

Investigating Implicature and Cooperation Concepts in Selected Quranic Verses from Gender Perspective

استقصاء مفهومي المعنى الضمني والتعاون في مختارات من الايات القرآنية الكريمة من
منظور الجنس (المذكر والمؤنث)

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Abstract

Implicatures frequently occur in daily conversations, yet their use is often not fully understood. Generally speaking, implicatures are used to hint, suggest, or avoid directness for various reasons. They seem to be in a direct contrast to Grice's (1975) view that utterances need to be informative. Implicatures may purposely cloak direct information, so the hearer would need to infer what the message of the implicature is. Also, they can be used to withhold information or to allude to certain information, particularly in cases when doing the opposite would be indiscrete, impolite, unethical, or threat to somebody's standing. Clearly, a speech situation will have an impact on the choice and frequency of implicatures, so will other important social variables, such as gender. The research aims at finding gender differentiation in the use of implicature, a subject which is rarely studied.

Key words: implicature, Gricean maxims, gender, violation of maxims

Implicature and Gender:

The term implicature is used to refer to the intended meaning of the speaker. Definitely that meaning is implicit and not explicit; therefore, the

addressee should take into consideration many factors in order to comprehend that meaning. Examples of these factors are the background and the shared knowledge between participants in a conversation, the context in which the utterance is said, the intonation of the utterance, as well as the facial expression of the speaker. Acknowledging these factors will make it easy to understand the implied meaning. Let us consider the following example:

(1) Carol: Are you coming to the party?

Lara: I've got an exam tomorrow.

In Yule's opinion (2006:131) the literal meaning of Lara's answer seems as if she does not comprehend Carol's message, but, in fact, Lara is trying to tell Carol that she has an exam tomorrow and thus she cannot go to the party. Carol will infer that having an exam tomorrow requires reading tonight and this will make Lara unable to come to the party. The interpretation of Lara's statement depends on the background knowledge shared between the participants. Carol is trying to grasp the meaning that is not conveyed by what is said but nonetheless be inferred.

As far as gender is concerned, speaking indirectly is said to be a women tendency in speech. This tendency is due to many reasons. Many theories appeared to explain why women speak in a way which is different from that of men. One of these theories is called Deficit and Dominance theory. According to that theory, women's linguistic adequacies are attributed to societal inequalities between men and women, where men's conversational dominance appears to reflect the wider political and cultural domination of men over women (Freeman &McElinny,1996). As for Lakoff (1975) women's manner of speaking

reflects their subordinate status in society. Thus, women's language is marked by powerlessness and tentativeness, expressed through the use of mitigated and inessential qualifiers, which effectively qualifies woman from position of power and authority. Another theory is the Difference theory. Pioneers of this theory react against the suggestive dominance theory. Researchers of this theory claim that the reason for the different biological forms of language used by men and women is due to their early socialization. So, it is related to psychological differences, socialization differences in social power. The theory of social power suggest that men's greater degree of social power leads to their domination of interaction (West&Zimmerman). Thus, the powerless member of society must be more polite. On the other hand, the Difference \Dual-Culture approach explains that differences in language appeared in childhood where physical social separation is made (Freeman &McElinny, 1996:240). From these facts we realize that women's speech is more polite, usually indirect and they use mitigations in their speech. Another fact is that implicature is a way of speaking indirectly, thus women's speech must be characterized by using this phenomenon.

Conventional vs. non-conventional implicature:

It has been stated that implicature covers a variety of non-explicit meanings and those (meanings) are derived either from conventional or non-conventional knowledge of an utterance. Thus Grice distinguishes two types of implicature conventional and non-conventional. According to Finch (2005:159) conventional implicature is not based on the cooperative principles in its interpretation and it doesn't depend on a special context to be interpreted. It is associated with specific words and result in additional

conveyed meaning. Examples of those words are "but" which implicates contrast, "even" which means "contrary to the expectation" and "yet" meaning the situation is different at a later time. For example;

(2) Some students passed the exam.

According to Yule (1996:45) this utterance typically implies that some students didn't pass the exam. This is an automatic implication irrespective of the context.

Non –conventional implicatures, on the other hand, depend for their interpretations on contextual information such as information about the participants, their relationship with each other, for example,

(3) I like you.

The interpretation of this sentence depends highly on what we know about speaker and our knowledge of the circumstances in which the utterance is said.

Non – conventional implicature has a subclass which is called conversational implicature and it is as crystal (2003:228) refers to "the implications which can be deduced from the form of an utterance, on the basis of certain cooperative principles which govern the efficiency and normal acceptability of a conversation", for example,

(4) There's some chalk on the floor.

This sentence can be understood as "you ought to pick it up".

In other words, conversational implicature arises from our being conscious of the necessity to make our utterances clear, coherent and orderly to deduce.

Yule (1996:40-3) believes that some utterances do not need a special background knowledge of the context of an utterance, for example,

(5) Doobie: Did you invite Bella and Cathy?

Mary: I invited Bella.

In this example, Doobie will infer that Mary invited just Bella. This type of implicature is a generalized conversational implicature. There is also a particularized conversational implicature. In this type, to get the conveyed meanings locally recognized inferences are supposed, for example,

(6) Rick: Hey, coming to the wild party tonight?

Tom: My parents are visiting.

Here, Rick knows that Tom wants to spend the night with his parent that is why he will not come to the party.

Scalar implicature, however, depends on choosing a word which expresses one value from a scale of values. This is especially obvious in words like those of quantity such as the following words that are arranged from the highest to the lowest degree:

<all, most, many, some, few>

<always, often, sometimes>

The speaker is supposed to select an item from the scale which is the most informative and truthful (quantity and quality) in the circumstances, for example,

(7) I'm studying linguistics and I've completed some of the required courses.

The word "some" has been used to say that not all, not most, not many of the courses because these items are higher than some in the scale.

Yule (2006:132-3) presents two important concepts schemas and scripts. Schemas refer to the conventional knowledge structure that exist in our memory, so, when we hear someone talking about his visit to a super market we don't need to be told about what is there in a super market (food displayed in shelves, checkout counter, shopping carts, etc).

Scripts, on the other hand, refer to a dynamic schema. Thus, instead of the fixed pictures or ideas that we have in schemas, scripts, on the contrary, are series of conventional actions that take place. Therefore, we have a script for "going to the dentist" and another one for "going to the movies", for example, on the bottle of a syrup one might find the following:

(8) Fill measure cup to line and repeat every 2 to 3 hours.

Of course, the reader will not just fill the measure cup and repeat that thing 2 to 3 times and he will not rub the cough syrup on his neck or hair but he will drink the stuff every 2 to 3 hours as he has the script of drinking syrup.

The cooperative principles:

The speaker may depend on the shared knowledge between him and his partner in conversation to convey further information. He may imply what he doesn't actually say. To account for this implicated meaning of an utterance Paul Grice suggests that there are general co-operative principles between the speaker and the hearer. In other words, speakers try to contribute meaningful, productive utterances to further the conversation. The listeners also are assumed to do the same. Aitchison (1999:97) says "Grice emphasized that human beings communicate efficiently because they are by nature helpful to one another. He attempts to specify the principles which underlie this cooperative behavior, and proposed four maxims or rules of conversation behavior". And these maxims are as Palmer (1987:173) states, roughly, controls the way in which conversation may proceed and these are:

Quantity: (1) Make your contribution as informative as required (for the current purpose of the exchange).

(2) Do not make your contribution more informative than is required.

Quality: Try to make your contribution one that is true.

(1) Do not say what you believe to be false.

(2) Do not say that for which you lack evidence.

Relation: Be relevant.

Manner: Be perspicuous.

(1) Avoid obscurity of expression.

- (2) Avoid ambiguity.
- (3) Be brief.
- (4) Be orderly.

It is important to notice these maxims in conversation. Also these maxims are not rules but implicit principles that are assumed to be followed to get the right and appropriate interpretation of meanings.

Violating or Flouting of Maxims:

It is assumed that speakers are always following the cooperative principles; on the contrary, speakers are always flouting or violating these maxims. Palmer (1981:174) says "the chief interest in implicatures, however, has centered on the occasions when they derive, not from the observation of the maxims, but from their violation". And, this is the normal situations in everyday conversation as Hurford and Heasley (1983:282) suggest, speakers flout or violate their conversation normally. As for finch (2005:153) violation is somehow different from flouting. Flouting is more apparent than violation and it helps us with the maxims to infer the meaning. Indirectly examples of flouting is sarcasm as when you call someone a nice one while in fact you hate him, for example,

- (9) John is a fine friend.
- (10) You are the cream in my coffee.

In Example (14) there is flouting of quality maxim. The speaker (by using irony or sarcasm) wanted to convey his real attitudes towards John whom he doesn't like. And, example (15), the speaker wanted to show his real attitude towards the person whom he or she is speaking to, (Palmer, 1981:174).

However, Finch (2005:153) proposes "violating a maxim involves some elements of communication failure: providing too little, or too much, detail, being irrelevant, or too vague". For example,

(11) A: We'll all miss Bill and Agatha, won't we?

B: Well, we'll all miss BILL.

Here, B's answer is a violation of the maxim of quantity. B wants to show that not all of us will miss Agatha, (Leech, 1983:80-1).

Maxim of relevance can also be violated. Aitchison (1999:98-99) proposes that in the following example the speaker violate relevance maxim.

(12) A: What's for a supper?

B: Billy fell downstairs.

B implies that Since Billy is supposed to make the supper and now she is ill because she fell downstairs, therefore, no supper is ready now.

Leech (1983:83) presents another example that shows violation in the quality maxim.

(13) A: Geoff has just borrowed your car.

B: Well, I like THAT.

B wants to show his dislike of Geoff or he wants to convey that he doesn't want Geoff to borrow his car.

As for Manner maxim, Yule (1996:43) show this violation by giving the following example.

(14) Ann: Where are you going with the dog?

Sam: To the V-E-T.

It seems that, the dog can recognize the word vet and he (the dog) hate to go there, so Sam prefers to produce the word 'vet' in this shape, so that the dog will not recognizes it.

According to Aitchison (1999:98) violating the maxims are not evidence against these maxims, on the contrary, they simply show how strongly it works. Thus, whether a speaker is flouting or violating these maxims, this will make the conversation more strong and help the speaker in conveying the information he wants to convey in the way he wants.

Selected Quranic Verses and Their Analysis:

In the holy Quran, there are examples in which flouting or violating Gricean maxims are very clear. The researcher has selected some examples which show the gender differentiation in the use of implicature so that to get best conclusions. Here are some of these examples,

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى (17) قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى
(سورة طه الاية:17-18) (18)

(17) And what is this in your right hand, O Musa! (18) He said: This is my staff: I recline on it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it. Surah Ta Ha 17-18 (Shakir:2003)

In this verse, God the all knowing asks Moses about the thing he is carrying in his right hand. God's question is not because he doesn't know what it is but to let us know what it is and what it will be. In his answer, Moses violate the maxim of quantity by mentioning the name of the thing (stick) and then naming the many uses of this stick.

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا (19) قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ
وَلَمْ أَكُ بَغِيًّا (20)

(سورة مريم الاية:19-20)

(19) He said: I am only a messenger of your Lord: that I will give you a pure boy. (20) She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste? Surah

Marium 19-20 (Shakir:2003)

In this example violation of the maxim of quantity is clear. When she was told that she is going to have a baby, Miriam was astonish of this tidings which can't be believed by the decent unmarried woman.

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ (32) قَالُوا نَحْنُ أَوْلُوا قُوَّةٍ
وَأَوْلُوا بِأَسْ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ (33) قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً
أَفْسَدُوهَا وَجَعَلُوا أَعزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ (34)

(سورة النمل الاية:32-34)

(32) She said: O Chiefs! give me advise respecting my affair: I never decide an affair until you are in my presence. (33) They said: We are processors of strength and processors of mighty prowess, and the command is yours, therefore see what you will command. (34) She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low, and they (always) do;

Surah Al- Naml 32-34

(Shakir:2003)

Although she holds the highest status upon her people (the queen), but in time of trouble she asked her people to advise her to take the suitable solution. This ensures that despite her status, a woman usually speaks indirectly. Yet her power is clear in declaring that she is who decide the affair. Now, instead of giving a solution, her people show their power and

their readiness to fight and they told her that they depend on her wisdom to find a solution which shows their violation of relevance maxim. Another violation of the maxim of relevance is also done in the queen's answer. Instead of giving the expected solution, she talks about the things that kings might make when entering any village.

قَالُوا إِنَّ يَسْرِقَ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرٌّ مَكَانًا
بِمَا تَصِفُونَ (77) وَاللَّهُ أَعْلَمُ

(سورة يوسف الاية:77)

(77) They said: If he steal, a brother of his did indeed steal before, but Yusuf kept it secret in his heart and did not disclose it to them. He said: You are in an evil condition and Allah knows best what you state.

Surah Yusuf 77 (Shakir:2003)

Unknowing that the chief is Joseph himself, Joseph's brothers tell him that Benjamin is a thief just like his brother who stole in the past although they are really aware of the fact that Joseph didn't steal anything and it was them who accused him. Answering them, Joseph flouts maxim of mannerexploiting the fact that they don't know him. He tells them that they are bad (because they keep lying and doing bad things).

اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى (24) قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (25) وَيَسِّرْ لِي أَمْرِي (26)
وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي (27) يَفْقَهُوا قَوْلِي (28) وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي (29) هَارُونَ أَخِي
(30) (سورة طه الاية:24-30)

(24) Go to Firon, surely he has exceeded all limits. (25) He said: O my Lord! Expand my breast for me, (26) And loose the knot from my tongue, (27) (That) they may understand my word; (28) And give to me an aider from my family: (29) Haroun, my brother, Surah Ta Ha 24-30 (Shakir:2003)

An obvious violation of maxim of quantity is made by Moses as to answer his God's order. While the required answer is yes or no, Moses asks God to provide him with the features of God's messenger so as to face pharaoh tyranny and obstinacy. Moses violate this maxim so as to speak to God as long as possible because of his love to Him.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ (25) (سورة يوسف الآية: 25)

(25) And they both hastened to the door, and she rent his shirt from behind and they met her husband at the door. She said: What is the punishment of him who intends evil to your wife except imprisonment or a painful chastisement?

Surah Yusuf 25 (Shakir:2003)

The Chief's wife flouts the maxim of quality maxim when she tells lies to accuse Joseph of being indecent while the opposite is true. Here the use of the power or the high social status is clear as she limits the ways of torturing Joseph but still her order is not direct, she allows her husband to choose.

- إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ (4)
- قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ (5)
- (سورة يوسف الآية:4-5)

(4) When Yusuf said to his father: O my father! surely I saw eleven stars and the sun and the moon -- I saw them making obeisance to me. (5) He said: O my son! do not relate your vision to your brothers, lest they devise a plan against you; surely the Shaitan is an open enemy to man.

Surah Yusuf 4-5 (Shakir:2003)

Joseph tells his father about his vision so that he might explain it, but the father violates relevance maxim and tells him that he must not tell it to his brothers to keep him save.

- قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (30) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (31) وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (32) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (33) (سورة مريم الآية:30-33)

(30) He said: surely I am a servant of Allah; He has given me the book and made me a prophet; (31) And He has made me blessed where ever I may be, and He has enjoined on me prayer and poor-rate so long as I live; (32) And dutiful to my mother, and He has not made me insolent unblessed; (33) And peace on me on the day I was born, and on the day I die, and on the day I am raised to life. Surah Marium 30-33 (Shakir:2003)

As he introduces himself, Yusuf mentions many recommended things that he should do in his life which are Allah's orders. In this surah, there is a

violation of quantity maxim by which Jesus wants to prove his being a miracle and messenger of God.

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا (42) يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا (43) (سورة مريم الآية: 42-43)

(42) When he said to his father; O my father! Why do you worship what neither hears nor sees, nor does it avail you in the least: (43) O my father! Truly the knowledge has come to me therefore follow me

Surah Marium 42-43 (Shakir:2003)

In an attempt to convince his father to follow his religion, Abraham mentions the devilries that one might face if he continues in his obstinacy. The maxim of quantity is flouted.

Conclusion

The following are some concluding remarks:

1. Speaking indirectly is the more normal and widely used strategy than the direct way, i.e., speakers tend to imply what they want to convey and both women and men use it equally and the reason is politeness.
2. Despite her high status, a woman tends to imply what she wants to say.
3. Social status, the event and the relationship between the participants in speech affect on the speech of the speaker whether male or female.
4. There are various reasons for flouting or violating the maxim of quantity. Of them is to explain a state of affair, to discuss, to give reasons, or even love to speak to the partner.

5. Lying is the usual reason for flouting or violating the maxim of quality.
6. Violating the cooperative maxims by speakers will not interrupt the conversation, on the contrary, it will be continued, since the participants are aware of those principles.
7. Context, the situation in which the utterance is said, the shared knowledge between the participants as well as the facial expressions all these factors must be taken into consideration when we want to interpret utterances.

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المستخلص:

عادة ما يستخدم المعنى الضمني في المحادثات اليومية رغم ان استخدامه لا يفهم بشكل كامل . وبشكل عام، تستخدم تلك المعاني للتلميح او للاقتراح، او لتجنب الكلام المباشر لاغراض مختلفة وهذا ما يبدو مناقضاً لنظرية (1975) Grice's والتي تنص على انه يجب ان تكون التعابير خبرية .

قد يخفي المتحدث بعض المعلومات عمداً ، ولذلك يحتاج السامع لان يستنتج ما هو المعنى المتضمن في الجملة (0) حيث يمكن استخدام تلك المعاني لحجب المعلومات او للتلميح عن معلومات معينة خصوصا في المواقف التي يعتبر استخدام الكلام المباشر فيها غير مترابط او غير مؤدب او لا اخلاقي او هو تهديد لشرف او مكانة احدهم.

من الواضح ان وضع الكلام له تاثير في اختيار وتكرار المعاني الضمنية وكذلك المتغيرات الاجتماعية الاخرى كجنس المتحدث. يهدف البحث الى ايجاد الفرق بين الجنسين في استخدام المعاني الضمنية ، موضوعا لم يسبق وان درس.