveness based on the game being hot or not. (<http://www.theguardian.com>)

In the 4th February 2004, in a dorm room (the Harvard campus) Mr. Zuckerberg with the help of his roommates 'Andrew McCollum' and 'Eduardo Saverin' has developed the Facebook site with the desire that this website would change the online social interaction forever. It grew in the Harvard campus, and within 24 hours of going the site online, approximately between twelve hundreds to fifteen hundreds of students had created Facebook accounts. Moreover, and within few weeks the demand for the website increased to other universities (such as Stanford and Yale wanted in) leading it to the expansion to other colleges reaching all American educational institutions, such as the Boston area, the Ivy League, Colombia and the United States. (Atef, n.d., p. 61)

In August 2005, the website address succeeded to purchase nearly \$200,000. After that, the site became Facebook.com (they dropped 'the'). Within the same year, it became open where the US high schools could sign up from September, and the following month it began to spread worldwide; reaching the UK, US, Canada, Australia, Ireland, New Zealand universities. Moreover, by September 2006, the network was extended beyond the educational institutions to everyone aged thirteen and/or more, with a valid registered email address.

In July 2007, with the development of the site's features, the company announced that the number of registered users had reached thirty million, making it the largest social-networking site with an education focus. Among the confirmed profiles members on Facebook, there was the actor Orlando Bloom, the artist Tracey Emin and the founder of Wikipedia, Jimmy Wales (Philips, 2007, para, 7). The coming years witnessed an immense growth of users reaching about 500 million users in 2010 and 2011, and by the late months of 2012, the number of active users augmented to reach one billion. Again, in 2013 the company reached one trillion page views and 945 million mobile accesses to the site. Then, as Atef claimed that by 2014, the worldwide Facebook users enlarged upon 1.28 billion active users each month.

3-3- The Features of Facebook

It is arguable that the social networking site Facebook is commonly used worldwide to interact socially. This interaction can be embodied in a sort of private messaging, group discussion, comments and also applications and/or games. Hence, this website varies greatly in its technological utilities and electronic features. Thus, when we talk about Facebook features, various terms come across our minds such as: the wall, status, chat, the like button, comment, add friends, notifications, online games, the upload of photos and/or videos and many others.

A Facebook profile contains various characteristics among which, first, the most important one is the ‘messaging/chat/texting’ option; where people can have real time communication with others via instant messaging, simply by typing a text and click on the ‘send’ button. It does not necessarily involve the participants in an active state; even if one of the two is offline, the other one can easily leave him/her a message. Then, the status updates option; where users can share what they are immediately doing, feeling or thinking. Thanks to the new features being added to FB, individuals can further add to the status text their location, their humor and/or fortunately identifying other people who are involved in the same event. Besides that, Facebook announced the creation of the News Feed since its launch (what is known as notifications) where users are able to check friends’ upcoming events, immediate status, and updates profiles. Moreover, they can also write a public message to a friend on his/her wall (the virtual wall). Such as: birthday celebration, holiday wishes or personal news.etc. Correspondingly, users can share photos, videos or links in their personal walls, in a friend’s wall or in a group page. Hence, those posts are meant to have a kind of feedback (either admiration or disfavor) from the others; in doing so FB affords its users the *like* button and the *comment* option. The ‘like’ button is an electronic thumb was launched in 2010. It is considered as a unique feature of the website, it enables users to express their appreciation for the posted contents (being it a photo, video or link). Similarly, the ‘comment’ feature; it enables users to express their opinions about the Facebook publication. In the following year, by 2011, FB invented a new additional feature for its users. Since the interaction via this website is mainly written and not vocal, the company afforded a voice call feature which enables users to send and receive vocal messages via the FB chat service. Two months later, users where able to make video calls. Again, in the current year, Facebook developed a ‘*Follow*’ button; it enables users to follow other friends or even pages with no need to friend them (adding

them to your friend's list). In December 2011, Facebook unfolds the timing option; which categorize each user's post, picture or video updates according to the time period being posted in which friends are able to see the timeline that runs the user's profile.

Furthermore, Facebook affords an interesting virtual environment for interaction and collaboration known as groups. People can create or join groups of similar interests; where they can view, share and post similar activities, links, experiences, etc. For example: a study group; created by one student (called: the admin) and joined or put in contact all members of the same major/field of study. In the end, all the mentioned features above, still another one to be considered; it is called the control privacy. Users can easily regulate and conduct the information they wish the others to see. (Patricio, 2010, para. 7)

Consequently, a Facebook user needs first to understand these technological features in order to be effectively involved in the online communication process. Findings indicate that being acquainted with the use of FB (mainly with its features) generally enhanced the users' skills such as reading and writing, developed their social circles and improved their communication skills. Prior experience with a computer can boost the users' frequency and openness towards computer-mediated-communication as well as its benefits. (Atef, n.d., p. 64). People who are frequently familiar with the utilization of computers find it easier and more convenient to interact through them. In what comes, we will discuss the notion of computer-mediated-communication and explore the difference between the real-life communication and the virtual one.

4- Computer Mediated Communication

Recent progress and developments in technology have emerged a new medium for communication, known as *Computer-Mediated-Communication* (henceforth CMC), or *virtual communication*. Before discussing the scope of CMC, at first one needs to ponder what is meant by communication. Yet, according to Merriam Webster Dictionary communication is defined as '*the act or process of using words, sounds, signs, or behaviors to express or exchange information or express your thoughts, ideas, feelings, etc., to someone else*'. That is, the exchange and flow of information and ideas from one person to another. Communication generally involves a sender (writer or speaker) transmitting an idea, information, or a feeling to a receiver (reader or listener). Thus, to have an effective communication the receiver needs to understand the exact intended meaning being transmitted. In this sense, channels or formats of communication are varied, such as oral

communication, telephonic communication, intercultural communication, small group communication and many others. In this study, our main focus is any sort of communication that is mediated via computers, in which we will provide some basic definitions to this term. A humble, concise and clear description of computer mediated communication can be formulated in '*any form of exchange that requires the use of a computer*' (Rebecca, n.d, p. 9). Other definition was stated by Bin (2011) who noted that CMC '*is any communicative transaction that occurs through the use of two or more networked computers*' (p. 531). That is, a kind of communication based on human and networked computers. Bin added that popular forms of CMC can include '*e-mail, video, audio or text chat, conferencing, distance education, bulletin boards, list-services and MMOs (massively multiplayer on-line game)*' (Ibid).

Other popular definition that pragmatically describes CMC as '*the process by which people create, exchange, and perceive information using networked telecommunications systems that facilitate encoding, transmitting, and decoding messages*' (Wale. 2013, p. 44).

Another good depiction of CMC can be mentioned here, according to Shaft, Martin and Gay (2001):

CMC is human-to-human communication using networked computer environments to facilitate interaction. It is an umbrella term for all kinds of interpersonal (private and public) communication carried out on the Internet by e-mail, instant messaging systems, mailing lists, newsgroups, web discussion boards, Internet Relay Chat, and web chat channels (as cited in Wale, 2013, p. 45).

Consequently, from the preceding definitions, one can obviously notice that; what all scholars agreed upon is that CMC refers to the process or practice of human communication via the use of a computer keyboard, or typing to communicate electronically in a number of different forms (an e-mail for instance). It involves people not merely in the same contextual situations, but also in different ones. Thus, this particular kind of communication has captured the attention of many researchers seeking to examine how language is used when mediated through computer devices. Linguists and sociolinguists draw attention to the social impact of such technology such as; registers (specific jargon), features of CMC, the way language is produced and understood, the absence of pragmatic rules and the paralinguistic features in this mode of interaction. They are also trying to investigate to what extent the contextual factors are missing in the

interpretation of the data, and to what extent these technologies may influence face to face (in person) interaction. In the coming phase, we will make a brief investigation about such a thing; by pondering a curt distinction between face to face communication and the communication mediated via Facebook.

5- The Difference between Face-to-Face Interaction and Facebook Communication

Communication is part of every human's social life; we can never divorce or tears it apart from people's social practices. Yet, its different modes have attracted the attention of many scholars, where they start investigating the characteristics and specificities of each mode being it face to face, written, or mediated via a particular electronic device.

Studies show that *face to face interactions* are the richest and most trusted medium of communication (Rebecca, n.d., p. 9). As Merkle & Richardson (2000) claimed that '*face to face conversation remains the most powerful human interaction*'. That is in face to face or what we call in person communication people exchange meaning relying not merely on the linguistic information or the structural/the literal meaning of words to figure out the intended message, but also on the non-linguistic one which are the contextual elements that surround the talk and which help the listeners depict the intended message (the voice for example). With online conversations, certain aspects are missing; they only exist when two people are communicating face to face. Participants are present in the authentic interaction; they may utter the speech using their facial expressions (such as smiles or raised eyebrows), gestures, intonation, pitch, pauses, and emotional tone or voice, body language (the position and movement of the arms, shoulders, legs, head and others) and the so like. These strategies have an enormous effect in shaping the meaning of the utterances when the communication process takes place. Moreover, problems may occur when someone fails to communicate or process appropriately or simply fail to notice those strategies. Pragmatically speaking, when they fail to observe or respect the conversational maxims which will lead to a misunderstanding. That is why scholars claimed that it is a bit difficult to express oneself fully and authentically in the virtual online communities, or in CMC such as an email, Facebook texts, or even in front of a Skype screen (Nogales, 2010, n. p)

Yet, as opposed to face to face communication, Facebook communication being it part of CMC occurs when participants are not interacting in the same place at the same time. Nevertheless, communication can occur in the same time and different place condition;

that is, they can connect or log in at the same time placed in different places, and yet communicate instantly. Besides that, it is true that interaction in CMC contexts eliminates the verbal cues, but due to the internet's innovative technologies in general and the availability and ease of coping with the Facebook website in particular, understanding its technical electronic features (such as emoticons, timing, voice call and so on) and coping with the affordances being provided to them, it would be easier for them to co-operate in such a context; enabling users to keep in touch with friends and/or relatives and meet, socialize or unite people with common interests. People are finding themselves in a position where it is effortless to connect, reconnect and build relationships in the virtual online website FB than to meet up and have a face to face interaction. As a result, and after searching the differences between face to face and FB communications, one fact remains solid that the social networking sites (particularly Facebook) are constantly improving, and this improvement is unconsciously and deliberately helping users to adopt with this technology, and hence improving in shaping the contextual elements as similar as the in person discussion. Yet, opinions differ as to when these two distinct modes should take place. Therefore, there is no reason to discontinue neither the traditional face to face communication, nor the Facebook one. However, it is important to have a balance between the time spent online and the time spent in real life.

6- Conclusion

The essence of communication is to exchange and share thoughts, ideas and/or information. The ways these interchanges are mediated vary (the channels or modes of contact) as well as the interchanges per se vary (spoken, written, or mediated through a particular device). Particularly, computers among the other channels provide a new medium to human for communication. Accordingly, the growth of internet and the technological social networks have enormously influenced the individuals' social life, so that the virtual communication became the norm for many people. The social platform Facebook is one of them. This website as we have seen above becomes nowadays the most popular social network site all over the world with over one billion users; and among its users the university students. In this respect, the present study and the following chapter will be a discussion about the help and the use of this social website 'Facebook' as a tool in educational context; focusing attention on the conversational collaboration and cooperation among Algerian English Language University Students.

Chapter Three:
Data Collection and Analysis

1- Introduction

The growth and popularity of online social networks have created a new world of collaboration and communication. More than a billion individuals around the world are connected and networked together via the social website Facebook to create, collaborate, and contribute their knowledge and experiences. FB has emerged a new kind of language use and new ways of expressing and conveying meaning. It accounts as an extra communication channel among students. In this respect, this paper represents the third and the last chapter of our research; where we will provide an explanation of the methodology and procedure being adopted for the reason of investigating those textual elements and options used by Facebook chatters to compensate the lack of contextual elements in FB interactions and hence communicate meaning effectively as in face to face communication. The chapter also provides an analysis of the Facebookian posts with a detailed conclusion about the observance and nonobservance of the conversational Grecian maxims by English students at Mostaganem University.

2- Data Collection

The social website Facebook was appropriately chosen in this study because it is currently and highly used by students as technology has the potential to become a valuable resource to support their educational communications, cooperation and collaborations. Understanding reasons behind students' use of the online site FB is important for the academic community, and understanding how these students engage in a successful, cooperative online community is crucial too. Generally, students use FB and engage in an online common group/community for many reasons; among which to share group works, pictures, videos, links, applications, lessons, presentations, resource books, announcements (such as deliberations, exam's schedule, etc.), and/or any new news concerning their studies. Students as users of FB are members of the same study group; they themselves can share or publish a particular content and also their teachers if they have access to the group, i.e. if they were members.

In our research, our participants are the Algerian English language students at Mostaganem University, particularly the community of Master Two English Language and Linguistics specialty (henceforth, ELL) as users of Facebook. The group members are engaging in a virtual community of practice which is a FB private group entitled

Master Two: English Language and Linguistics/Mostaganem; where it is available online in (<https://www.facebook.com/groups/401190606756766/>)

The students are classmates since last year (2015-2017), their age is around 23 to 27 years old, they are coming from different regions with different backgrounds; there are those who live in the city of Mostaganem, those who come from Relizane and others from Tiaret city. Moreover, the class of ELL major composed of thirty four learner, all of them are joining the group for the same reason, under different pseudo names, in addition to other students from different places and different majors. The admin of the group is the delegate of the class; the male student (Belkacem Rebhi; his real name). He is the first responsible for the group, he approves the people's requests of joining the group and controls the group's privacy as well as the content being posted.

The research consists of fifteen Facebook posts or publications by the Algerian ELL Facebook chatters (students), randomly selected from the group (virtual) wall; status, picture or a multimedia. To do so, we have screenshotted the samples and carried out an analysis of these posts in terms of Grecian maxims; whether these students respect/observe or flout the conversational principles, yet successfully communicate.

3- Data Analysis

The aim of this research is to investigate how the Grecian maxims of real-life communication are maintained in a Facebook community. The study also aims at identifying the strategies or options used by FB users to express and convey their pragmatic nuances. The collected data was analyzed first in terms of the frequency of technological features being used by Facebookers and then work out on the frequency of the observance and non-observance of the maxims.

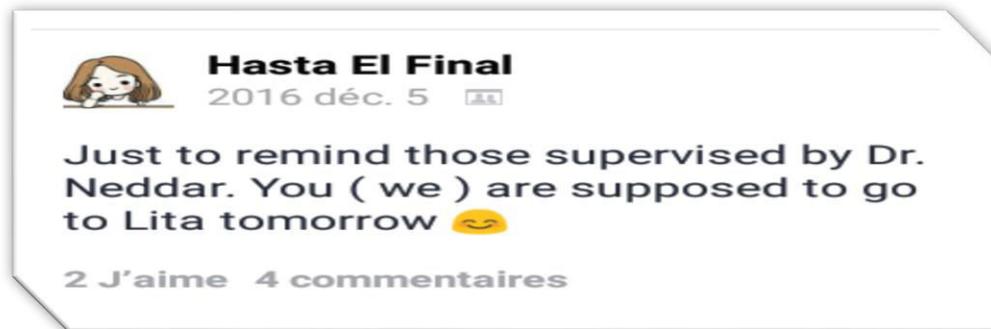
After gathering eighty posts, results reveal that ELL Facebook chatters when publishing a post in their group, they make use mostly the following features: emoticons, capitalizations, punctuations, hush tags, abbreviations, the 'I feel' option, the 'identifying people' option and sometimes the 'identifying location' option. These features are recapitulated in the table below in order to demonstrate the number of occurrences of the mentioned features per post with their percentages.

Facebook Features	Number of Occurrences	Percentages (%)
- Emoticons	16	20
- Capitalizations	67	83.75
- Punctuations	64	80
- Hush tags	11	13.75
- 'I feel' option	08	10
- 'Identify people' option	03	3.75
- 'identifying location' option	01	1.25
- Abbreviations	32	40

Table 02: major FB features used by ELL group members.

In face to face interactions users tend to change their voice tone, their body language and/or facial expressions to express emphasis, denial, disagreement, or emotional states (happiness, sadness, anxiety, etc.). Whereas, in CMC contexts, particularly in Facebook context; users tend to compensate the lack of the real life contextual elements and indicate their attitudes, positions and feelings by making use of various features. The present gathered data show that the frequency of applying those features by ELL chatters varies from one student to the other, this is in one hand. On the other hand, the occurrences of each feature may occur once per post, many times or none. Moreover, the post can contain either one or more than one feature. For example, a post may contain the 'I feel' option, the capitalization and punctuations all together. Again, the capitalized words, abbreviations, punctuations and emoticons can be cited more than one in a particular post. That is, a post for example may have more than one capitalized words.

Yet, these features are crucial in the context of Facebook, they help users (addresser-addressee) shaping the context. In what follows, we will examine the fifteen samples in order to clarify to which extent ELL users are being either cooperative; by respecting and observing the conversational maxims, or cooperative by flouting and disobeying the rules of conversations. Here is the first sample:



Sample 01:

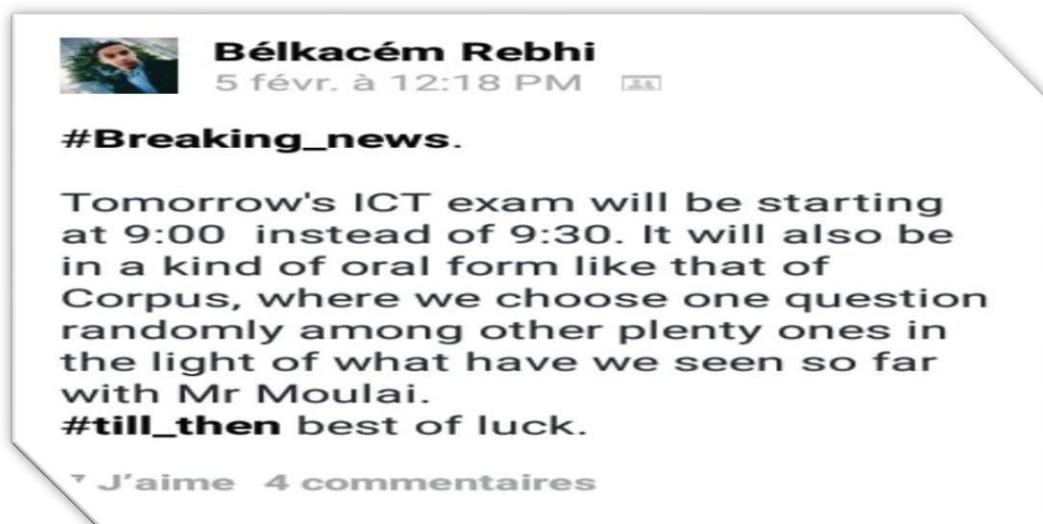
As we can obviously notice in the post above that the FB user is using a pseudo name rather than her real name (from the picture we can deduce that she is a female). Then, she used the capitalization feature more than one, punctuations and one smiling face emoticon, this is in one hand. On the other hand, she employed the inclusive pronoun [we] between brackets to show that she is considered too, this surely equates that she was truthful, hence respecting the maxims of quality. Likewise, her information had a relevance to their studies. It is clear, purposeful and targeted too; when saying [those supervised by Dr. Neddar]; she meant not everyone is considered so readers will intend that only those under Dr. Neddar's supervision are concerned, accordingly, she respected the maxims of quantity, relevance and manner.



Sample 02:

As sample 01, the post above indicates that the FB user is also using a pseudo name rather than her real name (she is a female too). She used the question mark that represents a request. Besides that, she stated the abbreviated word 'ict' (which is a module's name) that shows her being brief, yet respecting the maxims of manner. Likewise, she included two different emoticons; the joking face (😜) and the crying face

🙄. The word ‘again’ also has a signification, the fact that she said [hi ‘again’] plus the joking face just right after the phrase reveals that she frequently adds posts on the group; this subsequently denotes that she over said; thus flouting the maxims of quantity. Furthermore, the crying face indicates her being annoyed and in a bad mood (since she lost her lectures/documents) so that the audience feels empathy with her and provides a helping hand. Consequently, we may say that her contribution was clear, brief and relevant, yet she respects the maxims of manner, quality and relevance excluding the one of quantity.



Sample 03:

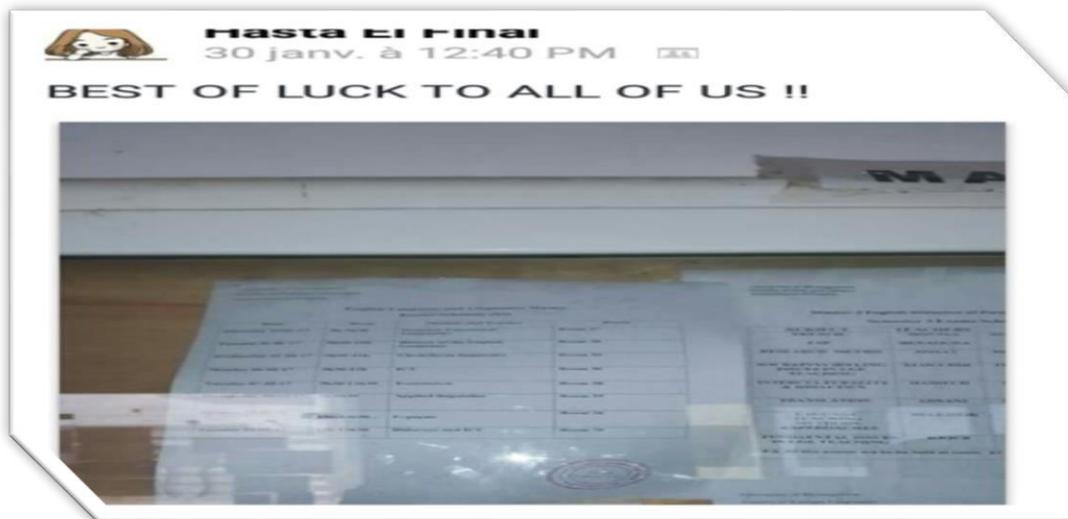
The post above is published by the admin of the group and the delegate of the class. First of all, as we can see, he is using his real name and his real picture. Then, it is crystal clear the implementation of the hash tags which made words bold-face, withal he respected the mechanics of writing concerning the capitalization. He further capitalized the abbreviated word ICT (a module's name); this displays that the utilization of these features due to put emphasis and attract the audience to peruse his post. Again, since this person is the delegate and he is supposed to put us on the know whenever there is something new, we (as group members) assume that he is veracious and is saying the truth; so, he is the person if not the only one who always consciously respects the maxims of quality (truthfulness). Moreover, we can behold that the news (the post) are interesting and had a relevance, yet too long. There is an additional meaning like when saying [like that of corpus] and [in the light of what have we seen so far with Mr. Moulai]; he over said while explaining the process that the exam will run in, these

details are considered as unnecessary prolixity. Accordingly, Belkacem's post flouts maxims of quantity and maxims of manner excluding the ones of quality and relation.



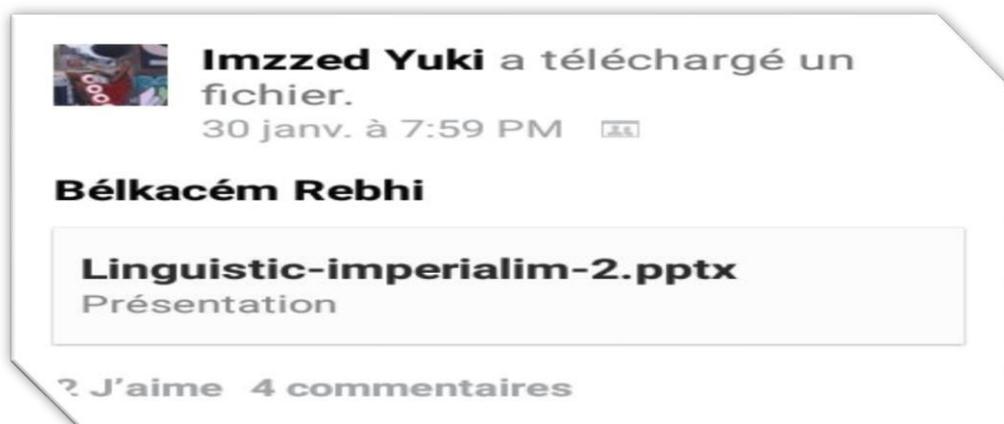
Sample 04:

For the ELL community/class/FB group, the name Bel Abess Neddar is meritorious when hearing and noteworthy when reading. He is their teacher and the first responsible for the ELL major. The fact that he gained 23 '*J'aime*' (likes) parallel to the other posts reveals that the post was highly noticeable and/or notable. The post in hand, Dr. Neddar shared in it a pdf file entitled (implementing-an-intercultural approach), which has fairly to do with his students' studies, thus respecting the maxims of relevance. Besides that, he added a short description to it. This description was briefly and in one sentence introduced with no details. So, we may assume that Dr. Neddar's contribution notices the maxims of quantity as well as manner, since the information was right to the point; no additional details. Again, the evidence of his cooperation (when saying [on how to implement an intercultural approach]) was the pdf file; correspondingly, he observes the maxims of quality (truthfulness). As a result, Mr. Neddar's data respects the four conversational principles.



Sample 05:

As we can perceive in here, the FB user uploaded a picture with a brief description. The picture shows the exam's time schedule and the description sets out the user's wishes a good luck. Accordingly, this shows her being true, thus respects the maxims of quality. The picture and the mentioned description are germane to each other, and the post per se is germane to the (FB) group interest. In Hasta's post the picture says everything, that's why she had no need to explain it. If she added information it would be considered as details and unnecessary prolixity. Correspondingly, we may say that she observes the four conversational maxims.



Sample 06:

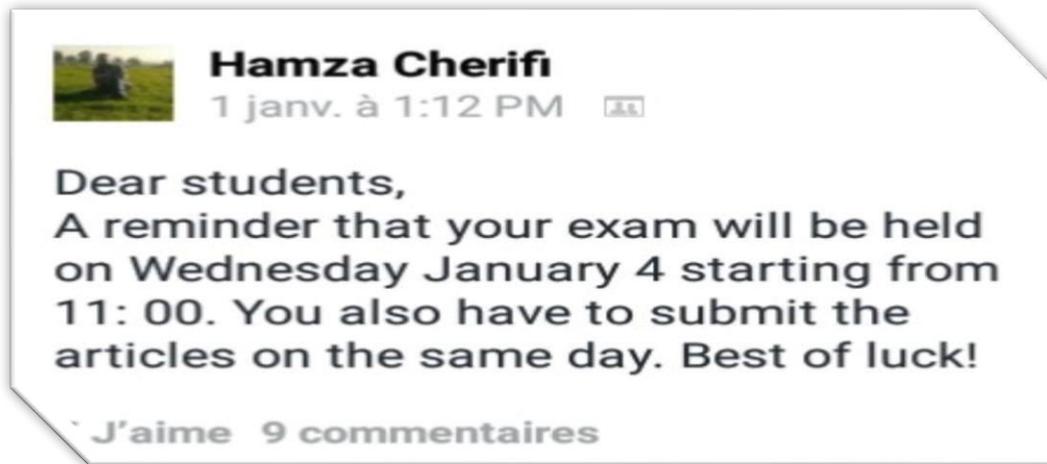
In this post, the FB user also used a pseudo name. She/he identified or tagged a name of his/her classmate, adding to that a multimedia content; which is a ppt (presentation power point). One who does not share the same context and even for the ELL members may wonder why this particular member. Besides that, Imzzed did not

utter or add a single word, which is a bit ambiguous. So, since there is an obscurity of expression and the information was too little; the manner maxims as well as the quantity maxims were flouted. Furthermore, as the Linguistics major is concerned the posting file (entitled [Linguistic Imperialism, ppt]) is inarguably relevant to their studies and undoubtedly would be trustworthy, for that reason we may say the maxims of relevance and quality were observed.



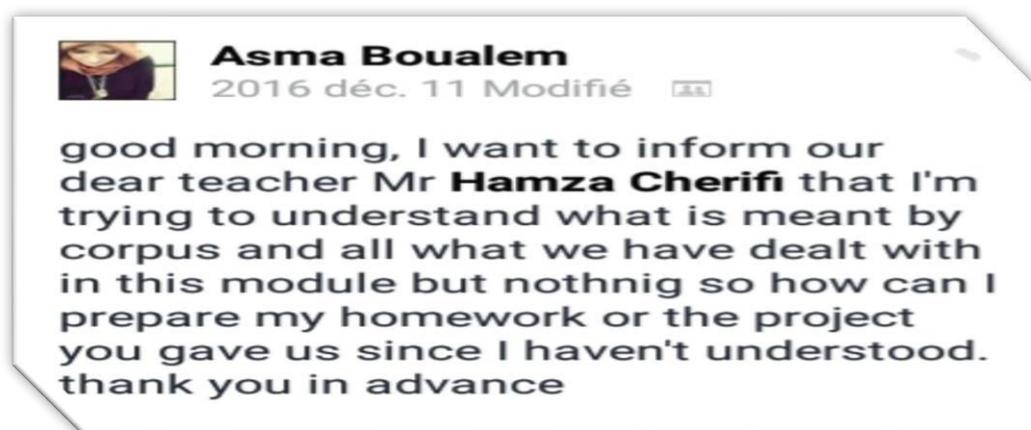
Sample 07:

It is noticeable that the FB member is using her real name; she is an ELL class member. Keltoum added a pdf file entitled (byram-kyoto copy) with a short description. Yet, as we can see she used hush tag to the word luck, and she capitalized the word good simply to put emphasis. For the ELL members, her data was relevant since they are familiar with the linguist Byram. Whereas, the description above was a bit ambiguous, unless we went back to the physical context (the time was the 10th February; which was a period of exams), Keltoum intended that her audience will eventually infer the meaning from the sentence and appropriately decode her data. As we all know that whenever there is an intention the speaker tends to flout the maxims, and in here she flouts the maxims of manner. As a result, we may say that Keltoum's post observes the three remained maxims; quality, quantity and relation.



Sample 08:

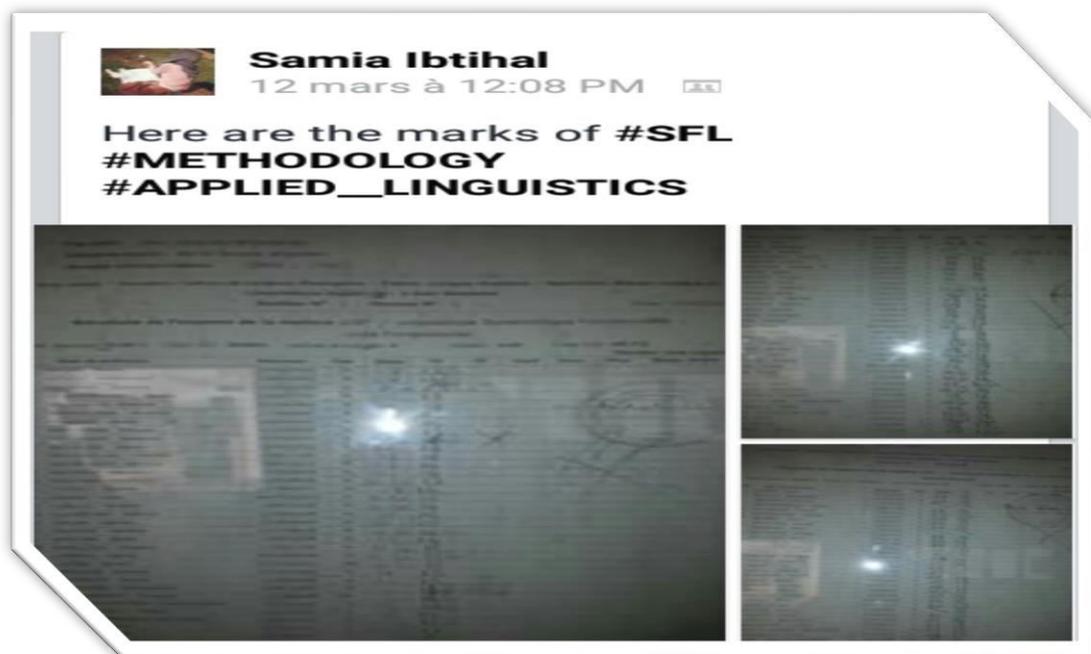
In here the phrase [Dear students] is captivating. It equates that the FB user is a university teacher. Even for those who do not know his name; they will easily recognize that, whereas for the ELL group member it is not the case, they are already acquainted with him. Mr. Cherifi is following the maxim of politeness. He is further respecting the mechanics of writing (capitalization and punctuations). Again, his contribution was brief orderly stated and right to the point, no more details no less, it was relevant to the students' interest/studies too, and since he is a teacher, we assume that his post was undoubtedly true. In this respect, we may conclude that Mr. Cherifi respects and observes the maxims of manner, quantity, relevance and quality respectively.



Sample 09:

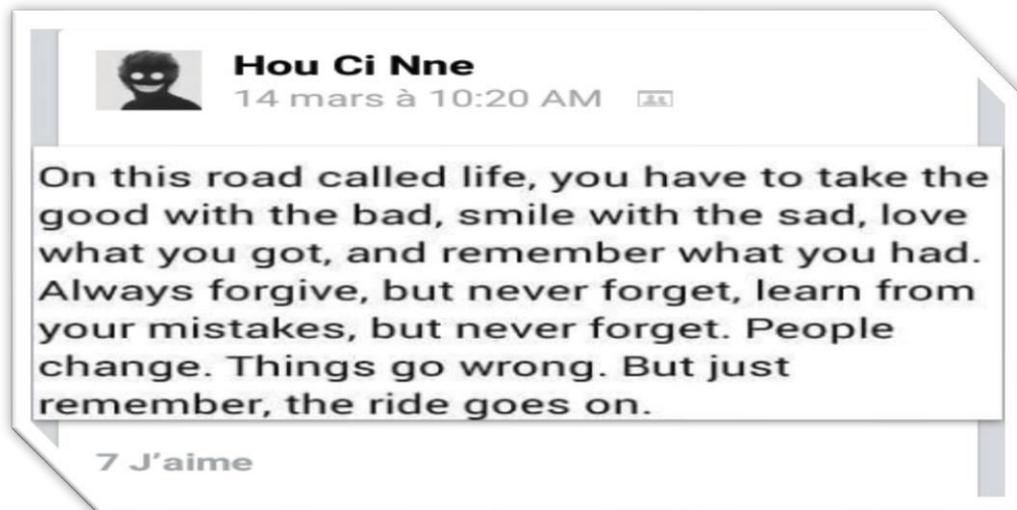
In here, it is noticeable that the FB member is logging in with her real name. Asma's cooperation concerns the Corpus Linguistics' module (CL). It is noticeable her identification of the teacher's name Mr. Hamza Cherifi (since he is the teacher of CL). Hence, it is arguable that whenever a FB user identifies another user, it will typically

occur in his notifications option. That is, identifying a FB user connotes asking him/her to pursue something that may interests him/her on a particular FB page. In this case, Asma was complaining about this module and her lack of understanding and she probably had a desire that Mr. Cherifi see her post to give a leg up. This also shows that she was saying the truth, she could not have identified her teacher for something not serious or lack enough evidence, yet respecting the maxims of quality. Therefore, her cooperation was indeed relevant. Asma's publication contains too much details, she over said. This additional meaning conveys her explanation to the teacher and her trying to convince him, thus, considered as unnecessary prolixity. In this respect, Asma's post flouts the maxims of quantity and manner.



Sample 10:

It is arguable that the FB user is a female, though there is no such a name in the ELL class. She uploaded three pictures of the deliberation marks of three modules; hence they had a relation to the students' studies. She also used hush tags to the abbreviated word SFL (a module's name), Methodology and Applied Linguistics; they are all modules. Samia's post was obvious, clear and backed up with evidence (which is the taken pictures). So, we might say that she respects the four conversational maxims; by being relevant, brief, concise and mainly truthful.



Sample 11:

First and foremost, the FB user is apparently a male, and his name is Houcine. He is not a class member of the ELL major. Houcine's contribution was presented in a picture solely, with no description to it. After skimming the post, it is crystal that the picture's content has nothing to do with Linguistics specialty, neither with studies. We may note that the gist of this picture is about life in general. I personally could not find the link, the point or the reason behind such a post; it is pointless and irrelevant to the group's aim. Correspondingly, Houcine's post flouts the maxims of relevance at first place, and since it is extraneous, there is no need to discuss the observance and non-observance of the other maxims.



Sample 12:

In the post above, the FB user is using a pseudo name, Gift Faith. From the linguistic behavior being used in the publication, a student in the field may deduce that this person is an outsider. His/her cooperation is considered as a request, though there is no question mark. Gift's post observes the maxims of quantity and manner, since her

cooperation was at the level required, briefly stated and to the point. Again, as an ELL member, the post has no relation to our studies, the only commonality between the post's content and the group interest is the English language, hence, his/her contribution was irrelevant. Finally, since Gift's post is a request, we assume her being truthful, she/he can not ask for something s/he already know.



Sample13:

Hasta El frequently adds posts on the group, this time her information concerns a module labeled Corpus Linguistics; which has certainly a relation to their studies. In this post the first striking word one may notice is the capitalized NOT. Hasta by saying [those who did not attend] was doing a favor and inform those who were absent about the homework, the project and the exam at once. In her words [as I got from the teacher's words] and her using the inclusive we [we are supposed] denotes that her data was truthful and backing with evidence, thus respecting the maxims of quality. Furthermore, the post seemed long and contains additional meaning, yet each word in it had a value, so it cannot be considered as futile. In addition, she ended up her post by the phrase [Enjoy the weekend], plus a smiling face 😊; this represents an additional meaning which conveys sarcasm. By saying so, Hasta was ironizing her audience because the home duties varied and were not that easy.

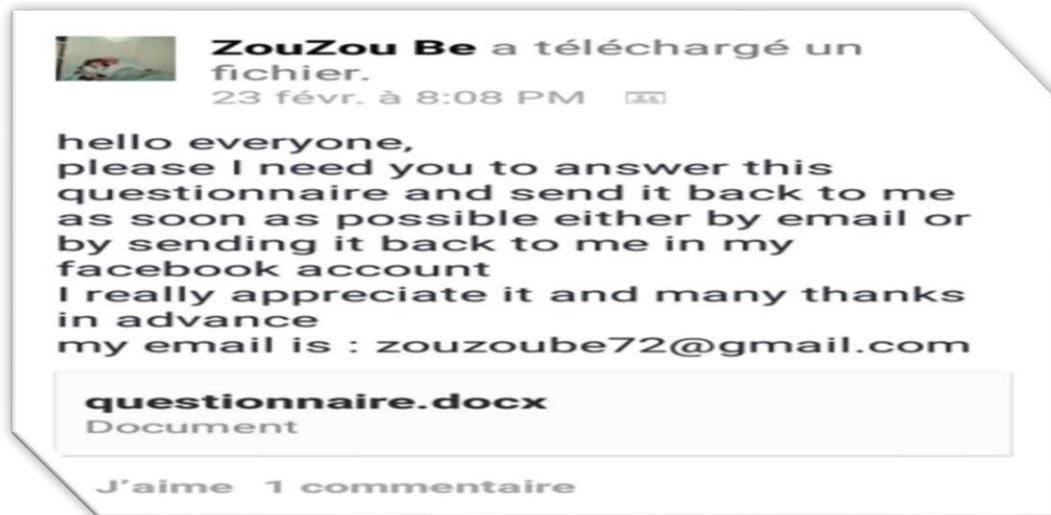
In this respect, Hasta's post respects the maxims of quality and relation, but not the ones of manner and quantity.



Sample 14:

The post in hand published by an ELL classmate named Siham. Siham in her cooperation added a picture of a baby in a thinking position, which is entitled [When you realize tomorrow is Monday]. It is also remarkable the 'I feel' option is '*déprimée*' depressed. This reveals and represents her situation in a bad mood since tomorrow (the 9th January) would be Monday. Siham implicates her feeling bored of studies, her intention was that the audience will share and/or have the same feeling. Again, the meaning of her implication can only be deduced by the ELL members, because the week of studies for them this year started from Monday, thus had relevance. Correspondingly, we assume that this deviation can be seen as flouting the manner maxims.

Besides that, Siham was certain and sure that the day after they would have studies, i.e. Monday, otherwise, she would not have post a thing that lack evidence, hence she observes the maxims of quality. Furthermore, Siham's cooperation was not that much interesting, yet enough informative for those who share the same context, probably she just wanted to change the atmosphere and having fun with her classmates, thereupon, we could assume Siham's picture cooperative by respecting the quantity maxims.



Sample 15:

The sample fifteen represents the last collected sample. At first glance, we may obviously note that the FB user is using a fake name; supposedly is a female pseudo name. Zouzou Be added a file document which is a questionnaire. She also added a description, a long one. Supposing that the questionnaire was hers, we clearly assume her being truthful, thus respecting the quantity maxims. Anyone, either an ELL class member or somebody else would be able to depict the speech act simply by noticing the file questionnaire; which is a request for help. Yet, the user wrote an additional meaning which conveys futile details and unnecessary prolixity, i.e. her information was more than the level required to the extent that there was redundancy of some phrases and ideas like [send it back to me] and [I really appreciate that/many thanks]. In this respect, we could assume that she did not observe the maxims of quantity and manner. Additionally, the group interest concerns the new news about ELL studies, whereas this post serves nothing to the group members, consequently, the post flouts the maxim of relevance.

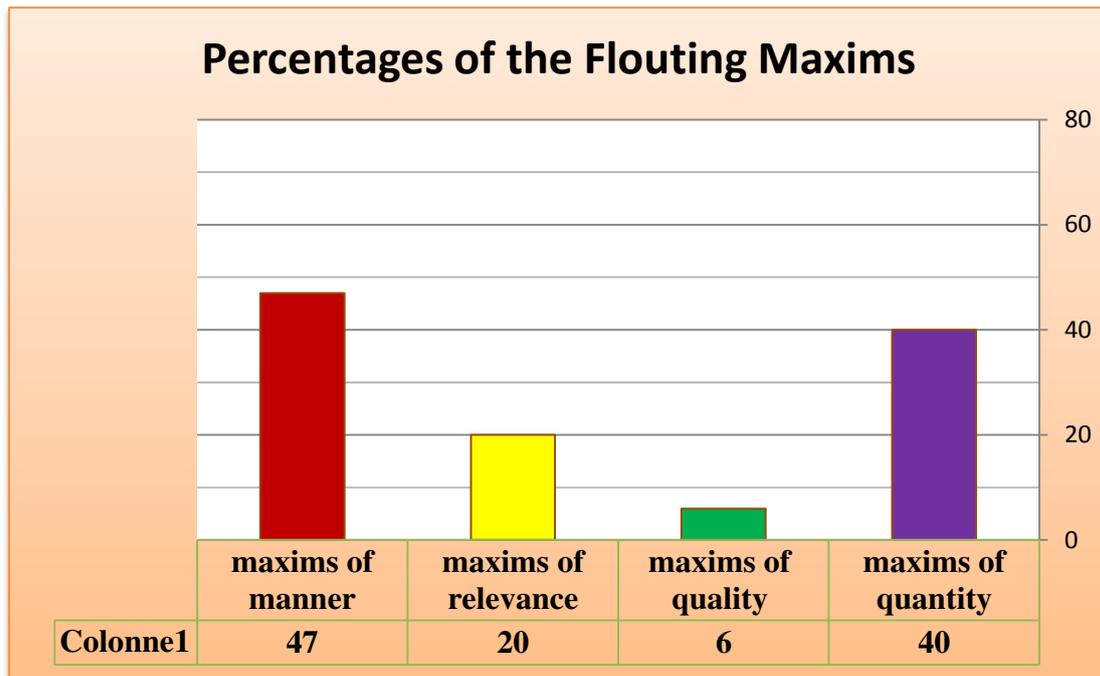
4- Discussion

The main objective of this research is to identify the observance and non-observance of the Gricean Maxims in the ELL Facebookian community. That is, in what ways do ELL FB chatters flout the conversational maxims when uploading a post in their group. The results reveals that the FB users tend to use various technological features due to compensate the lack of everyday contextual elements, among these features: emoticons, capitalizations, punctuations, abbreviations, the ‘I feel’ option, the ‘identifying option’ as well as hush tags.

In the present study, among the mentioned features we may note that the most frequent emoticons used by participants are the smiling face and the joking face. Besides that, the 'I feel' option. These two features basically have the same intention; users tend to apply them in order to express their emotions or attitudes about something that has already happened or will happen sooner. Punctuation was infrequently applied by members. Also capitalizations; which was merely implemented at the beginning of the sentence by the majority. Again, it was noticeable that these mechanics of writing were primarily respected by teachers and those well-founded students. Furthermore, students tend to capitalize some words in their inconvenient place simply to put emphasis, stress and foreground the data. In addition, the findings also show that FB users tend to use hush tags mainly to put the word bold-faced for the sake of attracting the audience's attention to oversee the post. Moreover, the ELL members generally tend to utilize abbreviations for module's name because they know it would be easily recognized by the other (ELL) members. Consequently, these are mainly the most frequent textual features mostly used and applied by FB users, they are considered as the contextual elements of the Facebookian interactions.

In the other hand, there are fifteen publications randomly selected in this research. From the analysis, I find that the flouting maxims in the ELL virtual FB group can be grouped into three categories. The first one is the flouting maxim of manner (be perspicuous, avoid obscurity of expression, avoid unnecessary prolixity, avoid ambiguity, be brief, be orderly) (46, 66%), the second one is the flouting maxim quantity (say no more, no less) (40%), and the third one is the flouting maxims of relation (be relevant) (20%), and finally the quality maxim (6, 66%). As the graph demonstrates below:

Graph 01: the percentages of the flouting maxims in the ELL FB group.



The graph above represents the collected analyzed data. It shows that the most flouting maxim is the manner maxim, and the most followed one is the quality maxim. Accordingly, the findings are easy to analyze. Since the FB community gathered a particular group of people specialized in the English language and Linguistics major, the group can be considered as a narrow zone for collaboration. Also, its members are limited and bounded to the group's interests; they rarely share things out of their scope, all their publications, cooperation and collaboration concern studies in general and the linguistics specialty in particular. In this sense, findings show that parallel to the manner maxims; where seven posts have been depicted, the quantity maxims also have been six. We have found that whenever the maxims of quantity are not respected the ones of manner are not respected too and vice versa. Additionally, the relevance maxims tend to be disobeyed most of the times by outsiders or members out of the ELL class, simply because they do not share the same context. Whereas, the quality maxims were barely flouted, none of the participants tend to flout this maxim, because simply the group's aim was not created for having fun or interacting for the sake of interaction, it was a serious matter and no one can even think to add a fake, unreal or untrue content, especially that our teachers are members with us in the group. As a result, our study confirms the suggested hypothesis that FB users tend to flout mostly the manner maxims as well as the quantity maxims; simply because the FB features shape the users' context in which the interaction takes place. Just as in face to face communication there are non-verbal and paralinguistic

features hearers rely on to figure out the speakers' intended meaning, in the virtual communication or in CMC contexts there are the technological typographic and textual features maintained by Facebook interactants to convey the same pragmatic nuances and hence create the same effect as in face to face exchanges. Participants or Facebook chatters are continuously creating and inventing new technological features in the context of Facebook in order to facilitate their linguistic exchanges and satisfy their needs, thus communicate meaning effectively.

5- Conclusion

Facebook is considered to be the most popular platform for online social networking among university students. Thanks to the availability and affordances of this new technology, it is regarded as the latest example of communication technologies that have been widely adopted by students. The purpose of this study is to identify the flouting maxims in the ELL Facebookian posts. Data were analyzed and results were presented within the fifteen illustrated samples. Based on the descriptive qualitative method used in this research, the findings indicate firstly that ELL students tend to flout the maxims of manner and quantity when cooperating in FB. Secondly, the majority of the group members (if not the whole) tend to be cooperative by observing the quality and relation maxims and by being truthful and relevant to the group interests. Correspondingly, we may conclude that due to the affordances of technical textual features it becomes easier for participants in online context to flout the maxims and hence compensate the communication of Facebook with that of in person one.

Students' strong interest and frequent engagements toward SNSs have attracted our attention. That is, the fact that students use Facebook as a tool in education interests us. In which we have chosen to analyze particularly the Algerian students' linguistic behavior at the pragmatic point of view. In this respect, our objective from this research was about applying the Gricean maxims in the CMC contexts, it was mainly to investigate how these Gricean conversational rules and maxims are maintained in the social online website Facebook, by identifying the strategies and options being used by students of Mostaganem University in the Facebook group to compensate the lack of contextual elements, thus succeed to communicate and convey their intended pragmatic nuances effectively.

Again, the research project has devoted two complete chapters to the theoretical framework, the previous done-works on the key concepts that are related to the field of our study, their definitions as well as their history. The first chapter has presented the scope of pragmatics in general and its theories in particular, ending up with a significant overview about one of these theories; which is the cooperative principle. Ergo, in which the conversational maxims belong. Similarly, the second chapter introduces the social networking sites in general and the Facebook in particular; which is the core of our present study. In this respect, illustrative examples or samples for observing and/or not observing the four maxims of speech (quantity, quality, manner and relation) in the FB context were compendiously introduced and pragmatically analyzed. In other words, it was explained in detail how the conversational maxims were implemented; either being flouted and/or followed by the students of the English Language and Linguistics specialty when engaging in their Facebook virtual community.

Furthermore, the second step was an empirical content analysis of the data collected from Facebookian publications in order to reach an in depth understanding of how the Gricean conversational maxims are maintained and communicated in FB through different strategies. Fifteen random publications were screenshotted, collected and analyzed, then, results were computed and presented in a table and a graph, revealing that ELL FB chatters (including their teachers of the same major as well as students of other majors) tend to adapt their language and make use mostly the technological textual features available to their disposals. Among these features the most frequently used were: emoticons, capitalization, punctuations, the 'I feel' option, the 'identifying people' option as well as

hush tags, this is in one hand. In the other hand, FB students consider these features as contextual indicators, hence implying them to emulate and compensate ‘the lack of visual, paralinguistic cues and the contextual elements’ in their posts in order to convey effectively their intended meanings and their pragmatic nuances in the Facebook context.

These results indicate that the most flouted maxims by ELL learners in the Facebook context were the maxims of manner (being clear, unambiguous, brief, and orderly) and the maxim of quantity (neither say too much, nor less of the information required), whereas the most followed one was the maxim of relevance (be relevant). Moreover, findings has concluded that the communication via these social networks is the mirror that reflects the human’s ability and their linguistic creativity to adapt the in person language, create new ways of expressions and implement other resources available at their disposals via the internet to emulate some of the paralinguistic cues, shape and construct their own physical and social context and fulfill their communicative and expressive needs despite the constraints and conditions that face them in this virtual world.

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