Conversational Implicature in Arabic: A Pragmatic Analysis of Applying Flouting the Maxims to the Yemeni Dialect

Issa Ali Umar Al-Qaderi

Department of English, Ibb University, Yemen

Department of Applied Linguistics, University of Warsaw, Poland

E-mail: issaalqaderi@gmail.com

Abstract

This research focuses on investigating Gricean Theory of Conversational Implicature and its application to the Arabic language. Semi-structured interviews with 15 participants who speak the Yemeni dialect were recorded for the purpose of investigating such a theory. There were four Ph.D. candidates, four M.A. candidates and seven B.A. candidates. All interviews were audio-recorded, transcribed, translated and interpreted. Both a qualitative and a quantitative approach were adopted. The analysis focused on flouting the maxims. The findings revealed that Gricean Theory of Conversational Implicature can be applied to Arabic language, particularly the Yemeni dialect. Additionally, the analyzed data showed that the maxim of Quantity was most frequently flouted. After that, the maxims of Relation, Quality and Manner were flouted respectively.

Keywords: Conversational Implicature, Maxims of speech, Flouting the maxims, Arabic language, Yemeni dialect

1. Introduction

It is an axiomatic truth that languages have appeared and developed in the history of mankind for the sake of communication. People need to indulge in some kind of conversation in order to communicate and convey their messages. During a conversation, they do not produce separate sentences, but rather they try to adapt to a general set of rules in accordance with their need to make up the whole of their messages and this is the core idea of pragmatics (Zor, 2006, p.20). As a branch of philosophy of language, pragmatics is concerned with studying the relation of signs to interpreters (users of language) as opposed to semiotics which is concerned only with the study of signs or syntax that deals with the study of the formal relation of signs to one another or semantics which is the study of the relation of signs to the objects to which the signs apply.

Among the most influential pragmatic theories that has captured the attention of the researcher is Gricean Theory of Conversational Implicature. Grice makes a clear-cut distinction between what is said and what is meant. In comparison and with reference to this theory, an empirical study is going to be presented for the purpose of investigating the application of this theory to Arabic language, particularly the Yemeni dialect.

1.1 Gricean Theory of Conversational Implicature

Many would agree that the prime aim of communication is to exchange information. In his Theory of Conversational Implicature, Grice claims that speakers might often produce implicit meanings and their discourse participants are able to infer these intended meaning from their conversations. He believes that people follow certain rules in their interactions. These rules do not determine how one should talk, but they explicate the listeners' assumptions with regard to the way speakers talk (Hadi, 2013, p.69).

1.2 Gricean Cooperative Principle and the Maxims of Conversation

Basically, Gricean Cooperative Principle suggests that when people tend to be involved in a conversation, they can be assumed to cooperate with one another in order to understand each other. The Cooperative Principle and the maxims of conversation were defined by Grice as the principles that people abide by for successful communication. In his article "Logic and Conversation" (1975), Grice defines how people communicate by stating that:

> Our talk exchanges do not normally consist of a succession of disconnected remarks, and would not be rational if they did. They are characteristically, to some degree at least, cooperative efforts; and each participant recognizes in them, to some extent, a common purpose or set of purposes, or at least a mutually accepted direction. (Grice, 1975, p.47 in Zor, 2006, p.20)

Grice subdivided his Cooperative Principle into nine maxims of conversation which were meant to explain how implicatures get conveyed. Then he classified these nine maxims into four categories: Quality, Quantity, Relation and Manner. They are used, according to Bach (2006, p.5), to explain the relation between utterances and what is understood from them. Bach (2006, p.6) also claims that we, as listeners, assume that the speaker is being

cooperative by speaking truthfully, informatively, relevantly and appropriately. If an utterance appears not to conform to any of these presumptions, we look for another way of taking it so that it makes sense.

Zhou (2009, p.42) explains the importance of Gricean Cooperative Principle by stating that Gricean Cooperative Principle is considered one of the prime principles that guide people's communication.

In his article "Logic and Conversation" (1975), Grice defines the Cooperative Principle as follows: "make your contribution such as is required, at the stage at which it occurs, by the accepted purpose of the talk exchange in which you are engaged" (p.45). Therefore, Grice's logic of conversation is based on the idea that contributors to a conversation are rational agents; that is, that they obey a general principle of rationality known as the cooperative principle.

Under the Cooperative Principle, there are four maxims and below each maxim, there are some other sub-maxims (1975, Pp.45-46):

I. The maxim of Quantity

- Make your contribution as informative as is required.
- Do not make your contribution more informative than is required.

II. The maxim of Quality
- Do not say what you believe to be false.
- Do not say that for which you lack adequate evidence.

III. The maxim of Relation
- Make your contributions relevant.

IV. The maxim of Manner

- Avoid ambiguity.
- Avoid obscurity of expression.
- Be brief
- Be orderly.

Grice supported the Cooperative Principle with four conversation maxims and he identifies four ways in which discourse participants may break or fail to fulfill maxims in a conversation: flouting, violating, clashing and opting out. (Lindblom, 2001, p.1603).

In this research the focus is going to be on flouting the maxims that occurs when the participant blatantly fails to observe a maxim with a deliberate intention of generating an implicature. This investigation is going to be applied to Arabic language, particularly the Yemeni dialect and this is going to be the objective of this research.

1.3 An Overview of Yemeni Arabic

Linguistically speaking, Arabic, like other languages, has got its own unique features and shared features with other languages. For instance, graphically it has twenty eight letters

written from the right to the left. Phonetically, Arabic has thirty consonants and six vowels (three short and three long). Syntactically, the typical structure of the sentence in Arabic is (V+S+O/Comp).and morphologically, Arabic is a root-pattern inflectional language (Alduais, 2012 in Al-Qaderi, 2015, p. 23).

Generally, within each language there are various dialects and each dialect has got its own characteristics that make it up independent of other languages. Yemeni Arabic, for instance, is considered one of the Arabic varieties spoken in Yemen. It has got several dialects each with its own vocabulary and phonology. Some of the most important of these dialects are Sana'ani, Adeni, Ibbi, Ta'zzi, Tihami and Hadhrami. The most noticeable difference lies in the distinction between the dialect of the northern part of Yemen and that of the southern part of Yemen (Al-Qaderi, 2015, p. 31).

2. Method

After an intensive reading of various research approaches, the author has found that the most appropriate research approach that would achieve the aim of the study was the qualitative approach. This approach seems to be appropriate since it requires individual interviews, focus groups, observations, a review of existing literature, or a number of theses. This idea is also highlighted by Hancock and Algozzine's (2006) following statement:

> The individual interviews and focus groups inherent in qualitative research may slow one's research efforts if access to individuals is difficult. It is also worth mentioning that in qualitative research, the goal is to understand the situation under investigation primarily from the participants' and not the researchers' perspective. (p.7)

Within this approach, the author will focus on a case study in which semi-structured interviews were designed to investigate the study participants' responses. The semi-structured questions and the consent form were translated into the participants' mother tongue (Arabic). The data were then transcribed and translated from Arabic into English.

After being analyzed qualitatively, a quantitative approach is going to be taken on. In other words, all the collected data that were analyzed qualitatively is going to be analyzed quantitatively by means of presenting some tables and figures.

2.1 Participants

This study was conducted in Warsaw city in Poland. All the chosen participants were interviewed individually in the dormitories wherein they live.

The participants of this study were classified into three groups. First consists of Ph.D. candidates (n = 4), second of M.A. candidates (n = 4), and the third and the last one was composed of undergraduate candidates (n = 7).

The Ph.D. candidates were selected and classified as the first group of the study participants. They were four candidates who are currently enrolled at the University of Warsaw, Poland. They were given these labels: *Participant 1, Participant 2, Participant 3, and Participant 4.*

The M.A. candidates were classified as the second group of the study participants. They were

also four candidates who are currently enrolled at the University of Warsaw, Poland. They were given these labels: *Participant 5, Participant 6, Participant 7, and Participant 8.*

The undergraduate candidates were classified as the third and the final group of the study participants. They were seven candidates who are currently enrolled at the University of Warsaw, Poland. They were given the following labels: *Participant 9, Participant 10, Participant 11, Participant 12, Participant 13, Participant 14and Participant 15.*

2.2 Data-Collection Instruments

Data-collection instruments in qualitative research are various. One of these instruments is interviewing. Interviews are considered a very effective instrument for expressing ideas, beliefs, knowledge, etc. Seidman (2006) states that "…interviewing is an interest in understanding the lived experience of other people and the meaning they make of that experience" (p.10). Therefore, fifteen semi-structured interviews have been designed for the three groups. Each group had its own questions. The questions used differ from one group to another because they were not of the same educational level and age. There are, on the other hand, some similar questions which were used to get some personal information. These general questions were used to break the ice before moving to the more specific ones.

2.3 Data-Collection Procedures

When the interview questions were ready, the author tested the audio-recording tool in order to make sure that it was picking up the sounds clearly and could record for a long time. After that, the participants were contacted by phone and they agreed to be interviewed. After making appointments with the interviewees, the author went to their dormitories wherein they live. A consent form was prepared to introduce the study and to inform the interviewees how they could participate in the study. The consent form was personally given to them before the interviews and was taken back signed. The Arabic language (Yemeni dialect) was used during the interviews. Each interview lasted for about fifteen minutes.

2.4 Data Analysis

The participants were given pseudonyms in order to protect their anonymity. The transcripts were organized and separated in separate files to make the analysis process easier. Each participant was given a separate file. These files encompassed all the data needed to be analyzed. After printing all the fifteen files in both languages, they were given to another researcher in order to check the translation. This was very important since it led to accuracy and reliability. After receiving the feedback, the author made all the necessary changes and started examining the whole translated data closely in order to select the most important extracts that can be used to investigate the Gricean Theory of Conversational Implicature.

After transcribing and translating the data, the author started going through the transcripts intensively many times that resulted in marking and segmenting the most important utterances/extracts that might answer the questions of the study.

These classifications were coded by giving them some letters that refer to the whole words. For instance, the author used FMR as a code for flouting the maxim of Relation. Next, the

number of flouting of each maxim in each interview was identified.

To cut the long story short, the data are presented with further interpretation (qualitatively) and tables and figures (quantitatively) in the following section.

3. Results and Discussion

This section presents a qualitative and quantitative of the analysis of the data collected from the study participants. The first subsection presents an interpretational analysis that deals with flouting the maxims. The author has selected eighteen illustrative examples to be analyzed pragmatically. They were first given in Arabic. Then an English translation was given to them as well. The second subsection takes on a quantitative approach.

3.1 Qualitative Analysis

3.1.1 Flouting the Maxims

Flouting/exploiting maxims occurs when the speaker may clearly violate a maxim by implying something beyond what they say.

Example (1): (source in Arabic)

ايش رايك بشتاء هذه السنة مقارنة بالسنوات السابقة؟

ما بش شتاء هذه السنه .. هذه السنه غالطونا .. مالك العام والا قبل العام والا في 2010 خرجت ارواحنا .. لشهر 4 والثلج موجود.

Example (1): (translated into English)

Interviewer: What do you think of this year's winter compared to the previous years'?

Participant 2: There is no winter this year. We have been cheated. Last year or the year before or in 2010 we were about to die out of the cold weather. It continued snowing till April.

In this example, the interviewer asked about the Participant's opinion about the winter of this year. However, the Participant's answer flouted the maxim of Quality since it seems to be a kind of hyperbole especially when he stated that "[t]here is no winter this year. We have been cheated". It is well-known that all figures of speech indicate flouting the maxim of Quality. Despite flouting the maxim of Quality, the Participant is essentially cooperative and has no intention to mislead or deceive the interviewer. He is just intending to convey a meaning which might say that there is no comparison between the winter of this year and the previous year. Therefore, it is the interviewer's task to try to decipher the interviewee's meaning based on the context of utterance.

Example (2): (source in Arabic)

ايش رايك باللغة البولندية؟

اللغة هي صعبة جدا .. تعتبر اللغة الاولى المصنفة عالميا من ناحية الصعوبة .. بغض النظر عن التصنيف العالمي .. هي بحسب ما نسمعها او نحاول نلفظ بعض الكلمات او نتكلم فيا هي صعبه جدا

Example (2): (translated into English)

Interviewer: What do you think of the Polish language?

Participant 6: It is very difficult. It is regarded/classified as the first most difficult language in the world. Regardless of the international ranking, based on what we hear or try to utter some words, it is very difficult.

In this example, the maxim of Quality is flouted since the participant's response lacks an adequate evidence. The interviewer asked about Muhammad's opinion about the Polish language. The participant, on the other hand, assumed that the Polish language has been classified as "the first most difficult language in the world", and this requires evidence to support such an assumption. Certainly, the participant wanted to implicate that Polish language is the most difficult language he has ever seen. Despite flouting the maxim of Quality, it seems that the participant did not intend to mislead the interviewer. On the contrary, he tried to be cooperative by providing such a piece of information.

Example (3): (source in Arabic)

ايش رايك بأوضاع اليمن حاليا؟

ما جاء من سنه ما جاء من شهر ما جاء من اسبوع ما جاء من يوم وهي للأسواء.

Example (3): (translated into English)

Interviewer: What do you think of the current situation in Yemen?

Participant 12: It is getting worse and worse every year, every month, every week and every day.

In this example, the interviewer asked the participant's point of view about the current situation in Yemen. However, it seems that the participant's answer involved a kind of exaggeration and this figure of speech is considered a sign of flouting the maxim of Quality. The exaggeration lies in the following utterance: "[i]t is getting worse and worse every year, every month, every week and every day". The interviewee, based on the contextual knowledge of both interlocutors, wanted to imply that the situation in Yemen is so terribly bad however s/he does not have adequate evidence that the situation is deteriorating every day, week or month. In spite of flouting the maxim of Quality, the participant is still cooperative and has no intention to lie or mislead the interviewer.

Example (4): (source in Arabic)

ايش رايك باللغة البولندية؟

صراحة ما قد شفت لغة مثلها.. صعبة جدا جدا.. هذه مش لغة صراحة.. اصلا تحتاج اثنين السنة مش لسان واحد على شان الواحد ينطق لك السا والشا والجا مع بعض وواحد يخلص لك الباقي.

Example (4): (translated into English)

Interviewer: What do you think of the Polish language?

Participant 14: Frankly speaking, I have not seen such a language. It is very difficult. This is not a language indeed because you need two tongues. One will be used to pronounce the sounds /s/-, /sh/ and /dʒ/ altogether. The other will be used to pronounce the rest of the

sounds.

It goes without saying that flouting a maxim is a salient way of getting the addressee to draw an inference and therefore recover an implicature. In this example, the interviewer asked about the participant's opinion about the Polish language. However, the participant's response was exaggerated especially when he stated that "I have not seen such a language", and also "you need two tongues". Here the participant was not trying to mislead the interviewer by providing untrue or unclear answer, but he was trying to play with words just to imply a specific meaning that should be understood by the interviewer. The implicuture lies in the fact that Polish language is very difficult.

Example (5): (source in Arabic)

ايش حالتك الاجتماعية؟

متزوج وعندي ولدين حمزة والزبير .. حمزه عمره 11 سنة ونص والزبير 10 سنوات ونص.

Example (5): (translated into English)

Interviewer: Please tell me about your marital status.

Participant 2: I am married and I have got two sons; Hamza and Alzubair. Hamza is eleven and a half years old and Alzubair is ten and a half years old.

In this example, the interviewer asked about the participant's marital status. The participant's response was more informative to the expected degree. He was expected to answer whether he is married or single. He was not supposed to talk about the number and the age of his children as it is mentioned in his answer. However, the participant wanted to imply that he has been married for more than ten years and he has got two children so far.

Example (6): (source in Arabic)

كم لك في بولندا؟

هذه السنة الخامسة .. درست سنة اولى لغة بولندية .. والسنة الثانية لغة انجليزية .. ودرست سنتين ماجستير .. وهذه اول سنة دكتوراه.

Example (6): (translated into English)

Interviewer: How long have you been in Poland?

Participant 3: This is the fifth year. In the first year, I studied Polish and in the second year, I studied English. After that, I spent two years studying my M.A. program. And this is my first year doing my Ph.D. program.

In this example, the interviewer asked the participant about the duration of his stay in Poland. However, the participant's answer was not brief and to the point. He flouted the maxim of Quantity by providing more details about his five years in Poland. For instance, he talked about how the first year was spent in learning Polish language and the second year in learning English language. Besides spending two years in doing his M.A. and the fifth one starting his Ph.D. This means that providing more information than is required still indicates that the participant is cooperative and has no intention to mislead the interviewer.

Example (7): (source in Arabic)

<div dir="rtl">

واجهت أي صعوبات اثناء كتابة البحث؟

الصعوبة كانت كيف تكتشف طريقة لاستخلاص البروتين من تركيبة الشعب المرجانية.. هي عباره عن كربونات الكالسيوم ,, ملح.. كيف تخرج هذا البروتين وتصفيه وتنقيه من هذا الملح .. تغلبت على هذه الصعوبة بتقنية تسمى في الكيمياء الاستخلاص عن طريق الصلب التي ممكن تستخدم في فلترة المياه ..هي نفس الفكرة.. تحط الملح ماده اسمها سيلا جل .. مادة عباره عن تؤخر نزول الجزيئات الصغيرة مثل الملح .. بينما الجزيئات الكبيرة مثل البروتين تنزل سريع من العمود الفصل لأنها ما بش مجال انها تدخل في جزيئات الفلتر من داخل .. لكن تدخل وتتأخر شويه .. هذاك تنزل سريع.

</div>

Example (7): (translated into English)

Interviewer: What are the difficulties you encountered while writing your dissertation?

Participant 6: The difficulty lied in how to find a way to extract the protein from the coral reefs. They are calcium carbonate, salt. Your job is to extract and purify the protein from that salt. I did overcome this difficulty by using a technique called in Chemistry solid face extraction which is used to filtering water…

In this example, the participant was asked whether he had encountered any difficulties during writing his dissertation. However, his answer signals flouting the maxim of Quantity. Because the first sentence "the difficulty lied in how to find a way to extract the protein from the coral reefs" was informative enough as an answer to the question being asked. But, the participant continued providing more details about how the protein is being extracted. The implicature is that this difficulty was time-consuming and hectic at the same time. This indicates the participant's cooperativeness with the interviewer since there is no hint to mislead the interviewer by providing wrong or ambiguous information, for instance.

Example (8): (source in Arabic)

<div dir="rtl">

رأيك بالثقافة البولندية؟

ما اعجبتني والله.. ثقافتنا احسن.

</div>

Example (8): (translated into English)

Interviewer: What do you think of the Polish culture?

Participant 13: I do not like it. Ours is better.

In this example, the interviewer asked the participant's opinion about the Polish culture. However, the participant's answer seemed to be flouting the maxim of Quantity. The reason is that the answer was not adequate enough. He just stated that he did not like the Polish culture and his own culture is much better. In spite of being less informative, the participant is still cooperative. He wanted to imply that he did not like the openness of the Polish/European culture. And because of having a different religious and cultural background, he compared it with his own culture.

Example (9): (source in Arabic)

<div dir="rtl">

ايش سبب المشاكل الحاصلة في اليمن؟
الدول الخارجية.

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Example (9): (translated into English)

Interviewer: What are the reasons that cause all the current problems in Yemen?

Participant 13: The foreign countries.

In this example, the participant was asked about the reasons behind the current problems in Yemen. However, his answer was less informative by stating that the reason lied in "the foreign countries". This indicates that the maxim of Quantity was flouted. By providing such a brief and insufficiently informative answer and based on the contextual knowledge of the interviewer, the participant wanted to imply that intervening the foreign countries such as Iran and KSA was the main reason behind all the current problems in Yemen. However, the participant seems to be cooperative since he has no intention to mislead the interviewer or to lie to him.

Example (10): (source in Arabic)

كم عمرك؟

من مواليد 1992 .. شهر 5 .. يوم الاثنين .. 1992/5/15.

Example (10): (translated into English)

Interviewer: Please tell me how old you are.

Participant 14: I was born in 1992, in May, on Monday, 15/05/1992.

In this example, the interviewer asked the participant about his age. However, instead of stating a specific number, the participant mentioned the year, the month and the day. Providing such a more informative answer indicates that the maxim of Quantity was flouted. It also indicates that the participant was cooperative and has no intention to mislead the interviewer.

Example (11): (source in Arabic)

ايش رايك ببولندا؟

بشكل عام - بولندا حالية , جميلة جدا . عن تجربتي انا: الناس فيها محترمين الطف من شعوب اخرى .. ناس متخوفين بطبيعتهم يعني من الاجنبي.. بس لوما يعرفوك وتندمج معاهم يتعايشون سريع ويقبلوك يعني بكل شيء بغض النظر عن شيء اخر. بقية الشعوب عاد فيها يعني - حذر - هانا اذا حبك يقبلك.. انا بالنسبة لي مرتاح نفسيا مع البولنديين.

Example (11): (translated into English)

Interviewer: What do you think of Poland?

Participant 2: Generally speaking, Poland is nice, very beautiful. From my own perspective, I think that the Polish people are very respectful and one of the kindest people among other peoples. They do feel unsecure towards a foreigner, but the moment they get to know you they quickly merge and coexist with you. Regardless of anything else, other peoples may have a kind of warning against foreigners. If they like you here, they integrate with you. For me, I

am psychologically comfortable with the Poles.

In this example, the interviewer asked the participant's opinion about Poland. However, the participant's response involved irrelevant information. For instance, besides giving his opinion about Poland, he continued talking about the Polish people and how they are nice and respectful and how they are ready to coexist with foreigners. This piece of information was not needed according to the question being asked. However, it does indicate that the participant is cooperative and has no the intention to mislead the interviewer. He just wanted to implicate that his opinion about Poland is an integral part of his opinion of the Poles.

Example (12): (source in Arabic)

من اين انته؟

الاصل من حجه.. يعني الوالد من حجه.. لكن انا من مواليد صنعاء وعايش في صنعاء والبيت في صنعاء وكنت اساير امي خيرات يعني لهجتي قديه صنعانيه.

Example (12): (translated into English)

Interviewer: Please tell me where you are from.

Participant 8: My origin is from Hajja. My father is from Hajja. But I was born and grew up in Sana'a. Our house is in Sana'a and I used to be with my mother most of the time. That's why my dialect is Sana'ani.

In this example, the participant was asked about where he is from. However, his answer seemed not related to the question being asked. For instance, the participant referred to the origin of his father, the place of their house, his mother as well as his Sana'ani dialect. All these pieces of information are irrelevant to the question of the interviewer and by this the maxim of Relation was flouted. However, the participant is still cooperative and he does not want to mislead the interviewer by giving untrue or obscure answer. Therefore, the implicature was that the participant wanted to emphasize the fact that though his family's origin is from Hajja, his birthplace and his dialect indicate that he is from Sana'a.

Example (13): (source in Arabic)

ايش رايك ببولندا؟

بولندا بلد جميل وفي صعوبات شويه تحصلها بعض الاحيان في الثقافة .. بعض الاحيان الطالب لوما يجي من بيئة يمنية او من البيئة العربية بشكل عام ويأتي الى بيئة اكثر انفتاحا .. فالشخص يا يتأثر سلبا او ايجابا في هذا.

Example (13): (translated into English)

Interviewer: What do you think of Poland?

Participant 6: Poland is a beautiful country but there are some cultural difficulties. Sometimes when you come from an Arabic and Yemeni environment to an open environment, you will definitely get influenced/affected either negatively or positively.

Similar to the previous example, the maxim of Relation is flouted when the participant's answer involved irrelevant information to the question being asked. The participant was asked about his opinion about Poland, but his answer included some information about the

Polish culture. And this piece of information is not related and not expected to be the answer to the interviewer's question. It does not mean that the participant has done this purposefully, but he tried to be cooperative and to implicate that in spite of his likeness to Poland, there are some challenges that had encountered him. For instance, the Polish culture.

Example (14): (source in Arabic)

ايش رايك باللغة البولندية؟

مشكلة في بعض الاصوات .. يكون معك مجموعة اصوات في تتابع غريب .. بالنسبة لنا كمتحدثي اللغة العربية .. مثلا احنا في اللغة العربية صعب يكون معك سين شين في تتابع واحد وفي كلمة واحده او شين شين .. مشكلة في عملية النطق.. صعبة جدا .. انا اعرف تعبيرات عن اللغة الاسبانية كنت اتعلمها في اليمن بس مش مثل الصعوبة هذه. الاسبانية اسهل بكثير.

Example (14): (translated into English)

Interviewer: What do you think of the Polish language?

Participant 12: There is a problem in pronouncing some sounds. There is a strange follow of some sounds according to us as Arabic speakers. For instance, in Arabic it is difficult to have sounds like /s/ or /sh/ following each other in one word or /sh/ and /sh/. I know some Spanish expressions I learnt them in Yemen but they are not as difficult as the Polish language. It is much easier.

In this example, the maxim of relation was flouted because the participant's answer involved a piece of information that is not related to the question being asked. The interviewer asked the participant about his opinion of the Polish language. However, the participant's response included something irrelevant. For instance, when he mentioned the Spanish language and compared it with the Polish language. This piece of information was not needed to answer the interviewer's question. At the same time, it indicates that the participant was cooperative and tried to enrich the topic under discussion as well as implicating that he knows something about Spanish.

Example (15): (source in Arabic)

ايش رايك باللغة البولندية؟

لو واحد يفضي نفسه با يتعلمها.

Example (15): (translated into English)

Interviewer: What do you think of the Polish language?

Participant 10: If you free yourself, you will learn it.

In this example, the interviewer asked the participant about her opinion of the Polish language. However, her answer was not related to the question being asked and this indicates flouting the maxim of Relation. The participant stated that if one is free, one will be able to learn it. This implicates that she is not free to learn Polish. She might be tied up with other courses. This means that the participant is cooperative and has no intention to mislead the interviewer.

Example (16): (source in Arabic)

انت درست في اليمن/ جامعة صنعاء ودرست في بولندا/ جامعة وارسو .. ايش الفرق؟

... التعامل الانساني من الدكتور تجاه الطالب .. ايضا هانا يلعب دور... يتعامل معك كدكتور تحترمه ولكن ايضا كانسان.. احنا يتعامل معك كمخلوق من كوكب ثالث .. ما يقبلكش تتكلم .. يكفيك هانا لو عطشت المحاضرة ساعتين خرج صحتك اقتحها واشرب هانا .. جوعت .. سندويشك واكلت .. اهم شيء ما تزعكش الاخرين.. في اليمن لو تحركت من فوق الكرسي.. ما تسمع الا الالفاظ المؤدبة من الدكتور والطرد ...

Example (16): (translated into English)

Interviewer: Based on your experience, what is the difference between studying in Yemen and Poland?

Participant 2: ...regarding the interpersonal relationships between the professor and the student, I think this also plays an important role. Here the professor respects you and deals with you as a human being. In Yemen, they deal with you as a creature coming from the third planet. S/he does not allow you to speak. Here if you feel hungry or thirsty inside the class, you have the right to bring out your sandwich and eat with a condition of not bothering others. In Yemen, if you move over the chair, you will hear all the polite expressions said by the professor besides being expelled from the class.

In this example the participant was asked about the difference between studying in Yemen and in Poland. He stated that "[i]n Yemen, if you move over the chair, you will hear all the polite expression said by the professor besides being expelled". Actually, by using the statement "polite expression", the participant wanted to imply that some impolite and rude expressions are stated by the professors inside the classroom. Based on the contextual knowledge between both interlocutors, the ambiguous meaning was decoded successfully by the interviewer.

Example (17): (source in Arabic)

ايش عنوان رسالتك؟

في افكار في بالي .. ولكن لسه ما قد رسيت على بر .. جالس هاه وها .متردد .. انا افكر بموضوع الماجستير من ناحيتين .. من ناحية الوظيفة ومن ناحية الاهتمام .. اشتي اكتب حاجه حسب اهتمامي .. في نفس الوقت تكون متعلقة بالعلوم السياسية في مجال تخصصي.. يعني 3 اشياء بتحكمني: الاهتمام في مجال السياسة مثلا انا مهتم في مجال حقوق الانسان بالعلاقات الدولية ,, بالوظيفة المستقبلية لأنه البحث قد يساعدك في الوظيفة مستقبلا .

Example (17): (translated into English)

Interviewer: What is the title of your dissertation?

Participant 8: I have got some ideas. But I have not made up my mind yet. I am hesitant. I am thinking of it from two angles. From the job angle and from the interest angle. I would like to write something in line with my interest. At the same time I want it to be related to my major the Political Science. You can say there are three things which control my decision. The interest and the job. For example, I am interested in the political interests as human rights in international relations, and the future career. Because the research may help you in the future job.

In this example, the maxim of Manner was flouted by the participant. The interviewer asked

the participant about the title of his dissertation. However, the participant's answer was not brief. Instead of stating the title of his dissertation, he went to provide more details about his interests as well as his future plans. Basically, this was not done purposefully. The participant wanted to be cooperative with the interviewer by mentioning some more details that might satisfy the question being asked. By stating some redundant information, the participant wanted to implicate that his interest lies in studying the issues that are related to the political sciences, human rights and the international relations.

Example (18): (source in Arabic)

كم معك فلوس بالبنك؟

كنت اتأمل اني قد جمعت 2000 يورو .. لكن من يوم جيت بولندا خطبت من ظهر الراتب.. اشتريت لا بتوب .. اشتريت كاميرا .. مخطط اخبي لي مبلغ استفيد منه بمشروع صغير .. حاليا معي الف وشويه.

Example (18): (translated into English)
Interviewer: How much money do you have in your bank account?
Participant 8: I hoped that I would save 2000 Euro. But I could not because I needed money to be engaged. I also bought a laptop and a camera. I am planning to save some money to start a small project. Now I have about 1000.

Similarly, the maxim of Manner was flouted in this example. The participant was asked about the amount of money he has got in his bank account. However, the answer was not brief enough. Instead of stating a specific number, he went on providing some more details about how he is running his financial issues. For instance, he mentioned something about how he spent his money buying such items as a laptop and a camera and also about his engagement. The participant, actually, wanted to implicate that he had spent a lot since he arrived in Poland and from now on he will do his best to collect and save some money for the future. Stating such redundant information does not mean that the participant was not cooperative. On the contrary, he was cooperative and has no intention to mislead the interviewer.

To sum up, after discussing the analysis of the data of this study qualitatively, the following subsection is going to present the main findings of this study quantitatively in detail.

3.2 Quantitative Analysis

3.2.1 Flouting the Maxims

The findings showed that flouting the maxims was a part and parcel of each interview. Below is a table that displays the number of maxims flouted in each interview.

Table 1. Number of Maxims Flouted in Each Interview

Interviews	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	**Total**
Quality	2	0	1	0	0	0	0	1	0	1	0	1	2	1	1	10
Quantity	1	4	1	3	1	2	1	2	4	0	0	1	2	2	1	25
Relation	2	1	2	0	1	1	3	1	0	2	0	1	0	0	1	15
Manner	2	0	1	0	1	0	4	0	0	0	0	0	0	0	0	8
Total	7	5	5	3	3	3	8	4	4	3	0	3	4	3	3	58

Based on the above table, we can observe that the maxim of Quantity was the maxim which

was the most frequently flouted. It was flouted 25 times in all the interviews. This means that most of the answers of the participants of the study were either more or less informative than required. Second, the maxim of Relation was flouted 15 times in all the interviews. This number indicates that most of the answers of the participants of the study were not related or were irrelevant to the questions being asked. Their answers were not to the point. Third, the maxim of Quality was flouted 10 times in all the interviews, so some answers were not true or they lacked adequate evidence. The final one was the maxim of Manner which was flouted 8 times in all the interviews. This means that some of the answers were either ambiguous or not brief. But this was the maxim which was flouted the least. The following figure (1) depicts the total number of maxims flouted in each interview:

Figure 1. Number of Maxims Flouted in Each Interview
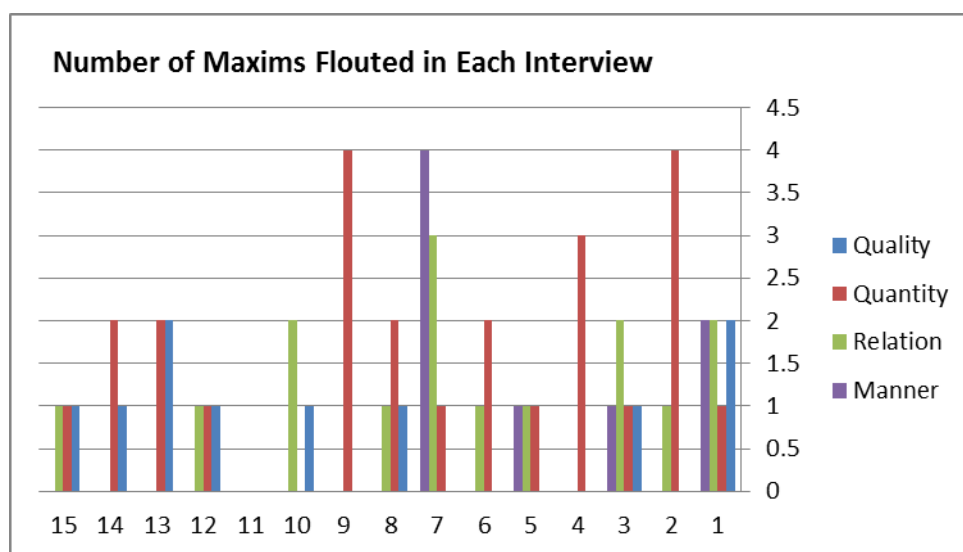
At first glance, the above figure makes it clear that the maxim of Quantity was the most frequently flouted maxim in each interview as it is indicated by the red line. In one interview that greatest amount of instances of flouting the maxim of Quantity was 4 times (in the interviews number two and nine). Similarly, the maxim of Manner (indicated by the purple line) was also flouted a maximum of 4 times in an interview. The maxim of Relation which is indicated by the green line shows the number of flouting of the maxim of Relation in each interview. This maxim was flouted the maximum of 3 times in a single interview. Third, the maxim of Quality which is illustrated by the blue line shows that the maximum number of flouting the maxim of Quality was 2 times.

4. Conclusion

This research investigated Gricean Theory of Conversational Implicature and its application to Arabic language. The data came from 15 Yemeni participants who had different academic levels and different dialectal backgrounds and gathered through semi-structured interviews. The interviews were transcribed, translated, organized and interpreted. The focus was on flouting the maxims. In the analyzed data the maxim of Quantity was most frequently flouted. After that, the maxims of Relation, Quality and Manner were flouted respectively.

Acknowledgement

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