Article

Humor in Trevor Noah's *Lost in Translation: A Critical Pragmatic Analysis*

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Abstract: This study deals with humor and specifically black humor in Trevor Noah's stand-up comedy show *Lost in Translation*. Cambridge Dictionary defines humor as "the ability to be amused by something seen, heard, or thought about, sometimes causing you to smile or laugh, or the quality in something that causes such amusement". Cambridge dictionary defines black humor as a "humorous way of looking at or treating something that is serious or sad". The main aim of this tudy is finding out how Trevor Noah uses different critical pragmatic strategies to influence the audience in his *Lost in Translation* Show. The problem of this study is that the use of different critical pragmatic strategies by Trevor Noah in his show has not been investigated before and there is a need to explore the impact of the use of such critical pragmatic devices on the audience. This study is regarded as significant since it attempts to understand the impact of stand-up comedy shows on their audience. It is also significant since it focuses on the use of ideological discursive strategies by Travor Noah as a resistant discourse for resisting oppression against different types of people like Muslims and racism against black people. This study hypothesizes that Trevor Novah uses strategies like speech acts, presuppositions and variant ideological devices like exaggeration, repetition and telling stories for exposing dominant ideologies and resisting them.

Keywords: black humor, stand-up comedy, pragmatic strategies, ideological strategies, resistant discourse, Islamophobia, racism, xenophobia, satire, sarcasm.

1. Introduction

While most studies in critical discourse analysis and critical pragmatics sheds light on discourse as a way for forming, sustaining and reproducing power relations, this study sheds light on discourse as context for power resistance. Trevor Noah uses black humor to expose and resist inequality, racism and oppression. Black humor is used in this study as a way for resisting power and injustices.

The problem of this study is that the use of different critical pragmatic devices by Trevor Noah in his show *Lost in Translation* and his impact on the audience has not been investigated previously and it needs to be investigated seriously. So, this study answers the following questions?

1- What are the pragmatic devices used by Trevor Novah in his show *Lost in Translation* for exposing ideologies like Islamophobia and racism against black people or middle eastern people in the American society?

2- What are the ideological devices used by him in his show *Lost in Translation* for exposing different dominant ideologies like racism and Islamophobia and their naturalization in the American society?

This study aims at the followings:

1- Identifying the pragmatic devices used by Trevor Novah in his show *Lost in Translation* for exposing ideologies like Islamophobia and racism against black people or middle eastern people in the American society.

2- Identifying the ideological devices used by Trevor Novah in show Lost in Translation for exposing different dominant ideologies like racism and Islamophobia and their naturalization in the American society.

This study follows the following procedures:

1- Presenting a theoretical background of critical pragmatics, Black Humor and Trevor Noah and his show.

2- Transcribing Lost *in Translation* show and gathering the sentences that contain Black humor in this show.

3- Analyzing these sentences based on an eclectic model that consists of pragmatic and ideological levels.

4- Making conclusions and suggestions for this study based on the critical pragmatic analysis of the selected experts in this show.

Theorotical Background

The section presents a brief overview of critical pragmatics, black humor, Trevor Noah and his show.

Critical Pragmatics
Since Morris (1938) explanation of pragmatics as investigating the relationship between signs and their users, pragmatics becomes one of the earliest fields that associated language to context. It regards language use as an action. Consequently, it can easily relate itself to critical and social approaches of discourse studies. It is different from the ordinary pragmatics in that critical pragmatics does not deal with language use only but it deals with language abuse. Critical pragmatics adds a critical perspective to pragmatic theory and develops these theories to enable them to deal with critical issues. Pragmatics is concerned with the classification of speech acts, felicity conditions, the suitable ways of using them in the right social sittings. Whereas, critical pragmatics deals with maximizing the interdependence and freedom of language users by making such people aware of power exercised using language and the ideology that is hidden in language within different organizations and institutions (Al-Hindawi and Mohammed, 2018: 163).
Inequality and domination are illegitimate and they are main concerns of criticality. Furthermore, language is identified as one of the social practices by which people produce and reproduce power relations, domination and subordination. So, it consists kind of critical studies that deals with the concepts of power and ideology. Critical discourse studies are critical approaches to discourse like critical linguistics, feminist linguistics, critical discourse analysis and many other similar fields. Critical pragmatics

is an approach that sheds light on the ways in which pragmatic issues are dealt with from a critical perspective and its basic elements are identifying a stance and presenting a critique (Al-Hindawi and Mohammed, 2018: 163).

Critical pragmatics is originated in socio-pragmatics like other subfields of socio-pragmatics that are social deixis, social conventions of speech acts and social factors that are realized in language use. Critical pragmatics is part of social pragmatics and is viewed from macro pragmatics point of view. Social pragmatics includes any issue or area of linguistic study that has relations to society. As a consequence, socio-pragmatic topics are variant and divers. One of such topics is the social struggle that is mainly investigated in the field of critical pragmatics. Critical pragmatics is identified as a field of socio-pragmatics that follows the tradition of critical linguistics and critical discourse analysis. Within critical pragmatics, a light is shed on the association between language and power and between language and ideology. The term of critical pragmatics is originated in an essay by Mey (1979) that has the title Toward a Critical Theory of Language in which different types of social problems are investigated from Theoretical- Marxian perspective (Al-Hindawi and Jebur, 2021: p. 2).

The main approach to critical pragmatics that is utilized in the present study is Mey(2001) approach.

May situated his theory of pragmatics in to a critical perspective and relates it to power and social struggle by using work of critical discourse analysis. After Mey's(1979) first mention for critical pragmatics in her article *Toward a Critical Theory of Language* in which he for the first time presents the possibility of developing a critical pragmatic approach. Then, in his monograph *Whose Language*? (1985), he investigates the ways in which employers and employees worded their world. At the same time, Critical discourse analysis emerges and has been regarded as a good reason for Mey's (2001) approach to rely on the approaches that are developed by critical discourse analysts like Teun van Dijk and Norman Fairclough.

Black Humor

Cambridge Dictionary defines humor as the ability to be amused by something seen, heard, or thought about, sometimes causing you to smile or laugh, or the quality in something that causes such amusement.

Humor can be defined as understanding and producing humor that is highly cherished or accepted in societies. Responding with humor is regarded as a way of escaping a dilemma. It is also regarded as a very influential way for avoiding the seriousness or the danger in a situation by diverting such situations' effects through humor and laughter. Humar can also be used by people to hide or show their weaknesses. It can also be used by people in crises. Humor refers to mental flexibility, being open to different experiences, playfulness and maturity. The capacity for being humorous and entertaining is a characteristic that is universally appreciated (Vaid, 2002: 505).

Humor needs at least two persons to start. These two persons are the humor initiator and the receiver who work together in forming or instituting a playframe. Within this play frame, the two groups agree that the things inside this frame must not be taken seriously. Moreover, the play frame can be set by a single person as a reaction in a specific situation. The verbal humor is a specific form of a skilled language use where at least two meanings are connected in to a text by using different kinds of ambiguity, polysemy, intertextuality, or contradictory meanings. Consequently, the listener expects one meaning but he or she gets a totally different meaning. The pleasure of humor is related to the sudden understanding of the unrelatedness between the expected and the unexpected meanings (Vaid, 2002: 506).

In spite of the fact that humor's essential function is to make people laugh, it also has a great role in forming the individual's attitudes. On the surface, humor is utilized by people to entertain people and help them to get rid of tension. However, humor is used to shape and reshape people's identities (Kan and Ali, 2016: p. 25).

In this study, there are attempts to find out how Trevor Noah uses black humor to change people's perceptions and ideologies regarding many issues like black people, racism,

xenophobic actions against strangers coming from other countries to the United States. He uses black humor as an ideological strategy and as resistance discourse to resist negative ideologies like racism and xenophobia.

Cambridge dictionary defines black humor as a humorous way of looking at or treating something that is serious or sad.

Black humor is the type of writing that mixes unpleasant and terrifying aspects of life with comical ones. Black humor usually uses farce and low comedy to shed light on the dark fate of some helpless victims (Britannica, 2023).

Black comedy can also be defined as a comic style that produce laughter on ordinary taboo subjects. The goal of such comedy is to entertain by showing something shocking and surprising. It is mainly used for shocking people and for starting serious thoughts and debates about a particular subject. The common topics of black comedy are murder, violence, death, political corruption, poverty, disease, faming, racial or sexual stereotypes, war and terrorism (Bedard, 2023).

Black humor is the regarded as the most obscure type of humor that is capable of rising different kinds of emotions and feelings like shock, disgust, shame, joy. Black humor is immortal and never become outdated since it deals with issues that are relevant to people in all times like violence, diseases, physical deformities, sexual deviations and discrimination. Moreover, black humor deals with many other topics related to the twentieth century like famine, earthquakes, terrorist attacks, mass murders, plane crashes and even the death of celebrities (Gubanov, 2018: p.379).

Black humor is the line that most people hesitantly step over. The good black joke can lead the hearer to feel many feelings like shock and disgust. This is not the kind of humor that people can share with strangers. Black humor is liked by some people and disliked by others. However, modern culture is soaked in black humor. So, it can be said that each person has once in his or her life laughed at a black joke. Even children's short stories have some elements of black humor like he ran along the path and he was cut the legs..."("Aibolit" by Korney Chukovsky). Similarly, the popular bad tips work as a type of bad humor for children and their parents as in ("If the whole family went to swim to river, /do not disturb your dad and mum lying in the sun. / Don't make noise, / let the parents have a rest. / Don't bother anyone, / try to drown") Gubanov,2018: p.379).

It must also be said that black jokes half a century ago were illegal. However, now they are totally legal and accepted and have their specific authors-known comedians, presenters, screenwriters, directors and also authors of comic books. It also must be said that even skillful comedians and presenters may make mistakes in using black humor. For instance, Gilbret Gottfried in one of his shows decided to tell a joke related to the tragedy of 11 September attacks. However, the public reaction to this joke was negative and Gottfried heard some members of the audience since this tragedy happened before only three weeks ago. So, how long this joke must take to be regarded as suitable for saying? What are the criteria or the factors of a successful black joke (Gubanov, 2018: p. 380).

In the animated series South Park which deals with issues like AIDS, one of the characters said that the tragedy become silly after 22 years and three months. Precisely, this amount of time has passed since the discovery of this disease. Unexpectedly, the character's comment about this sickness is taken to be reasonable (Gubanov, 2018: p.380).

Trevor Noah and Lost in Translation

Trevor Noah is regarded as a stand-up comic and the host of the program *The Daily Show with Trevor Noah.* He was born in Xhosa South African of colored mother and a white Swiss father. Because of his black color and being related to a black family, his mere existence in South Africa was regarded as illegal during Apartheid in South Africa. Noah himself has explained that his racial identity has been reclassified at least three times in his life (Williams 2012). Consequently, Noah's comedy is regarded as a satire against the forms of race and class. His popular social and political views are based on his extensive travels and international standing. Noah has mastery in six languages and presents his comic shows not only in English but in other languages so as to present his shows in

different countries. Noah starts his comic shows and his career Johannesburg, South Africa where he starts his own talk shows *Tonight with Trevor Noah*. Noah finally becomes a correspondent for The Daily Show with Jon Stewart on Comedy Central. Then, he becomes Jon Stewart's replacement in 2015. Moreover, Noah has presented many shows like Trevor Noah: African American (2013), Trevor Noah: Lost in Translation (2015), and Trevor Noah: Afraid of the Dark (2017). Recently, Noah published his autobiography *Born a Crime: Stories from a South African Childhood* which has gained many awards (Baumgartner, 2019).

Lost in Translation is a show that is presented by Trevor Noah in which he addresses important topics like domestic and international events and shares his views regarding terrorism, racial tensions in America and the state of the African people travelling to United States during the Ebola crisis. This show is filmed at The Lincoln Theatre in Washington, D.C. (Scraps from the Loft, 2017).

METHODOLOGY

This study is based on both quantitative and qualitative methods of analysis. It is based on a model that consists of two levels that are the pragmatic and the ideological ones. The pragmatic one consists of speech act that is based on Searle (1985: p.14) classification of speech acts, Grice's (1975) cooperative principle and maxims of the cooperative principle. The ideological level is based on the difference black humor strategies Trevor Noah uses in Lost Translation.

Next, there will be a quick overview of the pragmatic and ideological strategies used by Trevor Noah in Lost in Translation that will be analyzed in this study.

Pragmatic Strategies

Speech Acts

Speech acts are actions that are done through utterances (1996: p.47). For instance, when a manager says to an employee "you are fired", his or her words forms the act of firing the employee. In this instance, the manager is performing an action using utterances. This mean that words can change people's statues (Mey, 1994: p. 112).

Searle (1985: p.14) divides speech acts in to in five types that are: A) Declarations: this type of speech acts changes the world by using utterances like approving, betting, blessing, disapproving, etc. B) Representatives: are speech acts that state what a specific speaker believes to be true or not like arguing, boasting, denying, etc. C) expressive: are kinds of speech acts which refers to speaker's feelings like apologizing, condoling, congratulating, thanking, etc. D) Directives are speech acts that the speaker utilizes to force the speaker to do an action like ordering, commanding, requesting, etc. E) Commissive are types of speech acts that the speaker uses to commit him or herself to something like promising and vowing.

Cooperative Principle and Its Maxims

The cooperative principle deals with the assumption that participants in a specific conversation usually try to cooperate with each other and try to be informative, truthful, relevant and clear. This concept was presented by the philosopher H. Paul Grice in his article '' Logic and Conversation'' where he assumed that conversations are not only disconnected remarks but each conversation is based on cooperation between participants who have a common goal or goals (Nordquist, 2019).

The cooperative principal theory helps people to get rid of ambiguity and make hidden massages. The cooperative principle consists of four maxims that are used by people to make a good conversation. These are the maxims of quality, quantity, manner and relevance. These maxims are introduced by people to explain how people make their conversation clear. However, individuals usually fail to follow these maxims purposefully or unconsciously occasionally. There are five kinds of such failure or non-observance for such maxims that are floating, violating, infringing, opting out and suspending (Al-zubeiry,2020). The four maxims are explained in the followings:

1-Quality: be sure that your contribution is informative by not saying more or less than is needed.

2-Quantity: Do not say what you know to be false or lack evidences to be true.

3-Relation: stick to the topic and be relevant.

4-Manner: avoid saying unclear or ambiguous things.

Ideological Strategies

Ideological discourse analysis is one type of socio-political analysis of discourse. The ideological analysis associates structures of discourse with structures of society. So, social issues like class, gender, ethnicity are systematically related to the structural levels, units and strategies of text and talk that are part of social, political and cultural contexts. Moreover, there is a connection between social organizations, institutions, groups, roles, situations, power, making of political decisions on one hand and the structure of discourse on the other hand (Fairclough, 1989).

As a result, language users are regarded as members of societies, groups, organizations and they speak or write from a particular social position. Ideological analysis investigates the types of ideologies that are associated to such social position. Ideological analysis must reveal the type of discourse production processes that are related to different social positions (van Dijk, 2015: p.15).

Trevor Noah uses humorous discursive production strategies to express his social position and to sustain his social position of resistance and to challenge other social positions like American individuals or institutions that are racist, Islamophobic or xenophobic.

Trevor Noah uses different ideological strategies that are named as black humor ideological resistant strategies in this study since they are aimed at exposing negative ideologies to the audience, increasing the audience awareness regarding such negative ideologies, and standing against such negative ideologies by denaturalizing them.

1- Ideologically loaded lexical items: Trevor Noah uses many lexical items that are loaded with different ideological issues which he uses to criticize and stand against racism, islamophobia and prejudice. He uses these ideological expressions to influence the audience and to increase their awareness regarding the naturalization of many negative ideologies.

2- Sarcasm: Marriam Webster dictionary defines sarcasm as *a sharp and often satirical or ironic utterance designed to cut or give pain*. It deals with the usage of words for referring to things that are totally opposite and is used mainly to insult, showing annoyance regarding an issue or for achieving humorous effects. Trevor Noah uses different types of sarcasm to reveal negative ideologies to the audience and to stand against them. Trevor Noah uses sarcasm heavily in his show by saying things that

have totally the opposite meaning to shed light on negative ideologies and revealing them for the audience.

3- Satire: It is a type of genre that contain exaggeration, irony or ridicule to criticize and shed light on human flaws. Satire is utilized in mediums like films, literature and even music. The aim of satire is for amusing the audience and enable them to think deeply about a subject (DeGuzman, 2021). Juvenalian Satire is a dark and more serious type of satire that is used to express frustration and anger regarding the present conditions. This kind of satire is mainly directed at exposing the flows and corruptions of the political and cultural systems (DeGuzman, 2021). Trevor Noah Juvenalian satire to shed light on negative ideologies and their naturalization in different American institutions and to reveal the injustices of such institutions.

4- Exaggeration: it is defined as presenting something in an excessive way to make it more noticeable or showing it as larger or worse than already it is((Aristotle,1976:165). Trevor Noah uses many exaggerated terms and stories in order to shed light on some social issues.

5- Repetition: Cambridge dictionary defines repetition as the act or an instance of repeating or being repeated. Trevor Noah repeats many words to attract the audience attention to some issues and to make them laugh.

6- Invention of new words: Trevor Noah invents some new words to shed light on some issues like racism and inequality between white and black people.

7- Imitation: Trevor Noah uses this strategy heavily since he imitated different types of sounds like the sounds of police officers, American politicians, Muslims, terrorists and even himself.

8- Telling stories: Trevor Noah uses this strategy for most of the time in his show by telling different stories to the audience to increase their awareness regarding different negative ideologies and for denaturalizing such wrong ideologies.

The Analytical Framework

The analytical framework below represents black humor strategies used by Trevor Noah as a resistant discourse. The framework consists of selected pragmatic and ideological strategies as in the following:
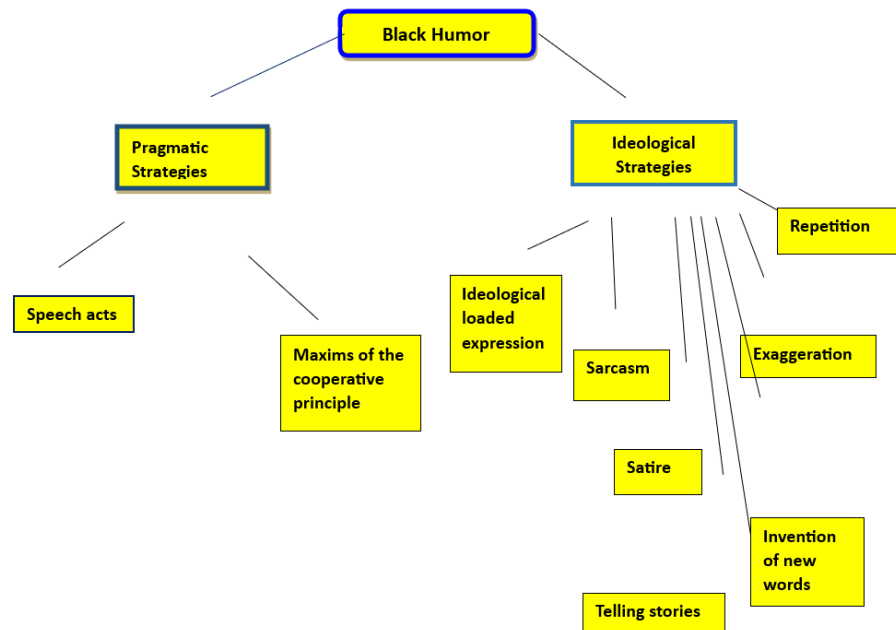
The Analysis of the Selected Experts

Here, the study will deal with the analysis of the selected parts of discourse that contains the use of black humor strategies by Trevor Noah. The black humor strategies are divided to pragmatic and ideological strategies:

1-''That's good. That's good, yeah. Whoo-hoo, whoo-hoo to you too. – Whoo! – And that as well, ma'am. And that as well. I love that. I love the sounds people make.''

Here, Noah uses the expressive speech act to express his feelings of love regarding the Whoo sounds that people produce. Regarding maxims of the cooperative principle, he violated the quantity maxim by saying more than is needed for expressing his love for this sound that people produce. Dealing with ideological black humor strategies, he uses imitation strategy by imitating the sounds that people produce in order to criticize white supremacy and black people inferiority and its naturalization in the American Society.

2-''I like that. I feel like we're devolving as human beings now. No, 'cause that was the thing that separated us from the apes, wasn't it? The fact that we chose speech. Yeah. The monkeys used to run around and screech. [screeching] And we were like, "No." English. [laughter] But now, we've started to go back to that, started to embrace our roots''.

Here, Noah uses the expressive speech act to express his emotions regarding humans using such sounds that reflects their primitiveness. He then uses representative speech act to represent the fact that humans choose language to communicate from the beginning of the human race but now they started to use monkey's sounds. Regarding maxims of the cooperative principle, Noah violates the quality maxim by saying that humans are devolving and are using random sounds instead of using language to communicate. Dealing with ideological black humor strategies, he uses sarcasm by making fun of people who use random sounds to express their feelings. He uses sarcasm to criticize the supremacy of the white people and considering others as inferiors.

3-'' People get excited, "Are you happy?" "I'm real happy." "How happy?" "Whoo-hoo, whoo-hoo! "Whoo-hoo! "Whoo! Whoo! Whoo! Ow!" That's one of my favorite sounds. It sounds like someone's having so much fun they hurt themselves. Like you didn't plan ahead of time. [screeches] Ow! Too much fun. Such a weird sound. I love it. And you know what's crazy is that we all know what that sound means. We don't agree on anything in this world– race, religion, politics– but that sound, that "whoo-hoo," has united us all''

Here, Noah uses the expressive speech act by expressing his feelings and other people's feelings of happiness when they use whoo-whoo sounds. Regarding the maxims of the cooperative principle, he violates the quantity maxim by saying too much about the use of this sound by people in these days. Regarding the ideological black humor strategies, he invents new words like Whoo-hoo – ow. He also uses satire by showing irony between the use of these sounds by all people and the fact that they have different beliefs regarding race, religion and politics. He uses these strategies here to expose the dominant ideologies related to white supremacy and seeing people of different race, religion or country as inferior.

4-''Strangely enough, I think it may be more apt as the sound of sadness. I could see it, at a funeral. Family gathered around the caskets. Tears streaming down their face. Pastor reading the eulogy. "We'll always remember Mary "as a loving mother, "a caring friend, "foodie, blogger, "and wonderful sister. "Before we lay her to rest, "would you please join me now as we observe a moment of whoo-hoo." Everyone's standing there in tears. [imitates sobbing] "Whoo-hoo! "Whoo-hoo! Ow!" There'll always be one big lady in the corner, [Amazing Grace melody] ♪ Whoo ♪ Whoo-hoo ♪ Whoo-hoo, hoo-hoo "Thank you very much, sister." Such a fun sound. The sound of happiness. The sound of white happiness, in particular''.

Here, Noah uses representative speech act by asserting that the sound of whoo-hoo could be a sound of sadness and not only happiness. He also uses commissive speech act by referring to the promises that people make when they are burying a dear person. He also uses the directive speech act by imitating a priest who ask people to show a moment of sadness for the person who is dead. Regarding the maxims of the cooperative principle, he violates the quantity maxim by saying too much than is needed for expressing the idea that people use this sound when they are sad. Regarding the ideological black humor resistant strategies, he invents the new words whoo-hoo and says that people are using them. He also uses repetition by repeating the sound whoo-hoo. Furthermore, he uses imitation strategy by imitating people's sobbing. He also uses sarcasm by making fun of people's use of this sound in time of happiness and sadness and by being humorous regarding a sad occasion like a funeral. Furthermore, he uses Juvenalian satire to criticize the way in which white people are regarded as special and superior. Finally, he uses loaded expressions like white happiness to show the supremacy of the white race and its naturalization in the American society.

5-''Yeah. I've tracked it. I've searched for the source of whoo-hoo and I found it originated with white people. White–white woman in particular. Yeah, that's where it comes from. That is the sound of a white woman's turnup. That is the sound of her getting into the game. It's like, "Tammy! Whoo-hoo!" And that's where you know it's on. Yeah, 'cause everyone else learned it from a white woman. That's where it came from, you know? It spread through society like a virus. It's not the natural sound anybody else makes. White women make that sound instinctively, but everyone else has learned it. Like, white men were the first ones to learn it, because for them, it's sort of like a mating call. They know what it means. They have to reciprocate, like, "Whoo-hoo!" "Whoo-hoo!"

Here, Noah uses the representative speech act by asserting the idea that white women and men use special sounds since they believe that they are special. Regarding the

maxims of the cooperative principle, he violates the quality maxim by saying that white people use some sounds that are distinctive to them and that other people must learn them which is not true. He violates the quantity maxim by saying more than is needed regarding the way in which white people use distinctive sounds. He firstly uses loaded ideological expressions like white-women, white-men and white woman's turnup. Furthermore, he uses sarcasm by making fun of the way in which white people use distinctive sounds which is a harsh criticism for white supremacy and the way they are regarding themselves as distinctive and superior.

6- *'There's just that split second where it's like, "Whoo-hoo, whoo! "Whoo, whoo, whoop-whoop, whoo. Whoop. Whoop. Boop." [laughter] Put your hands in the air… and keep them there. It's not the sound of happiness in my life, that's not– Although, I guess that's why white people do it. 'Cause white people love calling the police, so they're probably like, "Whoo-hoo! "Oh, my God, the cops are here! "Party time! Come on in. I thought you'd never make it." 'Cause white people do, white people have a very different relationship with the police. I was trying to explain this to my friend, Dave. You know, when we're hanging out he's like, "Dude, what is it with black people and police?" I'm like, "It's not that black people don't like the police or hate the police, it's just that–it's just that we have a tumultuous history with the police."*

Here, Noah uses firstly the directive speech act by imitating a police's order of asking a person to put his hands in the air. He then uses the expressive speech act by shedding light on white people's love for calling the police. He then uses the assertive speech act to assert that white people have good relationships with the police and police like them while black people have bad relationship with the police since the police do not like black people. Regarding the maxims of the cooperative principle, Noah violates the quality maxim by saying that all white people like police and they are happy when they hear their sirens of the police which is not true for all the white people. He also violates the quantity maxim by saying more than is needed regarding the use of whoo-hoo sound by white people. Coming the ideological black humor strategies, he uses imitation by imitating police. He also uses invention of new words that is the whoo-hoo sound used by white people. Moreover, he uses sarcasm by making fun of white people who become happy when they hear the siren of the police. He uses Juvenalian satire by harshly criticizing the American police who arrest black people because they are black and white people who are racist and call police for arresting black people.

7- *'One day we were driving– we're driving on the highway and the police car pulled up behind us and I got tense. I just got really tense. And he's like, "Dude, what's going on?" I said, "The police. The police are behind us." He was like, "Yeah, and? Did you do anything wrong?" I said, "That's not the point." Because it really isn't. For white people, that is the point. The police will send you to jail if you do something wrong. As a black person, you have a different relationship. The police may send you to jail just because. I know this because I was– I was driving– I got pulled over by the police for the first time in my life in America. And already, I'm not very comfortable when driving in the United States, you know. Not because it's the other side of the road, but because it's the other side of the car''.*

Here, Noah uses firstly the assertive speech act by asserting that he has been driving on a highway and the police stops him for being a black person. He then uses the expressive speech act by using the word'' not comfortable'' to express his feelings of uneasiness regarding driving in United States. Regarding the maxims of the cooperative principle, Noah violates the quantity maxim by saying more than is needed regarding the way police treat black people and take them to jail for doing nothing. He violates this maxim to shed light in a comic way on the racism that black people face in America and the way they are oppressed by the police forces. Dealing with ideological black humor resistant strategies, he uses the strategy of story telling by telling a funny story about himself and the way he has been stopped by the police for doing nothing.

He also uses exaggeration by saying police can send a black person to jail for only driving a car. Furthermore, he uses ideologically loaded expressions like white people, black people, jail and police to expose the naturalization of police's crimes and oppression for the black people in America.

8-*''I just– You know what the thing is. I just don't want to die. That's all, I don't– I just don't want to die. And I know I don't look like– but I'm not the dying type. I really–I'm not. Like, I'm a chill-out guy who likes living. I don't want to die, and the worst thing is I don't know how not to die. That's the thing. I don't know how not to die. 'Cause every day, I turn on the TV it seems like another black person is being shot. So I just want to know how not to get shot, you know? I try and learn, I really do. I try and learn, you know? It all started in the lower– in the lower echelons of enforcement, community watch, George Zimmerman, shot Trayvon, the young boy. And the story started off with "Man shoots boy." Everyone was like, "Yeah, this is horrible. This is disgusting." But then the news, for some strange reason, the next day they just forget and then they start asking other questions. "Well, why was he wearing a hoodie? What was he doing, and why was he wearing a hoodie?" I was like, "Oh, is that–so that's–so don't wear a hoodie." That's what it is, the hoodie. It's very frightening. You don't know what's going on under there. Yeah, we've all seen Star Wars. It's the creepiest thing ever. Yeah, yeah. It's the dark side. And so I was like, oh, if I don't wear a hoodie then I'm safe. No one's gonna shoot me if I don't wear a hoodie''.*

Here, Noah uses expressive speech act by expressing his desire of not wanting to die and by expressing his love for life. He then uses representative speech act to assert that every time he opens T.V, he sees news of a black person killed by the police. He then uses expressive speech act by expressing his and people's disgust of killing a boy by the police. He then uses the assertive speech to assert that news channels after one day from such incident start to ask questions about the boy who has been killed to protect police and to hide many police member's racism. Regarding the maxims of the cooperative principle, Noah violates the quantity maxim by giving too much explanation about the way police oppress black people. He also violates quality maxim by saying that the black boy was wearing a hoody and if he has not been wearing a hoody, he will be safe which is not true. He violates these maxims for implying that black people are killed everyday by the racist police for no reason at all and the media protects police and cover their crimes. Coming to ideological black humor resistance strategies, Noah uses exaggeration strategy by showing exaggeration regarding his life being under a threat and he is scared to death. He also uses repetition by repeating the sentence '' I don't want to die'' many times. He uses story telling strategy by telling the story of a black boy shot by the police. Finally, he uses sarcasm by making fun of the way in which the American channels manipulate news regarding killing innocent black people by the white police. The use of these strategies here enables Noah to denaturalize the ideologies of white people supremacy and black people's inferiority that is practiced by American institutions like police.

9-*''To the– 'Cause–'cause that would be a different story. That would be like if that was the mother of his children that shot him, then you know what? I may–I may actually be on her side. You never know, yeah. I might have been there like, "You know what, sister, "you shoot him in the back, girl. "That's right, you shoot him "thinking he ain't gonna pay after he play. "You shoot him in the back thinking he gonna run away "from his responsibilities. Shoot him dead." But this has nothing to do with it. A policeman shoots an unarmed man. He's running away, and they have the nerve– They have the nerve, the crazy nerve to say, **"This officer feared for his life. He was afraid."** Afraid of what? The man's running away. There's nothing less frightening than somebody running away from you. That is the definition of fear. He's running away. The only thing he could have done to be less threatening is to cluck like a chicken as he– [clucking]. There's nothing less frightening than a man running away from you. Like, what are you afraid of? You can't say he was running– "I was afraid." Afraid of what?*

He's running away from you. That makes no sense. You're seeing him from behind. No one's threatening from behind. They're running away. There's no one who's– Like, maybe Kim Kardashian, but nobody else is– He's running away from you. You shoot him in the back. Like, yeah, "I was afraid." Afraid of what? What, do you have abandonment issues? Why would you shoot a man– "My dad left when I was five." Makes no sense''.

Here, Noah uses the representative speech act by asserting that the media did not pay much attention to the story of black man shot by white police in his back. He also uses representative speech act to assert that the news channels manipulate news to protect the racist police by saying that the police man shot a black man in his back because the policeman was afraid for his life. He also uses the representative speech act to assert that the black man has been running away because he has been afraid of the police. Furthermore, he uses expressive speech act to express his emotions of astonishment of white police shooting a black man in his back for being afraid. He violates the quantity maxim by giving too much details regarding a black man being shot by the police. Regarding ideological black humor strategies, he uses imitation strategy by imitating the sound of a women. He also uses repetition by repeating *running away, shoot him in the back and afraid of what?* to shed light on the fact that the racist police have shot a black man in his back for nothing but only because he is a black man. He also uses sarcasm by making fun of the white police and his excuse of being afraid and their racism against black people.

*10-''It was a wonderful experience. Changed my life completely. Come into the U.S., feel like people are smiling at me more. Might just be my imagination. 'Cause I noticed at the airports when I've been flying in, probably a combination of–of my job and the fact that the **Ebola** crisis is now past. That was probably the worst– the worst time ever is flying into America as an African during the Ebola crisis. It was the craziest thing I've ever seen in an airport. You'd walk in, there'd be tension. They'd usher everybody into a special quarantine area. Ask you questions, questions that they don't normally ask. The number one question they always asked was, "Sir, have you been in contact with Ebola?" They'd always ask, "Sir, have you been in contact with Ebola?" I love–I love the sincerity of the question. Like there was a chance my answer could be, "Yes. And next stop, Disney World." [laughter] [laughs] Like, what kind of person do you think I am that I'd still be embarking on a journey having knowingly been in contact with the most deadly disease on the planet? Like, who do you think I am that I'd be there like, "[coughs] "I don't care! "Booking.com has a zero refund policy. "I'm going to Disney World even if it kills me, "Mickey Mouse, and everybody else. I'm going!" "Have you been in contact with Ebola?" And they always say that like Ebola was like a distant relative. I love the phrasing. "Have you been in contact with Ebola?" "Yeah, I spoke to him last week. He's doing well, eh. Thank you very much for asking."*

Here, Noah uses expressive speech act by expressing his emotions of happiness regarding coming to USA and his feelings of happiness seeing people smiling at him. He also uses the representative speech act by asserting that he has been flying to America after the end of Ebola crisis. He then uses the expressive speech act by expressing his emotions regarding flying to America after this crisis as the worst thing happened to him. He then uses the representative speech act by asserting that in the airport, people are divided in special quarantine area. He also uses the expressive speech act by expressing his love for the questions that employers in the airport ask regarding Ebola. Dealing with the maxims of the cooperative principle, he violates the quality maxim by saying that he was in contact with Ebola disease which is not true. He violates this maxim to imply in a humorous way that Black people are always treated as inferior who carry different types of diseases in to the United States. Regarding the ideological black humor strategies, he uses story telling strategy by telling his story about travelling in an airplane in United States as a South African person. He also uses imitation strategy by imitating employers in the Airport who ask him about being in

contact with Ebola crisis and imitating himself. Furthermore, he uses exaggeration strategy explaining in an exaggerated way the ways in which black people from South Africa are regarded as already infected people because they are black. He also uses sarcasm by making fun of employees working in the Airport who treat black people with inferiority.

11-''He was like, "What, I'll kill you." I was like, "I'll kill you first. [coughs]" Aah! Everyone on the plane starts losing it. The people are going crazy. Everyone is stressed. People want to leave, and in the middle of the chaos, in the midst of all of this, I'll never forget. **A Middle Eastern man** maybe four rows behind me dressed in very traditional garb, he stands up and he sticks his head into the conversation being had between the air hostess and the safety official, and he goes, "Excuse me. Pardon me. Sorry to interrupt. "I couldn't help noticing what you are talking. "I just want to say maybe you want to check. "I noticed that gentleman over there was coughing little bit, "and then he never liked anything [indistinct]. "Yeah, I thought he was wearing a hood. "Something about him, I don't know. "Something just made me a little bit uncomfortable. "I thought maybe you want to check. There, I said. "You know–you know what they say, see something, "say something, yeah. Just maybe you check there." [laughter] I'm like, "Really? Et tu Ahmed."

Here, Noah uses expressive speech act by expressing his and the passenger's emotions of anger and stress when they have been on the plane. Then, he uses representative speech act to assert that middle eastern man and other people on the plane having a conversation about him as a black person who is probably having the Ebola disease. He also uses expressive speech act by saying '' really'' to express his astonishment regarding the Arabic man asking the flight attendant to check people who are from Africa in this plane. He violates the quantity maxim by talking more than is needed regarding the intense on the Airplane under Ebola crisis. Regarding ideological black humor resistance strategies, he uses imitation by imitating the voice of a middle eastern. He also uses telling a story strategy by telling his story about being in an airplane. He also uses sarcasm by making fun of the condition of people and air attendances in the airplane because of being afraid of Ebola crisis.

12-''Cause Ebola was one of the craziest things I've ever seen in terms of the human condition, how quickly we're taught to panic. You know, one minute I'll be flying and I'll see people of Middle Eastern descent getting pulled, you know, random selections beeping through the machine. And then Ebola happened, and all of a sudden the focus shift– The focus shifted, and now it was Africans being pulled aside, Africans waiting. Middle Easterners were cruising through security. And then almost as quickly as it started, it flipped back overnight. And I'll never forget when it happened. Right after the "Charlie Hebdo" attack in Paris. That attack happened, and almost the next day Ebola wasn't a thing anymore. Middle Easterners were back in the spotlight. Normal service had been resumed. 'Cause after "Charlie Hebdo," I would walk through airports and no one gave a damn. They didn't care about me, where I was from, nor the bananas in my bag''.

Here, Noah uses expressive speech act to express his astonishment regarding people's panic related to different issues like Ebola or terrorism. He then uses representative speech act to assert the fact that people of different races like those of middle east are caught by the police for no reason at all. Furthermore, he uses assertive speech act to assert that after Charli Hebdo' attack in Paris, people have started to be afraid of any muslim and forget their fear of Ebola's infection. Dealing with ideological black humor strategies, Noah uses Juvenalian satire by criticizing the American people who oppress different types of people based on their religion like Muslims and their race like African people based on their fears and phobias.

*13-"/'0y''I just–I just cruised through security. "Charlie Hebdo." "Terrorist attack in France." Everyone led with it. CNN, "Breaking news. Terrorists have attacked 'Charlie Hebdo' headquarters." BBC, "And in breaking news, unconfirmed report says–saying 12 people have been killed by terrorists who've attacked"– Everyone said they were terrorists. It was weird to me 'cause we didn't know that they were terrorists. We just knew that they were Middle Eastern. But immediately we went to terrorist, because **if you're Middle Eastern that's a terrorist**. That's the world we live in now. Yeah, if you're Middle Eastern, terrorism is your trademark. It's so crazy how easy it is to get people to hate a group of people, 'cause that's what happened. "Charlie Hebdo," and then everyone started saying things about Muslims. "These damn Muslims. These damn–We gotta stop Islam. "That's what we gotta do. We gotta stop these Islamists. "These Muslims. "Now, I'm not saying all Muslims are terrorists, but all terrorists are Muslims." It sounds really smart, doesn't it? Sounds really smart, but it's not. It's stupid and it's hate speech. That's what it is. It really is''.*

Here, Noah uses representative speech act to assert that CNN channel uses the word terrorist attack to describe the attack of Charlie Hebdo' s headquarters. He then uses the assertive speech act to assert that people say that these attackers are terrorists. He then uses the expressive speech act to express his feelings of astonishment regarding people's irrational hate for Muslims. Besides, he uses expressive speech act to express his emotions regarding hate speech against Muslims. Coming to ideological black humor strategies, he uses imitation by imitating people who call Muslims as terrorists. Moreover, he uses ideologically loaded expressions like terrorists, Muslims, hate speech. He also uses Juvenalian satire by harshly criticizing hate speech against Muslims, channels that categorize people based on their religion and people who hate other people for their religion.

*14-"It's so weird how our prejudices have given everyone their lane. Middle Easterner does something, they're a terrorist. Black person does something, they're gang-related, they're a thug. But if a white guy walks into a church killing nine people dead, what do they lead with on the news? "And today in an isolated incident "**a lone gunman** walked into a church, opening fire and killing nine people." It's always a lone gunman, yeah. "A lone gunman with no ties to society whatsoever." They always separate him as quickly as possible. I love how they do that. "He kept to himself and was notoriously unfriendly. He had no friends whatsoever." No, no friends, really? No, no friends? Not even one? Not even one?"*

Here, Noah uses expressive speech act to express his astonishment regarding people's prejudices. He uses the assertive speech act by asserting the way people categorize black people as gang related and Muslims as terrorists. He then uses the expressive speech act to express his love for the way channels manipulate the news for protecting white people. Dealing with maxims of the cooperative principle, he violates the quantity maxim by saying too much about the way in which media protects white people. Regarding ideological black humor strategies, he uses imitation by imitating the voice of a media reporter. He also uses ideologically loaded expressions by using words like *a lone gunman, black person, middle eastern person* to shed light on the way American media tries to protect white people from terrorism accusations. He also uses repetition by repeating the question *no friends? Not even one?* He also uses satire by attempting to criticize harshly the way in which media categorize people base on their religion and race. Noah uses these strategies here to expose the media's manipulation that tries to naturalize the ideas that Muslims are terrorists, black people are gang related and white people are the good ones.

15-"I was on a flight, my first Middle Eastern flight, flying on an Emirates plane, and this man emerged from the galley. He had a long beard and he was carrying a box, and he just went off, he was like, [imitating Arabic] And I was like, "Aah!" [screaming] [scream fades] Chicken, please. Chicken. Sorry, I– I get really excited with chicken.

I'm–I'm sorry for that. Sorry. "That, my friend, excited? You looked petrified." I said, "I am, of the flavor. "Chicken, wah! I love chicken. I love chicken so much." He's like, "Oh, is that the– is that the black thing?" I said, "That's racist." [laughter]"

Here, Noah uses representative speech act by asserting that an Arabic man sit near to him in an airplane. He also uses the representative speech act to assert that the Arabic man asks for chicken and does not show any threats. He then uses the expressive speech act to express the Arabic man's love for the chicken. He uses this speech act to express in a humorous way that Muslims are not terrorists and they are ordinary people. Dealing with maxims of the cooperative principle, he violates the quality maxim by saying that loving chicken by an Arabic man is racist which is not true. He violates this maxim to imply humorously that everything Arabs do is regarded as an act of terrorism. Dealing with ideological black humor strategies, he uses imitation strategy by imitating the sound of an Arabic man. He also uses this a story strategy by telling a story about being in an airplane sitting near an Arabic man. He also uses Juvenalian satire by criticizing in a harsh way the way in which Arabic people are regarded as terrorists.

16-"Hey! What are you doing?" "I'm going to blow up this plane to show everybody that Allah is great!" "Yeah, but… we know this." [laughter] "Everybody here knows this. So what are you doing?" "I wanted to show all of you the power of–" "What are you showing us if we already know, huh? "What are you showing us? Are you saying "we are not good Muslims, is that what you are saying, huh? "Are you saying we do not know the power of Allah? "Is that what you are saying? You are saying we are bad Muslims. What are you saying?" "No, my friend, please, I was not trying to offend you. "I was just trying to kill you. Listen to what I wanted to show you." "What are you showing me, huh? "Are you saying I do not pray, is that what you are saying? "You're a better Muslim than me? "You think I'm not good Muslim just because "I'm watching Cloudy with a Chance of Meatballs, is that what you think, huh? What are you saying?" "No, I'm not saying that. I wanted to–" "What are you show–You show nothing. You make us look bad. "Why don't you preach? Why don't you talk to people, huh? "This is not Islam. What are you doing with your stupid dress? Blah blah blah, blah blah blah. You make us all look bad." "No, no, I was not–" "No, you're not trying nothing. "No, you even got your vest backward. You don't even know what you are doing here." "Sorry, it's my first time. I never done this before." "Yeah, yes, story, story. Sit down, shut up, eat something." "I don't know if I can–" "No, it's all challah. "You can eat it. Don't worry, you can eat it. "You can eat it. [indistinct] Stupid." There's a small chance that could happen. And that's why I do it."

Here, Noah uses the directive speech act by asking a question and answering himself regarding a terrorist who wants to blow up himself and a Muslim who is telling him not to do. He also uses expressive speech act by using the word'' stupid'' to express his emotions regarding the terrorist who want to blow himself up in an airplane. Furthermore, he violates the quantity maxim by saying too much than is needed regarding the conversation between a terrorist and a Muslim. He also violates the quality maxim by showing a conversation between a Muslim and a terrorist which is not true. Besides, he uses ideological black humor strategies like imitation by imitating the voices of a Muslim and a terrorist. Also, he uses ideologically loaded expressions like a good Muslim and a bad muslim. He also uses sarcasm by making fun of terrorist people and their irrational way of thinking. He uses these ideological strategies to denaturalize the Islamophobic ideology by showing that radicalism and terrorism is not related to Islam and Muslims and it is related to irrational way of thinking.

17-I discovered charming racism in a place called Lexington, Kentucky. [laughter] I don't know if you've ever been, but you really need to go. It's a beautiful place. Old-school charming racism with a smile and the tip of a hat. Everyone in Lexington had this vibe, this smile, the charm, the drawl– Oh, the Southern drawl, I love it so much, the way they would speak out there. The grammar's horrible, but it's still beautiful.

Well, 'cause the sentences don't really make sense. They'd be like, "Y'all ain't never done gone see none of them out"–and it's like, that's–that's– That's not English. Your autocorrect is broken.

Here, Noah firstly uses representative speech act by asserting that there is a city in Kentucky called Lexington and assert that most of the people in this city are racist. He also uses the expressive speech act by expressing his feelings regarding the way in which people in this city speak and their use of grammar. He uses these speech acts to reveal in humorous way the high amount of racism against people of other races in this city. He violates the quality maxim by saying that every person in this city is racist which can not be true. Furthermore, he uses ideologically loaded expressions like charming racism. He also uses exaggeration by exaggerating in saying that every person in this city is racist. He uses these strategies for exposing racism that is deeply rooted in this city.

The qualitative analysis above is followed by quantitative analysis as in the following tables:

Table 1: The Quantitative Analysis of the Pragmatic Strategies

The Strategy	Type of the Strategy	Frequency	Percentage
Representative	Speech Act	21	32.8
Expressive	Speech Act	21	32.8
Directive	Speech Act	3	4.6
Violation of the quality maxim	A maxim of the cooperative principle	8	12.5
Violation of the Quantity maxim	A maxim of the cooperative principle	11	17.1
Total		64	

As it can be seen, the highest pragmatic strategies are the representative and the expressive speech acts with 21 frequencies of occurrences corresponding to (32.8). These are followed by the violation of the quantity maxim with (11) frequencies of occurrences corresponding to (17.1). This is followed by violation of the quality maxim with (8) frequencies of occurrences corresponding to (12.5). This is finally followed by the directive speech act with (3) frequencies of occurrences corresponding to (4.6).

Table 2: The Quantitative Analysis of the Ideological Strategies

The Strategy	Type of the Strategy	Frequency	Percentage
Telling Stories	Ideological Strategy	5	2.3
Repetition	Ideological Strategy	4	1.8
Imitation	Ideological Strategy	10	4.7
Ideologically loaded expressions	Ideological Strategy	6	2.8
Exaggeration	Ideological Strategy	4	1.8
Sarcasm	Ideological Strategy	8	3.7
Juvenalian Staire	Ideological Strategy	7	3.2
Invention of new words	Ideological strategy	3	1.4
Total			

As it can be seen, the highest ideological strategy used by Trevor Noah is the imitation strategy with (10) frequencies of occurrences corresponding to (4.7). This is followed by the sarcasm strategy with (8) frequencies of occurrences corresponding to (3.7). This is followed by Juvenalian satire with (7) frequencies of occurrences corresponding to (3.2). This is followed ideologically loaded expressions with (6) frequencies of occurrences corresponding to (2.8). This is followed by telling stories strategy corresponding to (5) frequencies of occurrences corresponding to (2.3). This is followed by imitation and exaggeration strategies with (4) frequencies of occurrences corresponding to (1.8)

CONCLUSIONS

1- Trevor Noah uses black humor pragmatic strategies of speech acts and violations of the cooperative maxims as resistant black humor strategies. He mainly uses expressive speech acts for expressing his feelings of happiness fear, like or dislike in humorous and contradictory ways regarding different issues like white supremacy, islamophobia and prejudice against people of other races. Besides, he uses assertive speech act for presenting different cases where he and people of other races or religion face racism in America. To a lesser extent, he uses the directive speech act for imitating the orders given by white police to shed light in a humorous way the white supremacy and black people's

inferiority. Regarding the violations of the maxims of the cooperative principle, he mainly violates the quantity maxim by saying more than is needed for revealing ideologies of racism, islamophobia and xenophobia against middle eastern people. To a lesser extent, he uses the violation of the quality maxim by saying exaggerated or untruthful things to shed light on the negative ideologies in the society in a humorous way and to raise people's consciousness regarding these ideologies.

2- Noah uses black humor ideological strategies for revealing dominant negative ideologies in the society like white people supremacy, black people inferiority, Islamophobia, xenophobia against people from middle east coming to the United States. He mainly uses the imitation strategy as black humor device by imitating different voices like Arab Muslims, T.V presenters, American white police, white people calling for police and terrorist trying to bomb himself to raise American people's awareness concerning negative ideologies and wrong conceptions in their minds. To a lesser extent, he uses sarcasm by making fun of the American media and its manipulation, the white police, the flight attendants and the employees working the airport who are racist against black people and treat Muslims as terrorists. To a lesser extent, he uses satire by harshly criticizing and in a humorous way the American media who protect racist police, the staff in the airport who treat people coming from middle east in a racist way, the white people in many American cities who oppress black people and American who consider Muslims as terrorists. In a lesser extent, he uses ideologically loaded expressions like Muslims, black people, white people, a bad muslim, a good muslim, charming racism, a one gunman, black person, middle eastern person for exposing the negative dominant ideologies in American institutions and the American society and denaturalizing them. To a lesser amount, he uses the story telling strategy as a way for raising people's awareness by telling a story about himself being stooped by a police man, travelling in an airplane under Ebola disease and meeting an Arabic man on a plane so as to shed light on the negative ideologies in these situations that he has faced and attracting people's attention to these issues. To a less extent, he uses repetition by repeating many words like the'' whoo-hoo sound, *I* do not want to die, no friends at all and not even one" for exposing racism ideology and the oppression that black people face. Besides, he uses repetition to shed light on the way in which the media is involved in protecting the white people and their supremacy. In the same extent, he uses exaggeration by exaggerating in showing himself under the danger of death in order to attract the audience's attention to the oppression that black people face in American.

3- Trevor Noah uses pragmatic strategies of speech acts and presuppositions. He also uses ideological strategies of sarcasm, satire, imitation, exaggeration, telling stories, invention of new words and ideologically loaded expressions. He uses all of these strategies as black humor resistant strategies for exposing negative ideologies in the American society like racism, islamophobia, terrorism, prejudice against people of other countries especially the middle eastern people and for raising people awareness to stand against such ideologies that are naturalized in the American society.

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